

FREEDOM!

THE VOICE

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JULY 17, 1970

"Sights" of the city of Hong Kong are pointed out to Bishop James E. Walsh, freed after 12 years' imprisonment by the Chinese Reds, by Father James Sullivan, M.M. superior of Maryknoll's priests in Hong Kong.



in Hong Kong

'Last man out'

By GERMAINE SWAIN

HONG KONG — (NC) — A modern Rip Van Winkle in Roman collar instead of beard, Bishop James E. Walsh spent his first days out of long captivity recapturing the past and — fascinated by it all — learning about a complex new world he never knew existed.

When the Chinese communists put the American missionary bishop into confinement in 1958, John XXIII had just become Pope, Dwight Eisenhower was president of the United States, the space program was only grapefruit-sized objects hurled skyward, the Vatican Council was almost half a decade away in the future. Catholics ate no meat on Fridays and heard Mass only in Latin.

On his first day of freedom, the Maryknoll bishop looked at the meat a nun in the order's Hong Kong hospital had just served him and reminded her that it was Friday. She told him abstinence was no longer the order of the day.

"MEAT wasn't often served," he told her about his years as a prisoner, "but if it was on a Friday I abstained."

The 79-year-old bishop showed great

interest when concelebration was first mentioned to him. He had many questions: how many priests could concelebrate one Mass? Who says the consecration formula at such a Mass?

After 12 years of reciting the Mass prayers every day with no wine or missal, Bishop Walsh said Sunday Mass on July 12 in the old Latin way in his hospital room.

The next day he concelebrated a Mass with Bishop Francis Hsu of Hong Kong, Archbishop Luigi Accogli, apostolic pronuncio, and Father John J. McCormack, Maryknoll superior general who flew from the United States to see him upon learning of his release.

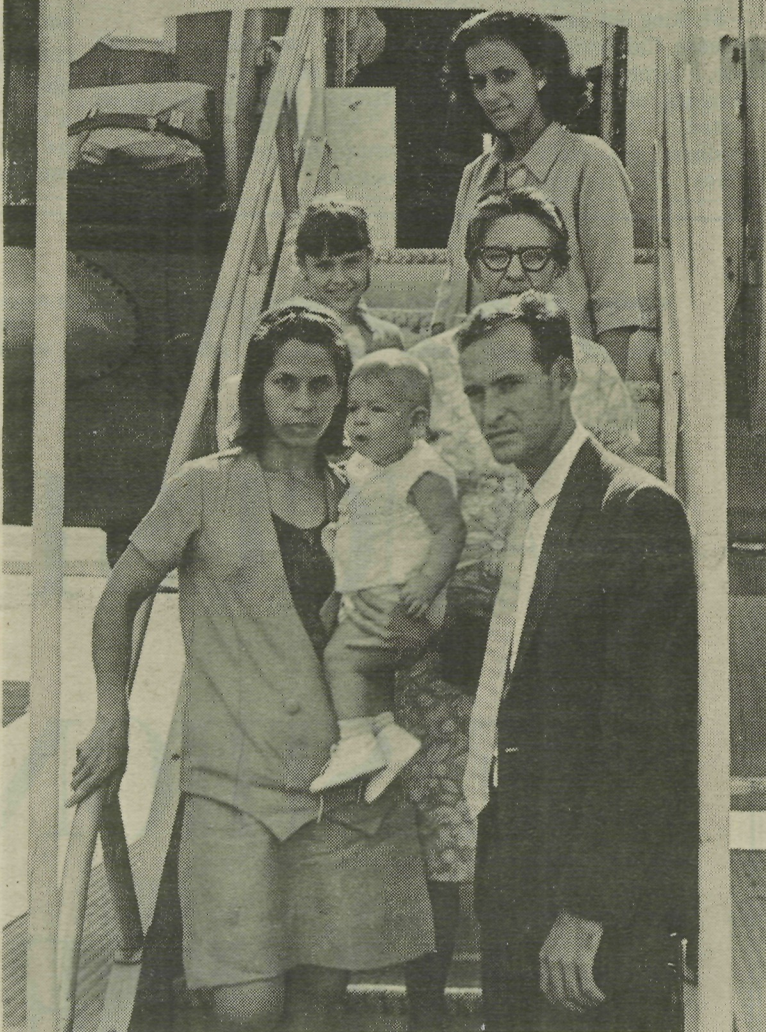
Father McCormack will accompany the bishop home, their route expected to take them by way of Rome and an audience with Pope Paul VI.

ONLY Father John Sullivan, Maryknoll regional superior, was present in the room when Bishop Walsh said his first Mass since 1958. The bishop paused for a long time in silent prayer at the Memento for the Dead, displaying the strongest visible emotions since Chinese communist guards took him to the border and set him free July 10.

(Continued on page 22)

in Miami

CUBAN REFUGEE AIRLIFT



STEPPING to freedom from the airlift plane which brings almost 200 persons from Cuba each day are the Ferrers — husband, wife and child — who waited four years for their chance.

A 'marked man'

"I would have been a marked man the rest of my life if the freedom airlift had not brought me out of Cuba," a 32-year-old refugee said during his first few hours on American soil Friday.

Miguel Ferrer, who arrived with approximately 200 other Cuban people last Friday on the two airlift flights, explained if the airlift had been cut off and he and his family left unable to escape he would have had "no reason to live."

THE YOUNG accountant predicted he would have spent the rest of his days in sugar or tobacco fields picking and packing under the watchful eye of government officials.

One other refugee who wished to remain unidentified because he still had relatives in Cuba said, when asked if he heard rumors that the airlift might shut down, "I have heard no such rumors, but that is exactly what Castro would like to see done. The Cuban people who are so desperate to get out to America would not believe that the Americans would do such a thing to them. The airlift is their only hope."

AFTER spending almost the entire day Friday being processed by customs officials, Ferrer said he had been a "marked" man in Cuba since the day he signed up for a place on the airlift.

"If I were in Cuba today and the airlift had been completely shut off, I would be terribly frustrated. I would have no hope. The airlift was hope to me and my family. It was my only reason for living," Ferrer

explained simply as he sat with his wife Nidia and his 10-month-old son Rafael Jr.

The 32-year-old accountant had owned a small clothing and shoe store in Pinar del Rio province which was closed down by the Castro government in 1961 when they consolidated larger businesses and refused to issue goods to smaller enterprises.

(Continued on page 17)

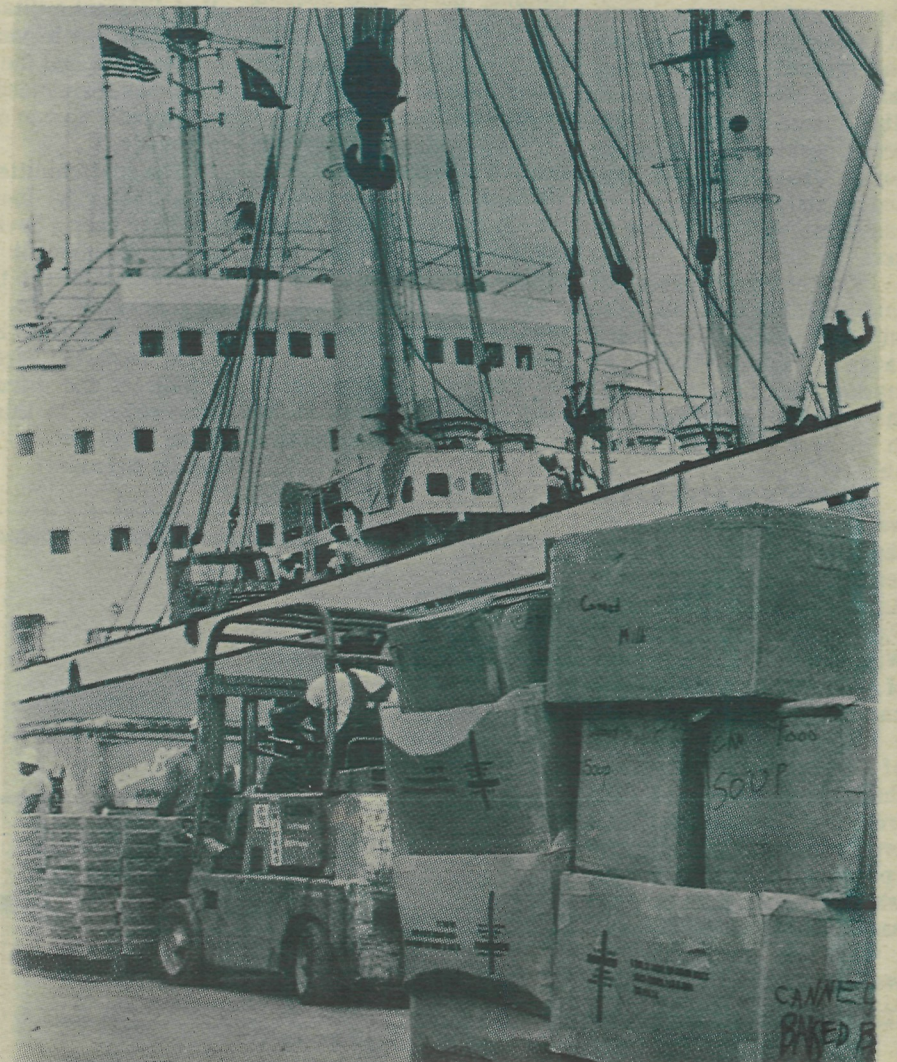
Floridians' aid reaching Peru

Some of the 60 tons of supplies shipped by the Peru Earthquake Committee of the Catholic Service Bureau have already reached the 50,000 injured and the 20,000 orphaned by the disaster on May 31.

Other loads of relief goods donated by South Floridians are being readied this week for shipment, according to Msgr. Bryan O. Walsh, Episcopal Vicar for Spanish-Speaking Peoples and co-chairman of the committee — which was organized by Archbishop Coleman F. Carroll in the beginning of June in response to urgent cries for aid.

As the Voice went to press this week, a 40-foot trailer truck was on the way to Miami from Key West with another load of donations from many areas in the southern portion of the Archdiocese of Miami.

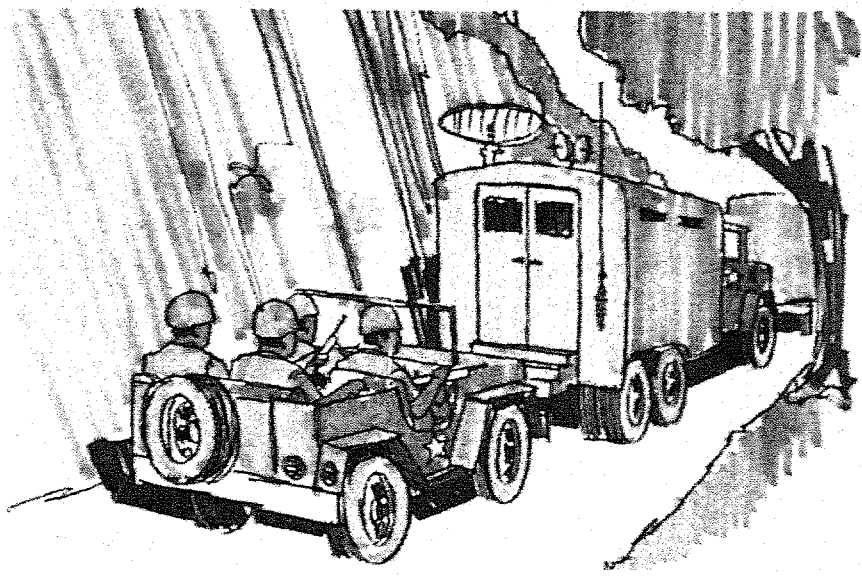
(Continued on page 22)



MOST OF the 60 tons of relief supplies collected from South Floridians by the Peru Earthquake Committee were shipped last week aboard two ships including this — the S.S. Ciudad Cucuta.

THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33134



REPORTS OF a convoy — similar to experts to talking about a growing this artist's rendering — of Soviet Russian presence in the Red troops moving in Cuba have set satellite.

Will Soviet build-up in Cuba disrupt the hemisphere?

By MANOLO REYES

For the second time in less than a month, a Soviet Military Convoy has been spotted in Cuba, reportedly without Cuban soldiers in it, which experts believe to be an indication of a growing Russian presence in that Red satellite.

Underground sources in Cuba said that the convoy was entering a military base — presumably a Soviet entrenchment — near San Antonio de los Baños, some 15 miles southwest of Havana.

The sources described the convoy as two military jeeps, each carrying four Soviet soldiers wearing green fatigues, followed by three big Russian tanks with one Soviet soldier peering out of the top of each.

AFTER the tanks, according to the underground, came seven big trucks covered with green canvas and two big trucks covered with brown canvas. Next in line were six small Russian tanks and a communications truck with a large antenna.

These reports echo earlier spotting of a similar Soviet convoy near Pinar del Rio province on July 12 by underground sources.

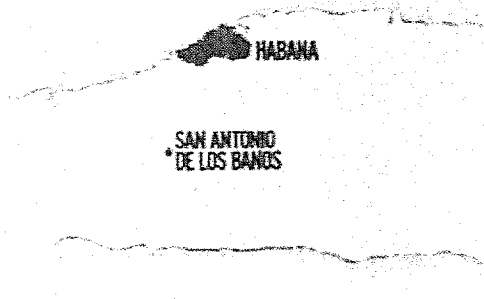
In addition to the sightings of troop movements in the island hinterlands, underground sources report that last week two freedom flights were delayed in Varadero because there were Soviet MIGs flying over head and parked around the American plane while it waited to taxi.

The information received said the MIGs were equipped with what looked like short-range missiles. The report marked the first time that these planes have been seen in an open field in a Cuban airport.

APPROXIMATELY two weeks ago during the opening sessions, that this writer attended, of the Organization of American States (OAS) at the Pan American Union in Washington, D.C., a number of incidents of a threatening nature occurred.

• For instance, a number of delegates received threatening notes and calls from the "Tupamaros" — a pro-Communist organization operating out in Uruguay which specializes in political assassination and terrorism.

• While strict security was usual at such meetings,



News analysis

the measures set up for this meeting were fantastically intricate.

• The words "Lacayos" — or the servants — scrawled on the walls of the Union building along with other pro-Castro and pro-Communist slogans. The inference seemed to be that the OAS was the puppet or servant of the U.S. government.

A NUMBER of pro-Castro pickets carrying Cuban and Viet Cong flags and displaying placards praising Che Guevara marched in front of the Union building during the opening sessions.

The atmosphere on the whole was one of intimidation by pro-Communist forces.

The OAS group was addressed by Secretary of State William Rogers who pledged the support of the Nixon administration for the work of the OAS, but who called for a review of the capability of the OAS to handle emergency situations.

Rogers also called for an OAS condemnation of air piracy, kidnapping and political terrorism.

TERRORISM across the hemisphere was the main topic of discussion on the OAS schedule and only served to point up the events erupting across the Americas which seem to have one main similarity — they all aim to disrupt the orderly process of government and conference.

From the reports which have come to me at this time, I would estimate — as I did during the hearings before the Senate subcommittee for internal security — that there are at least 10,000 Soviet military personnel in Cuba now.

While these soldiers are all of different military ranks and types, their very presence in Cuba and the secrecy which has surrounded the apparent build-up can only lead to tragedy.

The subcommittee for internal security found that there had been a Soviet build-up but deemed it did not constitute a direct threat to the U.S. at this time.

How effective, however, would the threat become if it is indirect and disruptive of those nations in this hemisphere with whom we are friends and aides?

Co-op residents break ground for low-cost housing addition

Future residents of Town Park Village, a cooperative for low-income families, participated in ground-breaking ceremonies last Saturday for the second phase of the project.

Area residents joined community leaders to turn the earth for the one and two-bedroom apartment complex which will be constructed on property adjoining St. Francis Xavier Church.

AMONG those present were Father Thomas Engbers, assistant pastor, St. Francis Xavier Church; Edwin C. Tacker, director, Archdiocese of Miami Office of Community Service; W.D. Talbert, Interfaith Agency for Social Justice; and Edward Reagan, Metro-Dade Department of Housing and Urban Development.

Town Park Village, a cooperative which will be managed and maintained by its residents and a governing council, is limited to low-income families and offers them maintenance-free living for less per month than many would be forced to pay for a one-bedroom apartment.

The emphasis in the project is on "ownership" according to John Koenes, executive director of the S. Florida Housing Foundation, Inc., who explained, "Here's an opportunity for families to own a home of their own."

The South Florida Housing Foundation was formed in 1968 in response to a suggestion by Archbishop Coleman F. Carroll because of a tremendous need for "seed money" to start low-cost housing projects.

The first phase of the cooperative project contained 151 units and was begun last April. It is scheduled for completion within a year.

The development is located between 16 and 17 streets and N.W. 4th and 5th Avenues near downtown Miami.

Each unit is equipped with central air-conditioning, and heating, a 12-cubic foot refrigerator and a free-standing oven and range.

EACH occupant's monthly payment includes his electricity, gas and water bills, Koenes added.

This second phase will also provide two-story, 2,400-square foot community building for the residents of the 116 units. The governing council will decide after occupancy how the building will be equipped. Most likely, it will be used for meeting rooms, hobbies and crafts.

Koenes explained he hopes to have some occupants in the second phase by February or March of 1971. It will take approximately one year for the entire phase to be completed.

Catholics forbade role in abortion

LOS ANGELES — (NC) abortion.

— Striking out against efforts to ease California's abortion law, Archbishop Timothy Manning of Los Angeles asserted: "All the violence, madness and malice of our times are summed up in

"We tremble for our country as we pray that the justice of God will not fall on us," he said in a formal statement to the people of his archdiocese.

Archbishop Manning said such divine law was "also canonized in Church law. The direct intention of destroying a non-viable fetus incurs the penalty of excommunication."

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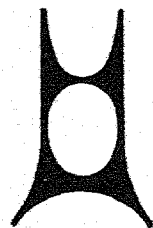
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NEA vote to kill non-public aid, 'dismaying'

WASHINGTON — A National Education Association (NEA) resolution that the federal government cease financial aid to non-public elementary and secondary schools has evoked the "dismay and disappointment" of a Catholic education official here.

Father C. Albert Koob, O. Praem., president of the National Catholic Educational Association (NCEA), said the resolution, passed by overwhelming voice vote (July 6) at NEA's annual convention in San Francisco, "tends to ignore the massive problems that face all of education."

The 7,000 NEA delegates approved the resolution urging "no diversion of federal funds, goods or services to nonpublic elementary and secondary schools."

Father Koob said the statement was difficult to comprehend in light of recent government efforts to study money troubles in private schools and the "significant advance in fruitful cooperation between public and private education in recent years."

THE CATHOLIC educator also noted the resolution contradicts a position taken by the NEA board of directors two months ago "favoring certain governmental assistance to private education."

NEA directors said they opposed public funds for nonpublic schools but called such funding "a fact of modern life." They said such funds should be controlled by public school agencies and that those nonpublic schools benefiting should be the same size.

and have the same teacher qualifications and calendars as public schools.

The resolution passed at the NEA convention is a return to the million-member organization's position prior to 1965 when Congress passed the landmark Elementary and Secondary Education Act. ESEA provided programs for the first time which benefited both public and nonpublic schools.

A SIMILAR resolution against nonpublic school aid failed by 210 votes at last year's NEA convention.

This year's resolution also states that government aid programs benefiting both public and nonpublic schools should be discontinued, with the exception of a federal free milk and lunch program.

Father Koob cited a recent statement of the 150 U.S. Catholic school superintendents that public and nonpublic schools should not compete for scarce educational dollars but cooperate "to attract increased community support for education and to make the most efficient use of available funds."

The superintendents said any legislation extending financial support for nonpublic schools "should not diminish or divert funds already committed to and needed by the public sector."

"This attitude is representative of all of us in private education and in the Catholic community at large," Father Koob said. "Under the pressures of meeting our day to day responsibilities, we perhaps have been remiss in not making our voices heard on this topic."



WORLD AND NATION

Vatican ruffled by Portuguese premier's move

By PATRICK RILEY

VATICAN CITY — The Vatican is openly ruffled at the Portuguese premier's attempt to blame the Vatican for the recall of his government's ambassador to the Holy See.

In a television and radio speech July 7, Premier Marcelo Caetano said in Lisbon that the recall of Ambassador Eduardo Brazao had been provoked by the lack of a prompt reply and by confused explanations from the Vatican about a papal audience granted July 1 to three leaders of national liberation movements in Portuguese Africa.

The Vatican's press spokesman, Msgr. Fausto Vailaine, commented:

"Since the Portuguese ambassador presented a protest to the Holy See, Portugal should have waited for a reply through diplomatic channels."

"It is not much use to say the Vatican is at fault. The Vatican replied through the normal diplomatic means."

