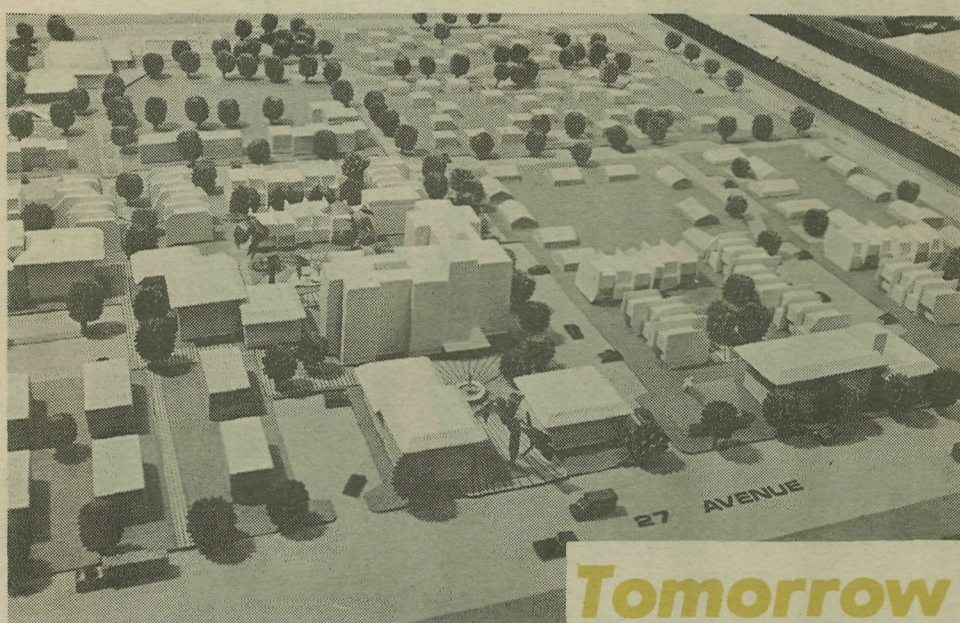


# "Super-block"

Today



"Super-block" - the most dramatic project of the Model Cities program is planned for completion in 1972. It is hoped that it will be representative of what the entire area will eventually become. At left is an illustration of the area as it looks today. Below is a photo of the architect's model of what is planned for the future.



# THE VOICE

VOL. XII No. 20

15¢

JULY 24, 1970

## How Latins have altered the face of a Florida city

(FIRST OF A SERIES)

A City of Miami telephone book can serve as a reminder of the City's swift and dramatic change from a strictly U.S. English-speaking area to an inter-American community in the past decade.

The 1950 book had two listings under Latin American or Latin America and there was only one more by 1955. By 1960, however, the impact of the rise of Fidel Castro was being felt and the number of listings had risen to nine.

This upsurge has continued, with 11 in 1965 and in the current year. This indicates not only the increased number of Latin Americans in the area but also the apparent decision of some businessmen that it is now an asset to have the words "Latin American" in their company names whereas it used to be a liability.

INCREASES in listings under "Spanish" or "Spanish American" are just as definite, although not as fast. There were only two in 1950 and in 1960, but this increased to four in 1965 and 10 in 1970.

THE LATIN AMERICAN population of Dade County has risen to 300,000, representing 73,170 family units earning a total annual income of more than \$400,000,000. In addition to some 4,000 Cuban refugees landing at Miami every month, there are also refugees who were rerouted to other states when they first came to the U.S., now returning to Miami, according to Carlos J. Arboleya, president of Fidelity National Bank of South Miami.

The very size and importance of the local Spanish-speaking population is shown by the fact that the Latin American Chamber of Commerce is now mailing out its fourth annual phone book of Spanish listings in Dade County. The current edition has about 41,800 listings.

NOW THAT approximately 45% of greater Miami's population is Spanish-speaking, a walk down any downtown Miami business street gives an indication of the importance of Latin Americans in the economy of this area and a suggestion of their contribution to its culture. A look at almost any professional directory indicates the great contribution Latins are making to this aspect of Florida's development. These, and many other aspects of Florida's society will be included later in this series.

All of this series is designed to recognize the dominant role Cubans played in the Latinization of Miami, without forgetting the significant numbers of other Latin American peoples that have also come to Miami within the last decade.

The U.S. Immigration and Naturalization Service, in its most recent report dated March 13, stated that of 290,237 aliens living in Florida, 194,369 were Cubans. A total of 176,876 of these Cubans reside in Dade County, with 117,941 classified as permanent residents and the rest considered non-permanent residents, which includes students whose parents are not permanent citizens, and also includes visitors.

None of these figures describe the total Latin American impact, because they do not include those of Latin American background who have become naturalized citizens. There have been more than 3,000 Floridians naturalized in the average year since 1960, and the majority of these have been Latin American. After staying close to 3,000 for seven years, Florida's naturalization rate rose to 3,790 in 1967, 3,892 in 1968 and 4,734 in 1969, the Immigration and Naturalization Service reported.

