

# Why did rioting flare up in Dade?

See text of statement by Archbishop on p. 22

## News analysis

(This is an effort to understand why racial disturbances broke out in northwest Miami last week by interviewing Negroes in the riot area. The interviewing was done during the day Friday, when the violence was past, but the boarded store fronts, burned-out buildings and residents' angry memories of police and street fighting testified to the week's events. This is not an attempt to praise or condemn the riots, but an effort to determine why they occurred in the first place.)

By PAT HUBER  
(Special to The Voice)

From the 69-year-old bellhop condemning "these young punks" for breaking into stores throughout northwest Miami to the 12-year-old holding a lead pipe and telling me to leave "our" neighborhood, Negroes throughout the area of last week's riots generally agreed as to what caused them.

They said things like this happen because the Negro has been wronged and this is one way to get the white man to change.

When asked why the disturbances occurred, almost everyone interviewed said they were due to the June 15 insulting of a black woman by Pic n Pay grocery, 2691 NW 54th St. Upon further questioning, however, most acknowledged that in spite of much criticism for this particular store, the incident itself was merely a fuse for a very deep bitterness within Miami's Negro community. "What is happening this week is only the top of the iceberg," said Father John F. Kiernan, S.S.J. of Holy Redeemer Church, which serves much of northwest Miami.

IN THE words of an angry, profane 16-year-old girl at the intersection of northwest 62nd street and 20th avenue. "This is because our great grandmothers, or our great-great-great-grandmothers had to pick cotton."

A young waitress at a Champ Burger restaurant at northwest 62nd street and 17th avenue hesitantly explained the disturbances by saying: "They were mad at what happened — that's all." She was referring to the Pic n Pay controversy.

Two male customers in their teens, both apparently high on dope, started out with the same explanation. One quickly emphasized, however, that "it started back in 1600 when those white people first started cracking us ... That is all they are doing — taking it out on the white man today."

CHARLES MURRAY, 1770 NW 59th St., picked up a burned pop-bottle carton behind Joe's Market Friday morning and said: "Destruction like this is senseless."

Murray, who is 34, was one of at least four black volunteers helping clean up the mess Friday that the 62nd street market suffered from a fire set Wednesday morning by a black gang.

Murray, a father of three who was unemployed due to injury two years ago, said the fire's owner, Willie Wong, had extended credit to him and many neighborhood residents.

In praising Wong and condemning his attackers, Murray said: "You don't tear up a whole town for a grievance against one store."

BUT MANY Negroes, particularly those under 20 living in the segregated slums dominating much of northwest Miami, feel no obligation to be fair to any white man because they feel white men have not been fair to any black men. The teenage boy at the Champ Burger, when asked his opinion of Murray's saying Wong's store should not have been burned, said a black woman (Mrs. Gladys Taylor) had been insulted by the owner of Pic n Pay market. He said whites have been abusing blacks for centuries and the only way to make sure this wouldn't continue was to get them out of the neighborhood.

These teenagers were friendly, but bitter. Their bitter feelings against "white domination" were intensified by the four days of increased police action in the area. Any military-type control produces insecurity in an area. This is particularly true for black youth who have become convinced that policemen are usually white and usually there to protect the white-man's property.

(Continued on page 22)

A plea for peace in the community was made by Archbishop Coleman F. Carroll during riots which flared up last week in several areas of Dade County. Below two policemen are silhouetted by raging fires caused by fire bombings during a night of violence in a predominantly black section of Dade County.



## Quake panic begins to subside; many bodies dug from the ruins

(Combined News Services)

CHIMBOTE, Peru — While panic has finally begun to die down, tales of death and destruction continue to pour into this coastal town — which has become the center of much of the relief operation.

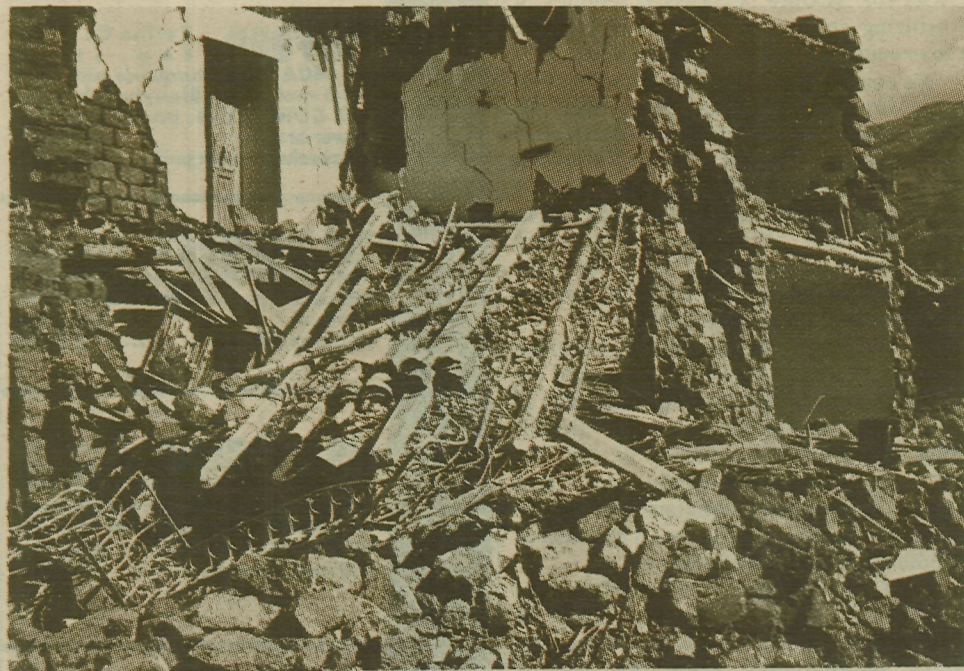
Even now, nearly four weeks after the earthquake — described as the worst in the history of Peru — some natives still panic when they feel a slight earth tremor, because

they fear the effects of earthquakes.

Hundreds of natives have spent almost a month digging out victims of the earthquake from rubble and burying them. The job has just begun.

IN MANY of the towns the death toll was so great and sanitary conditions so bad that authorities considered burning the bodies amid the ruins.

(Continued on page 5)



Scenes like the one shown above are commonplace in the wake of Peru's earthquake. At right Juan Cardinal Landazuri Ricketts, Archbishop of Lima, visits an injured victim.



## Twin threats of starvation, disease stalk

Complacency today could mean death by starvation and disease to thousands of victims of the Peru earthquake.

If South Floridians do not continue as they have to donate medical supplies, food and clothing to the Peru Earthquake fund — organized by Archbishop Coleman F. Carroll two weeks ago — then many of those who survived the earthquake may fall victim to the perils of disease and starvation during the tremendous task of rebuilding what has been destroyed, according to Msgr. Bryan O. Walsh, Episcopal Vicar for Spanish-Speaking Peoples and co-chairman of the committee.

"THESE supplies are not all for today or tomorrow, but will be needed for the next six months, at least," Msgr. Walsh pointed out.

Temporary delays have been experienced here in Miami in attempts to move the tons of materials which have already been donated to the Peru Earthquake Fund.

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THE VOICE

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# Young Cuban exile will be ordained

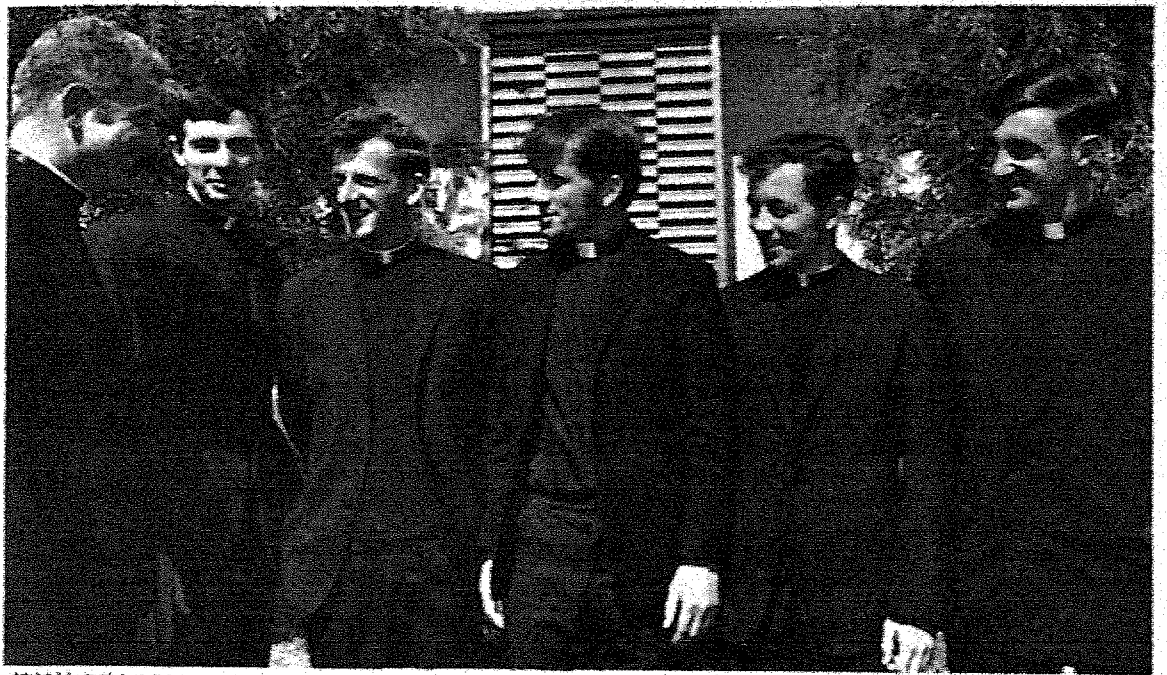
Another "graduate" of the Unaccompanied Cuban Children's program will be ordained to the priesthood at 8 p.m. Saturday, June 27 in St. John Bosco Church.

Bishop Marcelo Gerin Boulae of Choluteca, Honduras, a long time friend of the ordinand's family in Cuba, will confer the Sacrament of Holy Orders on the Rev. Mr. Ernesto L. Perdomo, who came to Miami in 1962 and was under care by the Unaccompanied Cuban Children's Program for one year.

A son of Mr. and Mrs. Bernardo Perdomo, who are members of St. John Bosco Church, having come to Miami in 1965 aboard a Freedom flight, the ordinand completed his high school education while under care in Miami and then traveled to Montreal to take philosophy studies at the Foreign Missions Seminary. He recently completed theology courses at the University of Montreal where he is a candidate for the doctorate in Sacred Theology. He also plans to study for a Master's Degree in Sociology at McGill University, Montreal.

Msgr. Walsh and Father Emilio Vallina, pastor of St. John Bosco parish, will serve as chaplains to the ordaining prelate. Father Charles Zinn will be master of ceremonies.

Other members of the new priest's family who will be present are his two sisters, Teresa and Margarita; and a brother, Bernard.



IRISH DEACONS who will serve this summer in the Archdiocese of Miami are welcome to South Florida by Father William Hennessey, Archdiocesan Director of Vocations, shown with the Rev. Mr. Joseph Currid, the Rev. Mr. Michael Quilligan, the Rev. Mr. Patrick Organ, the Rev. Mr. Timothy Lynch. All five will be ordained next year for the Archdiocese.

# Tell new view of Pentecostalism

Catholic Pentecostalism "is not an underground movement in the Church," but a movement which "tends to rediscover and follow the traditional doctrines and practices of the faith," a pioneer in the revived movement explained recently.

Father Edward O'Connor, C.S.C., associate professor of theology at the University of Notre Dame, who will conduct a Pentecostal weekend of prayer, which begins today and continues through Sunday, at the Dominican Retreat House, Kendall, emphasized that although Pentecostalism is

not the novelty in the Church that it was several years ago, it is "still looked at as something alien."

INTERVIEWED by NC News Service in Dayton, Ohio, the priest pointed out that any lack of involvement in social issues is "certainly not true among Catholics in the movement."

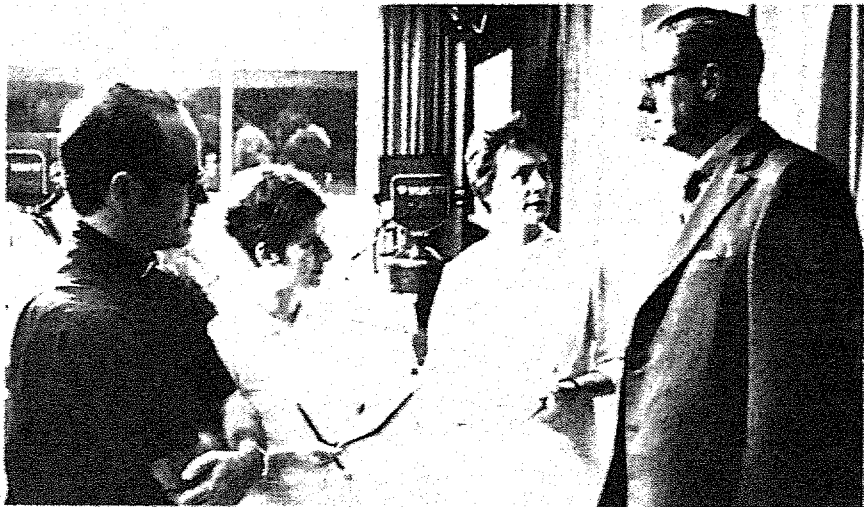
A sense of social awareness is a contribution Catholic Pentecostals can make to the entire movement, he added, citing the work of many leading Catholic Pentecostals in the field of racial justice. He also stated that

social concerns are not entirely absent among many Protestant Pentecostals and noted that some Protestant leaders in the movement are currently involved in rehabilitation of drug addicts.

Father O'Connor, who is presently completing a work on the theology of the Pentecostal Movement entitled, "In Fire and Water Baptized," recalled that Pentecostalism appeared within American Catholicism three years ago, starting as a movement at Duquesne University, Pitts-

burgh, and spreading to the University of Notre Dame and to many communities throughout the country.

According to Father Kilian McDonnell, O.S.B. of St. John Benedictine Abbey, Collegeville, Minn., who also participated in sessions on "Catholic Charismatic Renewal" in Dayton, Pentecostalism, with its strong emphasis on the role of the Holy Spirit, is neither a denomination or a new doctrine but a religious experience, a spirituality and a way of life which has a basis in Scripture.



MEDIA INSTITUTE at Loyola University in New Orleans was attended by Father Jose Hernando, Sister Damian, O.P., and Miss Araceli Cantero, from the Archdiocese of Miami, shown talking with Lionel Baxter of Miami, vice president of Storer Broadcasting Co., who also participated in sessions of the month-long program.

## Religious attend meet

NEW ORLEANS — One priest and two Religious from the Archdiocese of Miami were among participants in the Second National Institute for Religious Communications which closed today (Friday) after a month-long sessions at Loyola University.

Father Jose Hernando, assistant pastor, St. Patrick Church, Miami Beach; Sister Damian, O.P., coordinator at the Dominican Retreat House, Kendall; and Miss Araceli Cantero, a member of the Teresian Institute, attended the sessions which emphasized the importance of radio, TV, and films as a vital link in bringing the message of Christianity to the peoples of the 20th century.

Ecumenism and professionalism highlighted a panel discussion of religious broadcasting and film directors from a variety of faith during closing meeting where Archbishop Philip Hannan of New Orleans, chairman of the USCC Committee on Communications, pointed out that "the name of the game" is to reach an ecumenical audience.

EARLIER in the week, Father Patrick Sullivan, S.J., executive director of the National Catholic Office for Motion Pictures

and Henry Herx, director of educational services for NCOMP, expressed feelings of not utilizing censorship to improve movies, but to encourage "industry self-regulation."

"We can learn much more from the commercial broadcasters," the Rev. Paul M. Stevens, executive secretary and director of the Southern Baptist Radio-Television Committee, pointed out "Whatever we do must be wholesome and interesting, even entertaining. But at the proper time and place of our show, we should put in our commercial, not a selling of a religion, but the strengthening of the gospel word."

An initial handicap which religious broadcasters must overcome was cited by Rev. D. Williams McClurken, director of broadcasting operations for the Broadcasting and Film Commission of the National Council of Churches who said "If a program is obviously religious during its opening, you're not going to reach as much of the audience as you would want to."

"The Catholic priest is at a disadvantage from the very start," he noted. "When he walks onto a TV screen in his robes, the viewers automatically know that this is going to be a religious show."

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# Retired prelate upholds U.S. on Cambodia move

In SAN ANTONIO, retired Archbishop Robert E. Lucey in a sermon defended U.S. military action in Cambodia as necessary to protect American troops and their Southeast Asian allies. The former archbishop of San Antonio also lashed out an anti-war critics demanding U.S. withdrawal from Indochina, saying they are unable to tell the difference between a moral war and an immoral war.

"At times our country has indulged in the questionable luxury of isolation and neutrality," he told Air Force servicemen attending a Mass at a Lackland Air Force Base chapel. "But I hope that we have learned that the easy way out of an international dispute doesn't work," he added. "Neutrality in the face of an international crime is itself a crime when perpetrated by a major nation."

In ST. LOUIS, Father Patrick Sullivan, director of the National Catholic Office for Motion Pictures, said in attempting to rate today's film NCOMP is caught in the middle between the needs of the new perceptive audience and those of the older casual movie-goers.

The ultimate solution to the balancing problem, Father Sullivan proposed here, is the abandonment of the rating system. He made the proposal to a group of some 130 persons attending a St. Louis University summer institute on "Theology and the Film: The Treatment of Sexuality in Contemporary Film."

In LONDON, an interim English version of the new Roman Breviary, to be published here in July, contains the most extensive changes in the Divine Office, or official prayer of the Church, to be made for many centuries. The new breviary, called "The Prayer of the Church," reflects the general plan of the completed revised Roman Breviary, which will be available in Latin in about a year and in English probably a year later.

In CALEXICO, Calif., members of a U.S. bishops group seeking settlement of a strike between unionized farm workers and melon growers in this border area were rebuffed by growers. The motel where the group was staying was picked by young people hired by growers with signs reading "Catholic Bishops Go Home." At one growers' office where the group had been received earlier, a woman ordered the group off the property and told them: "You should be teaching religion and should stay out of the farm labor problems."

In CHICAGO, archdiocesan officials announced that the Office of Conciliation and Arbitration, designed to carry out a due process program guaranteeing all Catholics in the Chicago archdiocese an impartial hearing on personal grievances, will be opened July 1. The program has been approved by Chicago Cardinal John Cody on a one year experimental basis.

In SPOKANE, Wash., a disabled Vietnam veteran, attacked by student strikers as he attempted to go to class at Jesuit-operated Gonzaga University here May 5, announced formation of a students' rights group designed to protect the educational process from disruption by campus radicals. Robin Yount, twice wounded during five months service with the infantry, organized the Student Educational Rights Foundation to provide legal assistance to students and schools who feel their rights are challenged by campus disturbances.

In SAIGON, an official of Catholic Relief Services, the overseas aid agency of U.S. Catholics, said CRS is assisting about 200,000 refugees from the war in Cambodia. Father Robert L. Charlebois, of Gary, Ind., CRS program director for Vietnam, said the agency is now negotiating with the Cambodian government to establish a relief and rehabilitation program for all refugees in that country.

# Japanese oppose abortion

TOKYO — (NC) — Nearly nine of 10 Japanese women are opposed to abortion, according to a public opinion survey conducted by the office of Prime Minister Eisaku Sato.

The survey was made among a random sampling of 3,000 married women 20 to 49 years of age. The women, after interviews, submitted a confidential questionnaire.

OF THE 88 percent disapproving of abortion, 11 percent said it should be prohibited absolutely, 29 percent said it is something bad, and 48 percent said it is not good, but cannot be helped.

The country's abortion law, enacted in 1948 during the U.S. occupation and amended in 1949 and 1952, legalizes abortion almost on demand. There are more than two million abortions yearly in Japan, it is estimated most of them legal and state-paid.

The problem of a rapidly aging population has stirred talk of repealing the abortion law, but such suggestions have met considerable opposition, mainly from doctors concerned with their income from such operations.

# Will review annulment requests twice as fast

WASHINGTON — (NC) — Marriage annulment requests by Roman Catholics in the United States will be handled more than twice as fast starting July 1, under 23 new steps approved by the Vatican.

The National Conference of Catholic Bishops (NCCB), which announced Rome's approval, had asked for the new norms in order to make eight months' work — or less — out of what often has taken two years or more.

THE SLOW pace at which diocesan marriage tribunals work has for years caused anguish and anger for many Catholics and much criticism from outside the Church.

Experts in both civil and canon (church) law have complained about the way Church tribunals handle evidence and preventing the annulment-seeker's lawyer from seeing the full written court records.

SOMETIMES delays have been caused by understaffed and overworked diocesan tribunals or a lack of expert tribunal personnel.

Catholic marriage courts in the United States had 1,554 cases pending in 1968, the most recent year for which figures were tabulated, according to a survey by the Canon Law Society of America.

Excluding those pending cases, the courts in 1968 delivered 442 decisions — granting 338 annulment and refusing 104 annulment requests.

THE REVISED norms will be experimental for three years. They are not mandatory for the nation's dioceses, the NCCB announcement said, although use of the streamlined procedures was "strongly encouraged."

The Canon Law Society and the Bishops' Committee on Canonical Affairs drafted the new rules. The idea of changing the ways that annulments are granted or refused was first brought up at the NCCB meeting of November 1968. The final draft of 23 norms was approved by the NCCB in April 1969, then sent to the Vatican for its approval.

Some of the new steps dwell on minor points involving courts or the functions of court officers. But the major steps, aimed at smoothness and speed in processing a case, included:

• One judge, instead of the usual three to five judges, may handle a case if there is "grave reason." A diocesan bishop can get single-judge permission from the NCCB.

• A definite time limit of eight months has been set for any one case to be completed in a court of original jurisdiction. If a case moves up to appeals courts, the time limit will be an extra two months when no new testimony is involved and an extra seven months when new testimony is introduced.

• The advocates (lawyers for one or both parties in the marriage case) have been given greater recognition and status in the eyes of the diocesan tribunal, with greater leeway than they used to have in questioning witnesses and examining court records.

• The basis whereby a judge decides a case has been shifted, giving major new weight to evidence from both sides. Until now, he could not grant an annulment unless he had "moral certitude" that a marriage was invalid; henceforth, however, his moral certitude should be "generated by the prevailing weight of that evidence having a recognized value in law and jurisprudence."



THERE IS at times, beauty and serenity in a war zone, as this picture attests. A lone U.S. Marine walks across a rice paddy near Danang. A member of the 1st Marine Division, he was going out on a night patrol.

# Bernadette re-elected

BELFAST, Northern Ireland — (NC) — Bernadette Devlin, the 23-year-old civil rights advocate who is the youngest member of the British parliament, easily won re-election in her district in Northern Ireland.

Campaigning as an independent on a platform of civil rights for Catholics in Protestant-dominated Northern Ireland, Miss Devlin polled 37,739 votes — 5,929 more than her Unionist party opponent.

# Belgian Cardinal asks freer discussion within Church

# Defends 'frank expression'

NEW YORK — (NC) — In May, 1969 Cardinal Leo Joseph Suenens of Malines-Brussels, Belgium, blamed the Roman curia for blocking Church reforms enacted by the bishops and urged by the theologians of the Second Vatican Council.