In his talk Caetano announced that the Vatican had clarified the issue and that the normal cordial relations between Portugal and the Vatican had been resumed.

The Vatican daily, L'Osservatore Romano, said that the three leaders had been received openly by Pope Paul "within the strictly religious framework of the weekly general audience" and that the Pope had urged them "to be faithful to the Christian principles in which they were educated."

In NEW YORK — The official abortion tally in New York City has been delayed due to problems in semantics and uncertainties in reporting procedures. Figures are being compiled by a new corporation — the City Hospitals Corps.

The citywide count, begun July 1 when New York State's liberalized abortion law went into effect, was delayed when the official reporting form was renamed — from "certificate of fetal death" to "certificate of termination of pregnancy."

Administrators in some hospitals also indicated uncertainties in reporting therapeutic abortions which would have been legal under the old law. One hospital, for example, reported only one of six abortions performed. Five were therapeutic abortions.

In PARIS, French bishops issued a statement recalling the Second Vatican Council's opposition to abortion as the nation's ruling Gaullist party moved to relax restrictions against abortion. The bishop's statement reemphasized the Church's opposition to the practice of abortion. Other French opponents of abortion claim the nation needs at least 20 million more people to maintain national strength and prosperity.



IRISH Minister of Defense Gerry Cronin is surrounded by refugee children from Northern Ireland at a temporary camp near Dublin. The Irish government claimed that 1,334 persons — mostly women and children — have fled to Ireland

in an attempt to avoid any violence in Northern Ireland. A spokesman for the government said that most of the refugees were being housed in huts at Irish Army camps near the border.

1300 native clergy 'scattered'

Church's troubles in China

By NC NEWS SERVICE
Catholicism and Christianity are a thin memory from the not too distant past in China, where missionary work and any form of pastoral life have been outlawed and halted almost 20 years now.

Since communism took power in 1949 in the world's most populous nation (some 790 million), more than 5,000 foreign missionaries have been expelled — 10% of them Americans.

The 1947 missionary ranks of 5,496 fell to 723 by 1952 and 86 by 1954. Three years later only 23 were left. Ailing Bishop James E. Walsh was the last. Five Chinese bishops died in prison and nine others were still alive in prisons as of 1964.

MORE than 1,300 native Chinese clergy have disappeared into prisons, labor camps and general dispersion away from the people they once served — some 3.3 million Catholic Chinese as of 1949, when the national population was about 461 million.

A few churches remain open for show in Peking and Shanghai, like museum pieces, but a British diplomat and China veteran who passed through in 1968 observed: "Only the last vestiges of religious life still exist."

The Red Guard rampages of 1966, the so-called "cultural revolution" that made constant headlines outside of China, included religions generally — Moslem and Confucian as well as Christian — as objects for terrorization.

Bishop Walsh was among the last major Church figures removed from an influence and authority in China, when he was sentenced and imprisoned in 1960.

TEN YEARS earlier a "Triple Autonomy" program was started by the communists, urging upon Chinese Catholics the "three independences" of self-rule detachment from Rome, self-support, and self-continuity without missionaries. The 1950 program was followed by the expulsion in 1951 of the apostolic internuncio, Archbishop Antonio Riberi.

The Peking government in July 1957 started a Patriotic Association of Chinese Catholics, which few priests and laity joined and which was subsequently condemned by both Pius XII and John XXIII, along with the unrecognized elections of at least 51 bishops to a schismatic Chinese Catholicism.

Five American missionary bishops were ex-

pelled long before Bishop Walsh's 1970 release from prison — Frederick A. Donaghy, M.M., of Wuchow diocese, Philip Cote, S.J., of Suchow diocese, Rembert Kowalski, O.F.M., of Wuchang diocese, and Henry A. Pinger, O.F.M., of Chowtsun diocese.

AN OLD legend without historic foundation says that St. Thomas the Apostle preached in China. But the country's first known contact with Christianity was in the year 635, when a Nestorian monk from the Middle East settled there.

A marble slab put up in 781 at Sianfu recorded the event with this inscription: "Monument commemorating the introduction and propagation of the noble law of Ta Ts'in in the Middle King-

dom." It listed 70 Western missionaries and told the main points of Church doctrine in 1,878 Chinese characters.

Even before Marco Polo made his famous journeys to the Orient (1275-1292), Pope Innocent IV sent a Franciscan in 1245 as his legate to the Mongol khan. The great Kublai Khan sent a letter westward in 1269 asking for 100 missionaries.

Historians have concluded, however, that few native Chinese were converted up to the 14th century.

The number of Chinese priests reached 400 in 1900 and their ranks grew to 1,369 by 1929. Pope Pius XI consecrated six Chinese bishops in 1926. The late Cardinal Thomas Tien Ken-sin became the first Chinese cardinal.

Puerto Rican hits abortion

PONCE, P.R. — (NC) — The president of the Puerto Rican Medical Association said he was confident the group would continue to oppose efforts to lift abortion law restrictions.

Dr. Eladio Montalvo Durand, association president, commented after the PRMA board of directors

agreed to submit a proposal to ease the abortion laws to the association's highest governing body, the House of Delegates.

Montalvo said the House of Delegates had opposed such a move three years ago. He said he felt the majority of the island's physicians was still in agreement with the 1967 policy.

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Quiet diplomacy marks Lodge's 1st day at Vatican

By JAMES C. O'NEILL

ROME — (NC) — Henry Cabot Lodge is just finishing his first weeks of corridor-walking at the Vatican, as President Nixon's special envoy to the Holy See.

By coincidence, his first visit with Pope Paul VI in his new role took place on America's birthday, July 4. The two men discussed ways of helping U.S. prisoners in Vietnam, blocking international traffic in narcotics, and how some of the world hot-spots in Asia and the Mideast might be cooled down.

FROM the outset, the emphasis of the Lodge mission has been on the practical — and while it is yet too soon to predict the outcome of the new relations between the United States and the Vatican, several questions spring to mind.

How was it that relations were resumed again at this time? What can be accomplished by them?

The first question arises from the end of the last U.S. mission to the Vatican — that of Myron C. Taylor, President Franklin Roosevelt's personal representative to the Vatican from 1939 to 1950. When Taylor retired, President Harry Truman tried to nominate Gen. Mark Clark as a full ambassador but had to withdraw the nomination because of Senate opposition, which reflected the hostility of many areas of the United States.

IN 1952, Pope Pius XII made it clear he wanted no repetition of another "personal representative," because it upset diplomatic usages and was too one-sided.

The formal stance of the Vatican was "full accreditation or nothing." In fact, however, there were continuing informal contacts between the Holy See and the United States government on various levels, including the apostolic delegation in Washington and specially detailed officials at the American Embassy in Rome.

Even in the late 1960's, when President Richard M. Nixon brought up again the subject of closer relations, Pope Paul VI said he was content to leave matters as they were. His reason was that he wanted to avoid any danger of causing trouble or once more arousing the animosity of the American people.

AFTER a March 2, 1969, papal audience, President Nixon began his project of changing the status quo vis-a-vis the Vatican. He began by sending to the Vatican a number of important visitors, who went in his name to present his views on a number of matters including American policy in Vietnam and Southeast Asia.

At the same time, Presidential aides sounded out leaders on Capitol Hill.

Some American diplomats in Rome maintain that President Nixon could have won full Senate approval for a full ambassador to the Vatican today. They argue that the time was right. Religious bigotry, fear of Vatican power, and other such anxieties have been on the wane — and 20 years have made a lot of difference, they say.

But others say there are still pockets of opposition too strong for the president to take on at this time. He might have won by two or three votes, but that was not what was needed in a case like this.

WHAT was needed was a consensus, and agreement without forcing the issue. This is what the President obtained by limiting himself to naming a special envoy without diplomatic status. It was done with a remarkable lack of opposition, although there was and still is some.

What happened to change the Vatican's 1952 position? One observer put it this way: a lot can and has happened in 20 years. The whole world is less formal, less concerned with diplomatic niceties.

While no doubt the Pope would be pleased to see full relations established, he is completely unwilling that they be purchased at the price of renewed bitterness. Pope Paul is more concerned with peace and development than he is with the formalities and the jostling of diplomatic law.

What can be accomplished by renewing relations?

AS ONE seasoned diplomat in Rome sees it: there are things diplomats are willing to say face to face but not write down. The exchange of views, conversations and the development of ideas through conversation can cover far wider areas than can a letter in a diplomatic pouch.

It is known that Lodge has seen not just the Pope. He has spent his days in Rome and at the Vatican talking to numerous persons. Among them are the Pope's secretary of State, Cardinal Jean Villot and his two closest collaborators, Archbishops Giovanni Benelli and Agostino Casaroli. The two prelates can be described loosely as undersecretaries of state and are the men with whom Lodge will conduct much of his business.

THEN, too, there is the matter of things to be learned on both sides. The often vaunted "listening post" of the Vatican diplomatic corps perhaps is less important in the case of the Lodge mission. Lodge has no diplomatic status, will be in Rome only two or three times a year (he is due to leave at the end of July and will not return until November), and will not have a residence in Rome.

The Lodge mission is only in its initial phase. Diplomats have a tendency to move carefully and slowly, and some time is needed to get familiar with new situations and explore the possibilities that are there.

In the issue of L'Osservatore Romano that carried the news of Lodge's appointment, a specially prepared article by American Jesuit and historian Father Robert A. Graham took note of the fact that the Pope, in talking with President Nixon, has stressed what a great role the United States could play in the development of nations.

Father Graham concluded that the new form of relations between the U.S. and the Holy See continues a dialogue which favors this development. As he wrote, "humanity has reason to expect much from these conversations on the great themes of our time."

"With due respect for the distinct spheres in which the two parties must necessarily work, cooperation between the United States and the Holy See can reveal itself as being of immense value for a world which searches desperately for solutions to the grave problems."

VOICE OF READERS

'Thanks for backing refugees'

Dear Editor:

Thank you very much for your continued editorial position defending what I consider unjust attacks against our Cuban colony. I hope the editorial on your July 3, 1970 issue will help avoid a strained situation and confrontation between Cubans and Americans living in Miami.

You know that decisions based on Christian principles may not be the most popular.

Best regards,

Jose R. Garrigo
Miami

Dear Editor:

Since my English is not very good, I'm writing to you in Spanish to thank you, as a Cuban, for your editorial in defense of the Cuban community being judged so harshly by the "Herald" a few days ago.

It is truly depressing that events, as reported in the "Herald," can happen, but it is doubly depressing that the "Herald" would generalize about Cubans just because of a minority, when the majority has given the example of good conduct, not only because we are grateful to this country for receiving us with open arms when we needed it, but as representatives of Cuba, our Mother Country.

Again, thank you for fighting this unbased information that is trying to discredit our good name.

Sincerely,
Carmelina Lopez Escalera
Miami

Dear Editor:

Just a few words to express my gratitude to The Voice for the editorial published in regard to The Miami Herald and the "Cuban Mafia." Very well said! Thank you again.

Yours truly,
The Orth Family,
The Alonso Family
Miami

Dear Editor:

Thank you for your editorial.

I am an American citizen who is proud of being an American and also proud of my Cuban nationality. I think it is very unfair of the Miami Herald to take every opportunity that may arise to attack us as a group, and now, to use the label "Cuban Mafia" to refer to a group of people involved in a narcotic ring. Are the editors of the "Miami Herald" so naive that they don't see the unrest they can create among a large sector of our community who so far, as a whole, has created no problems and has in many ways contributed to the economy and the culture of the area? It is hard to believe that the editors of "The Miami Herald," for some reason or other, are deliberately trying to confront the Cubans with the other sectors of our community by depicting an image of the Cubans which in fact does not correspond to our people as a whole.

Jose Corvas
Miami



THE ONLY thing that was missing is the proper graduation gift — a foster or adoptive home. Sister Mary Leocadia presents her best wishes to some of the "smallest graduates in the world" at the Angel Guardian Home in Brooklyn, N.Y. The two-year-olds had received diplomas after completing courses in a "pre-

pre-nursery" program which included such basic sciences as putting on their clothes, using building blocks, using a cup, and attaining a familiarity with words. Following commencement, all enjoyed a treat of ice cream and cookies.

Dear Editor:

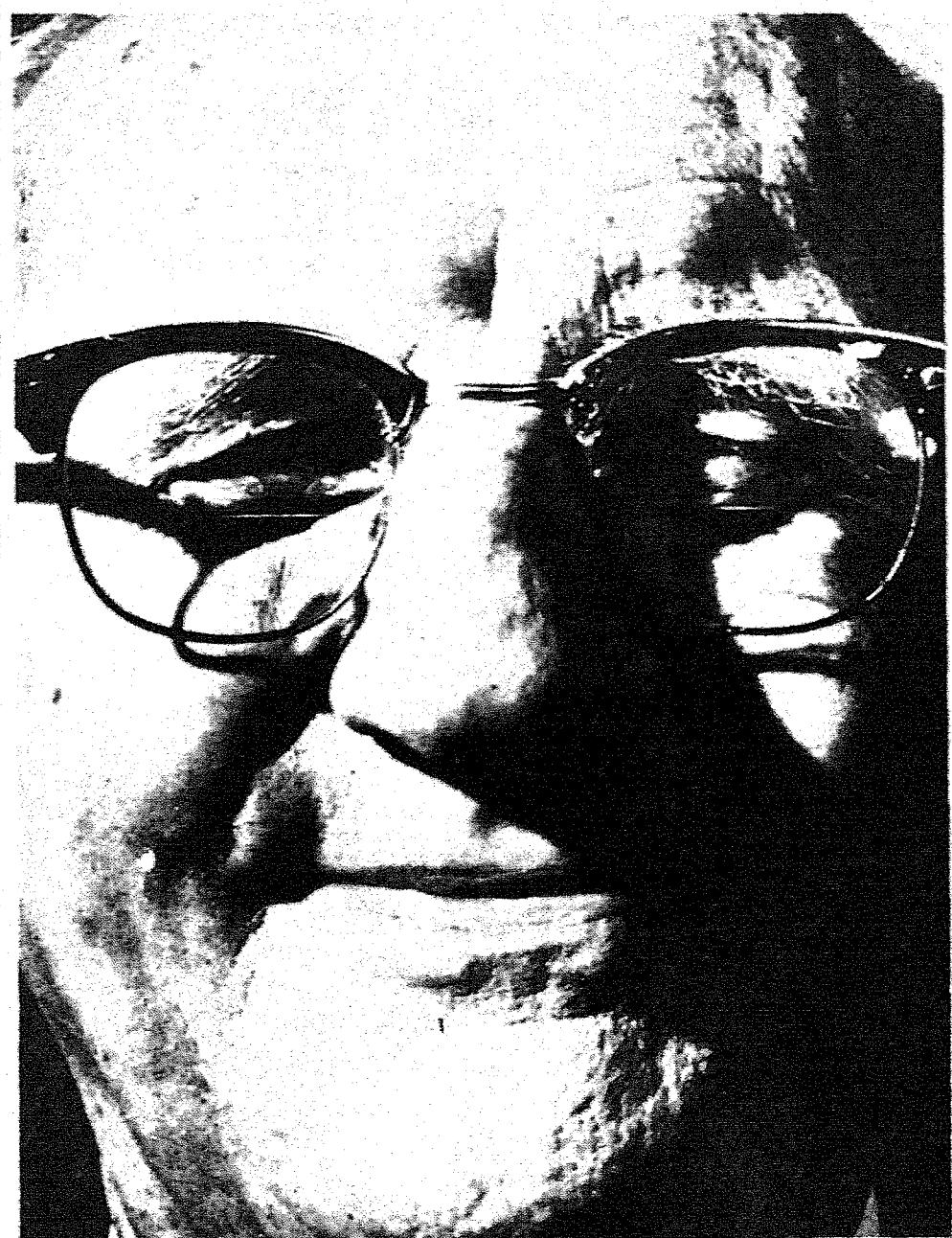
As a Cuban living in this community, I wish to express my gratitude to you for your fine editorial, "The Cuban Mafia."

Like the rest of the Cubans in Miami, I was shocked to see some of our fellow-Cubans involved in a

narcotic ring. Back in Cuba we had a few sour apples too, no doubt of that. Bad people are found in all countries in the world. However, it has never occurred to me to regard, and much less to label Americans as "bad" just because some may be. This has been done to us by a news-

paper of large circulation in our community and The Voice has come forward to stop this injustice toward a large group of peaceful and hard-working people who are being labeled as a whole for the sins of a few.

Carlos Franca
Miami



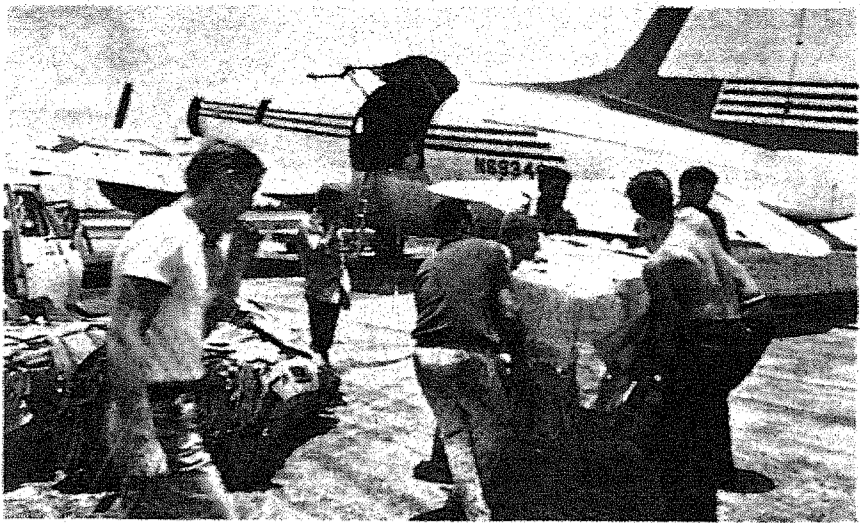
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TONS OF relief supplies for Peru week en route to Lima for distribution. donated by residents of Miami were piled aboard a chartered plane last

It's just beginning, priest says of Peru quake plight

By MAXINE SHAW

WASHINGTON — (NC) — A Bostonbred missionary priest is talking about his parishioners in earthquake devastated Chimbote, Peru.

"They built a 20-room schoolhouse out of straw matting to keep the children off the streets and out of buildings in danger of falling. It took them three days," said Father Theodore Breslin, O.P. His parish aptly is dedicated to St. Joseph the Worker.

The 31-year-old Dominican is in the United States seeking funds and building material for reconstruction of Chimbote, almost levelled completely by the earthquake. Father Breslin was appointed to President Nixon's Peru Voluntary Assistance Group.

"PEOPLE have given in the Sunday collection, the emergencies have been met, and they think it's all over. It's not. It's just beginning," he added.

The missionary said schools have been given priority in Chimbote's rebuilding program, followed by water, electricity, and housing of facilities. Temporary pipes have been laid on top of city streets and water is now available from public faucets.

Electricity from a steel company's emergency power unit is being supplied to areas most in need — such as the one hospital still standing.

Father Breslin and his parishioners are living in tents and temporary houses made of straw matting. It's winter there now but fortunately the temperature rarely dips below 50 degrees, the Dominican said.

He estimated that 85% of the houses in his parish were destroyed, "but all the wood buildings in the city stood."

"THE MOST economical way to rebuild is with wooden prefabricated houses," he said. "Wood gives and can ride a quake."

The parish's new \$90,000 social action center, made of steel and concrete block, was destroyed and the convent made of the same material collapsed, killing two nuns.

Father Breslin said his parish has petitioned the Peruvian government for long-term loans to aid in replacing the housing, but added "we're not asking the government to help build the church."

"Churches will be among the last structures to be rebuilt," he said.

Father Breslin said his parish increased by more than 6,000 persons in the days following the quake because it, unlike many parts of the city, was not flooded, and because there was some unoccupied land there.

BETWEEN 20 and 30 thousand persons left Chimbote because of the disaster, but nearly 60,000 refugees from mountain areas resettled there after the quake.

Father Breslin said he believes many of the refugees will stay on, adding to the pre-earthquake unemployment rate of 50%.

He indicated, however, that the government was "pushing the area as an ideal place



DISCUSSING THE trip of his Navy ship, Lt. Comm. John Nichols, holds press interviews shortly before leaving for Peru with many tons of cargo donated as relief by South Floridians.

for industry because of the labor surplus."

Chimbote is already the world's largest fishmeal-producing area. Factories converting the meal into fertilizer employed 6,000 persons before the earthquake. Now they are closed, awaiting extensive repairs.

MOST of the men in St. Joseph the Worker parish were steelworkers. Their company has given them a month of "paid vacation," the missionary said.

It was estimated that the steel mill could be repaired in three to six months, but the electricity that runs the plant would take a year to replace, he said.