THE SERVICE expects about 6,000 citizens to be naturalized in Florida during 1970. The big increase in 1970 results from Public Law 89-32 passed Nov. 2, 1966 to adjust Cuban refugees to permanent status. This changed many Cubans from non-permanent to permanent resident status and enabled them to apply up to 2½ years of their residence on a non-permanent status towards the 5 years of permanent

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## MIGRANTS in-depth report

(Father Donald F. X. Connolly, author of the following article, was appointed this week as executive secretary of the new Archdiocesan Department of Communications. Having just completed a three-year assignment as coordinator at the National Catholic Office for Radio and Television, he is well acquainted with the national television scene. As a priest of the Archdiocese of Miami, he is equally knowledgeable of the plight of Florida's migratory farm workers. The article is a follow-up on "Migrant — An NBC White Paper," narrated by Chet Huntley, broadcast last week, which has evoked a variety of comments.)

On Thursday evening, July 16, the NBC network broadcast a one-hour documentary called "Migrant." The program dealt with the migrant and farm labor situation in the State of Florida, where farming is an annual \$1.4 billion industry.

Governor Claude Kirk called the presentation, "completely biased, bigoted and one-sided." State Agricultural Commissioner Doyle Conner said, "It didn't tell it like it is." Senator Edward Gurney claimed

the production was "just another example of one-sided reporting of the big television networks." And former U.S. Judge G. Harold Carswell claimed the program was "another example of the northern power barons' constant attack on the conservative South."

Yet Dr. Ray Wheeler of Charlotte, North Carolina, in a report to the Senate subcommittee on Migratory Labor, as reported by the news media, charged "One Florida camp on the edge of a swamp was, I am certain, the closest equivalent to slave quarters that could exist in what we consider to be a free society." Dr. Wheeler is not a "northern power baron."

MIGRATORY workers such as these two men, shown working in a South Dade field, have endured problems and pain for decades. Now even more controversy surrounds the multi-faceted problem they present to legislators and citizens throughout agricultural states.



### News analysis

NEITHER is Dr. Allen C. Mermann of Guilford, Connecticut, who said in the same report, while speaking of a migrant camp near Homestead, "A hundred feet away (from an 8 x 14 foot "home" for a migrant family) is a public washroom, divided into sections for men and women but without a water closet and often without seats." Another report to the same Senate subcommittee stated that "the absence of toilet facilities on many farms necessitated depositing human waste in the fields being picked."

No reported negative comment of the NBC special, which was narrated by Chet Huntley, addressed itself to the statements made by NBC. The documentary claimed:

- The average annual income of the 200,000 migratory farm workers in Florida is \$891 for an eight-month season.
- Migrant workers are not eligible for unemployment compensation, nor

(Continued on page 7)

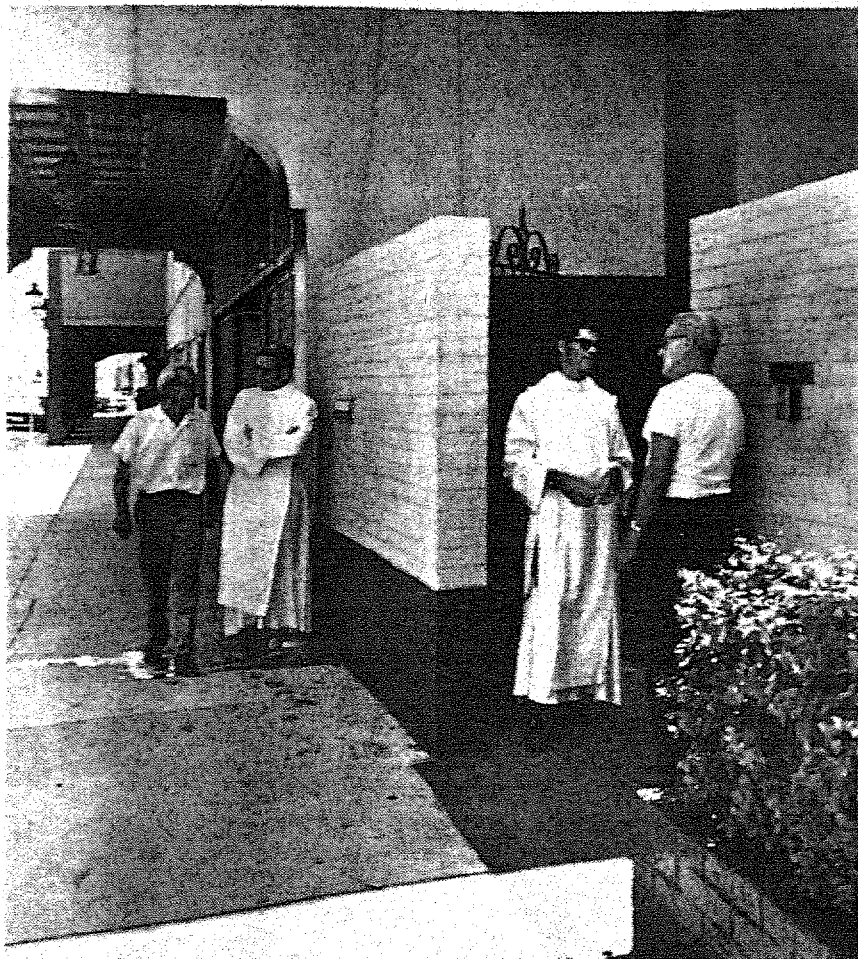
## Many reasons' for drug abuse

See page 26.



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





10th YEAR of "Charity Unlimited" to needy men, and sometimes women, is being observed this summer by Brothers of the Good Shepherd at Camillus House in Miami.