He even called for an outpouring of public opinion aimed at liberating everyone, "even the Holy Father himself, from the system." Predictably, his comments caused a sensation. Some critics said his remarks were improper. Some supporters said they were courageous.

NEITHER the criticism nor the praise altered the Belgian prelate's readiness to speak the truth as he saw it, and a year later he again entered the arena of controversy. This time, he criticized Pope Paul VI's refusal to open official discussions on the question of priestly celibacy.

Admitting the Pope's right to bar discussion on the mandatory celibacy obligation existing for Latin rite priests, Cardinal Suenens indicated that although the Pope had a legal right to act the way he did, he seemed to be ignoring the desire for cooperation and coresponsibility made evident at the council.

THE CENTRAL problem, the cardinal explained, "is the very manner of conceiving of Church government and the application of certain principles that are at the heart of Vatican II."

Several days later, Pope Paul replied to the cardinal's criticism. Without mentioning Cardinal Suenens' name, the Pope emphasized that he was very much influenced by the council "as a precious gift of the Holy Spirit" and added that

he tried "to be respectful toward the collegiality of the episcopacy, contrary to what, recently and to our pained astonishment, has been said."

In an interview with NC News here, Cardinal Suenens explained why he felt it necessary to speak out on one of the Church's most sensitive internal issues, the celibacy of priests.

"I ASKED," the cardinal recalled, "that the problems of priests should be freely discussed in pastoral councils and priestly councils. I was not promoting any solutions. But I was promoting free discussion about the problem, which I think is in line with the mentality of today, with the logic of Vatican II, with coresponsibility in the Church . . ."

"I speak publicly for these reasons. I think it is very normal that we should speak aloud, the more so because all these ideas and problems are common knowledge. And in the postconciliar Church free and frank expression is normal and healthy."

Asked how he saw his role as a bishop after the praise and criticism his comments had drawn, Cardinal Suenens replied "I see the task of every bishop in the same light . . . having been so closely connected with it. I feel perhaps in a more vivid way the implications of Vatican II."

"THE MAIN idea of Vatican II is the idea of coresponsibility. So I think we have to stress it at the highest level between Pope and bishops. I think we have to stress the whole of bishops and priests and people of God together. And to be faithful to Vatican II and the logic of the council we have to stress it very strongly."

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At left is a general view of the Peruvian city of Yungay before the May 31 earthquake struck. At right is a photo taken from approximately the same place showing what little remains of the Andean city after the quake and the massive mudslide which followed. Most of the city's 20,000 inhabitants perished in the disaster.

## Starvation threatens in quake area

(Continued from page 1)

"Temporary delays are not too important," Msgr. Waish said, because "these supplies are needed for a long time."

Charles P. Miller, an administrative officer for the Organization of American States (OAS) was in Miami this week to see if the group could help to get the donated supplies shipped out to Peru faster than is presently possible.

**CANNED** goods, blankets, clothing and other supplies may be left at any Catholic Church within the Archdiocese of Miami for collection. The articles 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 Street, Miami, Fla. 33125.

"FROM briefly looking around for one day, I would say there are at least 400,000 pounds of supplies sitting in Miami right now," Miller explained.

He said that he is trying to obtain U.S. government planes to fly the materials to Peru. "The Catholic Service

### Urges greater student aid

WASHINGTON — (NC) — The president of a Catholic college advocated more liberal, direct federal aid to "all of our citizen students" in all colleges and universities, in testimony before a congressional committee here.

Bernard P. Currier, president of St. Joseph's College, North Windham, Maine, told a House subcommittee on education "education at the college level is not supporting itself."

He advocated a program of direct financial aid to students patterned after the GI Bill of Rights formula. Currier said he is convinced such a program would meet constitutional law tests.

Bureau has 200 perfectly good donated hospital beds sitting in Miami ready to go to Peru," Miller added. "These beds are desperately needed."

Peruvian Airlines vice president, B. F. Spohrer, sent a telegram to President Richard M. Nixon and Robert Finch, appointed by the President to coordinate U.S. aid, asking for government assistance in shipping the huge quantities of donated goods.

"THE PEOPLE of the United States have responded generously to appeals for relief supplies for the victims of the disastrous earthquake which occurred in Peru on May 31," The telegram read.

"Although commercial airlines have transported these relief supplies

continuously the volume of supplies has now outrun the airlines' capacity. Peruvian Airlines warehouse in Los Angeles is now holding 800,000 pounds of foods, medicines, clothing and blankets. The Peruvian warehouse in Miami is holding 150,000 pounds of relief supplies and many additional tons are presently in route to Miami. I respectfully request that the United States Government make cargo craft available to aid the commercial airlines in transporting earthquake relief supplies to Peru."

Although Spohrer had received no reply to the telegram as the Voice went to press this week, he said he thought the chances of governmental transportation "were very good."

The United States

Government "contribution has already been significant," he explained. "This would be a wonderful way to display government support for the individual American citizen who has contributed to the massive relief drive," Spohrer said.

SUPPLIES which have been donated to the Peru Earthquake Fund here have already filled the auditorium of Immaculata-LaSalle high school and many more tons of supplies have already been shipped to the Peruvian Airlines warehouse at the airport.

According to Msgr. Waish more tons of supplies and food are being held in Palm Beach and Broward Counties at collection points until room for them can be found on transport planes.

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# Women form aid c

Some 200 women — all natives of Peru — are forming an organization under the auspices of the Archdiocese of Miami Latin American Affairs Office to provide a permanent source of aid to those living in Peru.

According to Mrs. Carlos de Vizguerra, the wife of the Peruvian Consul in Miami, the group was formed in response to the plea for aid to victims of the Peru earthquake, but will continue to function as a permanent committee even after the immediate emergency is over.

PRESENTLY the group is organizing a benefit dinner for aid to Peru on Aug. 1 at the

De Lido Hot Accordi group will be a volunteer service donated supply

THE PE projects of a long period of Those in women should Miami Office N.E. 2nd St. 1

# Bodies are dug from

(Continued from page 1)

Much of the relief pouring into Peru from all parts of the world is being distributed through Catholic parishes here. Father Jules Roos, a St. James Society missionary from Pittsburgh, Pa., who has served in this

town for more than six years explained. "The parish is the social service center and the local government here, as well as the military officials, came in here to utilize the services of the Church, sending in relief trucks, and setting up the relief program.

IN AREAS which rely



# PORTUGAL

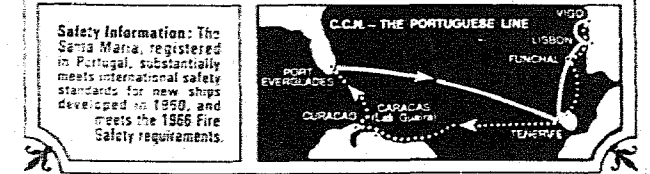
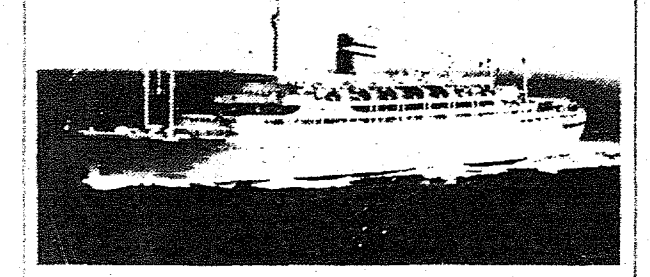


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## Voters must seek the general good of the community

Often consideration of issues involved in bond elections is fused with emotion and voters find themselves unable to give an objective view to the need for capital improvements in an urban area.

Such emotion-charged consideration has already begun to plague Miamians who will go to the polls June 30 to voice their preferences on the 11 propositions included in the bond issues.

When viewed in the light of Miami's ever-expanding status as an urban area, all of the issues are worthy of each voter's careful consideration.

**HOWEVER**, these are several proposals that seem to be more vital to the health and safety of the general welfare of the entire population of the city, especially to the poor, the aged and the underprivileged.

- The proposal to spend \$25 million for completion of a sanitary sewer system throughout Miami is essential to the preservation of the residents' health and the expansion of the development already begun in Miami. Now only 55 per cent of the City is equipped with sanitary sewer systems.

- The proposal to use \$10 million to complete storm sewers on the streets of Miami would ease the situation following moderate rain when standing water causes inconvenience, hazardous driving and a threat to the health of the people.

- The proposal to earmark \$15.2 million for construction of public recreational and park facilities in many areas of Miami where there are no existing facilities would certainly provide some ease to a tense situation growing worse because many residents do not enjoy the benefits "guaranteed" to those who live in the more affluent areas.

- The proposal to use \$17.3 million for street and highway improvements would ease the traffic situation by providing better quality roads in many areas thus allowing residents to travel without inconvenience or hazard.

Three of the other proposals — to provide pollution control and incinerator facilities, sidewalk improvements and police headquarters and crime prevention facilities are also worthy of the voter's careful consideration, although the prices assigned them seem high for the improvements listed.

We must note at this point that the proposals in connection with the police department specify the construction of a new headquarters building and "improvement of facilities." We are particularly concerned about the pay scale for police officers, which traditionally has been low, and which, we feel, should have been a matter for consideration by the voters. Good facilities, do not necessarily a good police force make.

All voters living in a metropolitan urban area such as Miami must realize when they weigh such issues at the voting booths that they must take the general good of the community into consideration. Also they must consider that without capital improvements the industry and residential harmony necessary for "city health" are impossible.

## THE VOICE

The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

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TURN-OUT of voters in many municipalities of Dade County during recent bond elections has varied from poor to fair. We feel, however, that voters in the City of Miami should make every effort to get to the polls and vote in the June 30 election consideration of the 11 bond proposals for capital improvements.

## Fetus case dismissal protested

LOS ANGELES — (NC) — Leaders of 41,000 California Knights of Columbus expressed indignation over a California Supreme Court ruling that the killing of a viable fetus is not murder under California law.

The K. of C. protest was made in a telegram to California Atty. Gen. Thomas Lynch.

THE 5-2 court ruling

came in a case involving Robert Harrison Keeler, charged with murder of a viable fetus and aggravated assault on his former wife, Mrs. Teresa Keeler.

Mrs. Keeler, pregnant by another man, it was charged, was beaten by her husband, who stomped her in the attack on the fetus. Soon after the beating, Mrs. Keeler delivered a stillborn girl, about

eight months, weighing five pounds whose head was fractured.

THE court's majority opinion said: "For a court to simply declare by judicial fiat, that the time has now come to prosecute (for murder) one who kills an unborn but viable fetus would indeed be to rewrite the statute under guise of construing it."

Justice Louis H. Burke, in a minority opinion, asked: "What justice will be promoted... by construing 'human being' as excluding (the baby girl in the case) and her unfortunate successors?"

"Was the defendant's brutal act of stomping her to death any less an act of homicide than the murder of a newly born baby?"



# A contrast to 1946

By MSGR. JAMES J. WALSH

Dipping into the fall issues of "The Priest" magazine of 1946 turns up some interesting contrasts with conditions today.

While we are much preoccupied with the liturgy today, I could find only two references to the subject — and these in a letter to an editor. One strongly reminded priests that both at the Consecration and Elevation of the Mass "the priest's hands are joined full length, usque ad pulsum, to the wrist." The second point concerned the correct method of wearing an alb. It was advised that "it should not be drawn back on both sides at the waist and gathered behind like the tail of a sick pullet . . ." In retrospect, these look like strong hints that a renewal of the liturgy really was needed.

Father John O'Brien, who recently has been crusading for a repeal of celibacy, at that time was lamenting what appeared to be Catholic indifference to science. Out of 300 eminent scientists, he could find only three Catholics or slightly less than one per cent. He urged our young people to consider the vocation of devoting themselves to the achievement of eminent scholarship in science, literature or the arts.

IN THOSE DAYS immediately after World War II, when the Soviet Union was claiming to have invented everything from rockets to baseball, the news was carried in "The Priest" that Dr. Alexander A. Rogo-

molets, the Russian scientist who claimed to have discovered a serum to prolong life to 150 years, died a few weeks earlier at the age of 65. It seems likely the serum didn't sell.

Speaking of communism, it appears that every other article in "The Priest" in 1946 was devoted to the subject. In recent years when some Johnny-come-lately's first became aware of the evil of materialistic communism, they constantly ask why the Church didn't do something about it. The fact is during the war and afterwards, the strongest voice anywhere in warning about communist dangers was the Catholic voice.

Several years ago a German playwright, Rolf Hockhuth, wrote a play, "The Deputy" excoriating Pope Pius XII for not having come to the aid of the Jews in Germany in Hitler's time. Note this item in "The Priest" of October 1946. "I wish to take this opportunity to pay tribute to Pope Pius for his appeal on behalf of the victims of war and oppression. He provided aid for the Jews in Italy and intervened in behalf of refugees to lighten their burden. His sense of compassion and sympathy towards oppressed people constitute the finest expression of humanitarianism. I am sure that all of us deeply appreciate the concern and interest which the Pope has manifested in the plight of our fellow Jews in need of homes." This was spoken by William Rosenwald to a meeting of the United Jewish Appeal For

Refugees, St. Louis, March 17, 1946.

Rabbi Zolli was still in the news at that time. As Rome's chief rabbi, he startled the world during the war by converting to Catholicism and touched off a red hot controversy that lasted for years.

IN THAT YEAR it was estimated there were 12 Catholic priests in the United States who were converts from Judaism. Probably no more than that today, but two of them are often in the news — Father Gregory Baum and Msgr. John M. Oesterreicher.

Twenty-four years ago relations between Catholics and Protestants were tense and hostile. This magazine frequently spoke of "the utter breakdown of Protestantism," a claim which seemed to be widely accepted at that time. In both Protestant and Catholic magazines articles usually reflected the pains taken to find out all that was wrong in the other religion, all the truth that had been corrupted, the morals which had been perverted. And the perpetual conflict was taken for granted as a normal way of life.

Reading this in the light of today's positive approach in which there is more concentration on what we hold in common than on what divides, the articles of 1946 sound ineffective and churlish.

Those were the years when Pope John's "approach of love" would have been considered a kind of compromise with truth and justice.

THE NEGRO problem of 24 years ago turned up frequently in the pages of "The Priest." There was a joke about the missionary who spoke eloquently on the subject of hell and left an impressive painting behind him for the natives to study. As he left the



MSGR. JAMES J. WALSH

sanctuary he heard them burst into loud laughter. He rushed back in to assure them hell was no laughing matter, but one of them said "we are happy because we looked at the picture and saw that all the people who are in hell are white."

There were only 22 Negro priests in the United States then with a total of 286,998 Negro Catholics—only 2.3 per cent of the total Negro population. In 1946 there was a general awareness that the Negro had been grossly neglected, but excuses were offered. It was explained, for instance, that the reduction in Catholic immigration was now enabling the Church at long last to turn its attention to the Negro.

Here is a description of the situation at that time: "Pastors laboring in Negro districts report convert classes limited only by the time and facilities at their disposal. Schools opening for the Negro are filled before the paint is dry. One which opened some years ago in a corner of a half ruined warehouse had 400 children on opening day, although at the time even desks were lacking. Last year the one Negro Catholic school in a large Northern city was forced to turn away three-fourths of the applicants for sheer lack of room; this year it had already turned away 400 for whom no seats could be found 10 days before the opening of classes. Surely now is the acceptable time for the Negro's conversion. If the chance is lost it may never return, at least not in our generation. How the opportunity is to be met is a matter of the most critical importance."

The opportunity for some reason slipped by.

## VOICE OF THE PEOPLE

# 'Silent majority' speaks

Dear Sir,

I read with interest Father Sheerin's article concerning a move to impeach Supreme Court Justice William O. Douglas in the Voice. It took several readings to realize why there was so much apparent confusion on my part.

Repeated reference is made to the necessity of the minority voice being heard. There is little disagreement with and virtually no argument against this proposition. But Father Sheerin as most well-intentioned individuals dwells on form and ignores substance.

It appears that the good Father is saying "Listen, irrespective of the manner in which these voices are presented!" The form these dissenting voices, the 'minority' takes is immaterial, according to my interpretation of the article, as long as we listen. But, I fail to find any solutions proposed. There is no more value in such warnings that in a well-intentioned friend telling you there is something wrong with your car as you struggle to push it down the street.

I take exception to this article's implied condonement of the destructive form applied to dissent.

What does Father mean by "heard?" He implies total capitulation regardless of consequences. It is difficult for me to believe that a man of Father Sheerin's intellectual reputation means this. Then what does he mean? Merely that someone should listen to the problems with a sympathetic ear and attempt to eliminate or overcome them? I defy any individual to show that the minority has not been 'heard' in this context.

What is it that the well-intentioned scribes want us to do? It certainly doesn't require an intellectual genius to quickly realize that where the voice of the minority is heard but the demands are not quickly met, it can be directly attributable to a single overriding cause — contravention of

the rights of the majority.

Unless my education has been woefully lacking and I have been sadly misinformed, this Country is a Democracy. That is, in my opinion the will of the majority, protecting the rights of the minority, controls. If and where there is a direct conflict between the will of the majority and the rights of the minority then the will of the majority prevails.

The key phrase is obviously "direct conflict."

I maintain that there can be no direct conflict in substance. Is poverty, inequality, pollution, armed hostilities, academic suppression, etc., etc., the will of the Majority? The conflict emerges from the form the minority voice takes. This form consciously and with malice contravenes the will of the majority.

I submit that the well-intentioned dilettantes scratching surface and peripheral problems nurture the seeds of discontentment. Further, rather than quell the flames to bring about an atmosphere of calm in which accomplishment and understanding would be effected, they, in conjunction with the self-appointed masters of the minority, continue the tactics of confusion, conflagration, and confrontation. Now, the majority is confused regarding the root problems; is prevented from focusing on the root problems by being forced to focus its mental capacity on putting out the brush fires of discontent; and is drained of its energy by being forced to constantly marshal itself for more confrontations. Thus there is no meaningful accomplishment.

I further submit that if it is necessary to not only hear but to totally accede to the dissenting voice of the minority then the substance of Democratic principles as now known must be changed.

James A. Laria  
Miami

## Separate schools on sex basis

Dear Editor:

Let us now separate our schools by sex, because this would improve education, race relations and moral standards, reduce drug traffic and student rioting, and, above all, slow the birth rate and overpopulation that lie at the bottom of all ghetto, city, and pollution problems. This last point seems to make the step inevitable in due course, but many things might be a lot better now if it had been taken yesteryear.

It would, moreover, be in the best interests of today's young people, because the U.S., with the biggest GNP of all is exhausting its irreplace-

able mineral resources faster than any other nation. If, only 30 years from now, there may be 300,000,000 people in the U.S., there will be half as many more cars, roads, cities, etc. to feed on these

dwindling resources. By then today's young people, my own children included, will be in real trouble.

Sincerely,  
Michael Grogan  
Lake Park, Fla.

### Bring out best in us

Editor:

The move to airlift food, clothing and medical supplies to those victims of the Peru earthquake is a fine example of the type of Christian sharing we should all embrace.

What a pity it takes such a terrible disaster to bring out

the best in us. What a wonderful thing it would be if we could all learn from this tragedy how to apply generosity and love in our everyday lives.

Sincerely,  
Mrs. Clara Lewis  
Fort Lauderdale

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## Criticizes our editorial course

Dear Editor:

I have subscribed to your newspaper for four years, and I

## Projects like this build understanding

Dear Editor:

I was so intensely pleased to pick up my copy of the Voice and read about the cooperation and effort that went into the opening of the day-care center at St. Francis Xavier parish.

Projects such as this can build the kind of strength and understanding which we need to insure all citizens of the United States equal rights and benefits. I have called St. Francis and asked if I could volunteer to help there and they found something for me to do.

I hope that all Christians will find something to do to help this kind of work come to full fruition.

Sincerely,  
Kathy Ingram  
Opa-Locka

## Old school spirit high

Dear Editor:

"Amen" to Kathleen Durkin's letter re: Cardinal Gibbons High School.

Cardinal Gibbons has no athletic field with bleachers, no gym, and no swimming pool, yet these kids have maintained a respectable showing in all sports. Perhaps it's because they really care!!!! All team members travel away from the campus each afternoon to practice and participate in the Conference Competition. Sometime the transportation is provided — in most cases they find a way somehow. Meantime — they maintain good scholastic standings. A large pat on the back to the faculty, coaches and 90% of the area's greatest students.

Sincerely,

Patricia Lawley, R.N.  
Director  
Broward Home Care Center  
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have submitted to endless columns of drivel which you print and label editorial comment. You seem to grab a hold of every kind of ridiculous campaign you can find and then proceed to beat it to death.

But the most unbelievable thing you have ever put in that newspaper is that editorial calling for more understanding between the whites and the blacks.

I HAVEN'T SEEN a black try and understand me this week, and I haven't seen one go out of his way to help me.

You should be fired before you do something really dangerous — such as interest your readers.

Sincerely,  
Albert O'Neil  
Hialeah

(Perhaps we have been a bit busy trying to spread an idea you might think most dangerous. It is best described by someone else's words: "These Christians, how they love one another." — Editor.)



## Challenges views of columnist

Dear Editor:

In my opinion, Father Sheerin and his alliance with "Clergy and Laymen Concerned About Vietnam" are a disgrace to the Church. I wish that you had not published his column in your June 12th issue — it is not worthy of so fine a newspaper.

Father Sheerin and his group called on a number of ultra-liberal congressmen and, of course, were warmly welcomed. Isn't he aware that "birds of a feather flock together?" And his defense of the "petite little Unitarian woman" is really touching. Would he rush to the defense of Madelyn Murray O'Hair with the same zeal? Perhaps he would.

I ASSUME that Father Sheerin considers the present conflict an "immoral war," but to me it is a very moral war for the following reasons:

(1) 600,000 Catholics fled North Vietnam to South Vietnam to escape the tyranny of Communism.

(2) There are now 2,000,000 Catholics in South Vietnam.

(3) Christ Jesus gave us a new covenant: Love thy neighbor as thyself. When he was asked, "Who is my neighbor?" He replied by telling the story of the Good Samaritan.

BECAUSE these 2,000,000 Catholics are Orientals, does Father Sheerin suggest that they are not our neighbors and for that reason should be abandoned by us to a life under atheistic communism? Or does Father Sheerin consider the covenant of Jesus old-fashioned in these contemporary times?

I think that it is still applicable to each and every one of us.

Isn't Father Sheerin aware that Communism posed the greatest threat to the Church and aims at the subversion of our young people? He should read the Encyclical Letter (Divini Redemptoris) of Pope Pius XI on atheistic communism and be guided by the Holy Father's warnings, which are ever more pertinent today.

AS FOR the "Hard Hats," I suggest that he read the article entitled "Constructors vs. Destroyers," contained in the June 15, 1970, issue of "Insight on the News."

And I would remind Father Sheerin that his primary duty is to the Church, the Mystical Body of Christ.

A believer  
Mrs. Nina J. Hansen  
Coral Gables, Florida

## His view different

Editor:

They riot, they kill and they insult and still nuts like you call for more aid and understanding to blacks.

Furthermore, you have the nerve to ask for such aid and understanding in the name of Christian love and life. What kind of a freak are you hiding behind that Catholic newspaper?

Why I believe you'd have us give everything we had to them just so you could ease your own conscience.