Both the fish and steel industries have granted salary advances to workers. "That put some money into circulation," Father Breslin said.

He added that most of the city's food would have to be purchased from other areas of the country, since most of the farming areas around Chimbote were destroyed.

The crops died from lack of water, he said, because the canals and irrigation ditches coming down from the mountains were ruined in the quake.

HE RECALLED that Chimbote, because it was a seaport, was one of the first areas to receive assistance after the disaster.

"Now most of the help goes to the harder-hit mountain areas. The people understand and accept this," he said.

He said his parishioners especially were impressed by the USS Guam, a helicopter carrier sent to Chimbote, and the visit of Mrs. Richard Nixon.

Quake refugees flood into a jammed Lima

Filmy homes which offer no protection from cold weather — unclean water — and gallons of cough medicine — this is life today in the slum areas on the outskirts of Lima, Peru, as described by an Adrian Dominican nun from Miami.

"We have hundreds of patients in all the hospitals of Lima and neighboring cities and the extra-official report of the death toll is 80,000," wrote Sister Mary Kenneth, O.P., just one month after the earthquake which shook Peru.

"For certain, more than 60,000 bodies have been accounted for. Entire towns were leveled to the ground and the reconstruction problem is unbelievable."

As has been her custom for the past two years, Sister Kenneth, now on leave of absence from the faculty at Barry College, went to Lima last February to continue a program of teaching English to Peruvian medical personnel at the Hospital de Segure del Empleado (Social Security Hospital) — usually a 10-week period.

BUT THIS time she inaugurated still another project — the establishment of clinics for the thousands of persons in the slum areas — a number which is increasing daily as refugees from the mountain towns affected by the May earthquake seek refuge in Lima's suburbs.

The first Religious in Florida to become a member of the faculty at a secular university, Sister Kenneth attracted national attention in 1964 when the University of Miami's School of Medicine invited her to join their faculty for the express purpose of teaching English to Latin American professionals.

The only English teacher in any American medical school has assisted thousands of Cuban and other Latin American physicians seeking to practice in the U.S.

"Physicians from all parts of the world have come here to care for the injured and since by this time the wounded have been cared for, the big need is for massive vaccination programs and for road building

projects." Sister wrote to members of her order and students at Barry College.

"Dr. Bachmann and Dr. Irvin Buck, D.M.D. from the Veterans Administration Hospital in Miami came as volunteers and worked with the U.S. Army helicopter units from the ship Guam," she continued.

"They were accompanied by a Mr. Jackson from Fort Pierce who is trying to obtain equipment to help with the rebuilding of roads. The doctors were airlifted into some 30 mountain towns, and did a wonderful job caring for the injured," Sister recalled.

INTERNS from the hospital where Sister teaches English are serving as volunteers in the two clinics which she has established and have already cared for more than 1,800 patients.

"That represents many, many hours of sleepless nights," she wrote. "The majority of the cases are children and the doctors from Miami promised to send us some badly needed pediatric medicines. The interns begin duty at 8 p.m. and things don't settle down until 2 or 3 a.m. We offer the only night medical emergency service available for some 100,000 people," Sister explained.

"Living conditions are horrible," added the nun to whom poverty is no stranger since she has worked in South Dade County among the migratory farm workers.

"Many homes are made from cardboard and straw matting and offer no protection from the cold winter winds and heavy mist which falls in the early morning and late evenings. Some houses don't even have roofs."

"We are buying cough medicine by the gallons now," she revealed, admitting that "it all seems rather futile because these sicknesses will continue indefinitely because of these conditions. The people actually must buy dirty water from trucks," she pointed out.

"Combine this with dirt floors — it's no wonder that most of the children have worms. In fact some of them come to the clinic in such advanced stages of malnutrition that it is too late to cure them."

Black Brother wins office

MILWAUKEE — (NC) — A black Brother, who directs a community center here, is the first Franciscan-Capuchin Brother in more than 350 years to be elected a provincial councillor.

Brother Booker Ashe, O.F.M., Cap., was elected at a province meeting as one of four members of the provincial council.

Brother Ashe, 36, a native of Evanston, Ill., and a Capuchin since 1951, will be involved with duties focusing on coordinating work of various apostolates

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Cuban refugees in Miami present a multi-faced profile

By John Sullivan

MIAMI — (NC) — A verse written by a boy-crazy American junior high school student:

Well, not quite. The writer was Marcia Munoz, a sixth grader at Sts. Peter and Paul school in Southwest Miami.

And this question:

"Sister, what do you think of school integration?" The interrogators were Betty Jimenez and Osvaldo Landera, eighth graders at the school.

They are American, yes. They publish a school newspaper called "Action 70," whose masthead carries the inverted Y of the peace sign. They write about boyfriends and girlfriends, the Miami Dolphins football team, integration and war.

They flirt and raise Cain and study hard. Like most American kids.

But they are also Cuban. And while they act American around the school, many slip easily — or at least quietly — into the Cuban customs when the final bell rings. An unusually high percentage of mothers will be waiting at the door to walk their 10-year-old children home then.

Like children everywhere, they are not so innocent as adults would like to think. And some, because they are Cuban, are not at all innocent.

An eighth grader is a veteran of the Cuban army. He escaped, however, and swam several miles through minefields to

*Kissing is a proper noun
Standing up or sitting down.
Active junction, present tense
To kiss a girl is common sense.
To kiss a miss is not unlawful
But to miss a kiss is something awful.*

reach the sanctuary of the U.S. Guantanamo Naval base.

His name cannot be used here, however. His family is still in Cuba and is trying to leave.

The caution of the political refugee. Many blocks north, the manager of a small dressmaking shop refuses to be interviewed or to have his establishment photographed.

"I don't want trouble — political trouble," he says.

The man in the bar downtown had no such problem. He talked freely, if wistfully. He was concerned with others who, the impression was given, were not so fortunate.

"The older people," he said, "have a hard time learning the language. They often can't adapt to a new life, or learn how to do new jobs." "Cubans over 45," he concluded, "have trouble."

He was in his 50s, it was mid-afternoon and he was drinking in a middle-class bar downtown. The man said he was "in business."

Hugh McLoone is one of the people who try to help "Cubans over 45" or anyone else who needs it.

McLoone, a large-fisted former long-shoreman, heads the U.S. Catholic Conference's Migration and Refugee Services office in Miami. The office, in effect, runs more than half of the U.S. government's Cuban refugee program.

He has more than 20 years' experience in this kind of work — Europe after the war, South American economic aid programs. He has dealt with democrats and dictators, citizens and princes, and he gives the impression that he has seldom had to settle for anything less than he wanted.

He has no illusions about himself. "I don't do anything," he said. "I hire a good staff and they do good work."

But McLoone does do a lot. He keeps records straight all the time trying to abolish red tape, which isn't easy. "Someone needs something, and they're entitled to it, they get it," he says.

McLoone has been in Miami running the program for nine years.

Jose Garrigo arrived before that, in 1960. He is vice-president of a bank now, active in Church and civic affairs, more a Miamian who happens to have been born and raised in Havana.



Jose Garrigo, a vice president of the Pan American Bank in Miami, before the bank's Latin American mural—the United States and Cuba blend in the art, as well as in Miami's life.

Refugee program box score

MIAMI — (NC) — Just what help does a Cuban refugee get from the federal government when he arrives in the United States aboard the relief airlift?

Although it can get complicated, it breaks down roughly this way:

— If he elects to stay in the Miami area, he receives no direct federal help under the Cuban Refugee Program. But indirectly, he can get medical assistance, some job training, English instruction and professional refresher schooling through private programs that are funded by Washington.

— If he elects to move to another city (about two-thirds do) the Cuban refugee

is aided by a network of private state and local agencies that are funded by the federal government.

FIRST, he receives air fare to his new city, where housing — with one month's rent paid — is waiting for him. He is helped in finding a job. His children are registered in school. He is given vocational training if necessary and, of course, English-language instructions. Two weeks after he settles into his new home, a check — \$100 for families, \$50 for individuals — arrives in the mail to tide him over.

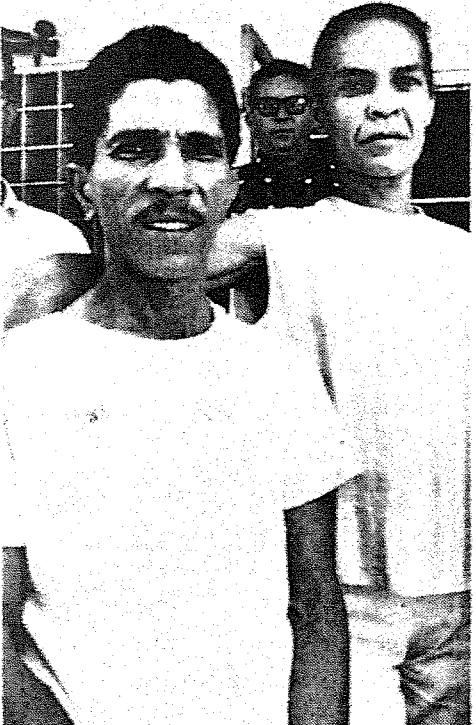
He receives medical care. College students are eligible for special student loans. If he is a professional,

he can receive refresher courses leading to certification or licensing.

IF NONE of these things helps — or if he is old and unable to work and isolated from family members who could support him — he is eligible for welfare assistance under state and local laws. The tab is picked up not by local taxpayers, but by the federal government.

The vast majority, however, make little use of special programs.

"They get a job, they pay their rent, they educate their children," said one experienced refugee program worker. "A month after they move in, we stop hearing about them."



Toward the future: husband and wife, this Cuban refugee couple looks boldly toward their future in the U.S., a few hours after they step off the airlift.

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Why switch to fight?

By MARILYN McNULTY

SAN FRANCISCO — (NC) — A couple of high echelon National Education Association (NEA) officials speculated here over why the organization switched to an anti-non-public school policy.

At its annual convention here, the powerful predominantly public school group, reverting to a position taken prior to 1965, adopted a resolution recommending against diversion of federal funds to nonpublic and elementary schools.

SUCH aid is provided for both public and nonpublic schools under the Elementary and Secondary Education Act approved by Congress in 1965.

The question of why the switch-to-fight was put by "The Monitor," San Francisco archdiocesan newspaper, to John Lumley, assistant executive secretary, NEA legislative and federal relations committee, and Wilbert Bolliger, chairman, NEA educational committee.

Lumley said the resolution was approved in a "highly emotional atmosphere."

"Blacks were sold on the idea that money to nonpublic schools would support segregated schools in the South," he continued.

"However the private schools that have sprung up in the South are chiefly supported by state funds and if they seek federal aid, they will be forced to comply with the Civil Rights Act of 1965," he said.

Lumley speculated that the NEA resolution "will have little or no practical effect at this time."

"CONGRESS has already appropriated funds for the Elementary and Secondary Education Act for the next three years. Realistically, the NEA can't go back to Congress and ask them to repeal the law," he said.

Lumley expressed the belief that if public schools get the lion's share of public funds, it will be more difficult for nonpublic schools to remain open. Lumley said services should be made available "to all children in all schools."

"There are seven million children enrolled in nonpublic schools across the

country. It would create educational chaos if all these children were forced to attend public schools."

He said the U.S. Supreme Court at its fall session likely will rule on the constitutionality of providing public funds to nonpublic schools in Pennsylvania and Connecticut.

Lumley said: "The Supreme Court will probably rule favorably in the Connecticut case and the chances are more than even that the court will rule aid to nonpublic schools in Pennsylvania constitutional."

FEAR of a proliferation of private schools, plus an added drain on tax money that is already unable to meet the demands of public education are the two main reasons Bolliger opposes aid to nonpublic schools.

He cited, as an example, Holland where twice as many children are enrolled in private schools as in public schools since a law was passed in 1917 giving public money to private schools.

"I don't believe the same thing could happen here. However, I believe private schools can't do any better job of teaching than can be done in the public schools," Bolliger said.

Bolliger expressed belief, that the voucher system of giving money to parents to be used at the school their child attends would lead to "greater segregation based on economic status of families as well as race."

HE SAID today there are many demands on the tax dollar that "we weren't faced with ten years ago. Rapid transit, welfare and private industry are all asking for their share of the tax dollar. A way of distributing tax funds equitably will have to be found."

He said if demands of public education were met adequately, "the NEA might feel differently about aid to nonpublic schools."

Bolliger said 26 state legislatures have considered a variety of ways to aid nonpublic schools, but only four states have passed laws granting such aid.

"If the Supreme Court rules favorably on the Pennsylvania and Connecticut cases, it will open a floodgate of aid to private schools," Bolliger predicted.

'Baldur's Gate'

Clark, Eleanor

Baldur's Gate
Pantheon, 367p. \$7.95. (I)

Eleanor Clark's "Baldur's Gate" is an elegant and important novel. This is strictly an intuitive comment and it will most likely have to remain so, because I am not sure I can demonstrate why. The book works on the reader in a strange and often frustrating way.

The story itself is actually a mosaic, an assemblage of materials about Eva, a young woman living in and attached to a small Connecticut town called Jordan. We meet her and her very personal history: family, husband, lover; the past, the present, and indications of the future.

"Baldur's Gate" is a damnably difficult book to read primarily because of the assumptions constantly made and the burden placed on the reader. It is not unlike listening to one of those people you meet who blithely carry on a conversation mentioning names and history it is

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In the Highland Since Time Immemorial (IIIb)	Ostrow
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Symbols of Classification: I. Suitable for General Reading. II. Adults Only, because of: A. Advanced Content and Style; B. Immoral Language or Incidents; III. Permissible for Discriminating Adults; IV. Not recommended for Any Class of Reader.

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American folklife celebration could become a fixture

By BURKE WALSH

WASHINGTON — Somewhat overshadowed by the Honor America Day ceremonies held in the same general area at the same time, the 4th Festival of American Folklife drew its largest attendance yet.

It seems on its way to becoming an established institution in the capital, with plans already started for 1971 and 1972.

Dedicated this year to the folk cultures of Arkansas and the Southern Plains Indians, the festival drew an estimated 700,000 visitors over five days. There was some overlapping, since some persons returned one or more times, yet this was testimony to the popularity of the event.

THE LAST day July 5 drew 150,000 persons, a record for a single day. It did not compare with the estimated 350,000 who the day before attended the Honor America Day ceremonies sponsored by Billy Graham and Bob Hope, but it was a highly encouraging attendance all the same.

There was much to see, and both young and old were impressed by what they saw. Employing techniques handed down from generation to generation, an Arkansas woman whittled a violin from wood, a cooper made barrels by hand, and still others showed the younger generations how their forebearers



BURKE WALSH

survived with the resources at hand. There were samples of homemade wine and real homemade cooking. Barbecued buffalo meat was featured on the menu in the Indian area, and fried chicken and cider were principal items on the Arkansas bill of fare

THERE were folk music and folk dancing. They were strange to many visitors for a while, but in time some of them came round to humming along and tapping their feet.

Senators J. William Fulbright and John L. McClellan attended sessions of the festival. That was not unusual, since both represent Arkansas in Congress, but it was newsworthy when Sen. McClellan mounted the stage of the Sylvan Theater and danced a jig.

Gov. Winthrop Rockefeller of Arkansas toured the exhibits and kept time when "The Loving Sisters," a black gospel group from Little Rock, sang "He's Got the Whole World in His Hands."

Sponsored by the Smithsonian Institution as another of its open-air projects to make the Mall area of the city more attractive to visitors and residents, the American Folklife festival opened three days before Honor America Day and closed the day after it.

It was held in the area of the Washington Monument, but seemingly the two events did not conflict.

He said 'thy faith hath saved thee'

By JOHN J. WARD

Mary Magdalen at one time was "possessed by seven devils."

However, when she came in contact with Jesus, and because of her devotion to Him, she was saved, and now the Church observes the feast day of "St. Mary Magdalen" on Wednesday of next week, July 22.

All four of the Evangelists have written of her. St. Luke tells that "when she knew that Jesus sat at meat" in the house of Simon, a rich Pharisee, she "brought an alabaster box of ointment, and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head; and kissed His feet, and anointed them with ointment." (7:38)

Jesus forgave her her sins, telling her "Thy faith hath saved thee. Go in Peace."

She followed Him and His 12 Apostles as He traveled through the cities and towns, preaching and evangelizing the kingdom of God. (Luke 7:50)

Luke also relates in Chapter 10 that when Jesus "entered into a certain town, Martha received Him into her house" and that she had a sister called Mary, who sat at the Lord's feet, listening to His word."

When Martha complained because Mary was not helping serve, the Lord said:

"Martha, Martha, thou art careful and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her."

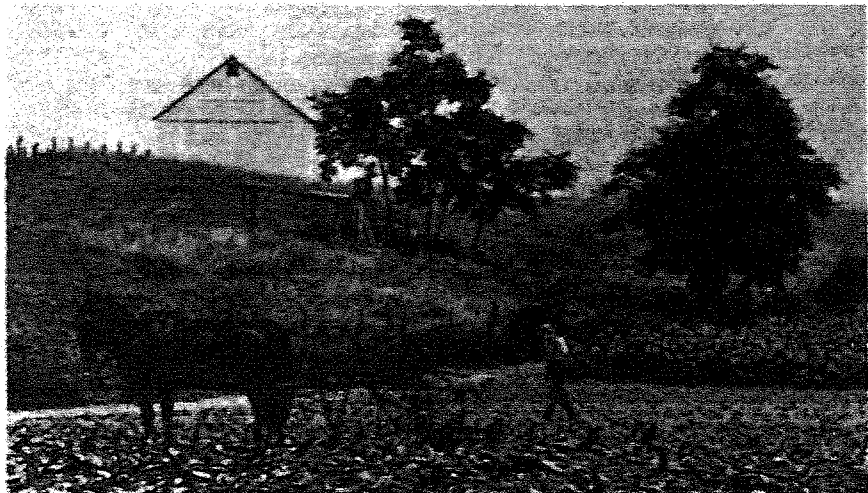
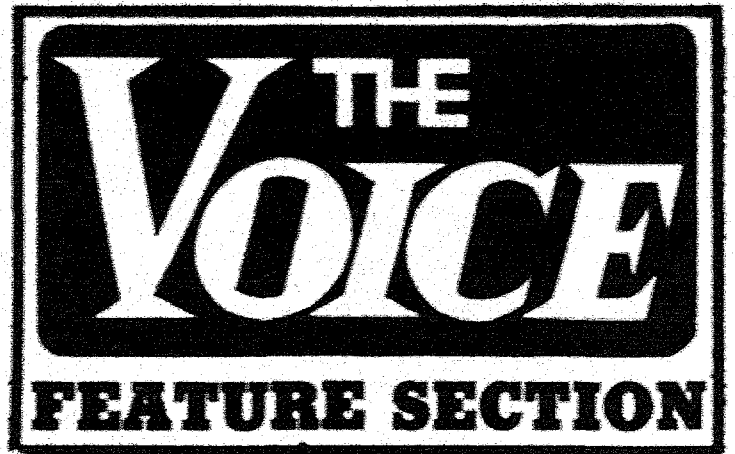
And St. John, in Chapter 11, records that Jesus visited the home of Martha and Mary in Bethania where He raised their brother Lazarus from the dead.

Mary Magdalen was one of the few faithful women who stood by the Cross of Jesus during His crucifixion and death. (Mark 15:16); (John 19:20).

And it was to her that the Risen Savior appeared (after His mother) on the day of His Resurrection.

Blessed is he who has found his work: let him ask no other blessedness. He has a work, a life-purpose: he has found it and will follow it.

Thomas Carlyle



College 'marksman'

By FATHER ANDREW M. GREELEY

In a previous column we argued that colleges and universities were "unreal" places. The whole idea behind college is that it is a place secluded from the rest of the world where thought, study, and learning can take place.

The ideal may be basically

FATHER ANDREW M. GREELEY



sound, though the seclusion, if it is too rigid, produces unreal people — and, if the truth is known, a lot of our faculty members are very unreal people. Hence, they are completely unaware of the political impact of their own behavior and quite innocent of the fact that that behavior might even destroy the university and indeed the whole academic world of which they are a part. They are so swept along by the power and magnificence of their own rhetoric that they are quite unaware of the need for consensus, coalition, and compromise to effect political change. In fact, they would spurn such activities with lordly disdain.

SOME of the unrealities of the academic world have purpose, or at least had purpose. Thus, the custom of tenure — by which a man cannot be fired from his job save if grave misconduct is proved against him — was originally designed to provide the security necessary for a thoughtful and frequently unpopular scientific research.

But, increasingly, tenure has become something that is not so much earned but which is demanded as a matter of right. If a faculty member has not engaged in enough scholarship to justify promotion he can promptly charge he is being denied it because of his political stance and, in some instances, blackmail and browbeat his colleagues into giving him a permanent appointment and once permanency is obtained he can, if he wishes, ignore students completely; very

considerable numbers of academics do just that.