## Camillus House will mark a 'quiet' 10th anniversary

Camillus House in downtown Miami will quietly observe the 10th anniversary of its founding next month by doing exactly what it was established to do — feed the hungry and offer solace and consolation to those in need — all free of charge.

Conducted by the Little Brothers of the Good Shepherd whose superior and founder, Brother Mathias, came to Miami 10 years ago this summer to seek the help of the then Diocese of Miami in establishing another house for his "Apostolate of the Road," is today serving approximately 500 meals at lunchtime at 728 NE First Ave.

ACCORDING to Brother Shawn, Camillus House superior, who is assisted by two other members of his order, Brother Kevin and Brother Eñda, it's definitely a "record-breaking" crowd for this time of year and similar to the hundreds which usually gather only in the winter.

"I can't imagine where they are all coming from," he commented, "except that

there seems to be a lot of unemployment."

In a communication from Albuquerque, New Mexico, headquarters of the order which has as its motto, "Charity Unlimited," Brother Mathias wrote, "It will now be, in a few weeks, 10 years since I established Camillus House."

"What a tremendous amount of good has been done by the Brothers of the Good Shepherd. How many tons of food given by the good people of Miami and the great number of meals served during those 10 years," he recalled.

"BUT I WONDER how many people know today all the assistance given to us by your generous Archbishop and all the fine write-ups we have received in The Voice. When we take care of God's poor," the superior added, "Almighty God and His Blessed Mother take care of us and send us vocations. So we all join in rejoicing and thanking all our people in Miami on the occasion of our 10th anniversary."

## Fr. Connolly heads communications unit

Father Donald F.X. Connolly, who has been on loan for a three-year period as coordinator in the National Catholic Office for Radio and Television, New York, upon completion of his assignment has been named by Archbishop Coleman F. Carroll to serve as executive secretary in the newly established Archdiocesan Department of Communications.

In his new position, with offices in the Chancery, Father Connolly will coordinate the functions of the offices related to communications including the Archdiocesan Radio and Television Commission, the Archdiocesan Educational TV, The Voice and the Archdiocesan Bureau of Information. He will also serve in an advisory capacity to the Confraternity of Christian Doctrine and the Spanish-Speaking Apostolate.

The Boston-born priest will be remembered by South Floridians as an original member of the panel of clergy formerly featured on CH. 2's "Man-To-Man" program.

ON HIS recent return to Miami, Father Connolly noted that although television remains "the major vehicle

by which people learn the news of the day, nothing on the horizon will replace newspaper as the in-depth source for a needed context to today's news.

"It seems more important than ever for people to read The Voice in order to keep up with the times," he pointed out, emphasizing that the Archdiocese of Miami has more exciting projects, particularly in the social development field, than any other diocese with which he is acquainted.

ORDAINED to the priesthood 10 years ago, the priest, who is the author of several books and numerous magazine articles, has for the past three years traveled throughout the country as a liaison between the broadcasting industry and the Church.

"I have found the Church very much alive and well," he stated.

"More people are going to Communion each Sunday than ever before in the history of the United States, and our youth are putting their Catholic idealism to work in the 'market place' more than ever before



Father Connolly

"There is every reason to be optimistic about the future, even though we have plenty of work to do before the teachings of the Second Vatican Council will be fully accomplished."

NEW SERRA club officers in Miami shown with Father William Hennessey are Thomas F. Moore, president; Edwin Tucker, vice-president; Edwin R. Brownell, secretary; Thomas J. Schulte, vice president; William Wolfarth and Anthony R. Joffre, trustees.



**THE VOICE**  
Archdiocese of Miami  
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33136.

## Professionals form unit with 'unique' goals

DETROIT — (NC) — A group of professionally-trained laymen here has formed an organization to assist pastors and parish council officials in the Detroit archdiocese to carry out their spiritual and administrative programs.

The group, known as the Confraternity of St. Stephen, is headed by program director James J. Gery.

He explained the program would, among other things, offer in-service training sessions for choral directors, liturgists, lectors, commentators and other laymen who assist in parish worship programs.