Sincerely,  
Francis Moore  
Palm Beach

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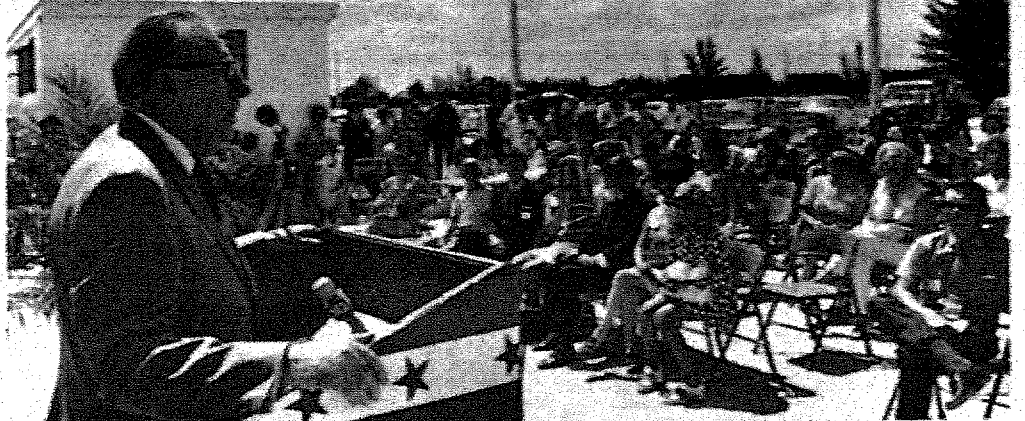


PLAQUE commending Bob Wilmath for his assistance in establishing "Operation Self-Help" was presented to his brother, Cliff Wilmath, right, by Father Sean O'Sullivan and Judge Francis Knuck.

# 'Operation Self-Help' marches on

HIALEAH — "Operation Self-Help," community-sponsored clinic for young people in the pre-addictive stages of drug abuse, was officially opened following dedication ceremonies Saturday at 5603 E. Eighth Ave.

According to Father Sean O'Sullivan, president of the program which has the support of local clergy, business and professional men and organizations, the clinic has just received a grant of \$20,000 from the Inter-Agency Law and Planning Council of Florida and is also negotiating contracts with the Division of Vocational Rehabilitation to obtain grants through its school program to assist youngsters enrolled in the program.



KEYNOTE ADDRESS at official opening of drug clinic in Hialeah was given by Rep. Claude Pepper. The center conducts a three-phase program including group session, school programs, and programs for parents by expert counselors.

## Summer course for exceptional children is held

WEST PALM BEACH — A summer school program for exceptional children is being conducted by the Marian Day School until July 24 at St. Juliana School.

Classes offered daily from 8:30 a.m. to 1:30 p.m. include language development, perceptual motor activities, music lessons, games and socialization and field trips.

Additional information may be obtained by calling the school.

## Appreciation dinner today

An appreciation dinner honoring Father Martin J. Cassidy, recently appointed pastor of St. Francis of Assisi parish, Riviera Beach, begins at 8 p.m. today (Friday) in the Sheraton-Four Ambassadors Hotel.

Reservations may be made by calling Mrs. Francoise Benoit, chairman, at 374-4365.

## Around the archdiocese

### Doheny heads unit of Serra

FORT LAUDERDALE — Mondays of each month at 12:15 p.m. in the Galt Ocean Mile Hotel.

William Doheny, local investment broker, has been elected president of the Broward County Serra Club.

Other officers named during a recent meeting are Patrick J. Nee, Leon C. Nichols and Joseph Vargo, vice presidents.

The Broward Serra Club meets the second and fourth



WILLIAM DOHENY



## Mass on Ch. 10 for Scout dead

The Mass for Shut-Ins televised by WPLG, CH. 10, on Sunday, June 28, will be offered for deceased Scouts and Scouters who have been killed in the war in Vietnam.

Father Frank Cahill will celebrate the Mass, in which 45 Scouts and 10 members of the Catholic Committee on Scouting in the North Dade Deanery will participate.

The Ad Altare Dei award will be presented to Michael Schell of Immaculate Conception parish, Hialeah.

### BROWARD COUNTY

A rummage sale under the auspices of St. Bartholomew Women's Club will be held Monday and Tuesday, June 29 and 30, at the West Hollywood Community Center, 805 Glen Arkway. Clothing, household items, furniture, appliances will be available beginning at 10 a.m. each day.

Volunteers are needed for the summer months at St. Ambrose Curio Shoppe. Those interested should call 399-2793 or 399-5400.

Members of Nativity Guild, Hollywood, will sponsor a dinner, card party, and square dance Saturday, June 27, in the parish hall, 5327 Johnson St. Dinner will be served between 5:30 and 7:30 p.m. and dancing, called by Jay Fenmore, is scheduled to begin at 8 p.m.

Masses begin Sunday, June 28, in the new parish of St. Maurice, 2851 Stirling Rd., at 9 and 11 a.m. Father David Russell is the parish administrator.

### DADE COUNTY

The first in a series of games parties to benefit Villa Maria Nursing and Rehabilitation Center begins at noon, Monday, June 29, at the center, 1050 NE 125 St., North Miami. Tickets will be available at the door for the sandwich lunch and party which will follow.

Coral Gables K. of C. Council will host an installation dance and buffet, Saturday, July 11, at the Council Hall, 270 Catalonia Ave., Coral Gables. Reservations will close July 4 and may be made by calling 861-4300.

A dance under the auspices of the Miami Catholic Singles Club and other singles clubs in the area begins at 8 p.m., Saturday, June 27, at the "Meeting Place," 8000 Biscayne Blvd. Music for dancing will be provided by Frank Kestler's band. Refreshments will be served.

### PALM BEACH COUNTY

St. Clare Home and School Association's athletic fund will benefit from a dinner at Our Lady of Florida Retreat House, North Palm Beach, on July 12. Reservations may be made by calling 848-7095 or 848-4048.

## Hurricane odds in S. Fla. cited

If another hurricane threatens Florida this year, what are the odds of the storm or its winds hitting South Florida areas?

According to the Florida Agricultural Experiment Station, the chances vary from section to section, with Miami's and Key West's odds the greatest — the chances are one in seven that a hurricane will strike either of the two.

Palm Beach has a better chance of escaping a big blow with odds of one in 10.

Those interested in obtaining "Hurricane Packets" may do so by writing to the Extension Home Economics Office, 2690 N.W. Seventh Ave., Miami, Fla. 33127 or by calling 633-8366.



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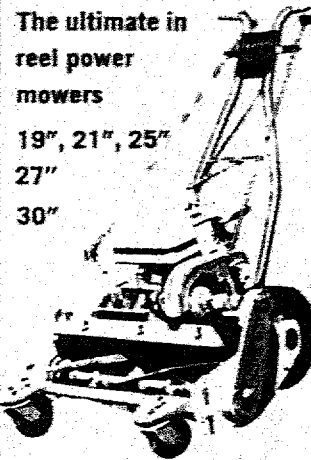
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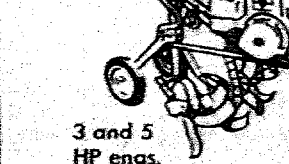
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# Airlift opens new world to them

By JOHN R. SULLIVAN  
(Second in a Series)

Israel Mantrana Pinero is 33 years old and, until two years ago, was a motion picture cameraman in Cuba.

Twenty-five months ago he became a sugar plantation worker and, by government definition of anyone who wants out of Fidel Castro's country, a "Gusano" — a worm.

Last March 20, Israel Mantrana, his wife Aurora and their three children became refugees.

AT 9:25 A.M. that Friday they stepped through the door of an antiquated DC-7 at Miami International airport. Israel first, baby Richard in his arms. He quickly read the sign — "Bienvenidos Amigos" (Welcome Friends) — at the foot of the steps and walked briskly to a waiting blue school bus.

Nearly 90 others were aboard that flight. An equal number would follow later that morning. Nearly 1,000 had arrived that week which means 50,000 a year and more than 200,000 since 1965, when the U.S. Department of Health, Education and Welfare signed its contract with Airlift International, the charter line that operates the twice-daily flights between Cuba's Varadero Beach airport and Miami.

For each refugee their escape from Cuba begins years before they step on American soil in Miami. It is as little as two years for some, as long as eight years for others.

In Washington, Donald Hohl of the U.S. Catholic Conference (USCC) Division of Migration and Refugee Services — one of four agencies and the largest — that administer the U.S. government's Cuban Refugee Program — explains the process.

"Since the program is primarily one of family reunion, the process must begin

simultaneously here and in Cuba. A Cuban must tell his government that he wants to leave, and a relative or close friend in the U.S. must tell this government that he wants this Cuban to join him.

WHAT FOLLOWS is a bureaucrat's dream — or nightmare. Forms are filled out, lists compiled at both ends. The Cuban government places the would-be refugee on a waiting list after weeding out men of military age and many professionals. The U.S. government conducts security checks. Cuba inventories property and cash assets which at the proper time will revert to the government.

Everyone receives a number, two to be exact — one in Cuba and one in the United States. Master lists are forwarded to the U.S. government by the Cubans. On a table in the Miami registration center, the lists fill several six-inch-thick books of computer-printed forms.

Meanwhile, in Cuba, the depersonalization process continues.

A MAN gains a number and loses his job. He is assigned to whatever work the government needs done, usually the cane fields. He is permitted to live in his house, but he dare not sell anything, for he is using state property through the courtesy of the state.

And then one day he is told to move out. Pack his clothes in the one suitcase permitted, dress in a suit and tie — he must look respectable — and somehow get to Varadero Airport near Havana. "Somehow" meant \$240 for a 50-mile taxi ride for one family.

Within 48 hours, if nothing goes wrong, he is in Miami, stepping aboard a bus for the half-mile ride to the U.S. government's refugee facilities.

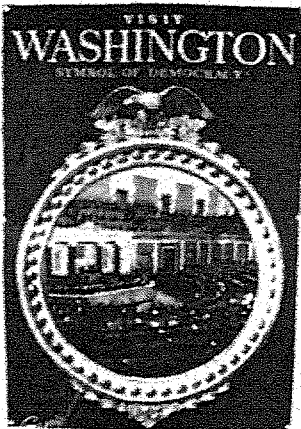
THE BUILDING is called T-90 and it looks like what it is: a remnant of some military barracks at the western end of the Miami International Airport's main runway. When you fly into the city, if you sit in the left-hand seats of your plane and watch closely as the pilot comes in low over the swamps, you will glimpse T-90 for a split second before the bump of landing reminds you to gather your magazines and under-seat luggage.

The refugees have no magazines and little luggage. There are no vistas to gawk at so they file quickly past the efficiently helpful officials and through a narrow door, taking their seats in a room "decorated" with U.S. Travel Service posters and little else.

A welcoming speech, a briefing on what to expect in building T-90, polite, sincere applause, and then the slow numerical process of immigration forms, health examinations and, finally, the real business of help in finding a new life.

THERE ARE four agencies that take care of this "real business." As might be expected they fall along religious lines: the U.S. Catholic Conference, Church World Service for the Protestants, HIAS for the Jews, and the non-sectarian International Rescue Committee. All operate under contract with the U.S. government.



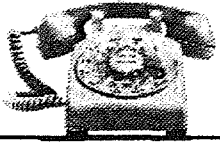
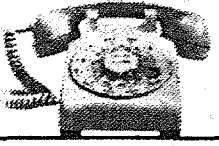
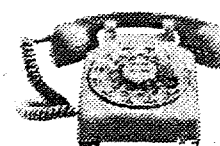


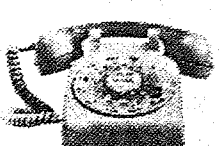
Each immigrant can make a choice of who would be like to have help him find a new place to live, a job, a home? — choose the USCC agency; in 1969 Agency Catholica assisted 20,000 Cuban refugees out of the 50,000 who entered.



Perpetua Uriarte Urristi, 96, awaits processing by refugee program officials after her arrival on Cubans airlift.



AT FREEDOM HOUSE, where refugees await transportation to their new homes, a worker assists hopeful Cubans.

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# Ruling is expected on man objecting to a specific war

By BURKE WALSH

As expected, the Supreme Court's decision broadening the definition of conscientious objector status under the draft law was among the most widely reported of its recent rulings.

Some observers thought it raised more problems than it solved. Others called it one of the tribunal's most controversial decisions.

The draft law says a conscientious objector is one whose religious training and belief prevents him from taking part in any war in any form. It does not provide, however, exemptions for those who object for "political, sociological or philosophical views, or merely a personal code."



BURKE WALSH

The majority opinion in the recent 5-4 decision says Congress meant to include moral and ethical beliefs as a basis for objection, if they are so "deeply held" that the objector's conscience would know "no rest or peace" if he went to war.

THERE WERE quick assertions that the court had only made more difficult problems for itself, and that it would come under renewed attack from right-wing critics, that the decision only increased the dilemmas of draft boards and of young men who objected to participation in specific wars, that it could lead to the end of all exemptions for reason of conscience, and even to the termination of the draft itself; that it challenges Congress to do something that it could hasten the day of an all-volunteer army.

Selective Service officials, who administer the law, appeared among the calmest of all concerned, saying that the decision would have no great impact on the draft.

PERHAPS the most widely expressed opinion was that the Supreme Court has yet to make its most important decision in this area. It may come soon in its review of a Massachusetts case, in which a young man was excused from military service because of non-religious objection to fighting in a specific war — Vietnam. Selective Service officials are watching closely to see what the court says in this instance.

Those who saw Congress called upon to react listed three possible courses of action for it: eliminate the problem by doing away with conscientious objector status altogether; hasten the formation of an all-volunteer army; enact new legislation spelling out precisely those for whom Congress wants conscientious objector status.

THERE ARE already bills in Congress looking to the revision of the draft law, and Chairman L. Mendel Rivers (D-S.C.) of the House Armed Services Committee has been quoted as saying that action on these may "clear up all this." That, of course, remains to be seen.

Justice John M. Harlan's separate opinion, which gave the majority its fifth vote, cast doubt upon the constitutionality of the conscientious objector immunity that Congress has granted, because it distinguishes between those who object on religious grounds and those who object on other grounds. Some observers saw in this an invitation to force a case deciding that point.

Meanwhile, the court's decision in the upcoming case involving non-religious objection to participation in a specific war — Vietnam — is being awaited with unusual interest. If the Massachusetts decision is upheld, its effect upon the whole draft system could be extensive indeed.

# Catholics given warning on eased abortion law

ROCKVILLE CENTRE, N.Y. — (NC) — Bishop Walter P. Kellenberg of Rockville Centre has issued a set of 10 guidelines for Catholic medical and paramedical personnel who may be affected when the state's eased abortion law becomes effective July 1.

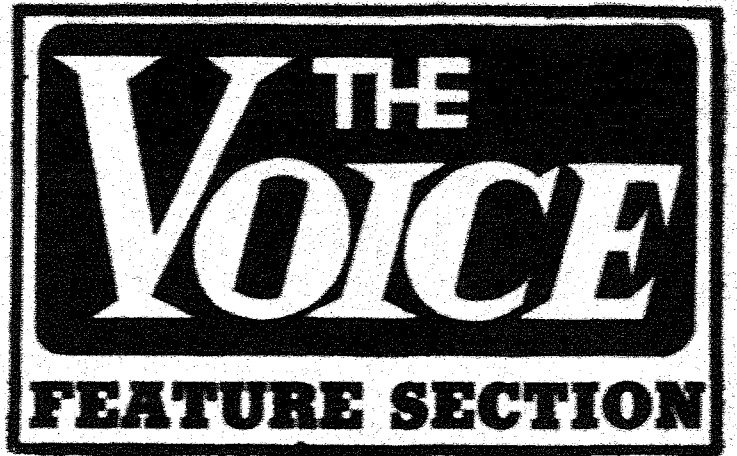
The bishop reaffirms the Church's position against abortion, reminding of the immorality involved in the "killing of the innocent born or unborn."

HE EMPHASIZED that the new law does not impose an obligation on anyone to perform an abortion act. He reminded that Church law "states those who procure abortion, not excepting the mother, incur, if the effect is produced, an excommunication."

Bishop Kellenberg also counseled that Catholic medical or paramedical personnel should not "participate in any capacity in an abortifacient act," including care for a patient "before or after" an abortion, nor should they advise a person seeking an abortifacient procedure.

In the midst of the city street, on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruit according to each month, and the leaves for the healing of the nations.

Apocalypse 22:2



# The sky is falling...



By FATHER ANDREW M. GREELEY

It's too bad that the American society is falling apart. Of course we all know it's falling apart. The prophets of doom on television and newspapers assure us that it is falling apart. This is the most serious crisis since the Civil War we are told. Of course, if the TV and newspaper commentators say it, it must be true.

FATHER ANDREW M. GREELEY



There's plenty of evidence of this collapse and it merits careful consideration:

• MORE PEOPLE than ever before want to be involved in the political process — the blacks want in, the young want in, the middle majority wants in, the white ethnics want in, everybody seems to be concerned about politics. This is obviously a sign of collapse of democracy.

• For the first time in history, the most powerful nation in the world is being forced to abandon a war because its people, or a substantial segment of it, think the war is immoral. Only in a weak, corrupt nation — one indeed that is on the verge of collapse — could such a moral judgment be effective.

• MEMBERS of minority groups in the United States are making more social progress than they have at any previous time in the country's history and attitudes towards social and political integration of minorities among the white majority are more enlightened than they have ever been

before. Obviously, you can only have this kind of progress in a nation that is basically sick.

• American Catholics, after a century or more of living in a closed immigrant and counter-reformation ghetto, have entered the broad educational, social, political, and economic life of the country and, indeed with a vengeance. (One-third of the college students in the country are Catholic, though only one-quarter of the population is.) Surely, a country that will permit such a rapid integration of undesirable immigrant group must have something wrong with it.

• A Republican President is engaged in the beginnings of a program of family allowances which dramatically changes the nation's welfare policy and may well be one of the most important social innovations of the last half-century. It's bad enough that such change be taking place, but that a Republican President is initiating such change is a real sign of how bad things are (and that he is doing so at the recommendation of a renegade Irish Democrat is an even more serious sign of disaster).

• THERE IS a rapidly emerging national consensus on environment which has scared the living daylights out of those who have been polluting the air, water, and land of the nation, and forcing them to spend vast sums of money, if not in ending the pollution, at least in increasing the intensity of their lobbying efforts. Only a nation where concern about social problems have practically disappeared could produce such a quick consensus.

• Blacks are being elected to public offices all over the country — state legislatures, Congress, mayors of important cities, and the blacks that are being elected are not the loud-mouthed, hate-

spewing militants, but sane, moderate men who are tough, capable politicians. The emergence of such black political leadership obviously is disastrous for the Republic.

• RELIGIOUS concern among the young is higher than it has been in the last FIFTY years. The concern takes weird and bizarre forms and doesn't seem to have had much impact yet on the institutional church but it's there just the same. Any nation whose young so desperately seek for meaning and community and the sacred must be about to go the way of the Roman Empire at the time of Nero.

• Even though there are some clear instances of police injustice, and even legalized murder, the amount of political repression that is actually taking place in the United States is relatively small — given the temper of the times. For all his threats, Ronald Reagan has not eliminated the University of California, probably could not, and probably would not even if he could. Any country that can cope with crises with relatively minimal amounts of repression should be quickly prepared for the embalmers.

THE SILENT majority, middle America, call it what we will, may not like the protest demonstrations of the blacks and of the young but, with few well-publicized exceptions, they have not engaged in counter-protest, much less in counter-violence. Indeed, it has rarely engaged in "backlash" voting despite widespread predictions that it would do so. Any country that can endure the left wing activism of the sixties without experiencing an even more virulent right wing activism is in a bad way, indeed.

Too bad about the United States of America.







# A salute from talented Liza

Granted, after Oscar and Emmy and Grammy and Tony award galas, about the last thing we all seem to need is another salute to "Show Biz." But that's just what's coming our way. Thank goodness, then, that the one doing the saluting is multi-talented Liza Minnelli, the girl with show business's biggest eyes.

She's the girl who in about 10 minute's time very nearly stole Charlie Bubbles right out from under the film's star, Albert Finney. She's also the one who did steal the whole show in *The Sterile Cuckoo* as kooky Pookie Adams, the disturbed girl who came on too strong for everyone involved. Liza sings, too, with a voice and style her mother, the late Judy Garland, found somewhat intimidating, and she can dance up a storm.

NOW Liza has her own showcase television special, set for this Monday evening (June 29) at 8-9 on NBC "Liza"

features Liza, over a dozen songs, and special guests, actor-singer Anthony Newley and actor Michael J. Pollard, the latter of recent fame as the funny-faced, string-along bandit in *Bonnie and Clyde*. Pollard is still just as bashful, but he will nonetheless join Liza and Newley in a song and dance salute to the past days of big-studio Hollywood productions.

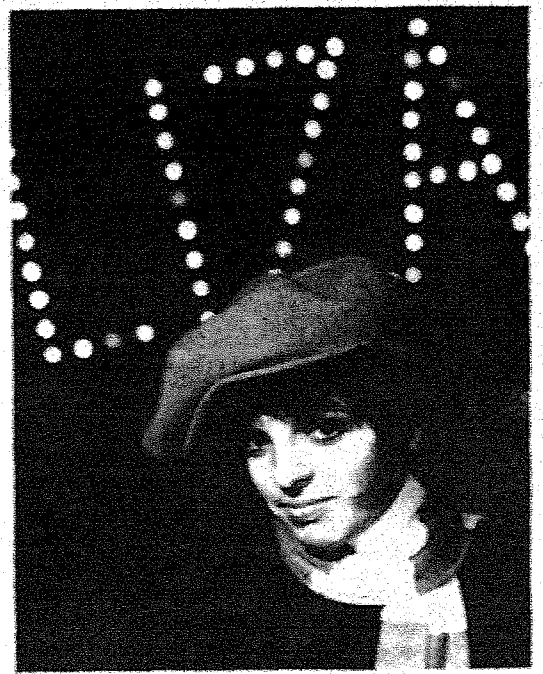
Among the song highlights in this segment are "Singin' in the Rain," "New York, New York," "I Won't Dance," and "That's Entertainment." Other portions of the hour will feature tributes to vaudeville, Broadway, and contemporary composers.

**COMPOSER-SINGER** Jimmy Webb — "By the Time I Get to Phoenix" — presents his new hit "Very Careless Word," and Randy Newman — "I Think It's Going to Rain Today" — will sing his own "Lover Story."

Liza gets her solos, too, with renditions of "There's No Business Like Show Business," "Makin' Whoopie," "Can't Help Lovin' That Man," and "You Made Me Love You," a song her mother made famous.

Only 24, Liza Minnelli is a major new show-business talent, not surprising for the daughter of Miss Garland and director Vincente Minnelli. From *Flora in Broadway's "Flora, The Red Menace"* to Pookie Adams to the stages of the country's top supper clubs, Liza represents a new breed of imposing show-business talent, gifted, diverse, and always exuberant. She's real. She's Liza.

"Liza," Monday, June 29, 8-9 p.m. in color on the NBC Network.



**HER NAME** in lights. Liza Minnelli's already has the biggest eyes in show business, but they get even bigger when they see her name in lights. Liza stars Monday evening (June 29) in her first television special, in color on NBC, 8-9 p.m.