EQUALLY unreal is the fact that higher education is, generally speaking, innocent of

evaluation. A professor is promoted not because he is an effective teacher of students, not because it has been clearly demonstrated that students learn something from him, but because of his colleagues' evaluation of his professional publications.

I will not detain the reader with an account of all the chicanery and flimflam involved in developing a professional reputation. The point is, that no one evaluates a faculty member — at least not in any way that is meaningful, and that nobody at all evaluates whether students learn anything in the college, either inside or outside the classroom. Obviously, something goes on because at the end of the years in college people know more than when they started and are able to pass graduate record exams with varying degrees of skill, but whether any activity of faculty or administration has contributed much to his development, is a question to which there is no clear answer.

In other words, we don't know what works in higher education and what doesn't work. All kinds of innovations are constantly urged upon colleges and universities, and some of them even implemented, but the suggestion that these innovations ought to be evaluated to see whether they contribute anything to the intellectual or emotional growth of the student is usually treated with horrified dismay. Obviously, what a college does cannot be measured and evaluated — which of course makes a college different from most institutions in society.

Larry H. Litten, one of my colleagues at the National Opinion Research Center, argues that higher education is irresponsible precisely because it does not engage in evaluation of its own activities and is not at all concerned to begin such an evaluation. Colleges and universities, in other words, do pretty much what's always been done (since the Middle Ages, in fact) and just assume with blind faith that it has educational impact. How unreal can you get? Of course the students are evaluated. Tests, term papers, exam-

inations, grade point averages, credit hours, degree requirements, etc., etc., etc.

MOST of this evaluation has absolutely nothing to do with the students ability to think and express himself — which one presumes is supposed to be the principal capacity to be acquired in college. It is a well-known research fact that the grade point average correlates with practically nothing in life save further grade point averages. It is a totally unreal, economic exchange in which a student provides certain specified works and the professor provides the student with certain specified grades in exchange for the work.

In the process, any communication of thought between the student and professor is accidental and any evaluation of the student's increasing capacities for thought and expression is minimal. Having amassed the proper number of grades and the required number of courses, the student is presented with a degree which is his visa to suburbia, to a job, or to a graduate school, but which means absolutely nothing in terms of skill in thought and expression, and which has probably been obtained by a process which has required him to neglect his powers of skill and expression.

The whole grade point average, degree game is just that — a meaningless game that has no relationship at all with reality. My colleague, Professor Howard Becker, has suggested that we ought to give students the A.B. upon arrival at college to get the process out of the way so that they could devote the rest of their four years to learning.

I HAVE a hunch that if the unrealities of grade point average and degree were removed from the student, faculty, administrator relationship, there would be a good deal less anger and frustration on the campus. If students are tired, restless and rebellious by the time May rolls around, one can hardly blame them for they have come to the unreality of the college campus, allegedly because that unreality creates an environment in which they are to learn how to think and to express themselves, and instead they study for tests and write term papers.

Burning down buildings is a bit of an extreme response (though one that dates back to the Middle Ages, too) but one can understand it. The kids are being cheated and they know it.

'Black Mayor up North'

Monday, July 20, 10:30-11:00 p.m. (EDT) in color on the ABC News "NOW" Series program.

Ten years ago, the civic leaders of Gary, Indiana, thought of it as a white city, despite its large and growing black population. By 1967, however, the black population of the steel city was in the majority, and Richard Gordon Hatcher, like political aspirants of many ethnic backgrounds before him, tapped the reservoir of his ethnic constituency to win office.

As host-narrator William Lawrence, NBC News National Affairs Editor, points out, "Black Mayor Up North" deals with the different problems and different accomplishments of Mayor Hatcher in his large industrial northern city.

Hatcher's two-and-one-half-year old administration has been, with a few notable exceptions, a success. He has never gained the support of the Lack County Democratic leadership, although he ran for mayor on the Democratic ticket. And he has at least one political rival within the black community — County Coroner Dr. Alexander Williams.

ONE GARY neighborhood, white lower-middle-class, has considered secession from the city to incorporate as a separate political entity. Yet many of Gary's most knowledgeable observers believe he has done much to revitalize the city as a whole. Hatcher has undertaken a vigorous campaign to

rid the city of its reputation as a hotbed of vice and corruption. He has purged its police force of officers suspected of unsavory associations.

Since taking office, he has worked closely with industrial leaders to convince the area's major companies — principally, U.S. Steel — to participate more actively in the community. And he has used methods ranging from walking tours to breakfast meetings to a twice-weekly radio "hot line" program to

clear the channels of communication between the man on the street and City Hall.

"Black Mayor Up North" spotlights Mayor Hatcher, his city and his administration not only for an examination of a major American city's experience with its first black mayor, but also for a hit at what developments might soon be taking place elsewhere in the nation.

BLACK populations are increasing in numerous urban areas; some will soon

be majorities. There is no reason to believe that they will cast their ballots differently than have other ethnic groups when political power seemed within their grasp.

Gary, Ind., is admittedly quite different from many other cities which will be confronting black majorities in the near future. But its root problems are like those in most American cities, and they are what every mayor — black or white — must grapple with.



DETECTIVE "Coffin Ed" Johnson (Raymond St. Jacques), left, and leader in "Cotton Comes to Harlem," an action-filled spoof of the TV detective genre. "Grave Digger" Jones (Godfrey Cambridge) try to quiet an angry mob demanding the release of their

'Cotton comes to Harlem'

COTTON COMES TO HARLEM is an action-filled take off on the TV detective genre. Made by and about blacks, it contains many incisive insights into the exploitation of the masses, made palatable by a keen sense of humor and an entertaining and uncomplicated plot.

Calvin Lockhart plays a preacher con man who swindles \$87,000 out of the poor in a "back to Africa" campaign, investing part of it in his dandy wardrobe and a luxury apartment for his girl, Judy Pace. Raymond St. Jacques and Godfrey Cambridge are detectives in a Harlem precinct out to expose the fraud and recover the loot, which they predictably do.

All the cliches are here: Uncle Tomism, black capitalism, interracial sex, white liberalism, riots, the Mafia, and a host of other items. Yet despite all this the film works. Beyond the hectic, slam-bang entertainment, there is a sense of involvement, on an adult fantasy level perhaps, with an honest attempt to make a statement: the black man must stop cheating his fellow soul brothers if he is ever to combat the exploitation of the white man. Never really entering the real world, the film's fun point of view keeps the somewhat excessive sex and violence from calling attention to themselves and covers what weaknesses of plot and characterization may be present. Viewed on this level, director Ossie Davis must be credited with knowing just what he was about, and on the whole pulling it off pretty well. He captures the texture of Harlem in his location photography, and in the colloquialism, humor and flavor of the daily life of its inhabitants. COTTON won't solve all the black/white problems — it wasn't meant to. It's not a gross put-down like PUTNEY SWOPE nor a simpering FOR LOVE OF IVY. It is simply an enjoyable, intelligently humorous film. (NCOMP rating: A-IV; MPAA rating: B.)

Capsule reviews

• **A BOY NAMED CHARLIE BROWN** (G) is a feature-length cartoon which will doubtless please all the fans of Charlie, Lucy, Linus, Snoopy and the rest of the gang in the Peanuts comic strip. Children are fascinated with the goings-on of the crew while the grown-up youngsters are entertained by the fact that their actions directly mirror their adult world. (A-I)

• **HALLS OF ANGER** (GP) poses the desegregation issue in terms of 60 white students being bussed to a large high school in an all-black neighborhood where Calvin Lockhart, successful athlete-turned-educator, is a teacher and assistant principal in charge of keeping "the lid on." While it occasionally stoops to excessive violence and nudity to make its points, the film speaks

fairly of a critical contemporary issue. (A3)

• **TWO MULES FOR SISTER SARA** (GP) A prostitute masquerading as a nun (Shirley MacLaine) in the name of Mexican patriotism is a novel subject for the screen. Clint Eastwood's deadpan reflexes serve as a foil for Shirley's "cute" antics: smoking, drinking, cursing like a trooper. The many irreverences throughout the film can hardly be taken seriously, and for that matter neither can the film as a whole. (A3)

• **HELL BOATS** (GP) is probably the best of UA's recent cycle of World War II films for action, plot and attempts at more superficial characterization. James Franciscus stars in the film where most of the action is photographed using models and miniature sets cut into the live action. (A3)

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NETWORK PROGRAMS OF SPECIAL INTEREST

The National Catholic Office for Radio and Television lists the following programs of special interest for the week of July 19-25. Times indicated are Eastern Daylight Time.

Sunday, July 19, 10:00 - 10:30 a.m. — **LAMP UNTO MY FEET** — "The Captive Lark" — Ballet based on the story of Joan of Arc. Composed by Robert Starer and choreographed by John Butler. Featuring Carmen de Lavallade. (CBS)

Sunday, July 19, LOOK UP AND LIVE - 10:30 a.m. - 11:00 a.m. — "When I Lay Upon the Mountain" — Robert Blue, a student at N.Y. Theological Seminary, performs folk music for youth, with discussion of the relevance of current folk expression. (CBS)

Sunday, July 19, 11:30 - 12:00 a.m. — **DISCOVERY** — "Foraging Nature's Supermarket" — Virginia Gibson and Bill Owen host this program for young viewers in which a man and a 15-year-old boy live strictly off the wild foods of our land while on a camping trip through central Pennsylvania. (ABC)

Sunday, July 19, 9:00 - 11:00 p.m. — **THE SUNDAY NIGHT MOVIE**: "The Deadly Affair" (1967) — Spy

thriller tautly directed by Sidney Lumet, from a story by John Le Carre. Secret Service makes security check on Foreign Office official anonymously accused of Communist affiliations. Stars James Mason, Simone Signoret, Maximilian Schell, Lynn Redgrave. NCOMP rating: A-III. (ABC)

Monday, July 20, 10:30 - 11:00 p.m. — **NOW** (ABC NEWS SPECIAL) — "Black Mayor Up North" — An examination of Mayor Richard G. Hatcher's administration dealing with his accomplishments and problems in the lower-middle-class industrial city of Gary, Indiana. (See TV SPECIAL feature.) (ABC)

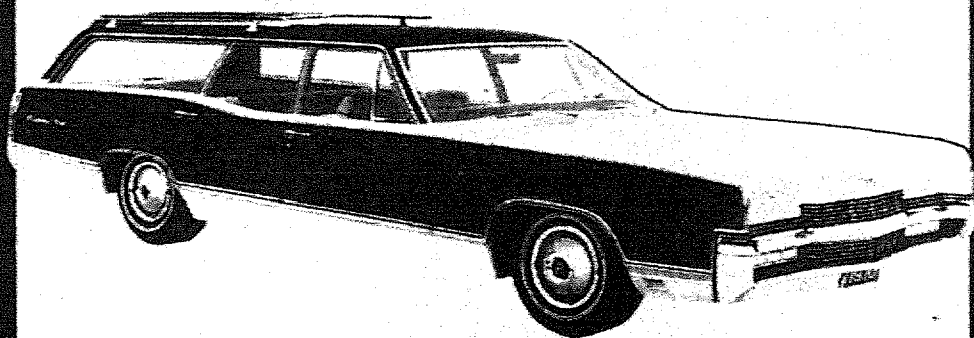
Tuesday, July 21, 10:00 - 10:30 p.m. — **30 MINUTES** (CBS NEWS SPECIAL) — Tentative: a review of the Apollo 11 mission on the first anniversary of America's landing on the moon. (CBS)

Thursday, July 23, 7:30 - 8:00 p.m. — **ANIMAL WORLD** — "Elephants of India" — Host-narrator Bill Burrud shows the past history, present status and future potential of "the workhorse of India," highlighting how the elephants live in forest herds, are captured, trained, and worshipped. (ABC)

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'Viewer set in the midst of life, then left there'

...Ingmar Bergman's latest excursion into the darker regions of the soul...

When one goes to a new film by Ingmar Bergman, he knows that he is about to enter the darker regions of the soul and be buffeted by the interior torments of the self-alienated. It is not the story or even the situation which matters but what goes on within the psyche of his characters and their relationship to each other and to the universe.

Perhaps what is most important for the prospective viewer who has already decided that he is attuned to Bergman's abstract, metaphysical films is how the new film fits into the canon of his previous work.

The Passion of Anna is directly related in theme and character to Shame, Hour of the Wolf, and Persona. As in the previous films, our concern is with a creative person, who has opted out from society and the erosion of his personality.

THERE are also echoes of these films in the use of actors, names, incidents, and dream sequences (one of which seems directly out of the final scenes of Shame).

Max von Sydow is a human cipher living hermit-like on a small island. He becomes friendly with a cynical architect (Erland Josephson), his wife (Bibi

Anderson), and their close friend, Anna (Liv Ullmann). Eventually he and Ullmann share their loneliness and then part even more hopelessly than when they had first met.

In his later films Bergman has grimly pushed his characters to the limits of despair. He has presented his viewers with a bleak picture of people who are unable to help themselves or to be helped by those around them.

Man is suffering from an incurable disease ("cancer of the soul") is what von Sydow is accused of in a reverie and the film's final image with him pacing back and forth, undetermined upon his direction, is allowed to gradually fragment by going out of focus.

THE PASSION indicated in the title (originally called simply The Passion) refers not so much to Anna as to the spiritual suffering of the central character and, by extension, to that of all mankind. This suffering is not a means of purification or salvation from despair. It affects its characters either not at all or only for the worse.

The mood of the film is grim: in the background a madman is loose on the

island hideously mutilating various animals. We never find out who this is: the point is that anyone who suffers a personal failure is capable of such violence upon the innocent. In this world, the only normal person seems to be a rehabilitated inmate of an asylum (Erik Hell) who is driven to suicide by his "normal" neighbors.

Bergman wants us to be objective about this film and not become totally absorbed in its fictional drama, and so he periodically gives his actors a chance to comment on their parts. It is not the most felicitous device which he might have chosen, since the actors are obviously only contributing Bergman's own lines to what we already know about the characters: von Sydow as the exhausted refugee from identity, Ullmann as the true believer who must distort reality in order to accept it, Anderson who has lost the one meaningful role she has played in life, and Josephson as the cynic who compulsively tries to destroy others' illusions (the closest he comes to human beings is in his photo collection). Rather than serving as a means of objectivity, this device simply gives us some verbal information about the



CONFRONTATION of loneliness moment in Swedish director Ingmar Bergman's latest soul-searching film, "The Passion of Anna."

movie's characters. WHAT Bergman has been dealing with in his more recent films has been the nature of man (as described through his limitations and frailties). It is this which has made his works so evocative for philosophers and the theologians who find congenial to their own concerns. They and their analyses by no means exhaust the reasons people are interested in his pictures. For film students Bergman is primarily a director of theatrical drama, a genius in the direction of actors.

Many of the best scenes in his works are close-ups in which characters speak at great length. Part of his success here is that he has some great performers (perhaps the best acting ensemble in movie history).

The credit is his for

creating the environment and conceiving the characters which make us want to scrutinize the geography of the faces which he shows (i.e., von Sydow is never as compelling as in a Bergman film). (NCOMP rating: A-III; MPAA rating: R)

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

FRIDAY, JULY 17
10:30 a.m. (10) Corsican Brothers (Family)
2 p.m. (6) Call Me Mister (Objectectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive costuming and situations.
8 p.m. (10) Moment to Moment (Unobjectionable for Adults)
8:30 p.m. (6) See 2 p.m.
9 p.m. (4) (11) Having A Wild Weekend (Unobjectionable for Adults)

11:30 p.m. (4) The Goddess (Unobjectionable for Adults)
11:30 p.m. (10) The Paratrooper (No classification)
11:30 p.m. (12) Wing and A Prayer (Unobjectionable for Adults and Adolescents)
SATURDAY, JULY 18
12 Noon (6) Captain Falcon (Objectectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive costuming and situations.

1 p.m. (10) Passage To Marseilles (Unobjectionable for adults and adolescents)
2 p.m. (11) Mad's Night Out (Family)
2 p.m. (6) To Be Announced
4 p.m. (4) Duchess of Idaho (Family)
4 p.m. (6) See 12 noon
6:30 p.m. (6) To Be Announced
9 p.m. (5) (7) Spv With A Cold Nose (No classification)
11:30 p.m. (10) Fame Is the Name of the Game (No classification)
11:30 p.m. (11) Beauty and the Robert (No classification)
11:30 p.m. (4) Man On A String (Family)
11:45 p.m. (12) Carry On Spring (No classification)

and adolescents)
8 p.m. (4) Ride Beyond Vengeance (No classification)
8:30 p.m. (10 & 11) Black Water Gold (No classification)
8:30 p.m. (6) See 8:30 p.m. Monday
9 p.m. (23) Revenge of the Barbarians (No classification)
9 p.m. (7) Mask of Sheba (No classification)
11:30 p.m. (10) Green for Danger (Unobjectionable for adults and adolescents)



INSIGHT film, which will be shown Sunday at noon on CH. 5, WPTV, Palm Beach, features Lloyd Bochner and Deborah Winter, in "No Tears for Kelsey," a story which emphasizes that human values are more important than material ones; and that the generation gap can be bridged by honesty and patience.

SUNDAY, JULY 19
11:30 a.m. (7) Desert Hawk (Unobjectionable for adults and adolescents)
12:30 p.m. (4) Klondike Annie (Objectectionable in part for all)
OBJECTION: Suggestive sequences
1:30 p.m. (6) Captain Falcon (No classification)

WEDNESDAY, JULY 22
10:30 a.m. (10) From Page Story (No classification)
2 p.m. (6) See 2 p.m. Monday
8:30 p.m. (6) Great Missouri Raid (Objectectionable in part for all)
OBJECTION: Tends to condone illicit acts and to glorify crime
9 p.m. (23) Bitter Harvest (No classification)
11:30 p.m. (10) Black Knight (Family)

2 p.m. (12) Prince of Foxes and Slattery's Hurricane (Unobjectionable for adults and adolescents)
2 p.m. (11) Subway in the Sky (Objectectionable

THURSDAY, JULY 23
10:30 a.m. (10) Gene Krupa Story (Objectectionable in part for all)
OBJECTION: Negative qualities in the treatment of this film which has a special appeal for adolescents, outweigh the spiritual rejuvenation of the sympathetic character.
2 p.m. (6) See 2 p.m. Monday
8:30 p.m. (6) See 8:30 p.m. Wednesday
9 p.m. (23) Baron of Arizona (Unobjectionable for adults, and adolescents)
9 p.m. (4 & 11) How To Stuff A Wild Bikini (No classification)
11:30 p.m. (10) This Woman Is Mine (Unobjectionable for adults and adolescents)

MONDAY, JULY 20
10:30 a.m. (10) Captains of the Clouds (Unobjectionable for adults and adolescents)
2 p.m. (6) Then There Were Three (No classification)
8:30 p.m. (10 & 12) Red Mountain (Unobjectionable for adults and adolescents)
8:30 p.m. (23) War-Lord (Unobjectionable for adults)
8:30 p.m. (6) Conquest of Space (Objectectionable in part for all)
OBJECTION: Suggestive sequences
9:30 p.m. (7) There's Always Tomorrow (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Man Afraid (Family)

FRIDAY, JULY 24
10:30 a.m. (10) They Were Sisters (Objectectionable in part for all)
OBJECTION: Light treatment of marriage; reflects acceptability of divorce; suggestive implications
2 p.m. (6) Then There Were Three (No classification)
8 p.m. (10) Truth About Spring (Family)
8:30 p.m. (6) Conquest of Space (Objectectionable in part for all)
OBJECTION: Suggestive sequences
9 p.m. (4 & 11) Double Trouble (Unobjectionable for adults and adolescents)
11:30 p.m. (12) Rio Grande (Family)
11:30 p.m. (10) Beyond Mombasa (Family)

RELIGIOUS PROGRAMS

8:30 a.m.
THE FIRST ESTATE - CH 4, WTVJ - Charles Petter of the Community Relations Board discusses "Our Community in Mid-Summer" with Rev. Albert Schmidt, Grace Lutheran Church; Father Richard Leonard, St. Hugh Church and Rev. Don Olson, moderator.

9 a.m.
THE CHRISTOPHERS - CH 5, WPTV "The One-Man Community Center"

9:15 a.m.
THE SACRED HEART - CH 5, WPTV "True Peace"

10:30 a.m.
MASS FOR SHUT-INS - CH 10, WPLG

11 a.m.
CHURCH AND THE WORLD TODAY - CH 7, WCKT
INSIGHT - starring Jane Wyman and Gene Raymond in "Prince in the Apple Towns."

12 noon
INSIGHT - CH 5, WPTV
"No Tears for Kelsey" starring Lloyd

Bochner, Deborah Winter, and Geraldine Brooks.