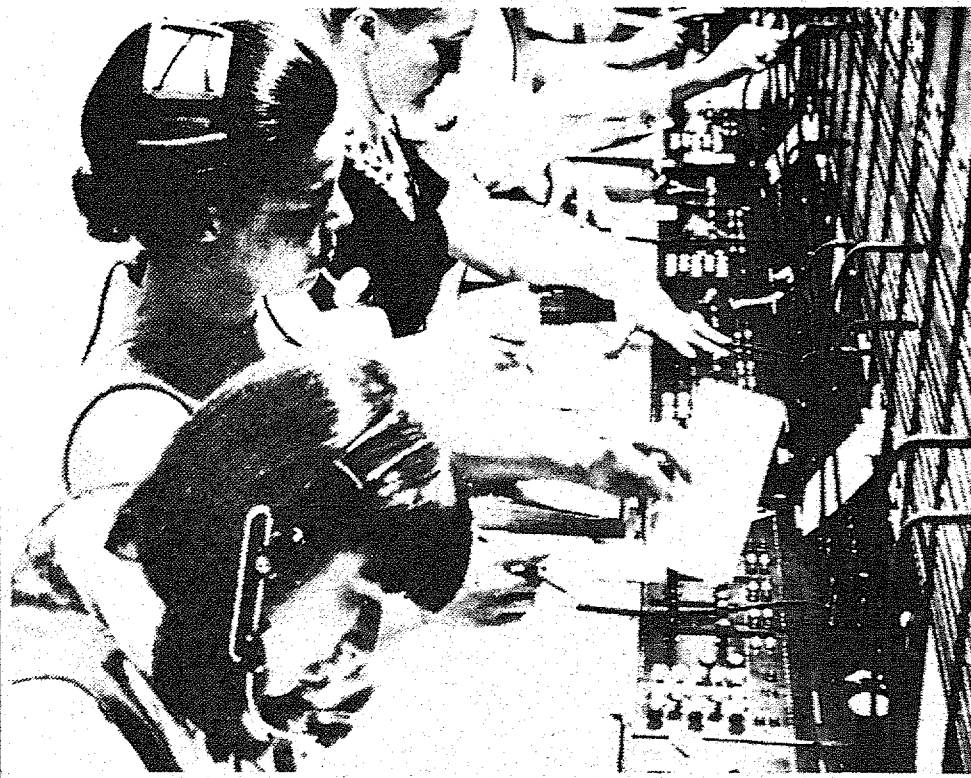
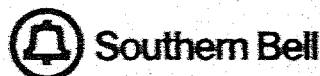
Gery said confraternity members would also provide public relations consultation services and fund-raising programs to meet the needs of individual parishes. He said the group would also provide trained personnel for parish census work and to conduct a reader service to determine what religious periodicals might be best suited for the parishes.

Confraternity members include laymen whose professional background in business education, public relations and other fields enables them to develop parish spiritual and administrative programs, Gery said.

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# Pope urges study of Council decrees

VATICAN CITY — (NC) — Admitting that the Church today is filled with agitation and tension, Pope Paul VI urged Catholics to study the decrees of the Second Vatican Council in order to "gain both the sustenance and the law for your own souls and for your communities."

Speaking (July 15) at his last general audience in St. Peter's basilica before leaving for his summer home at Castelgandolfo, Pope Paul listed the conflicting factions in the Church:

—Those who regret the loss of what they felt was tranquility versus those who enjoy the changes in progress;

—Those who claim that too many changes subvert the concept of the original Church versus those who feel the

changes are already too slow in coming.

—Those who pine for a primitive Church and resent its historical development versus those who would "push this development in profane forms of everyday life" to the point of producing a secular church.

The Pope's remarks followed by a few weeks the Rome meeting of about 2,000 European traditionalist Catholics who criticized the suppression of the Latin Mass and by a few days the departure of Cardinal Bernard Alfrink of Utrecht, who has been spearheading the request for discussion on a married clergy.

Pope Paul urged those at the audience to be faithful "to the Vatican Council, to the Church and to Christ."

The Council, he said, "goes on, not only in memory, but in the life of the Church, and it is destined to go on, within and beyond the Church for a long time to come."

This, the Pope told the audience "is a time of testing. Those who are strong in the faith and in charity enjoy this challenge."

He said the Church must be understood in its need, must be loved, served and promoted. He added that in fidelity in Christ "everything is to be found... for such fidelity ought to be our post-council."

The following day the Pope left the Vatican by car for Castelgandolfo. At his summer home the Pope generally curtails most audiences, except the public ones given on Wednesday mornings.

## Dropping Masses 'bad method' of dissent, Bp. says

SANTIAGO, Dominican Republic — (NC) — Suspension of Sunday Masses is a poor way to express dissent, Bishop Roque Adames Rodriguez of Santiago de Los Caballeros told priests here shortly before they closed down their churches to protest the deportation of three Christian Brothers.

The Cathedral of St. James the Apostle was the only Catholic church to remain open during the protest here, the nation's second largest city.

Three days before the protest Bishop Adames told his priests: "We cannot approve of methods that deprive the community of prayer and Holy Communion."

Government authorities joined the prelate in denouncing the protest and immigration officials announced that two of the priests involved in the boycott — a Spaniard and a Cuban — would also be deported.

The protesting priests

claim that the deportations of Brothers Miguel Rodriguez, Jose Antonio Cabezas, and Miguel Escala were government attempts to hamper the Church's work in the field of social justice.

Brothers Rodriguez and Cabezas, both former Cubans, had their Dominican citizenship revoked late in June by President Joaquin Balaguer for allegedly urging landless farmers to seize unoccupied lands.

Shortly after they were put aboard a plane for Puerto Rico, Brother Escala was told to leave the country.

In Santo Domingo, President Balaguer declared that his politics "in no way conflict with the Church."

He said that many Christian Brothers "merit the respect of the government of the Dominican people" and that the deportations were directed against the individuals involved, not their community, which has been operating here since 1933.

## Twin Circle editorial 'is fraud': Bishops

WASHINGTON — (NC) — Five bishops charged here that a Twin Circle editorial written by a Jesuit priest about the California grape dispute is a "gross fraud," filled with "untruths, innuendoes, distortions and plain inaccuracies."

"It is incredible," the bishops' statement said, "that a publication calling itself 'Catholic' should publish such a collection of untruths, innuendoes, distortions and plain inaccuracies in interpreting the views of ad hoc committee members."