**GUESS** whose room reservation wasn't held after 10 p.m.? Jack Lemmon and Sandy Dennis getting a firsthand taste of "Fun City's" unique brand of hospitality in "The Out-of-Towners," a bright but biting comedy written for the screen by Neil Simon.

## Comedy of the scatter-gun type

...Look Out, Jack Lemmon and Sandy Dennis — New York's Going to Get You!

Ask any cabbie. Ask him whether or not New York is "Fun City," a "Summer Festival," and by the time he can take you the long way from Midtown to La Guardia Airport, he'll regale you with some colorful horror tales that will make you run, not walk, to the nearest non-stop flight out of town.

Or, better yet, go see "The Out-of-Towners," a big movie comedy that has just about everything going for it — from stars Jack Lemmon and Sandy Dennis to an original screenplay by Neil Simon, direction by craftsman Arthur Hiller, color photography by Andrew Laszlo, music by Quincy Jones, and, far from least of all, little old New York as

the butt for most of Simon's tendrilously hilarious jokes and pibes.

Simon has made an indelible impression on American audiences by shaking loose all the middle-class paranoid New Yorkisms, inspires and turning them into situations we can all sit back and laugh at, seeing and laughing at our own foibles in the process but laughing nonetheless.

**IN THIS** new film, Lemmon and Dennis are the out-of-towners, George and Gwen Kellerman from *Something-Oaks, Ohio*, put through New York's grinder on a business trip that will cement for George the promotion every executive dreams of.

If getting to that critical appointment isn't quite half the fun for the pair, it is all the fun for us, as we watch

George and Gwen reduced to near insanity by the most incredible — and therefore just possibly believable — series of mishaps since Alice went underground.

What's so funny about Simon's "scatter-gun" approach and feverish pitch is that it is all so impossible and outrageous that it has the ring of bitter truth. Adding to the real unreality are the considerable comic talents of Sandy Dennis and Jack Lemmon, who create a sort of definitive Simon couple: They, and Simon,

make us laugh and want to cry. New York isn't really like that, is it? Ask any cabbie.

(NCOMP rating: A-1; MPAA rating: G)

## Capsule reviews

**THE SICILIAN CLAN** (GP) is a duel of wits and strength, briskly paced with some superior action sequences. With Jean Gabin and Alain Delon, it is one of the best crime films produced in several years. (A-III)

**THE CRIMSON CULT** (GP) is not exceptionally scary, but it does contain one of Boris Karloff's last screen appearances. Ancient cults and witches for the devoted fans only. (A-III)

**THE BOYS IN THE BAND** (R) is an examination of loneliness and desperation in the homosexual community that will shake many viewers' assumptions about this subject. Adapted from Mart Crowley's play, its stage conventions occasionally intrude into the film, but the strong performances of all the actors thoroughly engage the audience in a frighteningly honest view of human relationships. (A-IV)

**BROTHERLY LOVE** (R) contains outstanding performances by Peter O'Toole and Susannah York as Scottish upper-class brother and sister with an unhealthy affection for each other. Unfortunately, the lack of motivation, slow tempo, affectation and pretentiousness smother what interest the film has. (A-IV)

**AIRPORT** (G) Those who kept Arthur Hailey's novel on best-seller lists for more than a year will enjoy Ross Hunter's huge, melodramatic screen version. It would be simpler to list who's not in the film than who is, but Burt Lancaster, Dean Martin, Jean Seberg, Van Heflin, Helen Hayes, and Jacqueline Bisset head the list. The simple story turned complex involves a mad bomber aboard an airborne 707 jet and a snowbound 707 blocking its landing strip. (GP)

**M\*A\*S\*H** (R) Politics, war, religion, and the American way of life in general are the easy targets of Robert Aldrich's black-humored, ribald, caustic, and sometimes tasteless film focused on the moral anarchy of a trio of Korean War battle surgeons. For the open-minded and strong-stomached only. (A-IV)

**PATTON** (GP) Stunning, huge film biography of the World War II military leader, George C. Scott's characterization of Patton and Karl Malden's as Gen. Omar Bradley give this complex film depth and excitement. Recommended. (A-II)

### REFERENCES AND SYMBOLS

(The references appearing at the end of each film review or capsule indicate the film's classification by the NCOMP on the basis of moral suitability: Class A, Section I, morally unobjectionable for general patronage; Class A, Section II, morally unobjectionable for adults and adolescents; Class A, Section III, morally unobjectionable for adults; Class A, Section IV, morally unobjectionable for adults, with reservations; Class B, morally objectionable in part for all; Class C, condemned.)

Ratings which appear at the beginning of each review are provided by the film industry and are explained in advertisements for films.

JUNE						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

## NETWORK PROGRAMS OF SPECIAL INTEREST

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

**Sunday, June 28, 10:30-11 a.m.** — "The Women Religious" — Religious program presents a round-table discussion with several nuns on the subject of the role, life, and work of female members of religious order in the Catholic Church. (CBS)

**Sunday, June 28, 11:30 a.m. - 12 noon** — Discovery — "The Plain People: A visit with the Amish" — Re-broadcast of a child-oriented program visits an Amish family's farm in Indiana. The program focuses on how the Amish, a strict religious sect, live today much in the same way their ancestors did nearly 300 years ago. (ABC)

**Sunday, June 28, 1-1:30 p.m.** — Directions — "Campus Crisis, 1970" — Discussion program examines the many issues and points of view that have bearing on the crises besetting today's college campuses. (ABC)

**Sunday, June 28, 8-9 p.m.** — "The Stakes in Asia" — One-hour documentary report with Eduard P. Mortan provides an in-depth view on the future of Asia. Included are studies of Japan's re-emergence as a major polit-

ical power in Asia, U.S.-Japanese business relations, and the challenge of underdeveloped Asian nations. (ABC)

**Monday, June 29, 8-9 p.m.** — "Liza" — Liza Minnelli stars in her first musical television special. (See TV Special feature.) (NBC)

**Monday, June 29, 10:30-11 p.m.** — Now — "Straight from the Heartland" — News documentary this week examines the life and attitudes of a "typical" middle-American town. (ABC)

**Tuesday, June 30, 10-11 p.m.** — CBS News Special Report — One-hour news special takes a hard look at the complex issues concerning the recent U.S. incursion into Cambodia, which is scheduled for official termination on this date. Charles Collingwood is anchor man for a team of correspondents who offer professional insight on what we have gained and lost, and what it has cost the U.S. in terms of men and materiel to go after the Viet Cong sanctuaries in Cambodia. (CBS)

**Thursday, July 2, 7:30-8 p.m.** — Animal World — "From Kaziranga, With Love" — If the kids can pronounce the title, let them stay up to watch the capture of a rare white Indian rhino in Kaziranga near the Himalayan foothills. (ABC)

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## Meditative prayer

By MSGR. JOSIAH G. CHATHAM

A Catholic treatment of prayer would not be complete without reference to the rosary. The rosary is a series of meditations on 15 events or mysteries in the life of Christ. For each meditation we enter into the mood suggested by the appropriate mystery while we say a decade (Our Father, ten Hail Mary's, Doxology) of the rosary. Generally, only five decades of the rosary are said at one time.

The 15 mysteries of the rosary are divided into the five Joyful mysteries, the five Sorrowful mysteries, and the five Glorious mysteries, covering the complete cycle of the life of Christ. Selection of the mysteries to be said on a given day may be made according to our preference, the day of the week, or the liturgical season.

**THE JOYFUL** mysteries are: the Annunciation (Luke 1:26-38); the Visitation (Luke 1:29-56); the Nativity (Luke 2:1-20); Matthew 1:18-25, 2:1-12; the Presentation in the Temple (Luke 2:21-38); the Finding in the Temple (Luke 2:41-52). The Joyful mysteries are generally said on Mondays and Thursdays.

The Sorrowful mysteries are: Jesus is Condemned to Death (Matthew 27:1-25); Jesus is Scourged (Matthew 27: 25 - 26); Jesus is Crowned with Thorns (Matthew 27: 27-30); Jesus Carries His Cross (Matthew 27:31-32); Jesus is Crucified (Matthew 27:33-50). The Sorrowful mysteries are generally said on Tuesdays and Fridays.

**THE GLORIOUS** mysteries are: the Resurrection (Matthew 28:1-15); the Ascension (Matthew 28:16-20); the Descent of the Holy Spirit (Acts of the Apostles 2:1-4); the Assumption of Mary (Tradition); the Coronation of Mary (symbolic). The Glorious mysteries are generally said on Sundays, Wednesdays and Saturdays.

The rosary is a very personal method of prayer and can be said in different ways. It may be good to read the proper scripture passage before each mystery. The rosary is a prayer formula, and if we find this form of prayer not to our liking, we should use other forms of meditative prayer.

**WE KNOW** that there are times when it seems inept to pray in predetermined formulas. At such times, the objective should not be to give a display of eloquence, but to offer a prayer which is appropriate to the occasion, properly phrased, and intended to move all who hear it to lift up their minds and hearts to God.

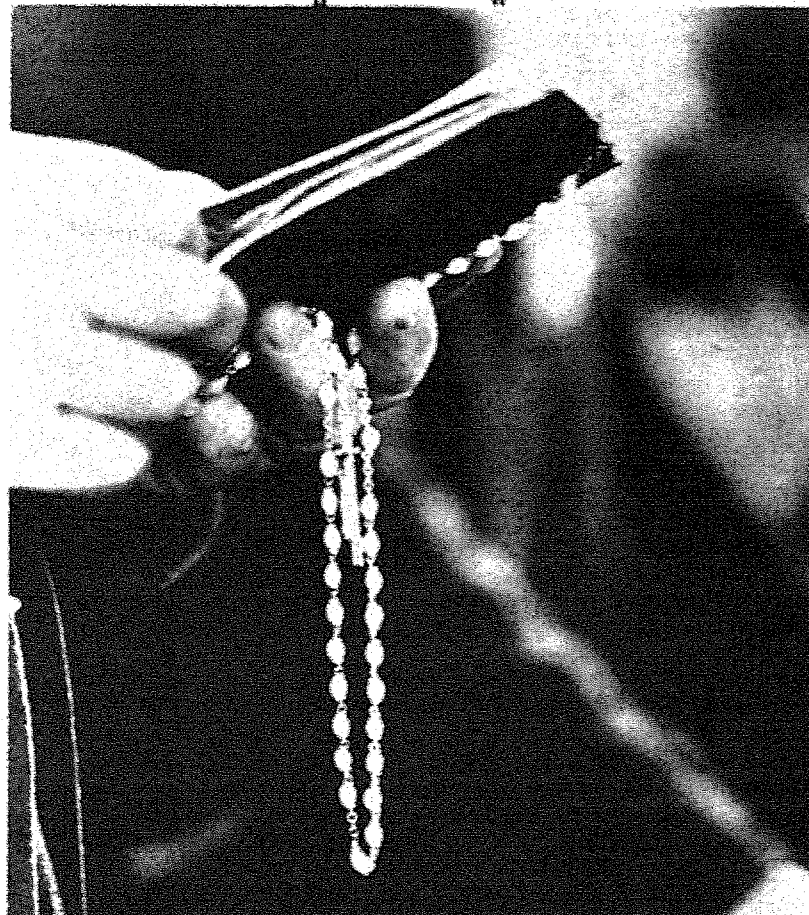
Generally, the prayers for special occasions should be addressed to God the Father. The prayer may mention one or more of the various relationships, or duties which everyone has to God, such as worship, praise, thanksgiving, repentance, faith, hope, love, petition. The prayer should be accommodated to suit the concrete circumstances of each situation. The entire prayer should be only a few sentences in length. Except for occasions which feature the presence of Jewish guests, every prayer should be concluded in the name of Jesus. This may be phrased in a variety of ways.

**FRIENDS** should also get together from time to time for prayer meetings. When convenient, these should be prepared in advance. A prayer meeting can easily be planned to include scripture readings, brief periods of silence for contemplation, and spontaneous prayers offered by members of the group.

The need for new forms of prayer and devotion is being felt by the Catholic community. These prayers and devotions should be Christ-centered and should feature participation by members of the group.

**EVERY** person, guided by the Holy Spirit, must fashion his own prayer life in a way consistent with his personality, education and life-routine. This means work and perseverance. Participation in liturgical prayer is a very important part of every Christian's prayer life. Every Christian should spend a few minutes in contemplation. A reading of the scriptures should also be a part of our daily prayer.

Concern for others and for the world should make our entire life a prayer. The Christian must be involved in the eternal struggle to create a world of justice, peace and prosperity for all. Prayer and involvement in the world should be inseparable.



"The rosary is a series of meditations on fifteen events or mysteries in the life of Christ." The saying of the rosary is by tradition a guide to such meditation.

## On opening the acts of the Apostles

By FATHER WALTER M. ABBOTT

Usually, in my experience, when people discover the book that follows the Gospels in the New Testament, entitled "The Acts of the Apostles," they ask why they had not known it before. They mean it is obviously so important and so interesting that they wonder how it was possible for them to have done without it for so long.

The first thing I want you to do is to read the whole book through at one sitting. Read 28 chapters at one sitting? I know it is a lot to ask, but this is what you should do with any book of the Bible when you begin to study it. You should get the feel of it — its general subject matter, its style or styles, the outline of it.

**IN THIS CASE**, read the first eleven verses slowly, and then give it a "speed-reading." What I want you to get from such a quick look at the book is the realization that the 28 chapters of the Acts of the Apostles follow the outline given in verse eight of the first chapter. There we read that Jesus, speaking to his apostles, said, "You will be filled with power when the Holy Spirit comes on you, and you will be witness for me in Jerusalem, and in all of Judea and Samaria, and to the ends of the earth."

The author of the Acts of the Apostles shows the spread of the Christian message from Jerusalem, where Jesus died and rose from the dead, through Judea and the Near East, and as far as Rome, the capital of the world-empire of the first century.

**UP TO NOW** I have been saying "the author," but I need not be so cautious. He is surely the same person who composed the Gospel of Luke, and this book of the Acts of the Apostles is surely a continuation of that Gospel. Both books open with an address to Theophilus; the style of both books shows the author to be the same; no theory about other authorship has yet proved better than the traditional and very ancient attribution of these books to Luke, the physician and companion of St. Paul. One of the things to watch for, as you read through the Acts, is the source-material Luke must have used, for example, notes or diaries of journeys with Paul, anecdotes from eye-witnesses, etc. It is an encouraging fact, by the way, that details mentioned in the Acts about officials and legal procedures correspond exactly to what is known about this period from other sources.

**FROM YOUR** first look at the Acts of the Apostles you will realize that the book is almost completely about the acts of two of the apostles, Peter and Paul. The first part is about Peter, and the second part, somewhat longer, is about Paul. From your first rapid reading, you may conclude that, to show the progress of Christianity from Jerusalem to Rome, Luke deliberately focuses on Peter and Paul instead of all the apostles because, after all, he had only so much space available for a manageable book and because those two were the ones who most dramatically did the job that Luke wants to explain.

That job is something more than simply getting the message from Jerusalem to Rome. The Acts of the Apostles contains at its heart the account of a great controversy among the apostles. Some of them said that the gentiles who accepted Christ should also observe the Mosaic Law (that is, they should be circumcized and should follow the dietary laws, etc.), and others said the gentile converts were under no such obligation.

**OBVIOUSLY**, both sides were working with the idea of fulfillment of the law of the prophets; both sides were quoting Christ's teaching that he had come not to destroy but to fulfill the law; both sides had their interpretations about the promises made to "Abraham and his seed." It was a struggle between a "Catholic" or "universal" view of what God wanted done through the preaching of the apostles and an "exclusive" view.

You will see how Peter and Paul struggled with the problem, and how a council of the apostles struggled with it. You will see how it is finally worked out. I think you will agree that in the working out of the problem the story about Peter and Cornelius, the Roman soldier, is the turning-point of the whole book.

**WHEN** you look through the Acts of the Apostles, I think you will also realize why it is sometimes called the "Gospel of the Holy Spirit." One of the questions I would like you to keep in mind as we study the Acts in detail is whether Luke and the people he quotes regarded "the Spirit" as a term for God without any notion of the Trinity or as a term for a personal Divine Being who is distinct from the Father and the Son.

## Planning a theme Mass

By FATHER JOSEPH M. CHAMPLIN

Flexibility in the revised Order of Mass and General Instruction to the Roman Missal opens a path for worshipping communities and liturgical committees to develop special theme Masses. Article 313 of the latter document in fact encourages this practice. "The pastoral effectiveness of a celebration depends in great measure on choosing readings, prayers, and songs which correspond to the needs, spiritual preparation, and attitude of the participants."

**ONE THINKS** automatically of unique occasions — July 4, graduation, wedding anniversaries, home Masses — when celebrations with a carefully worked out motif would be particularly effective. However, even the Sunday Eucharist lends itself to a unified approach as we observed a few weeks ago in describing the parish worship committee's work at Blessed Sacrament Church, Alexandria, Virginia.

This and next week's columns offer something of a suggested step by step, how-to-do-it formula for constructing one of these theme Masses.

**1. GATHER** representatives of the worshipping group together. Grass roots participation, involvement of all, shared responsibility, liturgy growing out of the community are key concepts tossed around today. The first, essential, indispensable step, therefore, is for celebrant and representatives of a worshipping unit to sit down together and plan the proposed Mass.

The General Instruction agrees: "In planning the celebration, the priest should consider the spiritual good of the assembly rather than his own desires. The choice of texts is to be made in consultation with the ministers and others who have a function in the celebration, including the faithful." (Article 313). For Sunday services the more structured parish liturgical commission or a subcommittee of it would be needed, but in smaller group situations, (e.g., a CFM unit, class in school) all the members or a few designated ones working with the celebrant could accomplish this task.

**2. SELECT** a theme. The planners naturally will want to conceive some catchy, concrete, and contemporary theme. It must touch upon an area of real concern and fit the temperament of that peculiar moment. It should, in a word, fuse liturgy and life, worship and the world, God and man, eternity with the here and now. These are facile expressions, but actualization of those ideals comes a bit harder. The April, 1970 issue of Living Worship, "Themes for Celebration — Successor to the Calendar?" contains some practical ideas and useful helps in formulating successful eucharistic services.

(Living Worship, 1330 Massachusetts Ave., N.W., Washington D.C. 20005, published monthly, September through June by the Liturgical Conference. Individual subscriptions, \$3, bulk rates available).

**3. CHOOSE** the readings. On Sundays, at least for the next three years, it might be wise to follow the scriptural excerpts found in our new lectionary. They are fresh readings, possess a certain inner unity of their own, and offer parishioners an extensive view of the total Bible. On weekdays, it seems less urgent to adhere to the given texts, but even here we would do well to consider initially what has been provided in the two year cycle of daily biblical passages.

The General Instruction (Article 316) has this in mind when it recommends: "If he celebrates with a congregation, the priest should first consider the spiritual good of the faithful and avoid imposing his own particular tastes. In particular, he will not omit too frequently or without sufficient reason the readings in the weekday lectionary, since the Church desires that a richer portion of God's word be provided for the people."

**NEVERTHELESS**, if the excerpts for a specific day or week do not satisfy the planning committee, they may select alternate ones. The American bishops approved in November, 1969, a principle that on those occasions when the community is otherwise free to choose the readings (and this is most of the time, excluding major feasts and certain Sundays), they should feel free to pick "readings not found in the current week, provided they are within the approved lectionary, are appropriate to the particular celebration, and are not chosen to the disadvantage of the ordinary use of the weekday lectionary."

A **PAPERBACK** Lectionary for Mass (United States Catholic Conference Publications Office, 1312 Massachusetts Avenue, N.W., Washington, D.C., \$6.50) proves invaluable in this aspect of the preparation. It lists all readings and responses, includes the official ICEL headings for each passage, and contains tables in the back noting what selections are in the lectionary and where they can be found. Since almost every biblical text desirable for public prayer has been incorporated within the reformed lectionary, those planning a theme Mass enjoy nearly unrestricted freedom in this matter.

In practice, consequently, a planning group simply selects those passages which best serve the desired theme, checks a lectionary table for exact location in the text, and then moves on to other details which can underscore this special message of the celebration.

## Worship and the world





"Children need to be told we love them." Better still, every child needs the loving touch whether he lives in affluence or in the midst of poverty.

# Human feelings in Christian life

By FATHER CARL J. PFEIFER, S.J.

This afternoon I asked two women to tell me what their first thoughts were about the place of feelings in Christian life. Both answered quite spontaneously and with conviction.

Phyllis, about 35, responded without hesitation. "Emotions have little to do with Christian living. It's more a matter of the will, more an intellectual thing."

About 15 minutes later I met Joan and asked her the same question. She is about 10 years younger than Phyllis. Her answer was enthusiastic. "Human feelings and Christian life? Why, that's what it's all about. That's where it really is."

I SUSPECT that many adult Catholics would tend to agree more readily with Phyllis, seeing Christian living as chiefly a matter of reason, of the soul rather than the body. Perhaps, deep down, they wish at least sometimes that they could share Joan's feelings. This is understandable, even if painful, for many of us grew up hearing about the dangers of emotion, particularly of certain feelings. Feelings were not to be trusted. They were not only suspect but were to be acted against. "To be a good Christian requires the ability to rise above feelings." "Love is a matter of the will, not of the feelings." "You need not like your neighbor as long as you love him."

Formerly, in almost every area of Catholic life — prayer, liturgy, works of mercy, faith, vocation — what was seen as important was not feelings but a good intention and a strong will. Important decisions should be the result of logical reasoning, uninfluenced by emotional distractions. The harder a good deed was, the more against one's feelings, the more virtuous it would be.

TODAY there is a strong reaction against such a rationalistic religion. The reaction is felt in most of the Christian Churches, indeed in most areas of contemporary culture as well. The Pentecostal Movement is sweeping through Protestant Churches and finding a welcome in

the Catholic Church in many parts of the United States.

Folk Masses, "meaningful" liturgies in small intimate groups, are expressions of a new appreciation of the place of feeling in worship. Retreats have been frequently modified from silence and seclusion to such an extent that they are often called "Weekends of Christian Experience."

THERE IS a desire among many to feel fellowship, and to express this with touch. "Christian Encounter" groups meet to explore the riches of feeling in human relationships, feelings often inhibited or blocked in more formal meetings of Christians.

This is undoubtedly influenced by the cultural atmosphere in which Christians live. Contemporary youth cultures, in particular, place great stress on genuinely feeling reality, not just thinking about it. Experimentation with drugs like LSD supposedly frees one to more intensely feel the pulsations of life normally not experienced. Drugs heighten sensitivity and feeling, making them more acute. What some seek through drugs: many adults and youth search for in sensitivity training sessions. Whatever it merits or dangers in particular places, sensitivity sessions of one form or another flourish from Esalen, Calif., to Bethel, Me.

THERE ARE no doubt abuses in the more extreme cultural and religious manifestations of this new exaltation of feeling and rejection of reason, but there is also a soundness in the trend toward a Christianity that values emotion in human life.

While excessive emotionalism that disrespects reason is rightfully suspect, just as suspect is an austere rationalism that unreasonably distrusts feeling. Man is no more a disembodied soul than merely a complex body of molecular matter. He is both a "rational animal" and a "risible animal" — that is, one who is able to laugh. Men are capable of deep reflection, astute analysis and the most complex scientific reasoning. But they also feel angry, anxious, jealous, tender, elated or discouraged.