RADIO
Sunday
7 a.m.
CROSSROADS - WJNO 12:30 (West Palm Beach)

7:30 a.m.
CATHOLIC NEWS - WJVR (FM) and WGBS (AM)

8:30 a.m.
UN DOMINGO FELIZ - WFAB (980) Miami

9:30 a.m.
THIS MIXED UP WORLD - WJNO (1230) West Palm Beach With Father Fidelis Rice

11:15 a.m.
CATHEDRAL HOURS - WLIZ (1380) Lake Worth

Monday Through Sunday
5:45 a.m.
THE CHRISTOPHERS - WINZ (94) One minute in length

TUESDAY, JULY 21
10:30 a.m. (10) Gilda (Objectectionable in part for all)
OBJECTION: Suggestive rendition of song; suggestive costumes, dialogue and dances
2 p.m. (6) See 2 p.m. Monday
7:30 p.m. (11) (Unobjectionable for adults

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-SYLVIA PORTER
In the Miami Herald, Tuesday, July 14

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Peter's Pentecost Sermon

By FATHER WALTER M. ABBOTT, S.J.

By MSGR. JOSIAH G. CHATHAM
The truth which God intended to convey in the Bible is truth conducive to the salvation of man. The Bible is not a book of astronomy, geology, anthropology or of any other secular science.

The Bible is a religion book, a theology book. It uses the scientific ideas of the times in which it was written to convey religious ideas and these are its scope and purpose. This insight is known as the "theological principle" of scripture interpretation. It solves many problems and makes many questions that were formerly asked, for example, about the location of Eden, about Noah's Ark, either pointless or purely academic. The theological principle is explicitly stated in Vatican II's Constitution on Divine Revelation.

A THIRD GENERAL principle of interpretation, introduced by theologians and biblicalists, seems reasonable and is helpful in solving certain problems. This is the distinction between the assumptions and the affirmations of Scripture. Just as Scripture assumes the "rising of the sun" without affirming it — so it may possibly assume "one first parent," and other points, from the popular notions of the day, without necessarily affirming them as the object of divine revelation. The principle is clear enough, but specific applications must be discussed by Scripture scholars, subject to the teaching authority of the Church which, in some instances, may give practical pedagogical norms while leaving the theoretical solutions open to scholarly probing.

We must reconcile ourselves to the fact that it has not pleased God to reveal everything and that there are many questions which do not have complete, cut-and-dried answers.

GOD'S SELF-MANIFESTATION did not take place all at once. Revelation has been progressive. It should be viewed as a gradual manifestation of religious truth by God in history to save man, and not as a series of theological propositions. Revelation is an interpersonal communication expressed in deeds and words. This revelation is fully accomplished only in the person of Jesus Christ, the Word Incarnate. God revealed Himself in Jesus.

In both the Old and New Testaments, behind the inspired, canonical text which has come down to us, there are apt to have been more primitive sources, oral and written. To determine and reconstruct these sources is one of the challenges of modern biblical scholarship.

The believing Christian need not be disturbed by a fear of unauthorized private interpretation. Each person should and must make personal applications of the Bible to his own religious life. Such application is non-technical and does not involve any claim of teaching authority. It is one of the things that makes Bible reading fruitful and beneficial. The word of God has intrinsic, inherent power. The Scriptures should be discussed in the family circle and study groups with a view to personal application.

THE TEXT USED for Bible study should be an up to date translation from the original languages. The introductions for the individual books, or groups of books, and notes on the text itself, should have been made in the light of the Constitution on Divine Revelation of Vatican II (promulgated Nov. 18, 1965) and the instruction of the Pontifical Biblical Commission on the "Historicity of the Gospel" (April 21, 1964).

The "Jerome Biblical Commentary" (Prentice-Hall, Englewood Cliffs, N.J., 1968) will be an invaluable aid for more advanced students. "The Bible Today" is published by the Liturgical Press, Collegeville, Minn., and is not too technical to be understood by a person with a good high school education. In this, and other periodicals, one will find reviews of current books on biblical study which bring the fruit of scholarship within the grasp of all educated people. The biblical renewal continues to be one of the marvels of this age. Cooperation between biblical scholars of all faiths is now standard. Archeology, the study of ancient languages and many other fields related to biblical scholarship offer fascinating professions for students of exceptional ability. In these areas the modern religious world is experiencing some of its most fruitful ecumenical cooperation.

DISCUSSION QUESTIONS: 1. What is the "theological principle" of scripture interpretation? 2. Explain the differences between the "assumptions" and the "affirmations" of scripture. 3. What is divine revelation? 4. In what sense is private interpretation of the Bible good and necessary? 5. Why should an edition of the Bible published after 1966 be used?
(Next week: Genesis to Josuah)

Although scholars may differ in their opinion about scriptural interpretation, the light of Faith can still burn as bright as candles.

Scripture in the life of the Church today

You are free in this matter to follow the opinion you think best. You can find various strata of apostolic preaching, or you can say it is all preaching of the late 1st century, or you can say it is Luke who skillfully composes everything, with or without historical documents at his disposal, so that all the speeches of the book express a single, coherent theological position.

In any case, the Book of Acts, with God as its principal author, gives witness, in the speeches of Peter, to the resurrection of Jesus as a factual, historical event, the great culmination of the wonderful works of God

throughout the history of the Jewish people, fulfilling promises made to Abraham and his descendants.

NOTICE HOW, in Peter's speech of chapter 2, prophecies attributed to Joel and David are explained as fulfilled in Jesus. It has been said that Peter's sermon gives us a specimen of the primitive kerygma, or proclamation, which was based on the fact of Christ's Resurrection and the prophecies of the Old Testament interpreted messianically.

If you take it that the sermon ends at 2:36, you have an ending with a creed formula, and you can argue that the purpose of preaching in Luke's day was to get acceptance of the creed, which was

Scripture in the life of the Church today

understood as God's law proclaimed by the apostles. If you consider that his sermon really continued to include verses 37-40, you can say that the early Christian preaching demanded repentance and baptism, promised forgiveness of sins and the Holy Spirit, and ended with an alternative: salvation or damnation.

The use of the Old Testament in Acts shows that the Church was convinced that the Old Testament foretold the events of the New Testament, and that the Church has received the Holy Spirit to guide her in interpreting the Bible. The interpretation

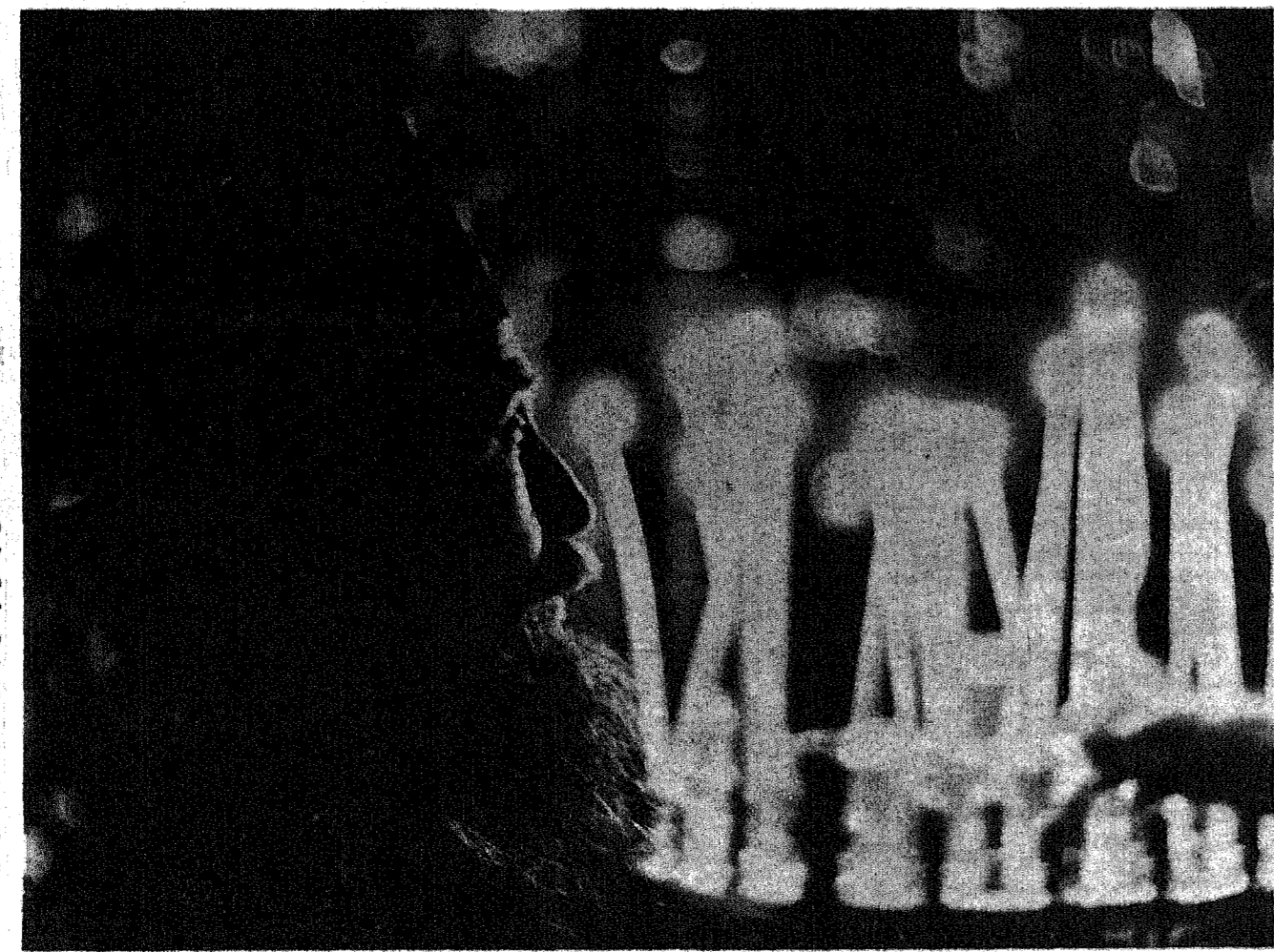
sometimes transforms the literal meaning of the Old Testament text.

HERE IS something else for you to consider. Some say that Peter's sermon shows a viewpoint that Pentecost is the climactic fulfillment of salvation history, in the sense that the Messianic event has taken place, and the crucified and exalted Messiah lavishes his blessings on the believers. Others say that in Luke's perspective Pentecost is not so much a climactic end as a dynamic beginning, namely, of the age of the Church.

There has been a great deal of study in recent years on the liturgical background of the Acts of the Apostles. Some scholars have worked hard, for example, to show that Peter's sermons are connected with liturgical readings used in the Jewish synagogues of his day.

There is a general tendency among scholars to hold that Luke deliberately composed his account of the Pentecost event to liken it to the earlier great event of God's spectacular coming on Mount Sinai, as described in the Old Testament Book of Exodus.

IT HAS BEEN said that part of Luke's purpose in writing Acts was to show that the Christian faith was the continuation and fulfillment of Judaism. Peter's sermon in chapter 2 explains to the Jewish people what God was working out. Luke, by putting it in the setting of sound, wind, and tongues of fire on Pentecost suggests the idea that fifty (Pentecost) days after the redemptive death and resurrection of Jesus, the inauguration of the New Covenant fulfills its type, namely, the centuries-old commemoration of the Covenant of Sinai, the giving of the Law to the Jews, observed 50 (Pentecost) days after the Passover.



the family of man

the child

By EUGENE S. GEISLER

If you think of the human being as composed of concentric circles the child is at the core.

Though the man outgrows the child he should yet keep his sense of wonder or something at the core dies.

And just as the child is at the core of every man so are children at the core of mankind.

If mankind, or a race, or a nation or a community, or a family does not have love for children it is already dying at the core.

What is so important about the child?

No where else can man read the mystery of the universe

as he can in the eyes of a child. For most men it is the only place they will read it in the eyes of their own children.

To be human is to be concerned about mystery — the unseen, the invisible, the future which are always more important than the seen, the visible, and the present.

A child is the future and represents man's stake in the future. The mystery of responsibility for the future is what men read in the eyes of children. A man can forget what he has read there but when he does he is less human and less useful to others and to mankind.

"A child more than anything else that earth can offer to man brings hope with it and forward looking thoughts."



... as he can in the eyes of a child."

The family of tomorrow

By FATHER JAMES T. McHUGH

What is the future of the family? The gloom-doom specialists are quick to tell us that the family has had it. One of four marriages ends in divorce. The young are already finding new forms of communal living to replace the family. And in a world of violence, war and bombs, it's better to "hang loose" than to get tied into anything too permanent. A Catholic variation of this theme maintains that if marriage and family life has any future, the Church has nothing to say to it, because marriage is an exclusively secular reality.

The thesis is intriguing, but not very convincing. First of all, the number of people marrying continues to increase each year, reaching its highest point in our history in 1969, with the exception of the post World War II boom in 1946. Recent studies of young engaged couples indicate that this generation looks on marriage as a permanent union based on mutual love and fidelity, and today's couples discern responsibilities and roles that are consonant with what we might call an evolutionary pattern of modern living.

TO BE MORE SPECIFIC, in our day

marriage is no longer a mechanism for physical and economic survival, but a union of two persons joined together by human love, who must always retain their individuality while building a new identity in their conjugal roles as husband and wife. The love that binds them to each other is truly a human love, always capable of greater intensity and depth, and equally open to stagnation and loss.

In the past, people married because they needed each other, and in marriage they came to love one another. The process is now reversed. Young people love one another and marriage provides the best opportunity for them to fulfill their mutual love by community-building, i.e., the family.

Moreover, there are some who fear that the industrial revolution weakened the family and that technology is completing the destruction. But it seems to be that in our highly technologized society it is absolutely necessary for every person to have a clear idea of who and what he is, with a sense of purpose and personal value to others. For my money, this is best accomplished in the family, where personal identity and self-meaning are most capable of realization. It

is within the family unit that the conflicts of the impersonal world can be walled out to some degree, and husband and wife can enjoy special periods of privacy and intimacy.

IN THE PURSUIT of their parental roles they will maintain a sensitivity to the newness of life and the tremendous capacities of human nature. They will strengthen their lines of personal communication, and will be able to savor the full pleasure of the interests — intellectual, cultural, recreational — that they hold in common. All of this completes their marital unity and revitalizes them for their involvement in the larger world of which their family is a part.

But there is something more that marriage offers, something that responds to a special craving of modern man. At a moment in history when we seem to have conquered the earth, the moon and the stars, man is still possessed of a spirit of adventure. And marriage — though its success calls for stability, security, commitment — still represents the great adventure, the challenge to risk all for someone else, and to travel into a future that is unknown and

uncharted. THE SOCIAL SCIENTISTS tell us that the earmark of our society is rapid and continuing change. And marriage fits this pattern, for the two persons who become married are themselves growing, changing and developing. Their family unit reflects their personal growth and their mutual maturity. But they don't just fit into the process — they are the determiners of it. "The captains of their soul."

The dynamic of marital growth is dependent on the quality of communication between the spouses. That communication is both human and spiritual. It may be verbal or sexual. It ought to be meaningful, playful, and joyful. No matter how you describe it, it must always be personal.

There is little question that marriage can be the source of great happiness — as evidenced by the lives of over 75% of those who try it. But we must not overlook the fact that for Christians, it is their own proper path to holiness, not the sugar-coated piety type, but the deep and abiding witness to the presence of God's love in the world.

I HAVEN'T EVEN touched the question of parenthood, or the deep rewards of growing old together, and space doesn't allow it. But I renew my basic argument, that there is a future for the family only in the lives of those who are future-oriented.

In the final analysis, each family always exists in two worlds — that of the past, from which it transmits the best of man's accomplishments and discoveries, and that of the future, looking ahead with hope to new challenges and new achievements. For marriage presents a vision and a promise of happiness that will only be captured by "those with the hearts of the Vikings, and the simple faith of a child."

(In this week's issue The Voice begins a five-week program on "The Family" in the "Know Your Faith" series. Eugene Geissler, associated with Ave Maria press and the father of a large family, writes on the family life of man, from child to old man. Other articles in the series will be written by staff members of the United States Catholic Conference Family Life Bureau, under the direction of Father James McHugh, national director.)

obligation to recite the Office on that day. "From what?" cynics mutter to their neighbors, while alert members of the "official family" wince over the shepherd's miscalculation of his priest's attitude.

AS I SAY, critics who demean the value of a revised Divine Office can point to fairly significant facts in support of their assertion that we are backing a dead horse and dealing with a non-problem. But, on the other side of this picture, we must recognize equally forceful data, like these repeated questions from priests in the pastoral ministry, like the retired Monsignor who cherishes his worn breviary and has recited it daily without a miss for 48 years, like the French success with a recent provisional edition (250,000 sold already), like the testimony of a very action-oriented, newly ordained priest in this country who finds that interim text from France extremely beautiful and most helpful for his own prayer life.

I do not intend in this column or in the next ones to argue for or against the Divine Office as a valid method of prayer for contemporary men in parish work. I wish only to present something of a progress report on the current breviary reforms. This will include an outline of the provisional volume already introduced on the continent

and a sketch of its roughly comparable counterpart authorized for use in several English-speaking nations.

EVEN IF ONE doubts the suitability of our Divine Office for modern man, he can hardly debate the basic necessity of prayer in some form for an effective ministry. The Vatican II Fathers underscored this principle in the Constitution on the Liturgy as a foundation for the breviary reforms decreed in chapter IV, articles 83-101.

Priests engaged in the sacred pastoral ministry will offer the praises of the hours with fervor to the extent that they vividly realize that they must heed St. Paul's exhortation: "Pray without ceasing" (1 Timothy

The Reformed Divine Office

Worship and the world

Cites Natural Law's role

VATICAN CITY — (NC) — Pope Paul VI, speaking to a group of U.S. judges and jurists, declared that every act of state legislation "must be in accordance with the natural order of justice and in it find inspiration."

The Pope did not indicate what specific issue of the American scene he may have had in mind, whether civil rights or "law and order" or abortion.

BUT HE DID state that the endeavor to make natural justice the foundation of written law "is in harmony with the juridical tradition of your country."

Pope Paul was speaking to about 100 participants in a Rome seminar of the American Justinian Society of Jurists, which groups about 450 judges and jurists of Italian origin.

He told them: "It is an indisputable principle of your nation that man is endowed with natural and inalienable rights which the state must recognize and efficaciously guard."

In the defense of liberty, he asserted, "are summed up all

the basic rights of man since without liberty none of them can be exercised."

HE CAUTIONED: "But these principles of social life would not make sense if there did not exist the natural order of justice upon which they are founded and from which they receive their binding force. If the state is bound to recognize some fundamental rights, they are not dependent upon its sovereign will."

Recalling that Rome has been styled the "mother of law," he remarked:

"But Rome also became the dynamic center of Christianity. It is the city where Peter set up his See and from which the new message announced by Christ spread to the whole world."

"Here took place the symbiosis between Roman law and that new vision of life founded on justice, in the sense both of interior and personal sanctification and of the virtue which prescribes to give to each what is his."

Christ's peace movement

By FATHER JOHN T. CATOIR

In Thomas A. Kempis' classic work, "The Imitation of Christ," in Chapter Two, entitled God's Goodness and Love, he writes: "Trusting in Your goodness and great mercy, O Lord, I come as one sick to the Healer, as one hungry and thirsty to the Fountain of Life, as one in need to the King of Heaven, a servant to his Lord, a creature to his Creator, a soul in desolation to my gentle Comforter."

The author wrote for men of a different age, and there are many who consider his thoughts outdated, out of step with our technological civilization. Perhaps in some instance they are right. We are a people on the go-go; even if we don't know

exactly where we're go-going. We are a people who know it all. It is sad to see youngsters affecting great sophistication and self-assurance in the midst of their intense search for truth, their desperate hunger for answers to the puzzle of life.

OUR CHILDREN are lovers of peace. They are the ones who have to fight the wars; they are the ones who see their brothers and friends mutilated and killed by the inhumanity of modern warfare. It is no wonder that they are lovers of peace. Someone once said that if wars could only be fought by men over forty, there would be no wars. The men who possess the power to declare wars usually do not have to fight them. But peace is more than the absence of war. Thomas A. Kempis wrote: "First keep peace with yourself, then you will be able to bring it to others."

A young radical war-protestor might not be inclined to buy that advice. To him, anything that does not involve mass action is a kind of cop-out. Our good young people have come to realize that mass rallies are necessary in order to make their point, for they know that without visible widespread protest their point would never be made.

In fact, even with mass demonstrations our leaders seem to remain aloof and critical, and so a discussion about finding inner peace might be held in suspicion by young people who realize that there can be no peace until the war is ended. But they are wrong. There is a peace which transcends all turmoil, a peace which a person experiences within himself, even in times of conflict and brutality.