Members of the Ad Hoc Committee on the Farm Labor Dispute, the statement pointed out, are all bishops who are "speaking for and acting in the name of the entire American hierarchy."

All five prelates — including Los Angeles Archbishop Timothy Manning — were appointed in November, 1969 to the committee by the National Conference of Catholic Bishops (NCCB).

The committee was empowered to take whatever action it thought proper in a study of the table-grape strike. Its power was reaffirmed by the NCCB in April 1970, after the bishops had demonstrated their success

as mediators in a historic first agreement reached between feuding growers and workers after five years of trouble.

The same bishops have been cited in past months by growers, workers and union officials alike as instrumental in helping settle some of the labor disputes surrounding unionization of farm workers with Cesar Chavez's AFL-CIO United Farm Workers Organizing Committee (UFWOC).

The bishops came under fire in the July 12 editorial by Father Daniel Lyons, S.J., for "not listening to the pastors involved (in the grape dispute) or their parishioners." The priest is editor of Twin Circle.

As a result, Father Lyons wrote "large numbers of Catholics have already been alienated from the Church and thousands of non-Catholics have been embittered by the arbitrary, high-handed action of the bishops' committee."

"It is not possible," the prelates' statement said, "to cite all the errors and distortions contained in Father Lyons' editorial. Suffice to say, we believe it to be a gross fraud."



POPE PAUL, back to camera, is cheered by women from the Philippines who attended his weekly general audience at St.

Peter's Basilica. They were told by the Pontiff: "We welcome you gladly as we prepare for our journey to your native land."

## Study and prayer top Pope's summer

CASTELGANDOLFO — (RNS) — Pope Paul continued the papal custom of retreating from Rome's oppressive

summer heat and moved to his Summer residence here, but Vatican sources were quick to point out that the Pope's stay will be one of "study, work and prayer."

While crowds cheered the Pope along the 40-minute drive to the Alban hills and hundreds gathered to greet him at the summer palace, Vatican Radio told its listeners, "It is not to be forgotten that the Pope's going to Castelgandolfo in these times of growing responsibilities and troubles does not signify a vacation or a period of rest."

THE BROADCAST added that the papal sojourn simply means he is going to a "more salubrious place" to continue, just as in Rome, looking after the many troublesome aspects of governing the Church and attending to the "true well-being of a great human family."

Pope Paul will continue to hold general audiences but will give private audiences only in exceptional cases.

On the way from Rome to Castelgandolfo, despite high wind and rain, the Pope repeatedly stood in an open automobile to greet thousands who lined the streets.

On arrival, he was welcomed by both civil and Church authorities. He thanked the crowds, bestowed his apostolic blessing and then retired to his apartments.

Vatican Radio said that each Sunday, the Pontiff will make an appearance to recite the midday Angelus and address the faithful.

RECALLING the history of the Castelgandolfo residence, Vatican Radio observed that the first Pope to spend the Summer there was Pius II in May 1463. At that time the papal villa was a fortress to protect the pontiff. Since then, the majority of the Popes have used it. From 1870 to 1929, the Castelgandolfo residence was not used because of disputes between the Vatican and the Italian governments. It was used mainly as a refuge for poor orphans.

In 1929, following a reconciliation between Italy and the Vatican, Pope Pius XI began a radical restoration of the residence and in 1934 left Rome to stay there during the Summer months.

Ten years later, Pope Pius XII made his famous radio appeal from Castelgandolfo in an effort to prevent the outbreak of World War II. During the war it became a hospice and refuge for people escaping the Nazis and in 1944 it was shelled and damaged by Allied troops.

Pope Pius XII returned there in the Summer of 1947. Pope John XXIII continued the tradition but limited his stay to about six weeks each Summer.



A PORTRAIT of Pope Julius II by Raphael, on display in Britain's National Gallery for 146 years as a "copy" of the original has been proved to be the original. Cecil Gould of the gallery staff, who discovered the painting's authenticity through the use of x-rays, is shown examining it. The portrait was done in 1511 and is now valued at \$10 million.

## a Raphael

LONDON — (NC) — A 16th century portrait of Pope Julius II, hanging in the National Gallery here since 1824, is believed to be the work of Raphael, recent x-ray tests revealed.

If the portrait is an authentic Raphael, authorities on Italian Renaissance painting have estimated it could be worth up to \$10 million.

The portrait of the warrior pope, who tried to bolster the temporal power of the papacy through his military campaigns, has always been considered a copy.

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Some days it looks like "a village in Vietnam" is the way Father John Kiernan describes the line of people who gather at Holy Redeemer rectory to fill containers with city water. In some areas the well-water is so polluted that residents say it "stinks".

## 'It looks like a Vietnam village when people line up for water'

Water may not be exactly like the weather, but a wide variety of people are complaining that everybody is talking about it but nobody is doing anything about it on 72nd Terrace just beyond Miami's northwest city limits.

About four blocks, between N.W. 12th and 14th Avenues and 71st and 72nd Terrace, are without city water and so the one-family homes in this predominantly low-income area have their own wells.

"The water stinks," said Edwin Tucker, director of the Office of Community Service of the Archdiocese.

"I CANNOT cook with this water — it stinks," said Mrs. Elizabeth Merchant, 1265 NW 71st Ter. "You can take this water and pour it in a glass and two hours later it is just as red as can be . . . I am embarrassed every time I have company. I have cleaned and cleaned the commode but it doesn't help. I have scrubbed almost all the enamel off my kitchen sink trying to get rid of that odor."