Not only does a Christian seek to "save his soul" but he looks forward to the "resurrection of the body." Feelings then have a very vital role — as does reason — in growth to a wholesome Christian life.

WHAT IS NEEDED is a harmonious balance between reason and emotion. Man's spirit can remain sterile unless insight finds a resonance in feelings. His emotions can run wild or flag unless they share the guidance of his mind and the determined commitment of his will. Growth toward such harmony is the task of Christian living and the balance between reason and feeling is to be sought after, even if rarely maintained.

The renewed respect for feeling in Christian living is healthy and sound — even if at times it leads to abuse. The world today indeed needs deep thought and reflection, but it requires a reasonableness clothed in compassion. Christians certainly have important truths to share with mankind as well as with each other, but unless the truth creates vibrations of human emotion it may well remain sterile. God saved the world through His Word, but only when that Word became flesh. Jesus of Nazareth confounded His enemies with His intellectual prowess, but He drew the multitudes by a wisdom incarnated in human anger and tenderness. The Gospels record how He was moved with compassion, how He enjoyed feelings of warmth and friendship, how His love for Lazarus was recognized through His tears.

Christians today need to be men and women who not only know certain truths, but also feel deeply about life, about people, about God.

## Don't smile before Christmas

By DOLORES CURRAN

"Don't ever touch a child," warned my ed. Psych. prof.

"Keep objective — aloof. Don't get involved with a student's personal problems," cautioned a beginning teacher's handbook.

"Don't smile before Christmas," advised my first principal.

"Never show your own feelings in front of the class," said a coordinator. "Strive to be neuter."

THANK GOD, that era of education is over, the mid-fifties brand of education psychology. Strive to be neuter. We did so strive and, unfortunately, we're reaping some of the results today.

At that time, children were students, great chasms to be filled with information and passed on to the next stage. They weren't people with special needs and feelings. If a teacher slipped and became "involved," he was reminded of his duty to remain objective. Still, most of us slipped; in retrospect not often enough.

I'M STILL haunted by a particular omission of mine. I was teaching sophomore English in a large suburban high school where rather inflexible standards were encouraged. A lovely girl in one of my classes consistently failed to complete homework, pass tests or turn in makeup work.

Instead of finding out why, I gave her the standard warnings. Later, after she dropped out of school, I learned that both her parents were alcoholic and that she, 16-years-old, was trying to hold the family together. If only I had given in to my natural feelings and let her pour out her troubles, we may have been able to save her and the family.

WE'RE WISER in education today but we're facing a new threat — the computer. A man complained to The Denver Post last year that he received a drawing from his daughter signed "Love, number 26." Our children do indeed face the danger of becoming IBM numbers and we must offset that danger if we can.

We must show them they are unique individuals with valuable feelings, feelings that don't need to be forced underground. By our example, we can show them that it's right and natural for people to exhibit joy, anger, sorrow and hope. We aren't robots, neuter, or computer cards. If we act that way, it's because we've "successfully" controlled our feelings to the point that we're no longer free to act. We are imprisoned within ourselves.

CHILDREN are free and we envy them that freedom to express themselves, to love themselves and to enjoy life as it comes. Paradoxically, while we're envying them, we're stifling their freedom by saying, "Big boys don't cry," "Don't touch me," and "Don't smile if you don't know her."

We have a national abhorrence of touching one another. When there's a chance someone might embrace us at a wedding or a funeral, all sorts of feelings begin churning inside. If we meet someone who takes our hand and refuses to let it go, we become uncomfortable. We snicker at the idea of Frenchmen kissing one another — two men! Yet, we wish we could be more open, freer to tell someone we like him, comfortable in expressing disagreement.

WE ARE caught between two eras: the one where we were taught that strict control over our feelings was good and right, and today, when we're recognizing our youngsters' rebellion against an unfeeling society. The hippie love ethic may have failed but it pointed up a real need in our technological society, the need for parents to be open, tender and demonstrative with their children.

Children need to be told we love them. We can't leave it to chance. They need to have an arm around them, even after they pass the age of reason and especially in adolescence.

LIKEWISE, they need to see their parents in love every once in awhile. Otherwise, they'll reach the very logical conclusion that love ends with marriage and they'll take their cue from us in imitating our coldness, our restraints, and our discomfort in showing any emotion.

I remember the comment of an American friend as we watched a European family on a picnic. They freely hugged one another, parents and children and so obviously enjoyed an uninhibited day together in the countryside that my friend sighed, "And we think we have all that it takes to be happy. They have nothing but they have everything. Look how they love each other."

Ironically, it isn't that we don't love our children. We do. We seek all kinds of ways of telling them. We buy them things, we scold them, we fret over them, and we pray for them. It would be a lot easier if we just told them.

KNOW YOUR FAITH



"Children are free and we envy them that freedom to express themselves"



# Paradox of peaceful Moslem and the war-like Christian

By FATHER JOHN B. SHEERIN

The crisis in Jordan unfolds a paradox. King Hussein is a Moslem and George Habash, leader of the Popular Front for the Liberation of Palestine, is a Christian, presumably a Greek Orthodox. The Christian stereotype of the Moslem is that of a war-like person. Probably the impression comes from the fact that Mohammed himself preached and led "holy wars." The Christian, on the other hand, is assumed to be a man of peace, one who takes seriously the command, "Thou shalt not kill."

Yet it is the Moslem king who emerges from the newspaper accounts of the Amman blood-bath as the peacemaker and reconciler whereas the Christian emerges as the tough and uncompromising revolutionary. After the cease-fire was agreed upon, Habash kept up the fight,



FATHER SHEERIN

forcing the King to fire two generals who had tried to prevent the Commandos from operating freely in Jordan against the Israelis.

AS A MEMBER of an editor's tour of the Middle East, I took part in an interview with Hussein last November. I found him to be a gentle person, pro-American, a man of reason thrust into a tragic situation in which he had to walk the tight rope between Israel on the one hand, and the Arab terrorists on the other. A peaceful man, he would have been in quieter times an eminently successful ruler, beloved by his people, but his fate is to be a good man caught up continually in a maelstrom of war and revolution.

George Habash, tougher than his Commando rival, Yasir Arafat, is a Christian man of violence. Now there are Catholics who seem to think that the times demand violence, indeed there are Catholic theologians who hold that a

bloody revolution is often a lesser evil than the quiet tyranny of an unjust regime. To the words of Christ "They that take the sword shall perish by the sword" these proponents of the theology of violence point to Christ's violence in chasing the money-changers from the Temple.

AT ANY RATE, here we have the Christian terrorist in Amman standing in sharp contrast to the Moslem man of peace. Habash's goal is to destroy the State of Israel and with it all imperialism in the Middle East. He is a Marxist, a dedicated Marxist, who will not accept money from "reactionary Arab countries" that he contends "stank of American oil." He views the Middle East struggle as a class war fought by workers and peasants against their exploiters.

His rival, Arafat, believes that guerrilla attacks should be restricted to Israeli targets but Habash has a wider ambition. He believes there must be a revolution in Arab society generally before Israel can be destroyed and the new state replace it. Arafat, on the contrary, is said to look with suspicion on anything that smacks of Soviet influence and so he concentrates on the fight against Israel.

SOMEONE has said that a thorough-going idealist is one who believes that a good end justifies the use of any means, good or bad. Under this definition, Habash would be an idealist.

When he completed his medical studies, he opened up a clinic for the poor in Amman and his career as Commando leader has been a crusade on behalf of the poor against those responsible in any way for their wretchedness and misery.

He considers America an enemy of the poor as well as a friend of Israel. Though he knew there were Americans in Amman hotels at the time of the recent bloodshed, he said, "Believe me — and I am not joking — we were determined to blow up the hotels with the hostages in them if we had been smashed in our camps."

HERE THEN is one of the great theological issues of the time: how to revolutionize society on behalf of the poor?

## BELOW OLYMPUS By Interlandi



"Don't give me that 'Nixon says . . . Agnew says . . .' I remember when you were a good Democrat, and take your damned hardhat off!"

Does the end justify any and all means, including bloodshed and terror?

Is the Christian who balks at committing violence only a "half-baked revolutionary?" Is reconciliation of the oppressor and the oppressed a betrayal of the poor?

These are questions the Christian must ponder not only in relation to the peasant in Vietnam and the refugee in the Middle East but also in America the beautiful, the land of our 30 million poor.

# Says pulpit's no place to air politics

By MSGR. GEORGE G. HIGGINS

A group of priests and seminarians from the San Francisco Bay are met at St. Patrick's Seminary, Menlo Park, Calif., at the end of May to talk about the possibility of discussing politics from the pulpit without disrupting parish peace or "blowing the parish to smithereens" as the San Francisco diocesan newspaper, The Monitor, headlined its informative summary of the meeting.



MSGR. HIGGINS

"A priest may hold a legitimate position on a sensitive political issue. But should he use the pulpit to present his views?" a young Jesuit doctor of political science, Peter J. Henriot, asked the group. A sermon on the moral and theological dimensions of war makes good sense from the pulpit, he said, but then hastened to add that people want to ask questions or debate the political realities of Cambodia and Vietnam.

THE PULPIT, he concluded, isn't the place for that. As an alternative, he suggested that the priest could give a sermon on the Christian's obligation to work for peace and then invite anyone who wants to discuss the application of the moral principles of peace to specific political issues to adjourn to the parish hall after Mass.

Father Henriot's point is well taken. I would agree with him, in other words, that the pulpit, as a general rule, is not the proper forum in which to pontificate on complicated and highly controversial political and socio-economic issues. I say this for two reasons, among others:

(1) Few, if any, such issues are so clear-cut as to rule out legitimate differences of opinion on the application of moral principles in specific cases, even if these principles themselves are agreed upon, in advance, by all concerned.

(2) It strikes me as being an abuse of the pulpit for even the best informed cleric in the world to expect a captive audience to sit there at Sunday services like docile school children and listen in silence to one particular point of view on a complicated matter of public policy being put forth dogmatically as though it were the last possible word on the subject if not, in fact, a defined article of the faith.

GROWN-UP parishioners have a right to expect and demand "equal time." They have a right, in other words, to raise questions and to debate the political realities which inevitably enter into any discussion of a particular political-moral issue in the public order.

This is not to say that controversial issues of this type should be completely avoided in the pulpit, but simply to second Father Henriot's suggestion that the application of moral principles to complicated issues of public policy — as opposed to a general statement of these principles — should be debated, not from the pulpit, but preferably in the give-and-take atmosphere of the parish hall or, better still perhaps, in the intimacy of smaller discussion groups where everyone who wants to speak his piece will have a reasonable chance of being heard.

Father Henriot and the other participants in the recent Menlo Park seminar are not the only ones who are concerned about this problem.

ON THE CONTRARY, it is being widely discussed these days by so-called "liberals" and so-called "conservatives" alike. There was a time not so long ago, when many so-called liberals, in their desire to make the churches "relevant," were in the habit of demanding that the clergy tackle even the most controversial public issues in the pulpit (provided, of course, that they agreed with what they thought a given cleric was going to say) and tended to laugh at the fears of those "conservative" who thought that this would involve the Church too deeply in partisan politics and possibly "blow the parish to smithereens."

IT IS my impression, however, that the liberals (and I would include myself among them) are increasingly coming around to the more balanced point of view expressed by Father Henriot at the recent Menlo Park seminar.

That is to say, while they still insist, and rightly so, that the pulpit be relevant, the liberals I am talking about are beginning to sense that it's possible — and that it would be a serious mistake — to overdo the relevance bit and that it would be an even more serious mistake to draw the lines so sharply on controversial issues of public policy as to split the religious community down the middle and to force some of its members to withdraw or, at the very least, leave them with the impression that they are unwanted.

IN THIS connection, a recent sermon by the distinguished Protestant theologian, Dr. John Bennett, comes to mind immediately. Dr. Bennett, who retired last month as President of Union Theological Seminary in New York City, has probably done as much as any other single theologian to make American Protestantism relevant in terms of the burning political-moral issues of the day.

Moreover he is strongly persuaded that the churches still have a long way to go in this regard and that they still "represent a remarkable blandness." And yet in the same farewell sermon in which he voiced this charge against the churches he went out of his way to set up some "warning signals."

HIS FIRST warning is that we should not

allow politics to become the whole of life. Political liberation, he says, "is not the only kind the church is interested in. People also need to be liberated from inner forms of bondage as well as from external oppression, from guilt and anxiety about death, from drug addiction, from destructive hostility in the family, from a sense of meaninglessness, from personal despair."

Under the same heading, Dr. Bennett points out that differences of opinion on political issues are no reason for the churches to encourage members to withdraw. "The church," he says, "should be a mixed group of people who have many needs and at the same time have faith that light and saving power can come to them from all that Christ represents."

HE ALSO warns that within the church we must not write off any enemies or opponents as though they were nonpersons or as though they were beyond redemption. "Reconciliation," he reminds us, "may take time . . . but it remains the goal."

A few weeks ago, Archbishop Denis Hurley of Durban, South Africa, made the same point, from a slightly different angle, in the course of his baccalaureate sermon at the University of Notre Dame.

SPEAKING about the necessity for constructive criticism of the Church he pointed out that "to be a constructive critic . . . one must be a credible Christian, and the mark of the Christian is charity. After all, the

purpose of the critic is to improve the Church, and there is no true improvement of the Church that does not result in an increase of charity. It would be strange indeed if charity could be increased by the practice of its opposite."

Miss Meriol Trevor of Great Britain, author of one of the better biographies of Cardinal Newman, makes the same point even more forcefully in a recent book entitled "Prophets and Guardians: Renewal and Tradition in the Church," (Hollis and Carter, London 30 shillings). "Prophets and radicals," she says, "easily become prigs, and a prophetic community . . . is liable to develop into a closed circle of moralists."

ENOUGH SAID on that subject — at least for the time being — except to add, in the words of Dr. Alvin W. Gouldner, a distinguished American sociologist, that "a hunger after righteousness may be as insatiable as any other hunger," that there is "no fury like (that) of the man of morality aroused," and, finally, that "there can be more free-flowing sadism in morality at high tide . . . than in even the most expedient behavior." ("The Coming Crisis of Western Sociology," Basic Books, New York, \$12.50).

Though \$12.50 is admittedly a whale of a lot of money even in this period of uncontrolled inflation, Professor Gouldner's book is worth every penny of it — but more about that in a subsequent release of this column.

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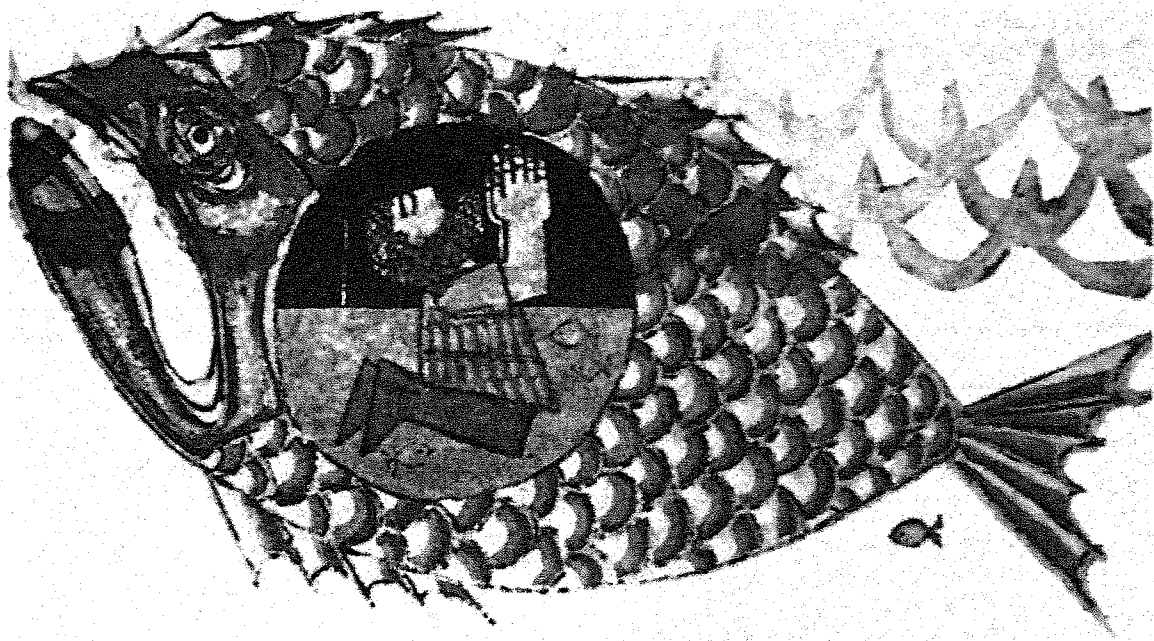


Illustration from new children's book on Jonah and the whale.

## Jonah, whale, galoomf, klunk!

NEW YORK (CPF) — "Close to the tossed ship the fish swam and waited, gaping his jaws wide to welcome Jonah in Galoomf! Down he went, with a horde of other food, too. Praised be the Lord for this food," said the fish.

In a new, widely-praised children's book called "Jonah and the Lord," not only does the fish go "Galoomf," but anchors go "Ploosh," sails go "ploof" and worms sent by the Lord to eat gourds go "Snizzersnoop!"

WRITTEN by Scottish-born poet George MacBeth, who was attracted to the story of Jonah because of a personal fondness for whales (although, in his book, he refers only to "the great fish"), "Jonah and the Lord" has been described by the Catholic catechist Mary Reed Newland as "a little work of art, to be enjoyed by both parents and children."

MacBeth's prose, she wrote in the Sunday New York Times Book Review, "clangs with strength and humor."

Published by Holt, Rinehart & Winston and illustrated with Greek-flavored drawings by Margaret Gordon, "Jonah and the Lord" is a straight re-telling of the Old Testament story of the prophet Jonah, seen as pre-figuring the death and resurrection of Christ.

But in recounting what Mrs. Newland calls "one of the most endearing morality tales of the Old Testament," MacBeth employed a rhythmic word pattern that could almost be set to a hand-clapping gospel-song beat.

"NOW THE Lord heard Jonah, and he smiled on his cloud. High above the sea where he sat, throwing sleet about, the Lord heard Jonah, and he hearkened to his thought. The Lord heard Jonah and he made him a plan. 'Thou shalt have a voyage, Jonah,' said the Lord."

The above passage comes early in the story, when the Lord is angered by Jonah's refusal to go to Nineveh and chastise the evil-doers there. Jonah has planned to escape from the Lord by going on a sea voyage.

"So the Lord took Jonah and he set him on a ship. 'Ploosh' went the anchor and the ship sailed for Tarshish. Over the green sea, and over the blue sea, faster and faster, the black ship sailed. 'Soon I shall escape from the Lord,' thought Jonah."

BUT THE Lord raised up a sea storm. "Ploof" went the canvas, and "shoof" came the high waves. "Until the repentant Jonah volunteered to be put over the side to spare his fellow mariners, MacBeth's prose then offers an allusion to the Sacrament of Baptism:

Jonah was adamant. "Throw me in the sea. If I have obeyed the Lord, his mercy will account for me. If I am in sin still, the waters will cleanse me!"

The rest of "Jonah and the Lord" recounts Jonah's being swallowed by the great fish, with perhaps another sacramental allusion: "Praised be the Lord for this food," said the fish, "being spewed out on land after three days and three nights in the belly of the fish, and going to Nineveh where he warns that the city is to be destroyed in 40 days.

HEEDING Jonah's warning, the people there repented, and MacBeth's prose presents an easy-going Lord who is quick to show mercy despite his threats:

"The Lord changed his mind . . . and spared them. Laying his wrath aside, he lolled on his soft throne, pleased with their new ways. The Lord looked down and he thought well of Nineveh. 'Nineveh shall not die,' the Lord said. 'I swear it.'"

"Jonah and the Lord" ends with the little-known part of the Jonah story. Jonah's anger at the Lord for making Jonah's prophecy of Nineveh's destruction prove to be false, and the Lord's efforts to show Jonah that God's mercy and power are infinite.

## Mankind's search for salvation big theme of novelists



William Faulkner

NEW YORK — (CPF) — Man's search for spiritual salvation — and a Saviour — has obsessed more great American novelists than any other theme in literature.

This is the conclusion of a prominent Catholic theologian, the Rev. Anthony Padovano, as spelled out in "American Culture and the Quest for Christ," a book just published by Sheed & Ward.

ANALYZING the major works of such famed novelists as F. Scott Fitzgerald, William Faulkner, Ernest Hemingway and John Steinbeck, among others, Father Padovano gave extensive attention to each in a lengthy chapter titled, "Salvation Themes in American Literature."

William Faulkner, he stated, "may well be the most profound and the most religious writer our culture has produced."

Citing such Faulkner novels as "The Sound and the Fury," "Sanctuary," "As I Lay Dying" and "Absalom, Absalom!," the priest, who is professor of dogmatic theology at Immaculate Conception Seminary in Darlington, N.J., commented:

"ON THE surface, Faulkner seems to be a writer whose work is a poetic elaboration of the 'legend' of the South." But, Father Padovano contends, Faulkner's fiction "explored the purpose of man's tenure on earth. His writing raises curcial questions. What is virtue? How do we deal with evil? Can we overcome the betrayal of our past? Will men learn compassion in deprivation and suffering?"

But Faulkner (whose last novel, "The Reivers," was adapted into a film which recently won a prize from the Protestant

film office) "believes in original sin more passionately than he believes in divine love," Father Padovano observed.

HOWEVER, what Faulkner's novels do in a unique way is offer "a glimmer of hope" by setting in modern Christian parables:

"Easter week is . . . the setting for Faulkner's masterpiece, 'The Sound and the Fury,' which begins on Holy Saturday, shifts back to Good Friday and reaches its conclusion on Easter Sunday when Dilsey weeps as a preacher reminds his congregation that Jesus is risen, salvation is possible and that no death comes to those who believe."

F. Scott Fitzgerald, who wrote "The Great Gatsby" and "Tender Is the Night," was searching constantly in his writing for a "paradise lost," according to Father Padovano, who believes that, in his most famous novel, "Fitzgerald artfully creates Gatsby as a symbol of the universal human need for spiritual meaning."

Fitzgerald attempted to show, wrote the priest, "that America tends to offer secular objects to satisfy the religious instincts of the human heart. . . . This is why so many religious references occur in Fitzgerald's writings: Nicole, in 'Tender Is the Night,' put on the first ankle-length dress that she had owned for many years and crossed herself reverently with Chanel Sixteen."

"THE QUESTIONS Fitzgerald raised in his fiction are religious questions: the meaning of death, God, good and evil, individual responsibility, salvation," concluded Father Padovano.

The priest contends that Hemingway "tried a different approach to salvation, one of individualism:

## The story of 'Coop'

THE GARY COOPER STORY.

By George Carpozi, Jr.

Arlington House

263p. \$6.96 (1)

George Carpozi, Jr. has been tempted to be a little too colloquial in his biography of the great movie star who, as the incorruptible man of the West, the cowboy with charm and integrity, shy and taciturn and rather suspicious of women more than anyone else embodied Fenimore Cooper's hero Natty Bumper.