HISTORY has taught us that when a war finally comes to an end, members of the younger generation find out they are no longer young; and that their frenzy for peace, while a good thing in itself, was only the beginning of their search for true inner peace. The enormous number of World War II veterans who entered the Trappist Monasteries after that war gives testimony to this fact. The problem of finding peace in oneself, and bringing peace to those around us, remains a lifelong challenge.

Already our own youngsters are searching for it: the fascination with Zen Buddhism, the pot-parties, the sensi-

Prayer Of The Faithful

16th Sunday of the Year

July 19, 1970

CELEBRANT: In the Gospel today Christ makes it known He wishes us to pursue Him constantly. We call upon Him now to seek His help for ourselves and for all men.

COMMENTATOR: The response for today's Prayer of the Faithful will be: Lord graciously hear us

COMMENTATOR: (1) That those who are on vacation may return home refreshed in body and soul, let us pray to the Lord.

PEOPLE: Lord, graciously hear us.

COMMENTATOR: (2) That our Service men and women, all those longing to return home, may be the first to feel the blessings of peace, we pray to the Lord.

PEOPLE: Lord, graciously hear us.

COMMENTATOR: (3) That our leaders and planners may seek to alleviate the conditions causing tension and strife in depressed neighborhoods, let us pray to the Lord.

PEOPLE: Lord, graciously hear us.

COMMENTATOR: (4) That the people in our crowded cities and teeming slums may patiently endure the difficulties of these summer months, let us pray to the Lord.

PEOPLE: Lord, graciously hear us.

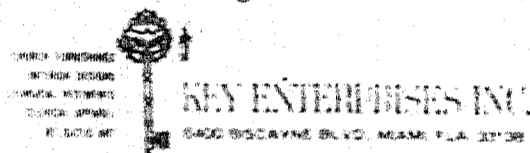
COMMENTATOR: (5) For all the sick in the parish N. N. for those who are downhearted and lonely, for those who died this week, N. N. let us pray to the Lord.

PEOPLE: Lord, graciously hear us.

COMMENTATOR: (6) For all of us that we may open our minds and hearts to the Words of God and live with others in peace and mutual help, let us pray to the Lord.

PEOPLE: Lord, graciously hear us.

CELEBRANT: Father, the people gave Jesus no rest even when He tried to get away. Let us be persuaded that we should seek Him out day and night in all our needs. We ask this through Christ Our Lord.



tivity sessions, the use of sex as a sedative, all of it reveals a sick heart aching for the peace of self-respect and love. What they may not realize is that this peace only comes from union with God.

Thomas A. Kempis, expressing "The Voice of Christ," writes: "All men desire peace but all do not care for the things that go to make true peace. My peace is with the humble and meek of heart; peace will be found in much patience. If you hear me and follow my voice you will be able to enjoy much peace."

I wonder if some of the peace-protestors have heard about the real peace movement of Christ.

Pastoral care of souls needs authority—Pope

VATICAN CITY — (NC) — The pastoral care of souls by bishops and priests "implies the exercise of authority," Pope Paul VI told a general audience.

Christ said that the flock should hear "the voice of the Good Shepherd," the Pope said, adding that "authority is not conferred by the flock."

Service is closely linked to authority, Pope Paul told those at the audience. "Authority, in Christ's thought, is not for the benefit of those who exercise it but for the advantage of those to whom it is directed; not from them but for them," he said.

The Second Vatican Council, he said, did not limit itself to

the pastoral care centered in the bishops and priests, but also stressed the concept of the priesthood of the laity.

In doing so, the Pope said, the council "wished to create an atmosphere of collective and mutual pastoral concern. It wished to make closer the operative bonds of charity that unite us all in Christ. It wished to restore to the Church in its modern structures the enthusiasm, the solidarity and the concern of the primitive Christian community."

TV show on 'ice'

JUNEAU, Alaska — (NC) — Two new efforts to increase communication in this far-flung diocese will begin this summer.

Modern Man and His Church, a half-hour evening television show, will be produced and directed by young people in the greater Juneau area. The show deals with man's relationship to his Church, worship, social needs and family.

Juneau Auxiliary Bishop Francis Hurley also announced the first issue of a monthly diocesan newsletter, The Inside Passage. He said the newsletter will "ply a path to the eye and minds of the people along which will be sent information about the Church in general and about the diocese."

Bishop Hurley called the weekly television program "innovative and imaginative, just what we would expect from the younger generation who will produce and direct the show."

"You must watch the medium to find the message," he said.

SCHEDULE OF SERRA CLUBS

Serra Club of Miami
Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive, Fort Lauderdale
12:15 p.m.—luncheon meetings

Serra Club of Palm Beach
First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.



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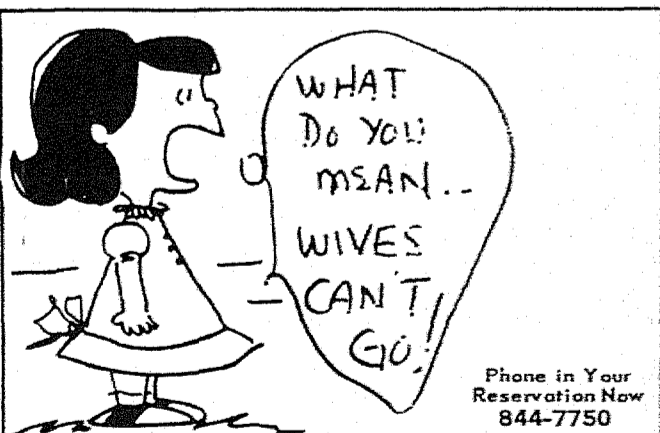
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Aug. 7-9 Young Adult Seminar (18-25)
Aug. 14-16 Young Adult Seminar (18-25)
Aug. 19-20 Retreat—Boys (12-14)
Aug. 21-23 Search—Young Men & Women (16-17)
Aug. 25-27 Search—Young Men & Women (14-15)
Aug. 28-30 Search—Young Men & Women (14-15)

OUR LADY OF FLORIDA

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The number is amazing. Not only is there a clerical "holier than thou" note here but also the suggestion that Christianity is an "otherworldly religion." Vatican II urged Christians not to look down their noses at the world or regard it as intrinsically evil but to enter into its joys and sorrows and bear and share its burdens. Vatican II held that the natural order is good and praiseworthy in itself, deserving of respect.

THERE have been bad politicians as there have been bad priests but both politics and the priesthood are noble callings

members of a religious community's General Chapter lower the level of their priesthood by becoming involved in Community politics.

The Declaration of Independence says that Government exists to secure the rights of the people. Under God, the Congressman striving to protect human rights is engaged in no mean enterprise.

We think of the prophet Amos thundering against the priests for violating human rights. The awful truth of history is that there are many individuals who act irresponsibly, robbing and cheating and tricking the neighbor.

Cuban exile says he was 'a mar

(Continued from page 1)

For a time he was able to live on his savings in the area where farms are the mainstay of the daily life. However, "at last I had to surrender and I worked for a short time as an accountant

for the Castro government," Rafael explained.

"I APPLIED with my wife to come to the United States in 1966 and I was prepared to wait," he added.

Before long, he explained, "I became

panicky about waiting so long to come to the United States and I made plans to leave Cuba via another route."

He had a brother-in-law who already lived in Miami and the brother-in-law along with two companions brought a small boat into Cuban waters in an attempt to land and bring the couple to safety. They were caught and the Miamians received 18-year sentences for allegedly being agents of a foreign government.

Rafael was fortunate, however, he was tagged with only a two-year sentence. While he sat in jail his wife and mother lived at home on what was left of their savings. He is "proud" that his family never had to go on welfare from the "Castro government."

WHEN he was released in 1968, his car — a 1953 Buick which he had managed to keep during and after the revolution — was gone. His family, however, was safe.

"I really spent two years in jail just because I wanted to leave the country. I committed no real crime in anyone else's eyes," Rafael said.

"When I was released I was put to work on a tobacco plantation. I had an opportunity to learn a new business," Rafael joked. He worked there picking and sorting the leaves for two years while he and his family waited.

Living in the country they had easier access to fruits and vegetables from the farms, but still their diets were starchy and protein-poor.

"I FELT so much when I got off the plane this morning I cannot explain it. There are not words for it. In Cuba I cannot talk to anyone for fear that I will be overheard and that I will say the wrong thing. Here I feel

so free," Rafael explained.

All of that in spite of the fact that the first glimpse he had of American life was a fence-enclosed former barracks building which houses the customs operation for the airlift.

He still felt free.

A Congressional Committee — headed by Congressman Dante Fascell — is currently holding hearings on the future of the freedom airlift in Washington. The recommendation of this committee will weigh heavily on the future of the airlift.

If he had stayed in Cuba, he explained, he would have spent the rest of his life in the tobacco fields or some other menial task. He would have been constantly under



FERRER'S SON, Rafael, plays while waiting at freedom house.

Where have all the Cubans gone?

MIAMI — (NC) — More than 236,000 Cubans have been resettled since the refugee program began in 1961, according to figures from the U.S. Department of Health, Education and Welfare.

The Cubans have moved into more than 2,400 communities in all 50 states, as well as the District of Columbia — and 20,833 have chosen Puerto Rico and other places beyond the States.

By HEW count, 236,199 persons were resettled between January 1961 and the last day of 1968.

The 15 states (and D.C.) — outside of Florida — that have the greatest numbers are

New York, 66,394; New Jersey, 42,722; California, 29,588; Illinois, 17,600; Massachusetts, 6,771

Louisiana, 5,968; Texas, 4,653; Pennsylvania, 3,379; Connecticut, 3,017; Ohio, 2,175.

Michigan, 2,250; D.C., 2,109; Georgia, 1,898; Virginia, 1,850; Maryland, 1,461.

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4 state leaders go to CDA meet

Four state leaders of Florida's Catholic Daughters of America will participate in sessions of the 33rd biennial National CDA Convention which opens Sunday in Seattle, Wash.

Mrs. Cecilia Clermont, newly elected state regent, of Pompano Beach and a national delegate will be accompanied by Mrs. Anne Downey, Miami; and Mrs. Irene Tait, Key West, national assistant public relations chairman.

Past state regent, Mrs. Alice Scheidell, a member of the national board of directors, of St. Petersburg, will also participate in the sessions.



Congratulations!

FATHER WILLIAM O'Shea, pastor of St. Mark Church, Boynton Beach, recently witnessed the renewal of the marriage vows of Mr. and Mrs. Nikolaus Gross, on the occasion of their 63rd wedding anniversary. Mr. and Mrs. Gross were married in St. Augustine Church, in Cincinnati, Ohio in 1907.

Around the archdiocese

DADE COUNTY

Miami Catholic Singles Club will host a dance at 9 p.m., Saturday, July 19, at the Penthouse Club, 7904 W. Drive, North Bay Village.

Children in St. John the Apostle parish, Hialeah, are invited to attend a performance of "Jack and the Beanstalk," at Miami Springs High School at 1 p.m. today (Friday).

BROWARD COUNTY

Annual rummage sale of St. Brendan Women's Club is being held during July and August from 9 a.m. to 11 a.m. every Monday and Wednesday.

Lunch meeting

Luncheon meeting of the Committee on Program Development of the American association of University Women begins at 1 p.m., Saturday, July 18, in the Barry College Cafeteria.

Sister Agnes Cecile, O.P., chairman of the college philosophy department is first vice president of the association and serves as chairman of the committee.

PALM BEACH COUNTY

A six-week course in Scripture will be inaugurated Monday, July 20, at 8:15 p.m. in St. Clare parish, North Palm Beach, conducted by Father Robert Palmer, assistant pastor. Courses will be held each Monday evening.

A summer games party and luncheon sponsored by Villa Maria Auxiliary begins at noon, Monday, July 20, in the recreation room of the Villa, 1060 NE. 125th St., North Miami. Tickets may be purchased at the door.

day at the parochial school.

Donations of used items are welcomed. Further information or pick-up services may be obtained by calling 226-8993 or 221-4728.

Three Palm Beach County hospitals, including St. Mary Hospital, West Palm Beach, will receive \$100,000 each from the estate of railroad heir, Harold S. Vanderbilt, according to the terms of his will recently revealed by his attorneys.

Good Samaritan Hospital, West Palm Beach; and the John F. Kennedy Hospital in Lake Worth are the other institutions in the area to whom Vanderbilt also bequeathed gifts.

According to Sister Josephine, O.S.F., administrator of St. Mary Hospital, operated by the Sisters of St. Francis of Allegheny, N.Y., the gift of

\$100,000 came as a complete surprise and will be used for the hospital's planned expansion program.

Since 1952, Vanderbilt had been a benefactor of St. Mary's, she said, sending an annual gift of \$5,000. His late wife, Sister said, had been interested in the hospital from the time it opened until she died.

St. Mary Hospital will open its first Coronary Care unit providing eight private rooms on July 5. The hospital has had a complete intensive care unit for 15 years.

The Franciscan Sisters also operate St. Francis Hospital, Miami Beach.

Barry announces new faculty dean

Dr. Irvin Francis Kyle, Jr., of Toledo has been appointed dean of faculty, a new position, at Barry College.

In announcing the appointment of the former administrative assistant to the vice president for academic affairs at the University of Toledo, Sister Mary Dorothy, O.P., Barry president, explained that the new post "has been inaugurated to coordinate faculty development and program planning in the undergraduate college, Graduate Division and the School of Social Work at Barry effective this week."

Dr. Kyle, who will arrive in Miami with his wife and five children later this month, has a Bachelor of Science and Master of Arts degree from Creighton University, Omaha, Neb., and a Ph.D. in Higher Education from the University of Toledo. At the University of Toledo he was also administrative intern to the Dean of College Education and the Dean of Arts and Sciences.

Dining Guide

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TUESDAY
Roast Lamb of Jersey Pork with Dressing & A.S. 2.55
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WEDNESDAY
Braised Tender Lamb Shank Dressing & Mint Jelly... 2.55
Old Fashioned Chicken and Dumplings 2.35

THURSDAY
Baked Short Ribs of Beef Jardiniere 2.55
Baked Pork Chop with Dressing & A.S. 2.35

FRIDAY
Roast Leg of Lamb with Dressing & Mint Jelly... 2.75
Baked Florida Grouper Lemon Butter Sauce 2.35

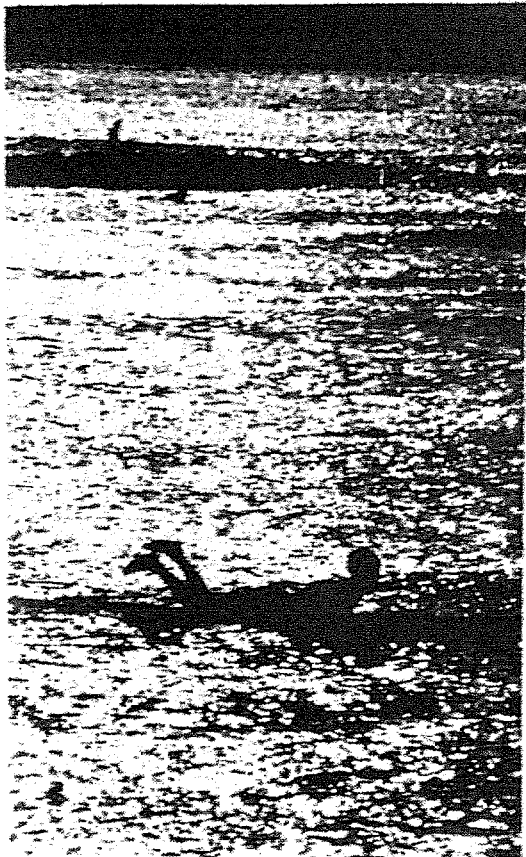
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SPORTS

By JACK HOUGHTLING



SURFERS TAKE to the waves on a late summer afternoon. Summertime is water sports time and surfing has become one of the most popular warm weather pastimes.

Girl punished for miniskirt

IPIRA, Brazil — (NC) — A young woman received 24 blows across the hands from the police commissioner here because she wore a miniskirt in public. "Any woman who wears clothes that leave her legs exposed to the glances of men is shameful," Commissioner

Roque Chavez said. Raimunda Barbosa de Almeida, her hands red and swollen from the punishment, called the sentence arbitrary and unjust and said she would protest to authorities in the state capital of Salvador, Bahia.

NOW SET

Scholarship

Tom McElligott, co-captain of the Christopher Columbus High school track team, has been awarded an academic scholarship to Harvard University and will enter school in the fall. Selected for the all-Catholic track team two years in a row, McElligott won both the 220 and the 440 event in this year's all-Catholic track meet.

Candy-stripers

Seven girls from the St. John the Apostle CYO in Hialeah are spending their free time this summer serving as candy-stripers at Hialeah Hospital. Merrie Boyd, Elaine

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Hooper Baptiste 'camping' for Pan American, Olympic trials

Cyril Baptiste, the former Archbishop Curley High basketball star now attending Creighton University, is one of 40 crack players who have been invited to the U.S. Olympic Committee's development camp this month at the U.S. Air Force Academy.

The 6' 9" Baptiste joins a group of college sophomores and freshmen, along with a select group of recent high school grads who are being groomed to form the Pan American Games team next summer and the Olympic Games team for 1972.

At the end of this month a team of 15 will be selected for a tour of Europe. The training and the European trip will give the players experience with international rules.

Incidentally, Baptiste's local fans will get a chance to see him in action this winter as Creighton will compete in the Gold Coast Classic tournament at West Palm Beach with Jacksonville U., Wake Forest and Georgetown.

Oh yes, Creighton's opening round opponent in the meet will be Jacksonville U., which means that Cyril will be going against the likes of 7'2" Artis Gilmore and 7' Pembroke Burrows!

The archdiocese's two leading girl tennis players have scored again.

Chris and Jeanne Evert led the Ft. Lauderdale girls team to the national city championships last week at Charleston, W.Va. The

Lauderdale team, and the Everts, set a record for the nine-year event when they swept every set they played.

The Lauderdale team finished with a perfect 45 points with Chicago a distant runnerup with 26 points.

Chris, as you remember, won the girls state high school tennis championship this last spring for St. Thomas Aquinas.

Brother Bernard, the Msgr. Pace track coach, loses his two aces for next spring. Tim Barber and Mark Stevens, but he'll be loaded with talent as virtually every one of his other key performers were underclassmen.

As an example, both of his leading dash men were sophomores last season, Louis Lopez and Dante Versaci. Lopez was 10.6 for the 100 and 24.0 for the 220 while Versaci was 10.7 and 23.9, respectively.

His top distance man was also a soph in Louis Benavides, who was 4:55.2 for the mile and 10:46.2 for the two-mile. His best hurdler was a junior, Larry Cook, who was 17.7 for the 120 high hurdles and 22.3 for the 180 lows.

In the field events, the nucleus will be Robert Seng, only a freshman, and Ed Acosta, a junior. Seng was 19-4 1/2 for the long jump while Acosta was 42-6 for the shot put and 119-4 for the disc.

Toss in Danny Griffiths, another ninth grader, in the sprint events and it's obvious that Brother Bernard's track

program has a bright future.

Biscayne College has added two more local athletes to its list of performers for next season. The Bobcats will have Mike Wood, the ace of the Cardinal Gibbons High golf team, who was one of the top qualifiers for the state high school championship, and Ray Feraco, former Coral Park High baseball standout who has just graduated from Miami-Dade North Junior College. Ray is a third baseman and hit .280 his senior year at Coral Park and was a starter for Miami-Dade as a freshman.

Also signed has been 5'10" Denny Candelino from Elizabeth (N.J.) St. Mary's High, a star in both basketball and baseball. Denny is described by Biscayne basketball coach Ken Stibler as one

of the best defensive players in the state and in baseball he was picked for the second-team all-state after batting .460. He's a shortstop in baseball.

Says campus needs nuns

WASHINGTON — (NC) — The new assistant director of the U.S. Catholic Conference (USCC) campus ministry division is a nun — for a very good reason.

Sister Sheila Doherty, also director of the education for the Maryland province of the Sisters of Notre Dame de Namur, will have the job of convincing bishops, priest and religious order superiors that more women religious are needed in the campus ministry.

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VISITATION batter whiffs on this one in the game played at Boystown diamond.

CYO 1st round prov

First round action in the CYO's soft ball tournament ran the gamut from one-sided victories to close squeakers as six teams came off winners.

The biggest win was recorded by St. Stephen, which walloped St. Francis of Assisi, 33-3, while the close ones went to Holy Rosary, which nipped Holy Name, 7-6, on a bases-loaded triple in the final inning, and to Annunciation, which edged St. Vincent, 10-9.

In between were St. Louis' 6-4 win over OLPH, St. Timothy's 14-8 decision over Immaculate Conception, and Visitation's 12-3 shellacking of Boystown.