Mrs. Merchant said she and her late husband, George, had their water tested three or four times within the last six years, but were not given written records of the results and she does not remember the exact years in which the tests were made.

The main office of the Dade County Health Department told The Voice that records for that area would be at their 46th Street office, whose supervisor is Edward Stys. He told The Voice Tuesday that no records could be found of tests taken on the Merchant property.

"YOU DON'T need tests to show this water isn't fit to use," argued Father John F. Kiernan, S.S.J., of Holy Redeemer Church, 1301 NW 71st St., right across the street from homes without city water. He echoed statements of Mrs. Merchant in saying that the taking of numerous samples in the area would do no more than prove what is already obvious in their minds — that the water is bad. What is needed is the county's concern for this area, Father Kiernan said. "I think the county doesn't care," he said.

One area resident, Mrs. Evelyn Carey of 1347 NW 71st Ter., has been trying for four years to get government action

on this situation, and told The Voice this week she is about ready to give up. She said she circulated a petition among her neighbors and submitted it to the city of Miami in 1966. The Miami Water Department reportedly told her it would be impractical to form a water district in the area because the numerous empty lots there could not be taxed for installation of a water line.

Mrs. Carey said they told her public water for the area would cost at least \$317 per home-owner and might cost her up to \$1,500 if she were to pay for the empty lots between her and the nearest main. The city referred her to the county.

SOON AFTER that, Mrs. Carey took petitions to the county government, but they encouraged her to wait until the establishment of the Model City program financed largely by the Federal government, telling her she could expect help under this. Mrs. Carey and her neighbors waited, and they still wait.

Model City is faced with many areas having poor water and sewer service, and Mrs. Carey's area is on the bottom of the priority list. That means it will be a minimum of four years before she can expect help, and help will come then only if there is adequate funding from the Federal government.

ALL WATER and sewer work related to the Model City program, except for a \$415,000 grant for one large force main, is being done under a program known as NDP, explained Levi Johnson, head engineer for NDP. Paula Anderson, public information representative of Model City, said that when Model City established the priorities for the NDP work, the recommendations were made by the Task Force on Physical Environment. (Model City task forces are designed to get the opinion of area residents on the particular problems they are assigned to consider.) After the Task Force on Physical Environment made its recommendations, they had to be approved by the Model City Governing Board.

The priorities were (1) Brownsville, which is now being worked on; (2) Liberty City; (3) northern section of Model City, which includes Mrs. Carey's neighborhood.

Mrs. Anderson said these three priorities include all areas in the Model City area that need water and sewer work and the original plan was that all these areas would be completed in the course of the five action-years of the Model City program. She emphasized, however, that the work can be done only if the NDP and Model City are funded in line with the original plan. (The Model City program is now in its first action year and has not been funded beyond that.) Johnson emphasized that NDP funds for the second year were less than half of those of the first year, and so the amount of water and sewer lines laid had to be reduced accordingly.

JOHN ECKHOFF, associate head of environmental health, office of Consumer Protection of the Dade County Health Dept., said his office provides tests on well water for anyone that wants it but cannot do much more than that. He said if tests show water should not be used, all they can do is advise that the wells be drilled deeper or that they connect to the nearest water line. If they cannot afford to do this, all we can do is tell them to get their water in jugs from somewhere else or to boil their water.

Officials of the U.S. Geological Survey said wells in the area involved could be drilled as deep as 100 ft. without hitting salt water, and perhaps as deep as 200 ft. Tucker said this is not meeting the problem, however, because people living along the boundaries of the city have a right to expect the services of the city.

"I think we should provide water in the interest of public health," Eckhoff said. "If we can spend money on roads and a lot of other public services, we can afford to provide people with good water . . . Water is one of the provisions of living and I think everyone should be provided with it."

ECKHOFF SAID society would never solve some of its greater problems, such as economic and racial tensions, if it ignores basic things like water. "To me, it is a disgrace that for all these years we have done nothing about this area (northwest Miami)."

He pointed out that today anyone who builds a subdivision has to make provisions for water, yet people living in northwest Miami are the victims of poor planning of many years ago.



15 JUGS of city water are filled by Mrs. Elizabeth Merchant as six-year old Rudy Mack, Jr. awaits his turn at Holy Redeemer rectory in Miami's northwest section.