He succumbs at times to the temptation, but the basic story is well told and the subject comes through in almost, not quite, heroic proportions. Cooper's battle with cancer toward the end of his life is graphically and sympathetically told, with special reference to the help his conversion to Roman Catholicism gave him.

A generous swath of 32 pages of photographic plates brings the man back, with the wish that TV could inaugurate a Gary Cooper Festival of at least the best of his 95 films.



## SUMMER SPIRITUALITY?

If "spirituality" (our life in God with others) could be thought of as having Seasons, Fall — Winter — and Spring would be easily recognized.

FALL has Halloween and giving children free treats. All Saints and All Souls days remind us of our spiritual ties with others. We pray for them, and they pray for us. New energy sprouts with vacations over and school beginnings. And nature refreshes our outlook on life with harvest festivals, apples, pumpkin pie and colored leaves.

WINTER spirituality is best of all for sharing and giving to others. November means Thanksgiving. We recall our many blessings, share a meal in celebration together, and gather food and clothes to give to the poor.

December carries the spirit of Christmas. Everyone thinks about giving gifts to others. Family ties are the closest at Christmas. Whether religious or commercial, carols — bells — and colored lights ring out the message of Christ's birth and peace on earth. We say then, if only this spirit could last all year long! Finally, New Years gives us hope, new beginnings, resolutions and celebration.

SPRING spirituality begins with Lent. Our thoughts turn to sacrifice, giving, and dying to our petty selfishness. We meditate on the quality of our life. We reflect on Our Lord's passion, suffering, and dying. We celebrate His giving us the Eucharist and the love which redeems us. Easter celebrates Christ's Resurrection, the rebirth of nature, the victory over sin, and our rebirth as children of God.

Fall, Winter and Spring are each enhanced by both religious and non-religious holidays. Each attune our disposition to giving to others — to family togetherness — to experiencing God alive in our lives.

But Summer spirituality is difficult to describe. The Fourth of July doesn't do what Christmas does. Our thoughts are turned to vacations, travel, outdoors, and rest. It is a wonderful time of the year for family outings, picnics, and neighborhood cookouts. We all need a vacation from work and routine to rest and "re-create" our tired dispositions. But unfortunately for many, unlike the other seasons, summer loses that spiritual awareness.

Spirituality is not a season, a holiday or a disposition. For all of life is a celebration — all of life is real with the spirit of God. We cannot take a vacation from God or life, as we cannot take a vacation from loving others.

Missionaries preach the Word "in season and out of season." They need your support all year around. The suffering poor of the world are poor all year. Christmas is all year — Christ is born in Latin America, Asia, and Africa every day! Easter is all year — Christ suffers today the Way of the Cross in two-thirds of the world's peoples.

The missions need your help this SUMMER more than ever because it is not Thanksgiving, Christmas and Easter in the hearts of all men, and the missions suffer!

Have a wonderful summer — have a good vacation or weekend rest — you deserve it. But please remember to give to others who need your help all year long. Share your blessings!

Spirituality has no season. It has but one command: "Pray always and LOVE ONE ANOTHER."

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, the Rev. Lamar J. Genovar, Chancery, 6301 Biscayne Blvd., Miami, Florida 33138. V6/26/79

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# Biscayne College's new field hurried for Dolphin training

By JACK HOUGHTLING

Biscayne College may not have a football team but it's going to have one of the finest collegiate football facilities in the nation. At least, it'll be the newest.

Construction is being rushed to completion on the college's new fieldhouse and football field for use by the Miami Dolphins as their new training headquarters.

The fieldhouse — complete with locker rooms, trainer's room, a weight room and storage facilities — will be the hub of the operation while the field itself will be at the backdoor of the building and will be the operating room for Coach Don Shula and his squad.

UP TO 75 players will be accommodated in camp at one time, along with the full retinue of Dolphin coaches, trainers and equipment people.

The Biscayne College dorms will serve as living quarters for the players and coaches, with the players living two to a room. All comforts have been anticipated, even with special, oversized mattresses and boxsprings installed in the rooms.

LIKE everything in the heavily commercialized pro football world, the mattresses are officially NFL-approved. The Biscayne kitchens will also receive a full shipment of NFL-endorsed food products, ranging from Ovaltine to peanut butter. The players may be interested only in steak and potatoes but there'll be plenty of other goodies on hand, also.

D-Day (D for Dolphins) is July 12 when the rookies move in. The veterans check in a week later.

WORKOUTS will be open to the public and are scheduled initially for 10 a.m. and 3:30 p.m.

Although actual plans for the handling of the 1,000 to 1,500 spectators anticipated each day have not been completed, school officials will urge that N.W. 37th Ave. be



YOUNG INSPECTORS check progress on the shower room in the fieldhouse.

used for those driving to the field. The college itself faces onto N.W. 32nd Ave. but the practice site is located to the west of the main buildings and the only close access will be off 37th Ave. The field is just one block south of the East-West portion of the Palmetto Expressway.

THE MAIN locker room of the fieldhouse will be approximately 2,500 square feet in size, with room for 76 individual lockers. The lockers will be mobile and, when the squad is trimmed, the number can be reduced to 50, which will also be the number utilized by the Biscayne athletic department, after the Dolphins leave. A 10-ton air conditioner and fresh air ducts will combine to keep the atmosphere clear.

Athletic Director Ken Stibler and his Biscayne coaching staff will have their permanent offices in the building. Shula and the Dolphin coaches will utilize rooms in the dorms for their office needs.

"I THINK the speed in which we put it all together, is an amazing story in itself," stated Tom Sessa, assistant to the president at Biscayne.

"We were called on April 3 with the work to build it and turned the first shovel of dirt on April 5.

"We had an architect who worked three days and three nights on drawing up the plans. Everyone contributed ideas as to what it should be. We made trips to St. Andrew's Prep School (the

Dolphin's former training camp) and to the Orange Bowl to see what type of facilities they had."

EXCELLENT cooperation has also played a role in putting everything together as rapidly as possible.

"That's been the most heart-warming thing about the whole project," Sessa explained.

"Just last weekend, as an example, we had three of the religious, Coach Stibler, myself and some of our sons all working to put things together.

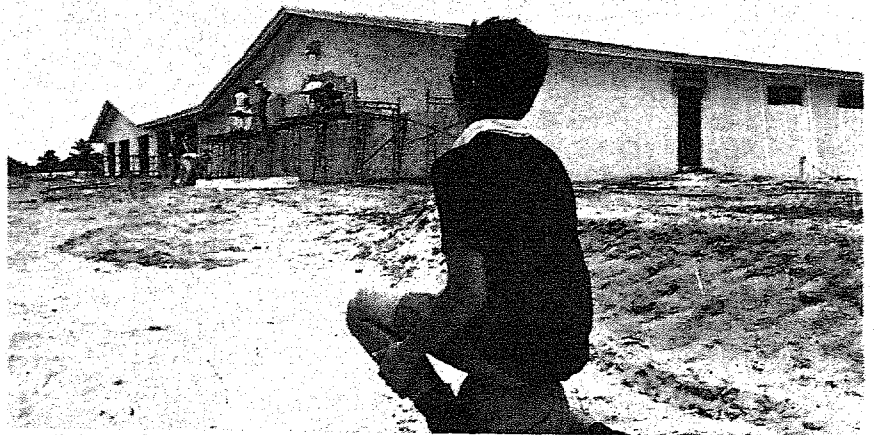
"We've had good volunteer help from friends of the college. That's what makes us feel so good about it all."

ADJOINING the fieldhouse, will be the maintenance center for the college, with work areas for the vehicles, equipment and parts storage, and office.

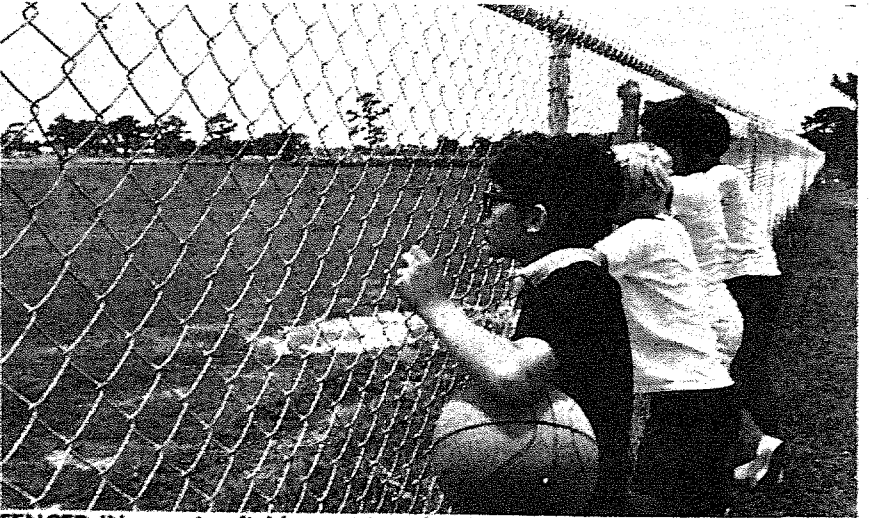
A \$170,000 insurance tag is placed on the entire

building. There's no football team at Biscayne College, but it's obvious that it's football that's the excitement this summer at the school.

## VOICE OF SPORTS



TIME-OUT for basketball camp is a good opportunity to "side-walk" superintend on the fieldhouse construction.



FENCED-IN practice field awaiting the Dolphins training plays fascinates youngsters gathered to play basketball.

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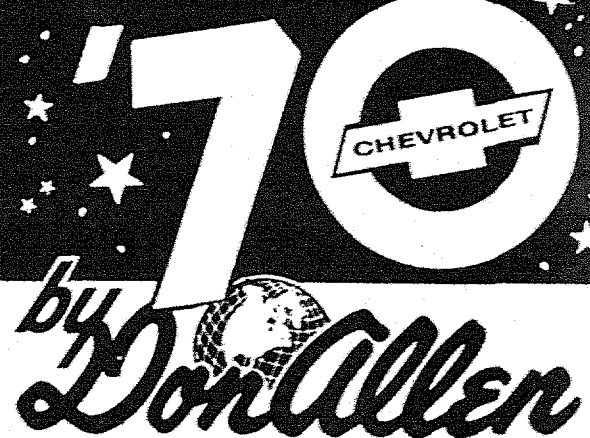
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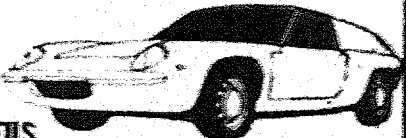


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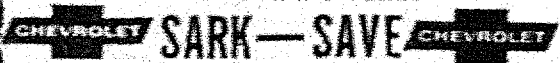


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# Archbishop on tv, called for peace during disorders

At the height of disturbances in Miami's ghetto areas last week, Archbishop Coleman F. Carroll urged all citizens to dedicate themselves to the cause of peace in the community.

County's Community Relations Board, emphasized that "We have been made well aware of the problems that confront many of our black neighbors.

Speaking to South Floridians on WTVJ, CH. 4, the Archbishop, who served as first chairman of Dade

"Unfortunately the black youth have taken to the streets and in a riotous and lawless manner have brought about a confrontation with

law-enforcement officers. "THIS IS truly a tragic situation from which no good can come directly — in fact — the greatest loss will be to the black community," he asserted.

Archbishop Carroll noted that police exercised "remarkable restraint and are to be commended and

publicly recognized," and stressed that "the mature people in the black community have behaved in an exemplary and responsible manner."

"I BEG, beseech and plead with all citizens to dedicate themselves to the maintenance of peace in our community," the prelate

continued, urging parents to "gather their teenage children around them in their home — to offer fervent prayers for the safety of the residents of the troubled areas and for the safety of our police."

The Archbishop called on the black community to come forward with responsible

leadership and sit down at a conference table with City and County Mayors, representatives of business, the Community Relations Board and the police.

"Only in this way can peace come to our community," the prelate declared. "Only in this way can the wrongs of the past and present be corrected."

## Why did rioting flare up in Dade?

(Continued from page 1)

"Tell them if they don't stop shooting tear gas, we'll get them," a 12-year-old told me at 20th avenue and 62nd street. Whatever attitude he had toward police and authority two weeks or two years ago, he made it clear that he now regarded all white men in the same category as the white police officer with the tear gas.

"SEE WHAT they did to me with their gun," complained a colleague as he pointed to a deep scratch on his forearm. Two others in their early teens pointed to wounds they said the police had inflicted without cause. Then came three other quick stories about white policemen beating up Negroes unfairly the night before.

Probably not all these stories were true. There is good reason to believe that at least some are true. A white professional man of long standing in the area, who asked not to be identified, told The Voice: "The police are enjoying this." Perhaps the most important thing, as we ask why riots start and why they continue, is that the young people telling and hearing these stories are convinced of their truth.

"We want some Negro cops here," one of these boys said disgustedly. When asked if there weren't some, he said there were a few but not nearly as many as there were white police.

"RELATIONSHIP with police is a serious problem in Negro areas," said L. D. Kennedy of the Model City Governing Board. "Most of the policemen are white and many from states where there is less racial equality than in Florida."

"Everybody is tense," explained Mrs. Olivia Gaiter in front of the home she has occupied for 29 years at 1828 NW 67th St. "It don't take nothing to start something. People are tired of being pushed around."

A handsome, muscular man of 25 sat in his late model car with another man at a gasoline station at 24th avenue and 62nd street. They were friendly, but not interested in talking about Miami's racial situation.

"I WAS working when it happened," he said as he showed me his good-sized paycheck for his night-time job. "Being black didn't make any difference to me. Where I work, they treat everybody the same."

At 3:45 p.m. his friend got out and the

contented young man drove off to work. His lack of bitterness is characteristic of many well-employed Negroes; well-employed Negroes are not characteristic of much of north-west Miami.

At another gasoline station 15 blocks east, two boys in their early teens and under the influence of narcotics, answered my question as to the location of a near-by store burned two days earlier. When I asked why they thought it was burned, their girlfriend replied quickly: "Everybody has some ideas on that."

"This is getting even, man," one of the boys responded, then telling me to get out of the area before I got hurt.

WHEN I asked what was meant by getting even, a 25-year-old painting on a door 10 feet away said: "It isn't a matter of getting even. It is just that if somebody is stepping all over you, you can't keep letting them do it forever." This man did not share the rudeness or the occasional incoherence of some of the others, but his anti-white sentiment was as strong.

Black Americans feel grossly frustrated because they aren't closing the gap at

all," explained Sylvia Rolfe, public relations representative of the Model City Program. "Riots result from dissatisfaction with the status quo. Re-state the Declaration of Independence and you have the cause of rioting anywhere in the world. The Declaration states the right to revolt, even though it doesn't state it quite that way. I don't know why black Americans are supposed to be any less passionate than any other Americans."

The 68-year-old bellhop, mentioned at the start of this story, said the youngsters burning down white-owned stores "think they are doing something worthwhile, but they aren't. There is no reason for it except to raise hell."

As he made use of his day off by washing his 6-year-old car in front of his small but pleasant home, this 50-year-long resident of Miami said "it did not make sense to raise hell all around the area because of a grievance against one store." Then he emphasized that sometimes people are forced to "raise hell" because "a sensible complaint doesn't do any good around these bastards that cheat and steal. They take advantage ... In some cases talking doesn't do any good."

## Church - state talks in Paraguay grow

ASUNCION, Paraguay — (NC) — Discussing problems of personal and press restrictions with Paraguay's chief of state, a Church official reported some progress, but brought back no specific promises on easing of the government-imposed curbs.

Bishop Ramon Bogarin Argana, of San Juan Batista de Las Misiones, appearing at a special meeting of the Paraguayan Bishops' Conference, reported his recent talks with President Alfredo Stroessner aimed at reducing church-state tensions here.

HE SAID he saw as a positive beginning "official contact" on major problems, "clear statements of points of view from both sides" and "the establishment of institutional channels through which a quick and efficient remedy for the tensions might be reached."

The church-state relationship has been rocky here since 1968, when the Catholic Church began engaging in social action programs. This ended a 13-year period of Church support by the Stroessner regime, which had previously asserted that the Catholic religion "is identified with the cultural heritage of the people and must be aided."

Bishop Bogarin, at the request of the Bishop's Conference, brought 10 issues before Stroessner, including freedom of the press, particularly the Catholic weekly *Comunidad*. It was shut down by the government in 1969 after it denounced persecution of the Church here.

Bishop Bogarin also asked for an end to persecution of Christian leaders engaged in social action programs, the return of two Jesuits expelled from the country and of four laymen deported without trial. He also demanded trials and "justice" for political prisoners, many of whom have been allegedly tortured and forced to live in "inhuman conditions" for months.

THE bishop also pressed for restoration of government subsidies to Caritas, the Church's relief agency, and an end to the "campaign of vilification" against apostolic organizations.

Bishop Bogarin said the bishops demand dialogue with government representatives "on a useful level," and a fairer application of laws regarding tax exemptions.

## Court censures judge for his racist remarks

SAN FRANCISCO — (NC) — The California supreme court publicly censured Judge Gerald S. Chargin of Santa Clara superior court, charging he made "improper and inexcusable" remarks about a young defendant's family and ethnic background.

The court adopted the unanimous recommendation of the state's commission on judicial qualifications in making the censure, which will not affect Chargin's job.

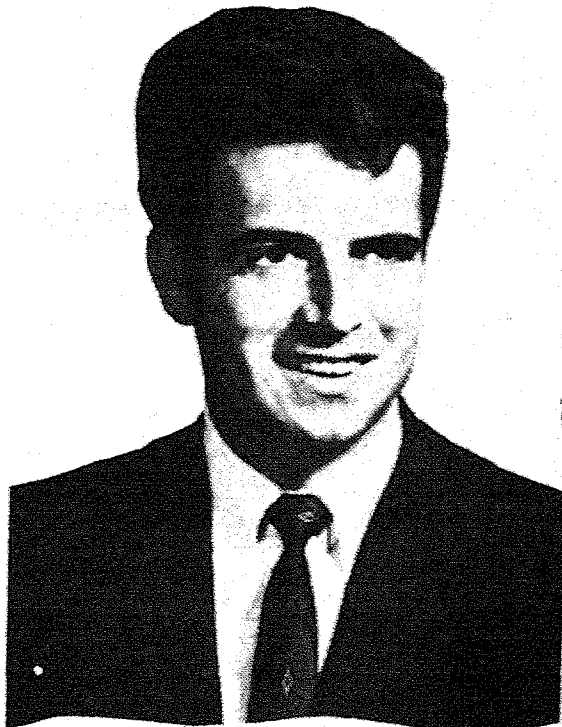
Chargin was quoted as

telling an 18-year-old Mexican-American youth, charged with committing a sex crime that "you ought to commit suicide."

THE JUDGE reportedly commented:

"Mexicans ought to be sent back to Mexico. Maybe Hitler was right. The animals of our society probably ought to be destroyed."

"Mexican people, after 17 years of age, think it's perfectly all right to go out and act like an animal."



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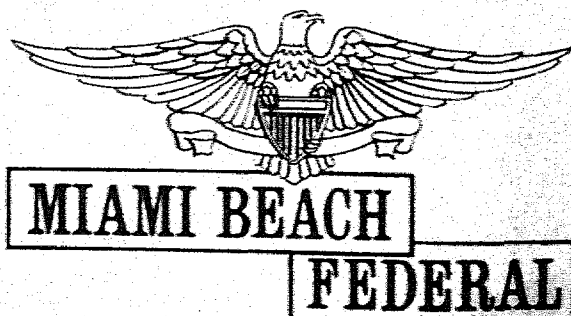
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# Misas en Perú y Miami por las Víctimas del Terremoto

En una misa oficiada por el Arzobispo Coleman F. Carroll por el eterno descanso de las víctimas del terremoto del Perú, Mons. Bryan O. Walsh recordó que Dios "sabe infaliblemente como — tarde o temprano — sacar provecho de todo mal."

"El terremoto en el Perú, tan terrible y espantoso como fue, indudablemente ha solidarizado nuestros vínculos con nuestros hermanos de América Latina,"

dijo el Vicario Episcopal a la Comunidad Hispana de la Arquidiócesis de Miami, recalcando:

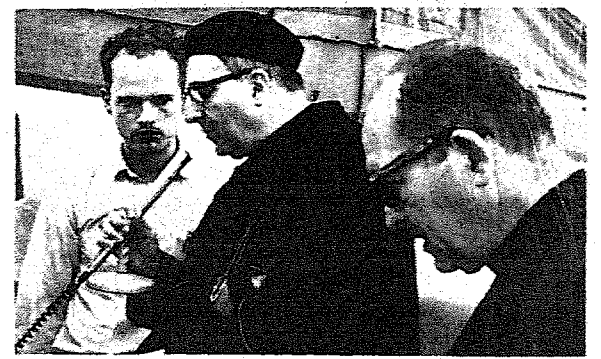
"Ha resultado en un bien porque significa la realización en parte de la hermosa oración de nuestro Redentor en la última cena: "Para que todos sean uno, como tu, Padre, estás en mí y yo en ti, para que también ellos sean en nosotros, y el mundo crea que Tu me has enviado."

EL CONSUL de Perú en Miami, honorable Carlos Vizquerra encabezaba la congregación compuesta de otros miembros del cuerpo consular acreditado en Miami, autoridades civiles y miembros de la colonia peruana de Miami así como fieles en general.

Expresó Mons. Walsh que rezábamos por los muertos pero que "nuestra compasión se extiende también a los sobrevivientes. La mayoría se encuentran heridos, muchos gravemente; además, casi todos sufren el desgarrador pesar de saber que uno o varios o todos sus familiares han perecido en el desastre.

"Roguemos que, a través de sus lágrimas, alcancen a distinguir, aun más allá de este espantoso suceso, lo que en verdad debe ser la misteriosa intención de Dios, cuyo profundo alcance no podemos comprender totalmente."

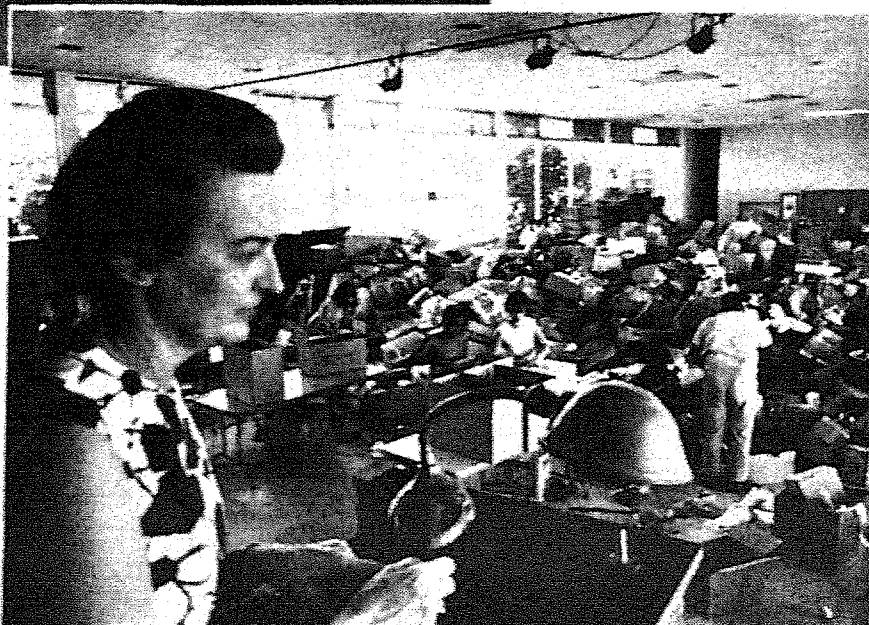
El Vicario Episcopal, Mons. Bryan O. Walsh pronuncia el sermón durante la misa oficiada en la iglesia de Gesu por las víctimas del terremoto del Perú. Al fondo, el Consul de ese país en Miami Carlos Vizquerra y el Padre John J. Nevins, que con Msgr. Walsh coordina el Comité de la Arquidiócesis de Miami para ayudar a las víctimas.