In the girls competition, Annunciation and Epiphany each turned in easy wins. Annunciation buried Immaculate Conception No. 21-2, with the help of 14 runs in the second inning and Epiphany crushed Holy Rosary, 24-6.

Other games saw St.



ACTION was hectic in between Visitation's eyes on home plate as Unfortunately, Boystown as Visitation made off

Stephen outslug OLPH, 16-14. St. Monica take Visitation, 11-2. St. Timothy defeat Christ the King, 8-2, and St. Francis of Assisi edge St. James, 2-0, in the best game of the opening round.



NEIGHBORHOOD YOUTH Corps workers unload crates of bagged lunches from trucks delivering 3,000 free lunches a day to children in 11 City of Miami parks. The \$37,000 program is sponsored by the U.S. Department of Agriculture through the State Department of Education Lunchroom and Food Supplement Program and the City of Miami.

CYAC begins drive

The Catholic Young Adults Club will begin a

Youth night tickets free

The Archdiocesan CYO is one of many co-sponsors of the Miami Marlins Youth Night at Miami Stadium, Monday, July 27, at 7:30 p.m.

Free tickets for the events — which will include free prizes and a Marlins baseball game — are available from the CYO office.

If interested, call the CYO office at 757-6241 and the tickets will be mailed out.

membership drive — slated to spread to many parishes throughout the Miami area — this Sunday, July 19, at Immaculate Conception parish, Hialeah.

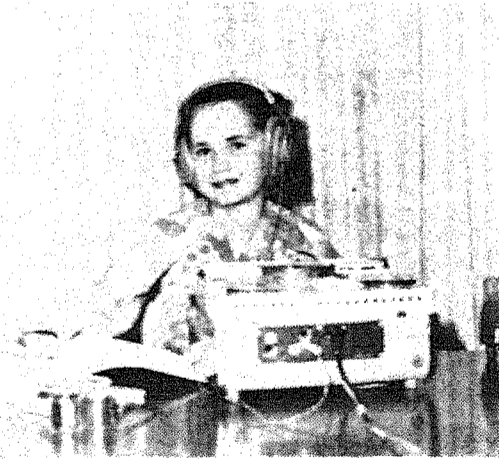
Cards will be available to interested young adults — single and between the ages of 18 and 30 — after all Masses outside the Church.

Activities of the group include spiritual, cultural, social and athletic events for the members. For information on joining, contact Rodney Merklinger at 821-7069.

STUDENT

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China Reds

years imprisonment not questioned Bishop Walsh was amazed to learn that trans-Pacific telephone calls could now be placed in seconds and heard as clearly as local calls, remembering the long delays and static of years ago.

Given him during his publications in Hong Kong, out onto the TV and other seemed to stand as he was waxy

pale in complexion. Ahead of him still are other marvels: jet travel, color television, man's filmed record of having walked on the moon — and the wonder of seeing again his 80-year-old brother, retired judge William Walsh, and his three sisters in Maryland.

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WHILE AID is still coming in from various parishes throughout the Archdiocese, the major portion of the donations went to Peru last week aboard the freighter, Ciudad Cutaca also aboard a U.S. Navy ship, and a private plane chartered by the International Action Committee of the Greater Miami Chamber of Commerce.

The 20,000 children — up to the age of 10 — orphaned by the earthquake demand

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"...Sería un hombre marcado..."

Si el puente aéreo Varadero Miami hubiera sido suprimido el pasado jueves, unas 200 personas asignadas para arribar aquí el viernes hubieran quedado condenadas a una vida de terror en Cuba.

Un joven refugiado, Miguel Ferrer, dijo el viernes en la Casa de la Libertad poco después de su arribo a Miami que desde el día que presentó su solicitud de salida era un hombre "marcado".

"SI EL PUENTE aéreo se hubiera clausurado cerrándonos allí toda posibilidad de salida, yo me hubiera sentido completamente frustrado, no tendría la mínima esperanza. Estos vuelos eran nuestra única esperanza. Eran la única razón para seguir viviendo bajo aquella situación."

Ferrer llegó a Miami acompañado de su esposa, Nidia y de un hijo de 10 meses de nacido.

Un contador de 32 años de edad, Ferrer operaba una pequeña tienda de ropa y pelotería en San Juan y Martínez en la provincia de Pinar del Río. Cuando ese tipo de comercio fue consolidado por el régimen, pronto dejaron de suministrarle mercancías alegando que era una operación muy pequeña. Eso fue a fines de 1961. Poco después tuvo que comenzar a trabajar como contador para el gobierno hasta que presentó su solicitud de salida, en 1966. Ya con el permiso de salida por los vuelos de la Libertad, pronto comenzó a sentir muy larga la espera por que llegara su turno.

EL PANICO le hizo concebir la posibilidad de salir en bote. Se puso en combinación con un cuñado que vivía en Miami y que fue a buscarlos en una lancha. Fueron sorprendidos en el momento en que salían y a los tres que habían ido desde Miami los condenaron a 18 años de cárcel, acusados de "agentes de un gobierno extranjero."

A todos los demás hombres que trataban de escapar de Cuba los condenaron a dos o tres años de Cárcel. Ferrer, cumplió sus dos años y al ser puesto en "libertad", consiguió empleo en las plantaciones de tabaco. El era graduado de la Escuela de Comercio, contador con años de experiencia. Pero por haber decidido abandonar el país, mientras no lo hiciera sólo se le permitía

trabajar en la agricultura, con un sueldo de 71 pesos mensuales.

Al llegar a Miami, Ferrer no se queja de las duras faenas agrícolas a que se vio obligado. Al contrario recuerda con agrado que allí aprendió algo nuevo. Tampoco se lamenta de los trabajos que tenía que pasar yendo en los momentos libres a buscar en las fincas vecinas en bolsa negra, los alimentos necesarios para su hijo recién nacido, para su esposa gestante, ya que la libreta de racionamiento los condenaba a una situación de desnutrición.

No. A Ferrer lo que le atenazaba era la falta de libertad, el miedo, el no poder hablar sin sentir el terror de creerse vigilado.

— ¿Que experimentaste cuando bajaste del avión en Miami?, le preguntamos.

— ESO NO SE PUEDE explicar con palabras — respondió — Fue algo tan grande, algo tan ansiado... Es muy grande eso de sentirse libre, de saber que ya uno no está siempre vigilado, siempre marcado.

— ¿Que les hubiera pasado a ustedes si ayer se hubieran cerrado estos vuelos?

— Nos hubiéramos quedado "marcados" para siempre. Obligado para toda la vida al trabajo de peón agrícola... Al niño lo hubieran adoctrinado contra nosotros, quizás hasta lo hubieran becado separándolo de nosotros.

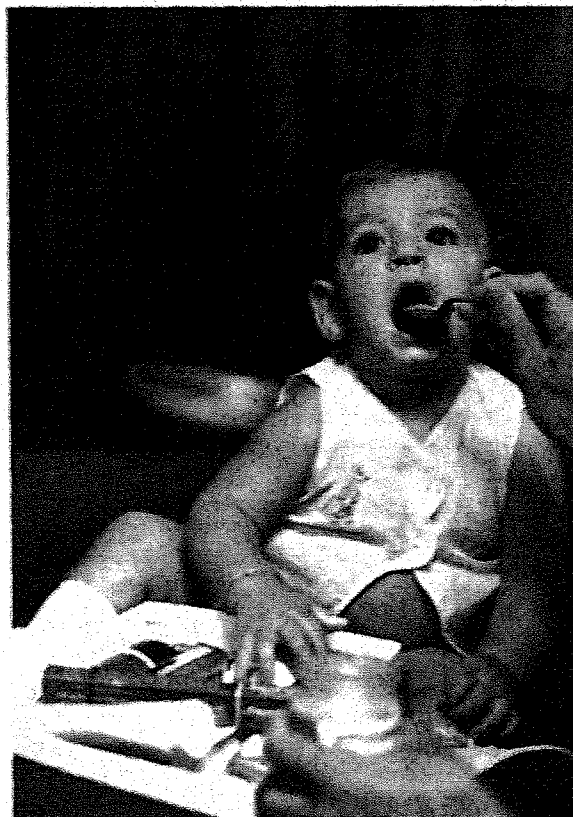
El mismo día que la Familia Ferrer llegaba a Miami, en Washington una audiencia congressional estudiaba la posibilidad de discontinuar esos vuelos.

PREGUNTAMOS a otros refugiados si en Cuba se rumoraba ya sobre esa posibilidad.

Uno de ellos dijo: "Bueno, allí se habla de que se han suspendido las salidas por España y México, y nosotros estamos seguros que los comunistas quieren acabar con estos vuelos porque así no salen todos los días doscientos testimonios de la terrible situación de Cuba. Pero que los americanos quieran cerrar esos vuelos, eso no lo creería ningún cubano, a no ser que fueran a tomar una acción inmediata contra Castro. Lo otro sería embarcarnos y yo no creo que los americanos hagan eso," seguía diciendo el refugiado mientras se marchaba a sus habitaciones en la CASA DE LA LIBERTAD.

LA VOZ

Suplemento en Español de "VOICE"



Una familia libre...

Ver foto de la familia Ferrer en la primera página de esta edición

Para el pequeño Miguel Ferrer, de 10 meses de edad, la tragedia de desgarrarse de la tierra en que nació no existe. Pasó indiferente por todo el proceso del "inventario" y la espera en el "laguito", el viaje a Varadero y los trámites de llegada aquí. Paladea apocíe una compota de manzana, quizás un poco más sabrosa que las que comía en Cuba, importadas de Rusia?

Libertado anciano misionero después de 12 años en las cárceles de China Roja

HONG KONG. — La noticia de la libertad del Obispo James E. Walsh a los 79 años de edad, después de 12 años en las cárceles de China Roja, ha sido recibida con regocijo aquí y otras partes del mundo.

El anciano prelado que fue acusado de actuar como "espía de Estados Unidos" se repone ahora en un hospital de los misioneros de Maryknoll, aquí, habiendo disfrutado de un recibimiento de "héroe", con decenas de fotógrafos y reporter, viejas amistades y cables de congratulación de todas partes del mundo.

El Papa Paulo VI expresó inmediata-

mente su regocijo por la libertad del anciano obispo que había consagrado su vida a China, y expresó su esperanza de que las cosas mejoren para la Iglesia en el Asia.

SU LIBERTAD y extradición ciertamente hacen del Obispo Walsh "un pobre profeta", porque muchas veces había dicho que sólo abandonaría a China muerto.

Los que lo conocían y recibieron aquí expresan que algo de nostalgia acompañaba al prelado, explicando que el Obispo Walsh estaba "donde quería estar, con el pueblo al que él siempre quiso servir."

El anciano misionero llegó a China en 1918 y cuarenta años más tarde, siendo director del Buro Católico Central en Shanghai, desapareció abruptamente y no se supo de él hasta dos años después cuando Peking anunció su arresto y condena como "gran espía del imperialismo americano". Fue sentenciado a 20 años de cárcel.

Hace cinco años, en 1965, el Obispo Walsh cumplió sus cincuenta años de sacerdocio en las celdas de una prisión comunista.

EL PUDO HABER salido de China varios años antes de su arresto, pero nunca quiso hacerlo porque quería continuar junto a otros sacerdotes que no podían abandonar el país. En una carta enviada secretamente a los superiores de la Orden de Maryknoll, el Obispo había dicho: "¿hay razones válidas y suficientemente graves como para violar el principio establecido de que un sacerdote debe ignorar la adversidad y permanecer en su puesto?"

Tanto el Vaticano como los superiores

de su Orden estuvieron acordes en que el Obispo tomara su propia decisión. Esa decisión era fácil de predecir si se tenía en cuenta su vida consagrada desde muy joven al pueblo chino.

Muchos de sus compañeros de la Orden de Maryknoll estaban seguros que él solo dejaría China el día en que lo extraditaran, como ocurrió la semana anterior.

El Obispo John Comber, que fue general de la Orden de Maryknoll expresó en una ocasión:

"ESTOY SEGURO de que su presencia en los confines de una prisión servirán siempre de recordatorio a los hombres de los países libres... de la naturaleza atea del comunismo y del valor necesario para llevar a Cristo a todos los hombres."

La agencia comunista Hinsua, al reportar sobre el excarcelamiento del misionero lo llamó "convicto espía imperialista" y expresó que había sido liberado en consideración a su avanzada edad y su salud quebrantada.



Un hombre libre...

Libertad y amistad para un hombre que ha echado de menos esas cosas por muchos años. El Obispo James Edward Walsh es libertado por el régimen comunista chino a los 79 años de edad después de 12 años de presidio. Al anciano misionero norteamericano lo acusaron de "espía de Estados Unidos". En la foto cuando es recibido en Hong Kong por sacerdotes y enfermeras religiosas en el Hospital Our Lady of Maryknoll.

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Busca el Cursillo la construcción del 'mundo nuevo, auténtica comunidad de amor'

"El Movimiento de Cursillos pretende realizar una conversión personal evangelica del Cursillista. Esto es, reestructurar toda su vida sobre el verdadero eje, que debe ser Jesucristo Resucita-

do en su Misterio Pascual, y, de esa manera, integrarlo consciente y responsablemente en la historia de la salvación y proyectarlo como "Hombre cristiano en la construcción del mundo nue-

vo, que sea auténtica comunidad de amor".

Este es uno de los párrafos salientes de las conclusiones del Segundo Encuentro Mundial de Cursillos de Cristiandad con la participación de delegados de Alemania, Austria, Argentina, Brasil, Bolivia, Canadá, Colombia, Costa Rica, Chile, España, Estados Unidos, Ecuador, El Salvador, Guatemala, Honduras, México, Nicaragua, Panamá, Perú, Portugal, Puerto Rico, República Dominicana, Suiza y Venezuela.

TRES DELEGADOS de Miami, el Padre José L. Hernando, Pepin Argilagos y Lorenzo de Toro participaron en ese encuentro mundial así como en el Encuentro Latinoamericano. Las conclusiones de ambos eventos fueron dadas a conocer aquí por los tres delegados citados.

En las conclusiones mundiales se advierte que el Movimiento de Cursillos de Cristiandad siempre ha buscado colaborar con la acción de toda la Iglesia en la promoción de la comunidad cristiana.

Reconocen no obstante esas conclusiones que dicha colaboración "se ha visto limitada por algunas deficiencias, como por ejemplo el caer en grupos cerrados, en situación de 'ghetto', en reuniones de grupo y ultreyas exclusivamente como medios de perseverancia sin proyección comunitaria.

"PARA EVITAR todo esto, sin comprometer la esencia, finalidad y método del Movimiento se debe mejorar la actitud de solidaridad, mentalizando y concientizando a los cursillistas y, especialmente, a los dirigentes acerca de la promoción del hombre, la consolidación y espiritualidad de su propia familia y la de los otros y del compromiso en todos los planos, así como también acerca de la colaboración en las campañas de caridad y apostolado".

El documento mundial insiste en que el movimiento de cursillos debe "vivir en íntima colaboración con las estructuras eclesiales, en una

acción pastoral de conjunto.

Al igual que el documento mundial, el latinoamericano pone énfasis en "la construcción del mundo nuevo", la transformación de las comunidades, la selección de los responsables del cambio social en todos los niveles, el desarrollo integral de todo el hombre y todos los hombres, en la ordenación de las estructuras según el espíritu del Evangelio.

"EL CURSILLISTA debe ser concientizado en la proyección social a través de la actualización de los esquemas" que "contribuirá a resolver la problemática latinoamericana con la mentalización y concientización de los dirigentes en un Evangelio encarnado en la realidad del hombre de hoy."

Haciendo incapie en su proyección social, el encuentro cursillista proclama que:

"Dado que la gran mayoría de nuestros hermanos de América Latina viven en una situación de injusta miseria, se recomienda a los miembros del Movimiento, y especialmente a los dirigentes, orientar su acción apostólica hacia la promoción integral de ellos, respaldándola con la vivencia de una auténtica pobreza evangelica, en línea con los Documentos de Medellín: "son responsables de injusticia todos los que no actúan en función de la justicia en la plena medida de sus posibilidades y permanecen pasivos por temor a los sacrificios..."

Se propuso a Brasil como sede del próximo Encuentro Latinoamericano de Cursillos en 1972, así como la creación de una Oficina Latinoamericana de Cursillos de Cristiandad.

Los países asistentes fueron 17: Argentina, Brasil, Bolivia, Colombia, Costa Rica, Chile, Ecuador, El Salvador, Guatemala, Honduras, México, Nicaragua, Panamá, Perú, República Dominicana y Venezuela así como la delegación de habla hispana de Estados Unidos en la que se encontraban los delegados de Miami, Padre Hernando, Pepin Argilagos y Lorenzo de Toro.

(Párrafos de la Declaración Final del II Encuentro Mundial de Delegados Nacionales de Cursillos de Cristiandad efectuado en México del 17 al 21 de mayo con el lema "Cristo, un solo idioma... el idioma del amor."

'Amamos al mundo que es el objeto del amor e interés de Dios'

I - IGLESIA

"El Padre Eterno creó el mundo universo por un libérrimo y misterioso designio de su sabiduría y de su bondad, y decretó elevar a los hombres a la participación de su vida divina. (L.G.2)

Cada la humanidad por el pecado no fue abandonada de Dios. "Vino el Hijo, enviado por el Padre, que nos eligió en El antes de la creación del mundo, y nos destinó a la adopción de hijos, porque en El se cumplió restaurar todas las cosas" (L.G.3). "Consumada la obra que el Padre confió al Hijo en la tierra fue enviado el Espíritu Santo en el día de Pentecostés, para que indefinidamente santificara la Iglesia... Así, toda la Iglesia se manifiesta como una muchadumbre reunida por la unidad del Padre y del Hijo y del Espíritu Santo. (L.G.4)

"Es característico de la Iglesia ser, a la vez, humana y divina, visible y dotada de elementos invisibles, presentes en el mundo y, sin embargo peregrina, y todo esto, de suerte que en ella lo humano esté ordenado y subordinado a lo divino, lo visible a lo invisible, la acción a la contemplación y lo presente a la ciudad futura que buscamos" (S.C.2)

LA IGLESIA ES, además, Cuerpo Místico de Cristo, sacramento universal de salvación y pueblo de Dios en marcha, a partir de la vocación de Israel hasta la Iglesia en dimensión mundial: Iglesia peregrinante hasta la consumación de su estadio final.

Por tanto, en el plan de Dios, está claro que no basta una realidad interior e invisible. Es necesaria la realización externa, concreta y total de nuestra comunión. Vale decir: de nuestra comunidad. La Iglesia es consciente de que el plan de Dios coincide con las exigencias que El mismo ha puesto en el hombre.

Como realización externa "la Iglesia que, en el decurso de los siglos tiende constantemente a la plenitud de la Verdad Divina y continuará esta búsqueda hasta que en ella se cumplan los designios divinos" (DV.8), sabe también que debe buscar la palabra de Verdad que le viene en la vida y en la historia para ser recibida y encarnada. La Iglesia sabe que ella debe vivir abierta a esta historia, es decir a algo que se realiza en el filo del tiempo.

II - PASTORAL

Por eso, nosotros, miembros de la Iglesia, amamos al mundo que es el objeto del amor y del interés de Dios. No podemos olvidar que la Iglesia es inseparable del mundo, mundo físico y humano. Esta afirmación lleva dentro de sí una carga insospechada de consecuencias y compromisos para todo cristiano. Precisamente, para que la Iglesia pueda ofrecer a todos el misterio de la Salvación y la Vida traída por Dios, debe insertarse en todos los grupos humanos con el mismo afecto con que Cristo se unió por su Encarnación a las condiciones sociales y culturales de los hombres con quien convive.

Esta misión la realiza la Iglesia mediante la Pastoral. La acción pastoral de la comunidad eclesial está destinada a llevar a todos los hombres a la plena comunión de vida con Dios y en la comunidad visible de la misma Iglesia.

Esta acción pastoral debe abarcar, por lo tanto, todos los ambientes y estructuras en donde se desarrolla la vida del hombre, llevando su influjo a todo el orden temporal e impregnándolo con el espíritu del Evangelio, en una actitud de servicio y caridad.

Según eso, toda la Iglesia, como Pueblo de Dios, queda comprometida en esta acción, como un todo orgánico.

A - PASTORAL Y CURSILLOS

Los Cursillos de Cristiandad, como movimiento de Iglesia, no pueden ser considerados como una cosa aparte de la Pastoral de la Comunidad Eclesial. Fieles a su esencia, finalidad y método, deben estar al servicio de la pastoral orgánica de la diócesis.

EN CONSECUENCIA, ponen al servicio de la comunidad los medios de su propio método, en permanente actitud de adaptación, para que el cristiano llegue a ser fermento del Evangelio en su comunidad y para que los grupos, que del Movimiento se originan, se inserten en las realidades humanas, como fermento comunitario.