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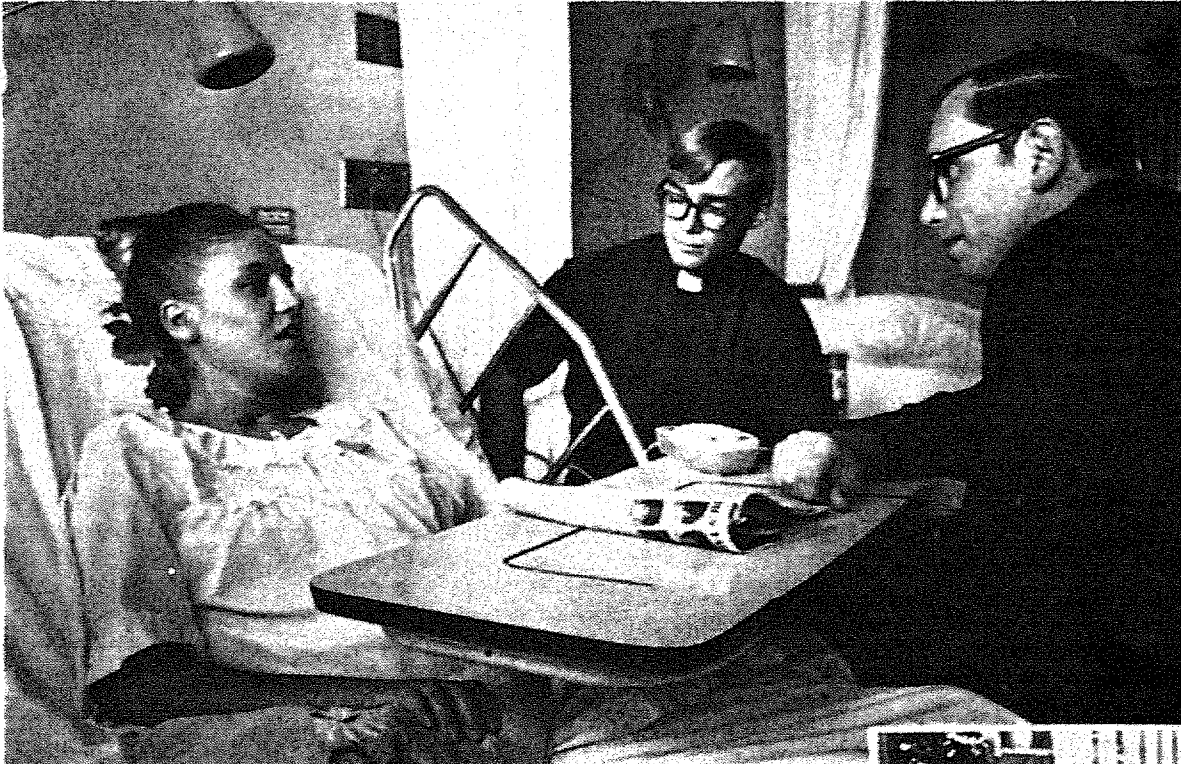
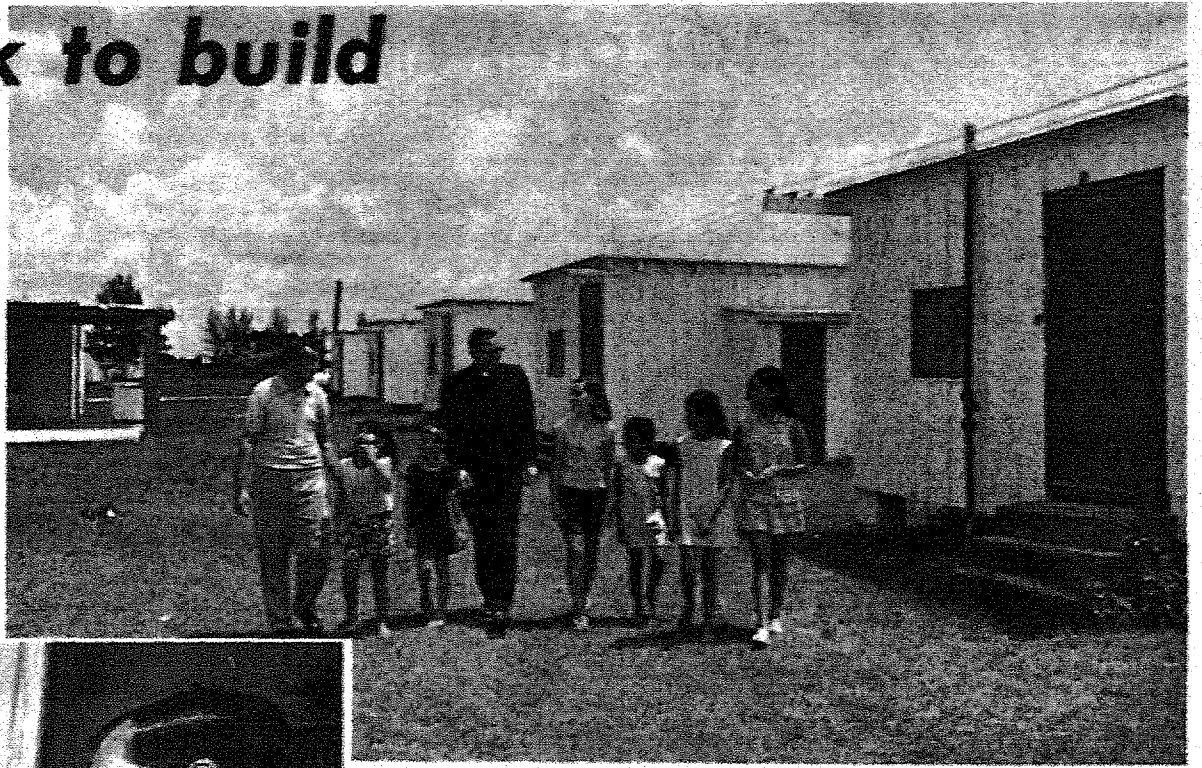
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# Future priests work to build a future parish

Rural Life Bureau director, Father John McMahon and major seminarian, Pedro Jove tour a migrant workers' camp in the Range Line area near Delray Beach.