El Cardenal Arzobispo de Lima Juan Landázuri Ricketts y el Seminarista Eduardo Schmidt, S.J., que estableció comunicación en las zonas afectadas para la Fuerza Aérea de los Estados Unidos y del Perú comunicándose por radio con Lima.



Toneladas de ropas, alimentos enlatados, frazadas y medicinas se amontonan en el Auditorium Immaculata-LaSalle mientras los donativos para las víctimas del Perú siguen llegando de todas las parroquias y colegios de la Arquidiócesis.



## 'Para reconstruir lo destruido hay que crear sociedad más justa'

LIMA Perú — "Para reconstruir lo destruido debemos crear una sociedad más justa y digna," dijo el obispo de los pueblos jóvenes de esta capital, Mons. Luis Bambarén durante la misa concelebrada en el atrio de la Catedral por el eterno descanso de las víctimas del devastador sismo que sufrió el norte del país el 31 de mayo último.

"El Perú ha sido herido, pero su coraje y su fe harán que donde hubo sangrey dolor, resurja una viva esperanza," expresó.

Monseñor Bambarén, quien perdió varios familia-

res como consecuencia del cataclismo, destacó la generosidad y solidaridad de las naciones hermanas que están brindando su ayuda a los damnificados. "Naciones con viejas rivalidades, también han acudido para colaborar olvidándolo "todo," acotó.

LUEGO DE señalar que la juventud no es una etapa de la vida sino un estado de vida, e indicar el papel que le corresponde a ella en esta hora decisiva, dijo que la sangre de "nuestros hermanos muertos en el sismo es la semilla de un nuevo Perú."

La misa estuvo a cargo del Cardenal Juan Landázuri, quien estuvo acompañado por doce sacerdotes oriundos de las zonas afectadas. Al solemne acto concurre el Presidente Juan Velasco, y sus Ministros de Estado así como el Cuerpo Diplomático acreditado en el país y numerosas personalidades.

En la parte de la misa que corresponde a la ofrenda y plegaria universal, el Cardenal dijo: "Hermanos: mientras los donativos de todos marchan en ayuda de los damnificados, presentemos a Dios nuestras plegarias y ofrendas simbólicas del pan y el vino." Hubo asimismo, una exhortación en quechua pidiendo por el perdón de los pecados de los muertos por el sismo.

Al promediar el acto religioso, se escuchó por los parlantes ubicados alrededor de la Plaza de Armas, el mensaje del Papa Paulo VI al pueblo peruano expresando sus condolencias por la catástrofe. En un pasaje de su alocución, Su Santidad manifestó: "Un saludo de esperanza al pueblo peruano para un porvenir siempre mejor, que las desventajas actuales no deben ablandar sino dar lugar a más amplias y serenas dichas."

DE OTRO lado, continúa llegando al área asolada la ayuda en personal, viveres, (Pasa a la página 25)

## Sacerdote de Miami Toma Curso Sobre Medios de Comunicación

NUEVA ORLEANS, La. — El P. Jose L. Hernando, Director Diocesano de Cursos y Miembro de la Comisión Diocesana de Radio y T.V., es uno de los tres alumnos enviados por la Diócesis de Miami, que están tomando parte en el Instituto Nacional de Medios de Comunicación Religiosa, aquí

Con la participación del P. Hernando en este Instituto, la Diócesis de Miami está dando un paso más en su afán de transmitir de un modo más vivo y actual el Mensaje Cristiano a toda la Comunidad Latina. "Para que la Comunicación sea eficaz, es imprescindible que el que hable use el mismo lenguaje del que escucha," esta afirmación, hecha aquí por una de las personalidades en Medios de Comunicación, reafirma el deseo que tiene la Diócesis de usar de todos estos medios, como Radio, Prensa,

T.V. . . . en el propio idioma y mentalidad de la numerosa población hispana.

Este Instituto Nacional, en su segundo año de existencia, está organizado por la Conferencia Episcopal Americana y el Departamento de Comunicaciones de la Universidad de Loyola (N. Orleans). PARTICIPAN en el actualmente 53 alumnos procedentes de diferentes diócesis de los EE. UU. Sister Damian Rosborough y Miss Araceli Cantero son los otros dos alumnos enviados por la Arquidiócesis de Miami.

Todos los alumnos son entrenados teórica y prácticamente en el manejo técnico de todos los equipos de Cine, Radio y T.V. La Universidad de Loyola cuenta con dos Estudios de Radio y uno de T.V., los cuales son usados diariamente por cada uno de los alumnos. Ellos mismos como parte de

sus actividades, bajo el asesoramiento personal de técnicos, producen programas de T.V., operan durante cuatro horas la Estación Local de Radio WLDC, y envían información periodística de noticias, reportajes y entrevistas a la Prensa de los distintos estados.

Estas y otras actividades, como visitas a las Estaciones Locales de Radio y T.V., son alternadas por las clases, que están a cargo de las personalidades más competentes en el campo de los Medios de Comunicación; muchos de ellos directores de las Grandes Cadenas Nacionales de T.V. como ABC, CBS y NBC, lo mismo que de las Agencias de Noticias o grandes compañías de Radio. Cabe destacar el ambiente familiar y de atención personal que existe entre estudiantes y profesores, muchos de ellos conviven todo el tiempo con los asistentes a este Instituto.

## Ordenación de joven Cubano

Mañana sábado, día 27, a las 8 p.m. en la iglesia de San Juan Bosco se efectuará la ceremonia de ordenación al sacerdocio de un joven cubano que estudió en Miami bajo el Programa Católico de Niños Refugiados Cubanos.

El Reverendo Ernesto L. Perdomo recibirá el sacramento del Orden Sagrado de manos del Obispo Marcelo Gerin Boulac, Prelado de Choluteca, Honduras, que

vendrá a Miami especialmente para la ocasión.

Llegado a Miami en 1962, el nuevo sacerdote estudió en Camp Matecumbe, uno de los varios centros en la arquidiócesis destinados al alojamiento, educación y formación de los niños que eran enviados por sus padres a Miami en los primeros años del comunismo en Cuba, para librarlos del adoctrinamiento y la persecución.



Terminada la misa por las víctimas del terremoto del Perú, el Consul y vice consul de ese país en Miami, Carlos Vizquerra y Guillermo Dyer, intercambian saludos con el Arzobispo Coleman F. Carroll, que ofició la ceremonia.



# Miami: Vasto Laboratorio de la Democracia

Por: MANOLO REYES

Hace veinte años Miami era anunciada a través del Hemisferio Occidental como la puerta de las Américas.

Hoy aquel slogan, aquella frase, se ha convertido en una realidad incontestable.

Con la entronización de los modernos aviones Jets a reacción las distancias se han acortado y Miami es el punto de llegada de miles de ciudadanos de América Latina en su viaje desde o hacia Centro y Sur América.

Se calcula que semanalmente llegan al Aeropuerto Internacional de Miami un

aproximado a 400 Vuelos procedentes de América Latina. Y la mayoría de esos aviones vienen llenos de pasajeros.

El tráfico comercial y de carga a los países Iberoamericanos también ha aumentado considerablemente en el último lustro.

MUCHOS de estos viajeros han hecho de Miami su punto de residencia y están viviendo aquí.

Un ejemplo que fácilmente nos permite apreciar como estas áreas han alcanzado prominencia en aspecto latino está dado por el hecho de la Guía telefónica de

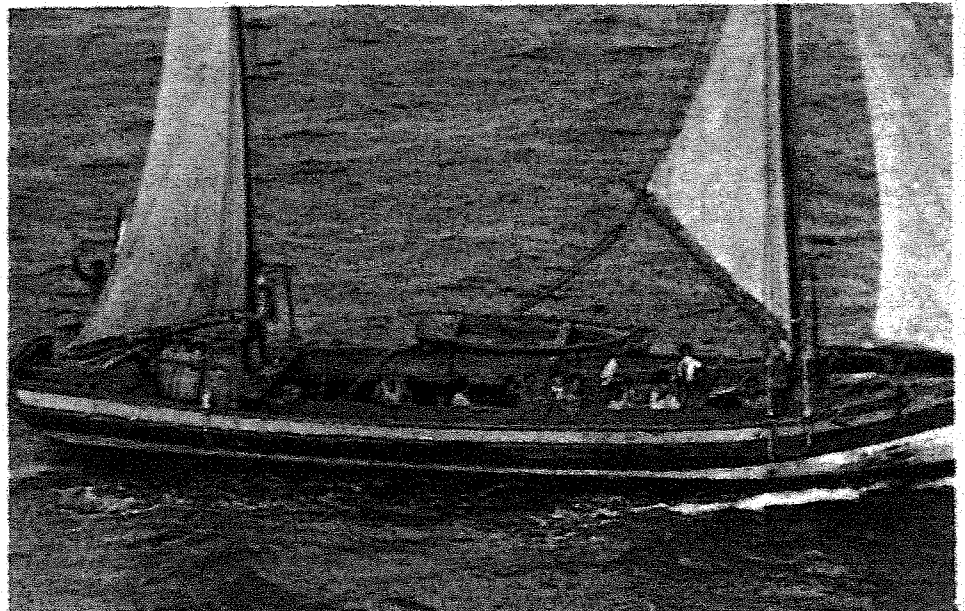
Miami. Los nombres quizás más usados en inglés son: Smith, Jones y Brown. Los más usados en español probablemente sean: González, Díaz y Hernández.

En la guía hay seis páginas para los Smith. En la misma guía telefónica hay cinco páginas para los González. Para los Jones hay tres páginas. Para los Díaz hay tres. Para los Brown hay cuatro páginas. Para los Hernández hay tres. Sumados hacen un total de doce páginas para tres nombres estadounidenses muy usados . . . mientras que once páginas fueron para los latinos.

OTRO INDICE de la cantidad de latinos en estas áreas está dado precisamente por un dato interesante en la Oficina de Patrulla de Carreteras aquí en Miami en la Avenida 26 y Flagler. Diariamente un promedio de 600 personas acuden a examinarse para obtener la licencia de chofer. Y el 90% de estas personas, según un oficial bilingüe de esa oficina, son latinos. El examen escrito es tomado diariamente por unas 130 personas.

Otro detalle muy interesante de esta afluencia latina en Miami es la magnífica acogida que le han dado los ciudadanos norteamericanos y lo bien que la colonia latina ha desarrollado sus actividades en la comunidad.

Miami es prueba indudable de ser un vasto laboratorio de la Democracia.



Refugiados llegan en bote

## Mantendrá E.U. Contacto Periódico con Santa Sede

WASHINGTON — El Presidente Richard Nixon ha encomendado al señor Henry Cabot Lodge la misión de mantener contactos periódicos con el Vaticano, por considerar de utilidad para los "intereses nacionales."

El anuncio sobre este particular fue hecho por el Secretario de Prensa de la Casa Blanca, Ronald L. Ziegler, en un escueto comunicado.

Las visitas que el señor Cabot Lodge hará a la Santa Sede serán de dos a tres al año, según la necesidad, y en cada ocasión superma-

nencia en Roma durará de 15 días a un mes, para cumplir la tarea de sus discusiones periódicas. No tendrá por lo tanto, residencia permanente en Roma.

CON ANTERIORIDAD ya el Presidente norteamericano había manifestado su deseo de mantener contactos regulares con la Santa Sede, a raíz de la visita de Su Santidad Paulo VI a Estados Unidos en marzo del año pasado.

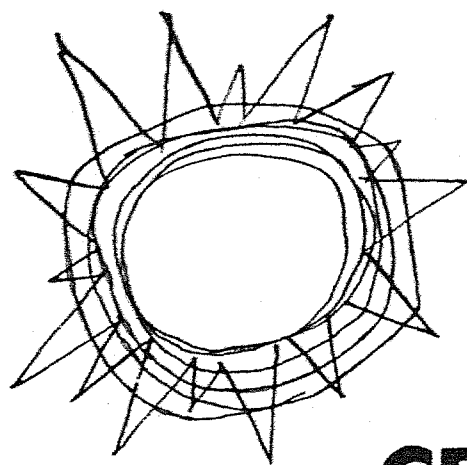
Estos contactos periódicos permitirán abordar problemas de palpitante actualidad, como el problema de la

paz en el mundo, la colaboración internacional y el progreso de los pueblos, intercambios, impresiones y valoraciones mutuas que tiendan a la solución de los mismos.

El nombramiento de Cabot Lodge, reviste características especiales y no tiene antecedentes en la historia norteamericana, tampoco es comparable con la misión cumplida por Myron Taylor, quien fue representante personal del Presidente Truman, en calidad de embajador con todas las prerrogativas del cargo.



## LA CONVERSION DE LA HIJA DE JOSE STALIN



# DE ATEA A CRISTIANA

SVETLANA la hija del tirano Stalin, ingresó al Partido en el año 1951, el cual le proporcionaba una ideología que, según declara en su último libro "En Un Sólo Año," le otorgaba "una fortaleza indestructible," pero, poco a poco esa fe y esa fuerza interior fueron desapareciendo. "Empecé a ver claro — dice — que no solamente mi padre había sido un déspota que había creado un monstruoso terrorismo enviando a la muerte a millones de inocentes, sino que todo el sistema que había posibilitado eso estaba totalmente corrompido, y que todos los que habían participado en dicha política eran cómplices y corresponsables. Fue entonces cuando todo el edificio basado en la mentira se vino abajo."

En esas circunstancias comenzó a pensar en Dostoiéwski, en el Evangelio y en el eterno combate entre las fuerzas del bien y del mal. Poco después tuvo la suerte de conocer en el Instituto de Literatura Mundial al escritor y poeta no conformista Andréi Siniavski, quien con el seudónimo de "Abraham Terz" había publicado la novela satírica "Liubimov."

### LA CONVERSION

Siniavski desempeñó un papel decisivo en la conversión de la hija de Stalin, ya que para hablar con propiedad correspon-

de efectivamente el término conversión, aunque su fe (como la de todos) sea de un tipo muy particular.

EN PRINCIPIO, Svetlana despertó a la fe con el sentimiento religioso que encontró fuertemente encarnado en Siniavski. Alrededor de una taza de té estuvieron hablando largamente de Dios, de la desesperación y del suicidio, de la vida y de la esperanza.

La primavera de 1962 sorprendió a Svetlana con un sentimiento que experimentaba por primera vez. La felicidad la inundaba, al punto de que llegó a preguntarse qué le pasaba. No era amor. Por ese tiempo vivía sola con sus dos hijos. Era una especie de evidencia de que la vida existía y que valía la pena vivirla, que el bien siempre se impone al mal. Svetlana quiso expresar exteriormente el cambio, que se operaba en ella. Aunque miembro del Partido, fue a ver a un sacerdote ortodoxo para solicitarle ser bautizada y tuvo la suerte de encontrarse con un sacerdote muy poco ligado tanto a los poderes públicos como a los jerarcas de la Iglesia ortodoxa, el cual por esta razón no era bien visto y conceptuado.

Svetlana se sintió atraída a la religión, menos por los dogmas y la liturgia que por la elevación de la enseñanza moral

El 7 de Marzo de 1967 Svetlana Alliluyeva, hija de Stalin, que había sido autorizada a viajar a la India para llevar las cenizas de su compañero Brajesh Singh, buscó refugio en la embajada norteamericana en Nueva Delhi, iniciando así su elección de la libertad. En su exilio escribió dos libros, en el último de los cuales comenta cómo llegó al cristianismo, cuya edición francesa ha servido al autor de esta nota para preparar las siguientes reflexiones.

que constituye el fundamento de todas las religiones, por el Sermón de la montaña, por el precepto: ¡no matarás!

### ACEPTACION DE RIESGOS

Al hacerse bautizar aceptó correr todos los riesgos que tal decisión entraña en la URSS, ya que como miembro del Partido le estaba prohibido recibir tal sacramento. Además se exponía a perder las ayudas materiales que le permitían vivir más o menos en forma pasable.

CUANDO UN adulto se bautiza — le dijo el padre Nicolás el día de la ceremonia — cambia, cambiándolo prácticamente todo . . . a veces para peor . . . y no sólo por uno mismo . . . es necesario reflexionar, para no pretextar luego que uno tomó la decisión en forma apresurada." Le respondí — escribe Svetlana — que no tenía miedo a nada. El sonrió y sin cesar de hacerlo me dijo en seguida, como si se asombrara de ello: "Sólo los elegidos no tienen miedo a nada." Me bautizó con el nombre de Fotina que, me dijo, era la antigua forma griega de mi nombre en ruso. Después del bautismo le pregunté si podía entregarle en pago los anillos y los aretes que llevaba ese día (estaba entonces sin

un centavo). El P. Nicolás me respondió: "No, mi iglesia no tiene necesidad de ello: pero sí de usted, y como usted ya está aquí . . ."

### UN CAMBIO PROFUNDO

La conversión y el bautismo operaron en Svetlana un profundo cambio espiritual, diciéndonos que escribo su primer libro, "Veinte Cartas A Un Amigo," bajo la influencia de esa transformación, como una confesión y una purificación. Con un renovado enfoque considero el pasado y el presente, manifestando su estupor con lo sucedido con su padre. "Fue entonces — dice — cuando toda la vida demi padre se erigió ante mí como un renunciamiento a la razón y a la bondad, por su pasión y su abandono completo al demonio. Porque presencé como lentamente, día a día, fue destruido por el demonio, y como el demonio destruyó a cuantos le rodeaban. Se dejó caer cada vez más profundamente en el negro abismo de la mentira, de la locura y del orgullo. Y ese abismo terminó por ahogarlo."

Y reaccionando contra la alienación de los obscados dice: "En las prisiones y campos de concentración, muchos hombres y mujeres lograron superar las penurias porque creían en Dios y sabían que la verdad terminaría por triunfar. Otros, en cambio, aún en prisión continuaban creyendo que Stalin estaba equivocado, ¡pero que el Partido no podía equivocarse! No apruebo a los comunistas que, de regreso de la cárcel continúan guardando su fantástica fe en las "justas causas del Partido," ¿cuáles son esas causas justas?"

### UNA PASCUA FELIZ

El 26 de marzo de 1967, domingo de Pascua, Fotina-Svetlana asistió al oficio celebrado en la catedral de Friburgo: "Hoy, domingo de Pascuas — dice en su libro — pascuas aparte, siento la fiesta en el corazón. ¡Celebremos luego la fiesta de Pascuas! Mis dos escoltas me acompañan a la catedral de San Nicolás del rito católico; los sacerdotes cantan unas estrofas en latín y en francés y la concurrencia le responde con otras. El obispo de Friburgo pronuncia un sermón con palabras sobre el amor y la fraternidad; palabras eternas, universales . . . No veo diferencia entre una iglesia ortodoxa, las orillas del Ganges y una catedral católica: en todas partes se proclama el amor, la ayuda al prójimo y la paz. ¡Nunca recé con tanto fervor como en esa misa de Pascuas!"

(De LaCroix Dimanche)



# Exhorta el Papa a los Misioneros a Promover desarrollo de los pueblos

CIUDAD DEL VATICANO — El Papa Paulo VI dijo aquí que ha amanecido una nueva aurora para las misiones, ya que el actual estado de cosas en el mundo moderno ofrece un campo mucho más amplio y atractivo de trabajo y empeño.

"No perdamos el tiempo en críticas corrosivas ni dejemos pasar este momento histórico que parece decisivo para la futura dirección de la humanidad..." agregó.

EN UN MENSAJE para el "Domingo de las Misiones" que cae el próximo 8 de octubre, Paulo VI exhortó a los misioneros católicos a promover el desarrollo económico y cultural de los pueblos que cumplen sus labores apostólicas.

El Santo Padre dijo que "sería inadmisibles para la actividad misionera de la Iglesia el olvidar las necesidades y aspiraciones de los pueblos en desarrollo y, como consecuencia de su orientación religiosa, omitiendo



PAULO VI

los mandatos básicos de la caridad humana."

Recordó que en su propia encíclica "Populorum Progressio" (sobre el desarrollo de los pueblos) había hecho hincapié en el deber

de alentar el acrecentamiento del bienestar económico, cultural, social y espiritual de los pueblos especialmente aquellos del tercer mundo.

Reafirmó Su Santidad que el fin primordial de la actividad misionera es la evangelizadora — la predicación de la buena nueva de Cristo.

PERO AÑADIÓ: "En un nivel práctico, aquellos a quienes se ha encomendado la labor misionera deben comprender que la tarea evangelizadora se ve facilitada mediante actividades vinculadas con el desarrollo temporal y humano de los pueblos a los que es llevada la palabra de Cristo."

La labor de desarrollo en sí misma viene a ser fuente de irradiación de la luz de Cristo y saca a la luz los conceptos de la dignidad humana, los derechos del hombre, la libertad, la responsabilidad, el deber, el trabajo y la armonía social, dijo el Vicario de Cristo.

Pero el Santo Padre subrayó el carácter esencialmente espiritual que reviste la tarea evangelizadora. Al liberar al Evangelio "de las ataduras económicas, de toda sospecha de colonialismo" y viene a facilitar la labor de su difusión, dijo el Papa.

MIENTRAS tanto, otro importante hecho se produjo acá. Dos importantes colaboradores de Paulo VI dieron al gobierno italiano explicación detallada de las objeciones legales que opone el Vaticano a la introducción del divorcio en Italia.

El Secretario de Estado del Vaticano, Cardenal Jean Villot y su Ministro de RR. EE. monseñor Agostino Casaroli, expusieron la posición del Vaticano en una reunión realizada con el Canciller italiano Aldo Moro y el Ministro de Justicia Oronzo Reale. Estos prometieron que el punto de vista papal sería muy atentamente examinado por el Parlamento.

## Habla Episcopado Argentino

BUENOS AIRES — La Iglesia católica argentina acaba de advertir a los poderes públicos la necesidad de establecer "una efectiva y real comunicación entre gobernantes y gobernados a fin de que las inquietudes y necesidades de todos, especialmente de los más ne-

## Para asegurar la paz hay que proteger a los pobres

cesitados, tengan adecuada atención y pronta respuesta."

La nueva Conferencia Episcopal, designada recientemente en la Asamblea extraordinaria de los obispos argentinos celebrada en San Miguel, hizo pública una exhortación para que "se eli-

minen las tentativas de dividir y marginar al sector obrero, y capitalizarlo para oscuros intereses ideológicos."

"Alentamos la participación de las organizaciones profesionales en los niveles de decisión económica, política y cultural que les corresponde," dicen las autoridades del máximo organismo eclesial.

Lo anterior está contenido en un documento que la Comisión Ejecutiva de la Conferencia Episcopal dió a publicidad en momentos en que el país atraviesa una de las etapas más difíciles y angustiosas de su historia.