Cuanta mayor sea la mentalidad de los responsables del Movimiento hacia las fuerzas vivas de la Iglesia y hacia las realidades concretas ambientales y socioeconómicas, más eficaz será esta inserción.

La apertura deberá realizarse en dos líneas simultáneas: hacia afuera, informando a dichas fuerzas vivas de las posibilidades del Movimiento de Cursillos, para que se le pida ni más ni menos lo que puede y debe realizar. Y hacia adentro, transmitiendo al Secretariado este conocimiento de las realidades para que pueda hacer la planificación del Movimiento, de acuerdo con las realidades concretas de Iglesia y Mundo donde se desenvuelve. Esta apertura supone una profunda conversión y renovación, personal e institucional.

PARA ALCANZAR esa apertura es necesario que, bajo la responsabilidad del Secretariado, se concientice a los cursillistas y especialmente a los dirigentes, — sacerdotes y laicos, — de que estudien en grupos de reflexión específica todo lo relacionado con la Iglesia y con la pastoral ambiental y la posición de los Cursillos de Cristiandad dentro de ellas, para conseguir así su proyección dentro de la Pastoral de Conjunto, en postura siempre humilde, abierta e insatisfecha.

La semana de las Naciones Cautivas

Por MANOLO REYES

En el año 1959, por moción aprobada por el Congreso de los Estados Unidos, que luego fue firmada por el Presidente de la nación, se creó la Ley pública número 86-90 estableciendo la semana de las naciones cautivas.

Esta conmemoración se estipuló que fuera en la tercera semana del mes de julio. O sea la que ahora comienza el domingo doce de julio.

Cada año en los Estados Unidos, en ese periodo de tiempo, se le rinde homenaje de respeto a los pueblos que sufren la dominación comunista. Y se aboga porque la libertad se haga realidad en todo el mundo.

Ya se tiene noticias que el Presidente Richard Nixon ha firmado la proclamación de la semana de las Naciones Cautivas para este año 1970.

Esta semana de las naciones cautivas siempre ha sido una espina clavada en el comunismo que desde 1959 ha venido desarrollando una serie de violentos ataques verbales contra el mundo occidental por esta conmemoración.

EL 17 DE JULIO de 1965, Mikhail Suslov, ideólogo y Secretario del comité central del partido comunista de la Unión Soviética atacó duramente a los Estados Unidos por la creación de la semana de las Naciones Cautivas. Y es que dicha conmemoración tiene un gran valor educacional, así como una alta significación psico-política en el mundo. Es un recordatorio anual a los pueblos del globo que la tiranía comunista se impone en ciertos sectores de la Humanidad. Además se ha dicho que uno de los objetivos fundamentales de la titulada política rusa de coexistencia es llegar a la aceptación política y moral por el mundo occidental del imperio soviético. Y que por lo tanto queden olvidados los pueblos que han perdido su libertad... que se olviden los pueblos que viven bajo la bota roja... y que el mundo libre borre de su mente que hay naciones cautivas.

PERO LA SEMANA de las Naciones Cautivas es un recordatorio perenne contra las tiranías y dictaduras; es una llamada de alerta a los pueblos libres del mundo y un homenaje fraternal a los pueblos que sufren cautiverio. Esta semana sirve para que todos los exilados del comunismo a través del mundo se unan espiritualmente. Y cuan bello sería que se unieran en una gran fraternidad para comunicarse mejor y ayudarse más.

Hoy en día la conmemoración de esta semana ha sido extendida a la república de China Nacionalista, Alemania Occidental, Turquía, Suecia y Australia.

La semana de las Naciones Cautivas ha tenido como tema establecer puentes de comprensión con los pueblos de los países sojuzgados, con los regimenes ilegítimos que los llevan a la esclavitud política y económica.

La lista de las naciones cautivas se extiende desde Cuba hasta Hungría y de Ucrania al Vietnam del Norte.

Y esos pueblos sojuzgados esperan por los que viven fuera de la opresión. Por eso la causa de la libertad no desaparecerá del mundo si se mantiene vivo, en primer plano, el recuerdo de las naciones cautivas.

'Todo Hombre es mi hermano' Tema para Jornada de Paz

— "Todo hombre es mi hermano": este será el tema de la IV Jornada Mundial de la Paz, del año 71. Así lo anunció, en reciente conferencia de prensa celebrada en la Santa Sede, el padre Le Gall, de la Secretaría de Estado.

El padre Le Gall dijo que el motivo por el que el Papa ha querido dar a conocer con tal anticipación el tema de la Jornada, hay que buscarlo en el hecho de la creciente resonancia que la iniciativa ha adquirido a nivel mundial, y en la finalidad de dar a las varias conferencias episcopales la oportunidad de prepararla con tiempo suficiente.

Le Gall manifestó: "El tema propuesto quiere decir que el Padre común desea fijar la atención de sus hijos y de los hombres de buena voluntad sobre un problema importante y de candente actualidad.

FRENTE AL ACUCIANTE fenómeno de las luchas raciales y frente a todas las normas de discriminación que envenenan las relaciones humanas, nos encontramos ante el reclamo de una ley humana y cristiana fundamental, que ha sido ampliamente desarrollada en las tres últimas encíclicas sociales".

"Estas ideas son familiares a los cristianos, como nos son familiares los llamamientos de los dirigentes, que por todo el mundo, proclaman la voluntad de paz, mientras no siempre reconocen y aceptan las premisas indispensables".

Tras haber reconocido la importancia de los esfuer-

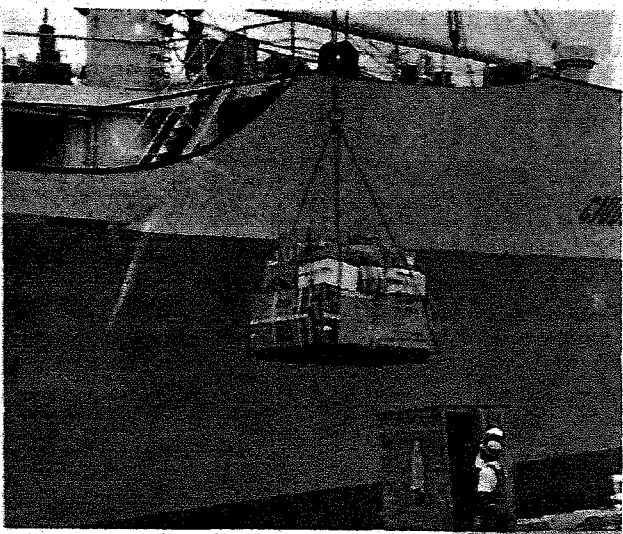
zos de muchos hombres de buena voluntad en favor de la paz y la fraternidad entre los hombres, continúa diciendo:

"Pero hay que confesar que este admirable conjunto de esfuerzos, parece tropezar con un egoísmo consagrado, que no es en fin de cuentas, nada más que la ausencia de esa apertura de espíritu que permitiría superar las rivalidades y los odios nacidos de la ambición y de la pasión por el poder".

"LA INTENCION del Papa al elegir este tema ayuda a tomar conciencia de la unidad de la familia humana y favorece así una solidaridad más sincera y más profunda entre los hombres, desterrando de su comportamiento, toda clase de discriminación basada en distinciones de raza, de color, de cultura, de sexo, de clase social, o de religión", señaló Le Gall.

Tras haber expuesto las motivaciones evangelicas de la fraternidad entre los hombres, el texto afirma que "partiendo de estos datos evangélicos, la reflexión de los cristianos debe inducirles a tomar conciencia de las discriminaciones existentes, de las cuales serían ellos, voluntariamente o no, los cómplices.

Su mirada es solicitada a posarse sobre las opiniones y su actitud práctica en el ámbito de la familia, de los vecinos, en su ambiente de trabajo o de descanso, en el seno de las entidades nacionales o regionales y de la comunidad internacional, donde están llamados a ejercer sus responsabilidades".



Frazadas, ropas, alimentos enlatados son trasladados al area del desastre peruano desde el aeropuerto de Miami por un avion carguero especialmente fletado al efecto, para socorrer millares y millares de personas sin techo, enfermas y heridos, huérfanos y con todas las cosechas de la region arrasadas.



Iglesia peruana reacciones ante

LIMA, Perú — El Cardenal Juan Landázuri Ricchetti, Arzobispo de Lima, y el Consejo Presbiteral han hecho publico un mensaje de la Iglesia peruana en la que remarcan la solidaridad de otros países con los damnificados por el terremoto que asoló el norte del país.

La interpretación de los acontecimientos del 31 de mayo — señala el mensaje —, nos obliga a pensar mas profundamente en el dolor causado por el sismo, la ayuda inmediata y generosa de todas partes, pero también en ciertas deficiencias.

"EN MEDIO de la corriente general de solidaridad, dice el mensaje, hemos tenido que ser testigos de egoísmos e indiferencias, fruto de la mentalidad forjada en una sociedad individualista. El comercio con el dolor humano, no es consecuencia del egoísmo generador también de estructuras económicas y sociales que trafrican con el sudor y el trabajo del hombre".

Luego agrega: "El afán de aprovecharse de la tragedia en beneficio propio, no es el resultado de la explotación de las pasiones humanas por la propaganda que acalla la auténtica y profunda necesidad de ser libres".

La falta de preparación para la emergencia y la ayuda como dádiva puramente que prepara tan sólo el velar

Dañados en Lima 25 templos

LIMA, Perú — (NA) — Seriamente dañados han quedado un total de 25 templos coloniales del área de Lima Metropolitana como consecuencia del terremoto del 31 de mayo, según un informe elaborado por el Consejo Nacional de Conservación y Restauración de Monumentos Históricos y Artísticos.

Alberto Barreto Arce, Jefe del Departamento Técnico de dicho Consejo — y que se ocupa de evaluar los daños —, dijo que se requiere la suma de 48 millones de soles para reparar las iglesias, las mismas que se consideran monumentos históricos.

HAN SIDO AFECTADOS la Catedral Metropolitana, las Nazarena (en la que se venera al Señor de los Milagros), Santo Domingo, San Pedro, La Merced, — todas ellas verdaderas joyas arquitectónicas — entre otras.

Barreto ha informado a la Comisión de Reconstrucción de las Zonas afectadas por el sismo (CRYRZA), que preside el General Carlos Villa Pazos, para que se vea la forma de financiar el costo de la reparación de las iglesias.

LA PORTADA del Paseo de Aguas, legado del virreinato, también ha sufrido en sus estructuras los efectos del devastador sismo, dijo Barreto, agregando que en la actualidad se realiza un estudio para evaluar los daños ocasionados por el movimiento telúrico en los monumentos históricos de la zona central del país.

La restauración de los monumentos históricos se hará con fondos provenientes del exterior, de fundaciones, gobiernos y de la UNESCO.

El 31 de mayo ha sido para nosotros un punto crucial. Antes de esa fecha se pensaba y se actuaba en función de Lima".

Dice luego que a partir esa fecha nos estamos proyectando más allá de la capital, integrando parte del Perú en nuestra patria. "Para nosotros el Perú ya no solamente es Lima, también es Casma y Chimbote, Yungay y Huaraz, Anta y Recuay. En un doloroso despertar, se nos ha acercado un Perú sangrante y mutilado por falta de médicos, un Perú aislado por falta de vías de comunicación, un Perú abandonado sin sacerdotes, sin religiosas; un Perú analfabeto y sin escuelas, un Perú aún explotado a pesar de serios esfuerzos de renovación."

"EL SINCERO y espontáneo gesto de fraternidad, — señala el mensaje — brotado en medio de un mundo roto y separado, es esperanza de unión humana. Y es que el hombre, a pesar de todas las opresiones, siempre aspira a la solidaridad. Debemos descubrir la tragedia del Perú a través de la tragedia de Ancash".

Más adelante plantea las siguientes líneas de acción:

"Hemos de acelerar el proceso de transformación nacional con nuestro propio esfuerzo, recursos y valores.

El cambio actual exige un nuevo sistema educativo del cual todos somos responsables.

LA REFORMA AGRARIA debe ser acelerada, en cuanto sea posible.

Los valores del sistema cooperativo pueden encontrar en la fe cristiana sus mejores posibilidades.

Superada la emergencia, estamos en la hora de la rehabilitación con sentido de responsabilidad. Colaboremos con las poblaciones afectadas".

En español

Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m., 10:30 a.m., en el auditorium.

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, 7 p.m.

St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1, 6 y 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 Minurea Ave., Coral Gables) - 11 a.m., 1 p.m., 7 p.m.

11 a.m., 1 p.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:30 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.

St. Monica, 3490 N.W. 191 St., OpaLocka - 12:30 p.m.



Bendiciendo los nuevos locales de la primera funeraria "Cubano-Americana" de Hialeah aparece el Padre Eduardo Fernandez rodeado por el administrador de la nueva institucion, señor Carlos de la Torre, los Padres Jorge B. Chabebe y

Nelson Fernandez, Andy Hurbez y Carlos J. Arbolea, todos los que participaron en la ceremonia de inauguracion, a la que asistieron representantes de la colonia hispana de Hialeah y Miami.

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Model City Program

Slow start-ahead hope?

This is another in a series of articles on the Model City program in Dade County that examines the ways Model City works or is supposed to work.

A third of the families in Miami's Model City area have annual incomes under \$3,800. That is why the Model City Governing Board does not advertise that it voted ten times that amount on June 9 for a single administrative item seemingly far removed from fighting the blight that plagues many of the 90,000 people living there.

One area of the northwest section of Miami is dominated by people with small incomes and big problems. Big problems require big money and big organization, and that sometimes produces the irony of big administrative expenses in an area that can least afford it.

The \$38,400 allotment was for preparation of a contract between Model City and EOPI (Economic Opportunity Program Inc.) to operate CEP (Concentrated Employment Program). CEP is a subsidiary of EOPI and is to run the \$3.6 million job training program in the Model City area.

MODEL CITY and EOPI had a long battle as to which should control the job training program, a battle which forced Model City almost to halt the job training program. Extensive negotiations finally produced a settlement on June 7. The settlement created optimism among Model City board members and staff members as they said the board could now go ahead and approve programs that were being held up because of the disagreement. The governing board proved this at its next meeting two days later by passing a variety of programs.

Although allocations such as \$38,000 for administrative expenses seem gigantic when compared to victims of poverty, Model City personnel say it is only fair to view any administrative expense in terms of the problems it solves and the multi-million dollar organization that is Model City.

The same board that passed the \$38,000 allocation approved specific programs of about \$1 million the same night. The governing board controls \$9.6 million in Federal funds in the year, starting March 1, and has considerable power in regard to local government funds used in Model City Programs.

MANY of the headaches of Model City have resulted from complications related to its being a Federal-financed program which has more decision-making power on the local level than is usually the case. The Nixon Administration's substantial cuts in funding this type of program have left difficulties here.

Governing board members told this reporter one of their biggest problems was getting people to realize that no concrete evidence of progress was evident during the first year of Model City because that was devoted to planning. George Kilpatrick, a board member, quickly looked up from his grocery store counter when this reporter asked about Model City. "Remember," he said, "Model City is to plan things, not do them."

The very factor that Model City includes five years in addition to the initial planning year tend to make the administration and planning of this, the first action year, very great in comparison to the action. Model City Development Corp., for example, which is to build better low-income housing in the area, has little but paper work scheduled for its entire first year — but it is such vital paper work as preparing charters of corporation. Its only project this year is to be rehabilitation of one housing project. Next year, however, it is to rehabilitate 625 units and begin construction of 500 units, with proportionate increases in the next 3 years.

MORE THAN meets the eye is present where the Planning and Evaluation section of Phase III of the Model City Program says: "Operations at the local level have generally been dependent upon pre-packaged Federal programs. The Model City Program, however, is designed to guide localities in developing and planning new programs to meet their particular needs, and to combine these in a mix of new, of changed and unchanged programs for a concerted attack on the identified problems."

Model City programs are more than a means of distributing funds. They are to provide a mechanism to enable an economically depressed area to find and attract the government, private and charitable resources needed to combat the economic, moral and social problems of that area.

This was the situation when Model City was able to attract to its area a Federal grant for a family health center even though other groups were trying to get the grant for other parts of the county, explained Mrs. Aileen Lotz, federal aid coordinator for Dade County.

She acknowledged that the health center might have done as much individual good somewhere else, but said the model cities concept was to combat a variety of an area's inter-related problems at the same time rather than have rehabilitation in one aspect of life nullified by continued crisis in other aspects.

IT WAS because of its belief in the value of this sort of concentration of resources that the Archdiocese of Miami

recently established two major projects in the vicinity of the Model City area, reported Edwin Tucker, director of the Archdiocesan Office of Community Service.

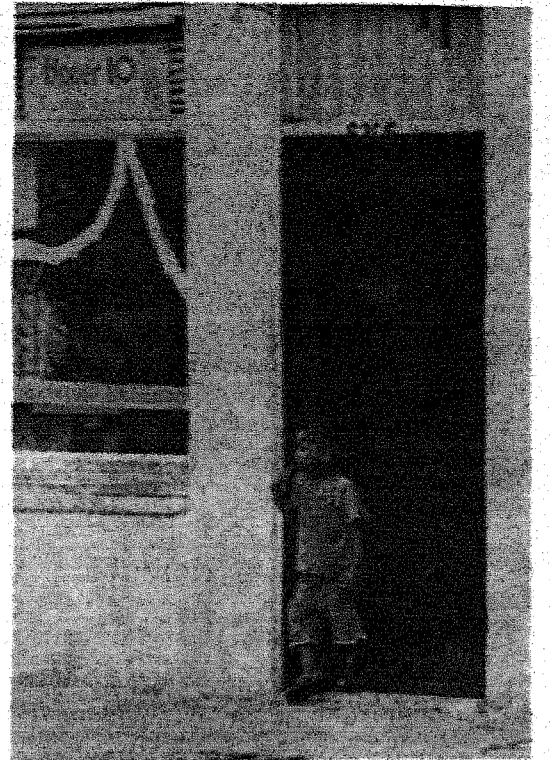
Holy Redeemer — Archbishop Carroll Language Arts Center, located at Holy Redeemer Church at 1301 N.W. 71st St., was dedicated last Fall as a library on black history and culture. It is open evenings for adults of the community and all day for students of the area.

Tucker termed this the "most important contribution of the Archdiocese to the Model Cities area ... and something that has not yet been fully recognized."

CENTRO San Juan de Puerto Rico, although located at 144 NW 26th St., serves many Puerto Ricans living in the Model City area. It provides early childhood development and cultural development as well as social services for Puerto Ricans. It was opened last Fall.

Tucker said that although the Archdiocese had considered these two projects for some time, they were directed into the Model City area "as a result of the demonstration of good will on the part of the people in the community to get the Model City Program going."

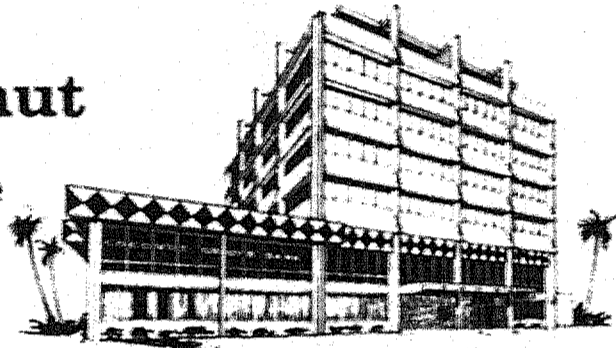
NEXT WEEK: What is next?



BETTER low-income housing is urgently needed in the Model City but the only project scheduled for this year is the rehabilitation of one housing project. This youngster stands in a doorway in the heart of the area under study.

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U.S. Government Bonds	4,739,962.05	Surplus	1,000,000.00
State and Municipal Bonds	9,841,919.07	Undivided Profits	790,192.72
Other Securities	2,165,154.69	TOTAL CAPITAL	\$ 2,790,192.72
TOTAL	\$20,010,543.58	Deposits	37,993,807.60
Loans and Discounts	21,533,009.13	Unearned Interest	470,360.41
Furniture and Fixtures	206,642.38	Accrued Taxes, Interest and Expenses	148,649.11
Accrued Income and Other Assets	595,209.76	Reserves	942,395.01
TOTAL	\$42,345,404.85	TOTAL	\$42,345,404.85

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Non-public schools get \$10 million in La.

BATON ROUGE, La. — (NC) — The Louisiana legislature passed a \$10 million appropriation to start the state's new aid program for parochial and private schools.

Gov. John McKeithen, who has declared in favor of the measure, expressed confidence revenues would be available to support the last-minute appropriation approval. The Senate passed the appropriation bill, two days after the House okayed it.

The revenue will come from a \$120 million tax package which the legislature approved earlier.