LA DECLARACION esta suscrita por el Presidente y Vice-presidente primero y segundo de la Conferencia, Monseñores Adolfo Tortolo, Raúl Primatesta y Antonio Plaza, respectivamente.

Los obispos recuerdan a quienes gobiernan que ellos están al servicio de la perso-

na humana cuyos derechos deben sostener y en cuanto sea posible asegurar.

Añaden que "para asegurar la paz deben defenderse los derechos de los pobres y marginados y eliminar todo cuanto amenaza a la justicia: marginaciones, opresiones de grupos o sectores dominantes, insensibilidad al cambio social, abuso del poder y de la fuerza, desigualdades irritantes en la distribución de los bienes, desnivel entre precios y salarios."

Refiriéndose a la ola de atentados terroristas y secuestros que se abaten sobre el país, afirman: "Los hechos delictivos no pueden ser aprobados por la Iglesia que repudia la violencia y reafirma el valor y dignidad de la persona, así como el don supremo de la paz, para construir, sobre esas bases, una sociedad más humana y justa."

## 'Para Reconstruir...

(Viene de la página 23)

medicinas y otras especies provenientes de organismos internacionales, donaciones personales y dependencias oficiales de diferentes países del mundo.

Entre las últimas contribuciones llegadas del exterior figuran la del Cardenal de Caracas, José Humberto Quintero, quien ha enviado 10 mil dólares, del cardenal-arzobispo de Sucre (Bolivia), José Clemente Maurer 1.500 dólares; del Cabildo de México, mil dólares; y otros donativos de menor cuantía tanto del interior como del exterior del país.

Los donativos mencionados, así como el de 5 mil dólares efectuado por el Latin America Bureau, Departamento de la Conferencia Episcopal de Estados Unidos, fueron hechos por intermedio del Comité de organismos de la Iglesia, organismo que coordina la ayuda de la Iglesia a los damnificados.

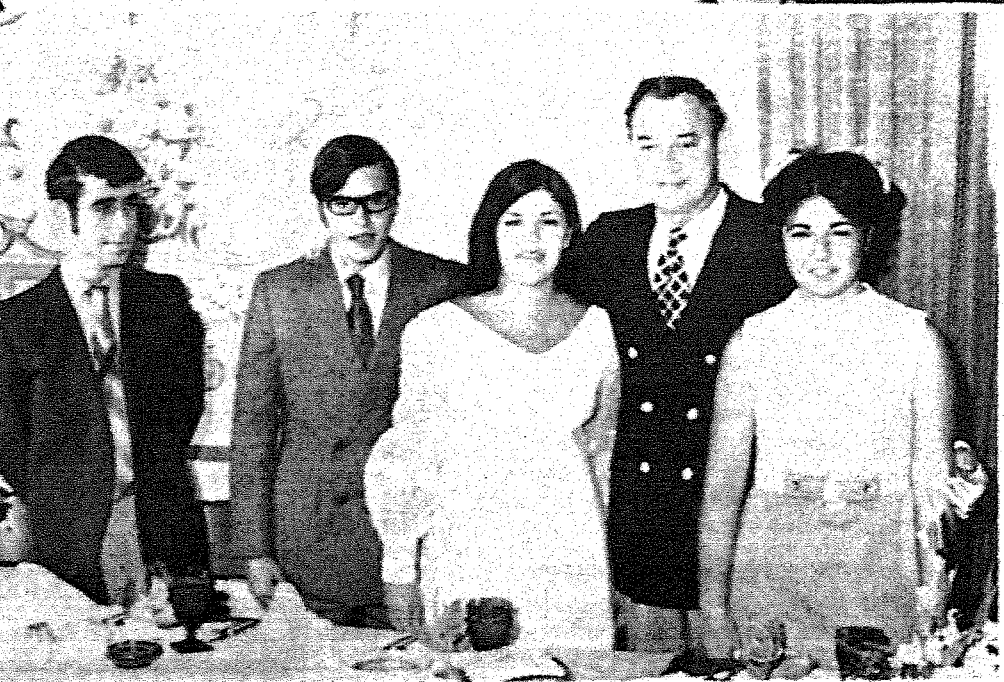
Se sabe asimismo que el Banco Interamericano de Desarrollo prestará al Perú la suma de 35 millones de dólares para ser empleados en los trabajos de reconstrucción de los pueblos arrasados, así lo dio a conocer el Presidente del mencionado organismo, Felipe Herrera, quien realizó con tal fin un recorrido por la zona devastada en compañía del Ministro de Economía y Finanzas, General Francisco Morales Bermúdez.

RESPECTO al costo total de la reconstrucción de los pueblos del "Callejón de Huaylas," zona más afectada por el terremoto, el Presidente de la Comisión de Reconstrucción y Rehabilitación, General Carlos Villa Pazos, estima que se necesi-

tan por lo menos 22 mil 748 millones de soles (517 millones de dólares).

Mientras que los niños accidentados de la región arrasada son atendidos por eminentes pediatras venidos de todo el mundo en labor humanitaria, el Gobierno ha dispuesto que los niños que perdieron a sus padres y familiares en la catástrofe se queden por ahora, bajo la tutela de organismos y entidades estatales, no recurriéndose al "padrinazgo."

Cuatro jóvenes estudiantes cubanos fueron galardonados por el Gobernador del Estado de La Florida, Claude Kirk por sus méritos académicos y comunitarios, durante un almuerzo en el Restaurant Miamian. En la foto a el gobernador, con los jóvenes Enrique Balseiro, Jorge Naya, Nelis Velazquez, y Rosa Shalom, todos graduados de planteles de segunda enseñanza del Sistema de Escuelas Públicas de Dade. A la derecha, el Arzobispo Coleman F. Carroll, que hizo la invocación, cuando era saludado por el Dr. Jose A. Suarez Fernandez, figura destacada de nuestra colonia cubana en Miami.



# LA VOZ

Suplemento en Español de "VOICE"

## Oración de los Fieles

(DECIMO TERCER DOMINGO DEL AÑO)

(28 de Junio)

CELEBRANTE: Es en momentos como estos de crisis nacionales e internacionales, que nos sentimos movidos a dirigir nuestras oraciones a Dios Padre, confiados en que El nos escuchará.

LECTOR: La respuesta a las oraciones de hoy será "Libranos, Señor."

1. Por nuestro Santo Padre, el Papa Paulo y todos los obispos del mundo, para que usen cada vez más efectivamente su liderazgo moral para promover la paz entre las naciones y dentro de ellas, oremos al Señor.

2. Por el Presidente Nixon y los líderes de nuestro gobierno para que unidos, conduzcan a nuestra nación a una paz cierta y duradera, dentro y fuera de nuestro territorio, oremos al Señor.

3. Por los líderes de las naciones del sudeste asiático para que trabajen por la paz y eviten todas las posibilidades de un conflicto mundial, oremos al Señor.

4. Por los alcaldes y funcionarios de nuestras ciudades, para que busquen la ponderación necesaria a fin de evitar los derramamientos de sangre y la violencia en estas ciudades al encarar disturbios y desobediencias civiles, oremos al Señor.

5. Por los que sufren y agonizan en el conflicto del Sudeste Asiático, para que reciban el consuelo del fin de tan trágico conflicto, oremos al Señor.

6. Por todos nosotros en esta asamblea del pueblo de Dios para que por nuestra participación en esta celebración de la misa nos sintamos alentados a trabajar mas vigorosamente por la paz, oremos al Señor.

CELEBRANTE: Todopoderoso Dios, Hemos estado sufriendo terriblemente los efectos de una guerra que se hace muy larga. Concede, te imploramos, que las peticiones que te hemos elevado sean escuchadas y respondidas, por Cristo, Tu Hijo, Nuestro Señor, que vive y reina contigo en los siglos, en el Espíritu Santo, Dios, por los siglos de los siglos.

PUEBLO: Amén.

## Misas Dominicales En Español

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



# Plentiful communications but no result in communications study

By FATHER LEO McFADDEN  
(NC News Service)

VATICAN CITY — One of the first orders of the Second Vatican Council has never been fulfilled.

On Dec. 4, 1963, the council gave a mandate to a Vatican agency to draw up a pastoral instruction so that the principles promulgated by the council "concerning the instruments of social communication may achieve their effect."

Nearly seven years later, that agency, now known as the Pontifical Commission for Social Communications, issued a "conditional report" following a meeting at which members said they were still working on the instruction.

UNFORTUNATELY, the long delay in issuing the instruction has been made more tedious by the many promises made by the commission that its release was imminent.

In May, 1967, the then secretary, Msgr. Albino Galletto, promised publication in "early 1968."

Six months later, however, the commission announced that it was unlikely that the document would soon be ready.

A year later, the instruction was being "substantially modified."

In May, 1969, Father Francis Cachia, an official of the commission secretariat, stated that the final draft of the instruction would be in the hands of the Pope "next year."

NEXT YEAR is here and the plenary session of the commission — composed of the secretariat in Rome and 19 members and 38 consultants from around the world — announced that it will send the fifth draft of the instruction not to the Pope, but to the world's bishops' conferences for their advice and criticisms.

The conferences are given three months to respond. The commission will then go back to work on what is now a 60-page draft instruction.

Archbishop Philip Hannan of New Orleans — chairman of the departmental committee on communications of the United States Catholics Conference — has said the instruction will be published by early next spring.

Part of the problem the pontifical commission has faced over the years is attributable to the council decree itself.

DAYS BEFORE the final vote, U.S. journalists — including Catholic writers Michael Novak and John Cogley — distributed statements condemning the decree to the Council Fathers as they approached St. Peter's. Such unorthodox means of communication was sternly gavelled down by the cardinal in charge of the day's proceedings.

Supported in their protests by well known Jesuit theologians, the late Father John Courtney Murray of the U.S. and the present Cardinal Jean Danielou (a theological adviser to Pope Paul), the journalists felt that the decree was too protective of the obligations of those in authority to furnish information. They also contended it provided semiapproval for dictatorial management of the news. Nevertheless, the Fathers approved the decree, even though it earned the largest number of "No" votes — 503 — of any council pronouncement.

ANOTHER one of the built-in delays may well have been the very composition of commission membership.

As late as the end of 1968, for instance, all secretaries of all Vatican congregations were members. It was

unreasonable to expect that those dozen clergymen necessarily had the professional skills used in the mass media.

In Nov. 1969, commission membership was trimmed from 36 to 29 prelates who were involved in communications leadership.

In addition, international selection of consultants was based on professional competency.

SPEAKING of the publication of the instruction, the pro-president of the commission, Bishop Agostino Ferrari-Toniolo, has observed:

"One of the benefits in allowing the instruction to mature is to see the problems that confront it."

Charles Reilly, executive director of the U.S. National Catholic Office for Radio and Television and a consultant to the pontifical commission, claimed that there is too much going on too rapidly in the field of mass media simply to rush the instruction into print.

Reilly said he believes "the Church has a positive awareness of mass media and a great respect for professionalism within the field. The hierarchies themselves have been converted to the idea of the needs of communication within the Church. I think the Church today has a healthy, positive attitude toward communication."

Father Agnellus Andrew, O.F.M., London-based president of the International Catholic Association for Radio and Television (UNDA), told NC News:

"I think it is almost to the commission's credit that it has taken so long. The commission has tried to look at all of the criticisms on all levels instead of just wishing an ill-thought document on the Church."

Seen in this perspective, it is not so very important when the instruction will be published. Rather, it seems important to know what the instruction will accomplish.

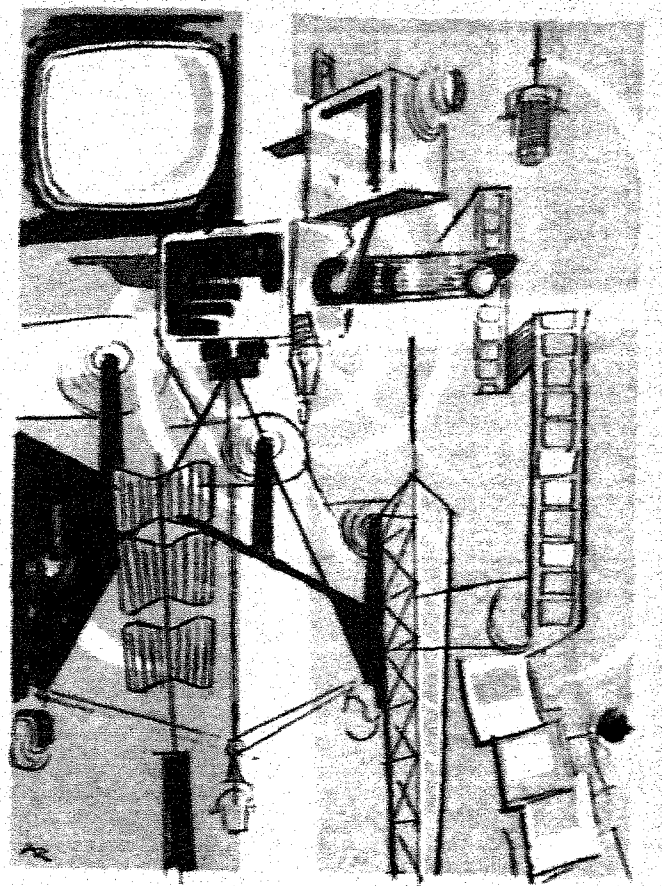
THE ANSWER seems to be that it is intended not only to equip the Church with a guideline to harness the "gigantic proportions" (as Pope Paul VI called them) of mass media for the use of the Church; but also to have the influence of the Church felt within the administration of the media itself.

"It will bring the Church up to date on the whole attitude toward mass media," said Father Andrew. "This will produce two results. First, the free flow of dialogue within the Church. But secondly, by defining precisely what is communication, we will be on the threshold of a more contemporary approach to the better use of media and a better appreciation of the Church by the media."

Archbishop Hannan cited the instance of the two dozen newsmen who have disappeared in Southeast Asia recently. He said he felt that the instruction should address itself to a "guarantee of safety" for newsmen.

THE COUNCIL stated that everybody has a right to know what is happening, but the world will lose that right unless correspondents have security in seeking the facts, he said. If the instruction is to have any relevancy, he said, it must include a commentary on the very recent developments.

Petrusblatt, the Berlin diocesan periodical, predicted in 1962 after the decree was passed by the council that it "will be for many a delusion, for it does not refer to the real problems of modern communication."



A mature statement on "everything from satellites to cassettes," placed in the framework of being up-to-the-minute and universal, may change all that.

## Broader agency than NCC urged

WASHINGTON — (NC) — A timetable calling for creation of an ecumenical agency more inclusive and possibly more workable than the National Council of Churches was adopted by the NCC's general board meeting here.

Underlying the extended discussion of a successor organization to the NCC was the assumption that such an agency must include the Roman Catholic Church in this country as well as Protestant bodies not now members of the present NCC.

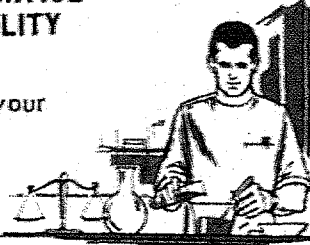
THE TIMETABLE — it was actually called a "Proposal for Next Immediate Steps" — provides for formation of a National Ecumenical Consultation in November or early December of this year for the purpose of arriving at recommendations concerning a new ecumenical mode of relationship and joint action.

Invitations to the Consultation would go to NCC member churches and their boards and agencies, non-member churches and interested church-related agencies and other organized special interest groups.

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Woman to mind infant, do laundry. 5 day week. 8-4. Starting August. 961-9847

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Houseparents, over 30 years of age to work in child care institution with dependent teenage boys. Salary open. Send resume to P.O. Box 336, Olympia Heights Station, Miami 33165

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Colombia, S.A. college graduate, major tech. & mech. drawing, architecture. position wanted architect firm. Have drawings and plans for inspection. Bilingual. G.C. 1748 N.E. 180 St., 947-0432.

Male teacher, high school business courses, would like position in Lauderdale area. Write Box 109, The Voice, 6201 Bisc. Blvd., Miami, 33138.

### 31 Automobiles For Sale

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Stereo component sets with Garrard record changers and separate speakers, only \$79.95 each. Also just received 3 walnut console stereos to be sold for only \$54.95 each. UNCLAIMED FREIGHT. 6703 Bird Road. (On the corner of Bird & Ludlam) Mon - Sat. 9 am to 7 pm. Wed. 'til 1 pm.

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Four electrolux vacuum cleaners and all attachments to be sold for \$39.95 each or monthly payments available. UNCLAIMED FREIGHT. 6703 Bird Road. (On the corner of Bird & Ludlam) Mon - Sat. 9 am to 7 pm. Wed. 'til 1 pm.

### 40B Antiques

Victorian sofas - love seats - chairs. Low as \$88. Hand carved, hand tufted. Authentic reproductions - factory to you. GREYNOLDS GALLERIES 18220 W. Dixie Hwy 949-0721 Open 10 to 5

Gold and white Royal Bavarian service plates. Antique Victorian love seat, original frame - needs reupholsterv. 448-7823.

### 42 Miscellaneous For Sale

Addressograph plates available. Minor fee 666-4525

**SARA COVENTRY JEWELRY FOR SALE** 685-2833

Sears Lady Kenmore washing machine. Like new. Perfect working condition. Call 757-1761, mornings.

### 42A Sewing Machines

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**48.A Tool Rentals**  
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### 59 Apartments For Sale

I want to buy 4 to 12 unit apartment building for investment. Please give address and details of property to Box 105, The Voice, 6201 Bisc. Blvd. Miami 33138.

3 APTS NEAR BISC BLVD ON EAST OVER \$7,000 INCOME. \$45,000 FULL PRICE. \$12,000 DOWN. Call 754-4711

### 60 Apartments For Rent

227 N.E. 2 St. Near Gesu, furn effcy's, bedroom apts. Utilities. Adults. Johnson Apt. Hotel. 374-4015.

### 61 Homes For Rent

Southwest, 3 bedroom, part furnished, fenced rear. Westwood Lake. \$200 month, lease. MULLEN REALTY 226-1311

New 3 bedroom 2 bath, air cond. Garage, patio. 215, 225 N.E. 152 St., 255 N.E. 164 Terr.

### 63 Rooms For Rent

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Single room for rent, business man only. Private entrance, bath. 6971 Indian Creek Drive. 866-0360.

### 72 Lots For Sale

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### 73 Homes For Sale

**Ft. Lauderdale**  
N.E. Imperial Point area widow has reduced this 2 bedrm garden apartment from \$18,900 to \$15,900 for quick action - cash needed \$9,500 approx. to assume 6%, 20 yr mortgage - \$136.46 month covers principal, interest, mainten., taxes, land lease - bonded against defaults - minutes to shopping and beach - country club atmosphere with pool, club house, putting green. BEAT INFLATION - BUY NOW - Call M.K. MULCUNRY, REALTOR 564-6778.

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Visitation Parish. 4 bedroom, 2 bath, Florida room, eat-in kitchen. Central heat and air, dishwasher, drapes, sprinklers. 4-3/4% VA. 1461 N.W. 175 Terrace. 621-6789.

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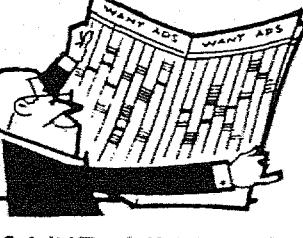
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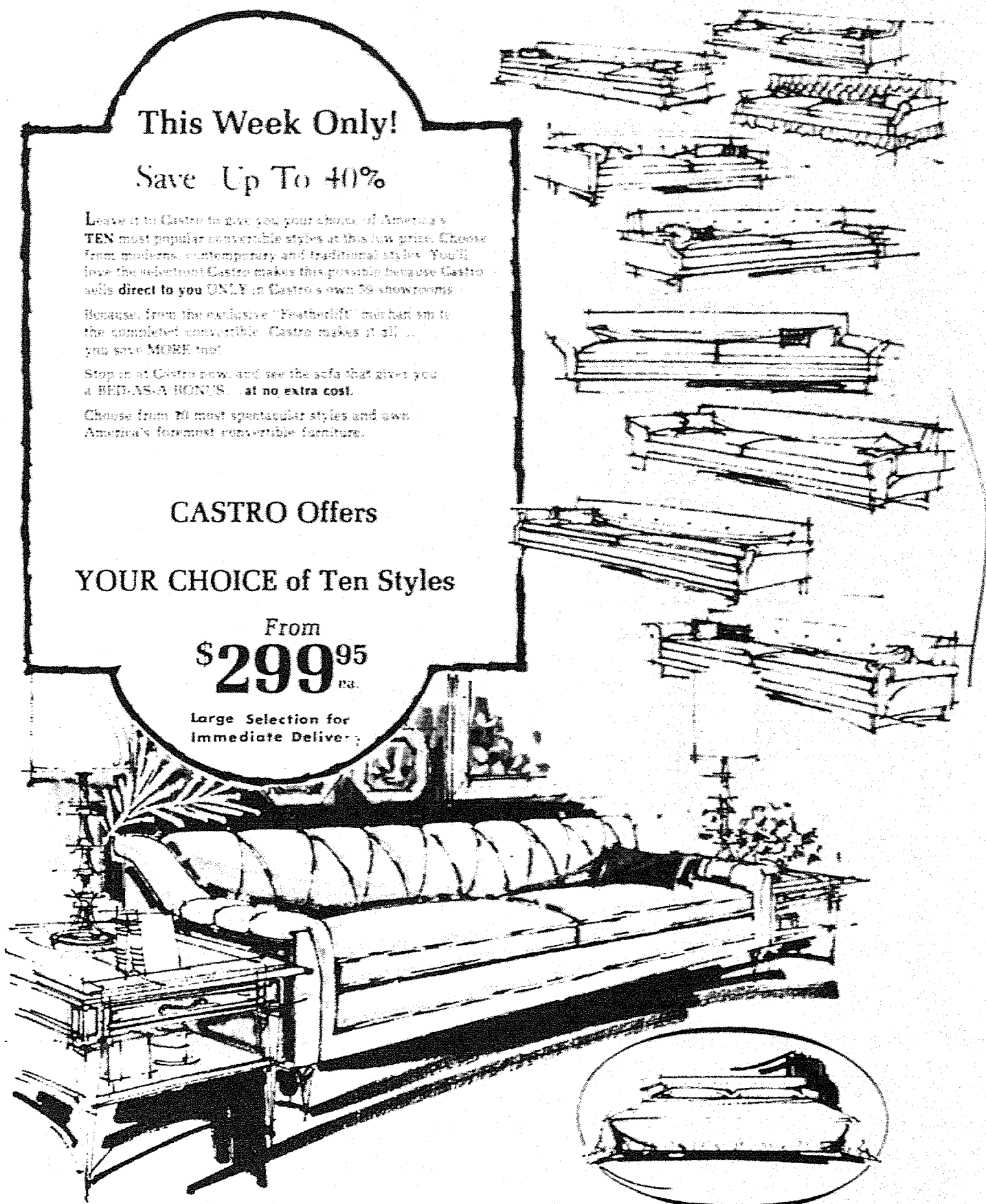
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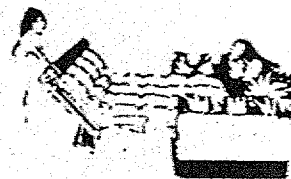


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