VISITING ILL in hospitals is included in summer activities as seminarian, Kevin O'Mara, joins Father John McMahon at North District Hospital, Pompano Beach.

**DELRAY BEACH** — A unique program is being conducted this summer by a group of future priests who during the academic year are completing their studies for the priesthood at the Seminary of St. Vincent de Paul, Boynton Beach.

Under the direction of Father John McMahon, director of the Archdiocese of Miami Rural Life Bureau, seven seminarians are engaged in a project to establish a parish nucleus among farm workers in the area who are now living permanently and working in the area.

Included in the program are home visitations and census taking to record the actual number of families in the Range Line area of Delray and Pompano Beach; Christian Family Movement meetings, recreational activities for young adults, and Bible instructions.

According to Father Jeremiah Singleton and Father Gilberto Fernandez, who assist Father McMahon in the Rural Life Bureau, home visitations "give us an opportunity to get to know the families and to determine possible leaders qualities among them."



**CENSUS TAKER**, seminarian, Orlando Espin, talks with the family of Marcos Ortiz during the program which will try to establish a parish nucleus among farm workers now permanent in the area.



**IMPORTANCE** of education in the life of everyone is emphasized by seminarian, Manuel Brennan, shown talking with a group of migrant youth.

**BOYNTON BEACH** — Since the Seminary of St. Vincent de Paul opened each year future priests of Florida have spent their summers in programs designed to better the lives of migratory farm workers as well as the underprivileged in various ghetto areas throughout South Florida.

Participating in this year's program among farm workers in the Delray Beach area are seminarians: Manuel Brennan, Little Flower parish, Coral Gables; Orlando Espin, St. John Bosco parish, Miami; Robert Hoeffner, St. Anastasia parish, Fort Pierce; Ron Horsley, St. James parish, North Miami; Pedro Jove, Corpus Christi parish, Miami; Gus Miyares, Immaculate Conception parish, Hialeah; and Kevin O'Mara, St. Coleman parish, Pompano Beach.



**HOME MASS** is celebrated by Father Gilberto Fernandez, pastor, Our Lady Queen of Peace Mission, Delray Beach, in the residence of Dona Micaela Castro in a local labor camp.



# Will U.S. honor its pledge?

The seed has been planted and now we await this Fall, when proponents of efforts to kill the Freedom Flights from Cuba expect to harvest their "bill" in the United States Senate.

It was reported this week that a group of Senators expects to initiate legislation to cut off funds for the airlift when sessions resume again in the autumn. These same Senators overlook the fact that a similar move was voted down last month in the House of Representatives. They also seem to ignore the circumstances surrounding that defeat.

This week, the U.S. Department of State, after a long silence on the subject, revealed that some 300,000 Cubans await passage to the United States. At the present rate of entry it will be two years before the remainder of the exiles reach freedom. It should be pointed out this is a considerably shorter period than the additional five years anticipated and provided for in the initial planning for the program.

**ADMITTING** that the figures have not been arrived at "in any scientific manner," Robert Hurwitch, deputy assistant secretary of state, said "we have the guess-timate of the Swiss embassy," which, he said, was in contact with the Castro regime concerning the airlift. Many of those still waiting to come to America, had signed up as far back as December 1965, when the program began.

It has been rather conveniently forgotten by many Congressmen that at the time when President Lyndon Johnson's administration arranged the Freedom Flights, the U.S. government pledged that all those who applied would be granted asylum.

Negotiations through a third party at a later date led to a "compassionate" arrangement by both governments, which extended asylum to the immediate relatives of those who made application originally. It had become apparent that families were being torn apart because of the original arrangement.

This additional number of exiles could account for the disparity in the State Department's present estimate. Mr. Hurwitch told House committeemen, after pressing questioning about the figures, that he would rather respond to their inquiries in closed session.

**THE AIRLIFT** is "still a family reunion scheme," according to Howard Palmatier, director of the Cuban refugee program for the Department of Health, Education and Welfare.

One Cuban refugee, whose sentiments, it is felt, reflect those of the majority waiting freedom in Cuba, was quoted in a story appearing in *The Voice* last week.

"I would have been a marked man for life," he said. He admitted that to some extent he had already lived the life of a

marked man, during the four years he waited since signing to come to America.

He told about how his small shop had been confiscated by the Cuban communists, how his family during these years had been forced to scrimp out a living on their life savings because he could not find work, and finally, of how he had been imprisoned because he had attempted, in desperation after such a long wait, to leave Cuba, secretly by boat.

This man's story is not uncommon — Cubans who arrived here last week expressed an awesome disbelief when told that the U.S. Congress had been debating discontinuance of the airlift. Their confused reaction seemed unanimous: "this we would expect of Castro — but not of America."

Rep. William Clay (D., Mo.) who led the abortive House strategy last month, unintentionally made a rather profound statement last Monday, which he meant as criticism of the airlift.

"UNLESS we take steps to phase out this sentimentality," the Missourian said, "it will be with us forever."

To Representative Clay we would say, we hope that the U.S. will always retain this "sentimentality" toward those fleeing oppression and seeking a safe haven here; this has long been an American tradition.

As for the so-called "close vote" of 45-40 in the House — which is being heralded as indicative of strong backing for discontinuance of the airlift — we but point out that 45, of a total of 435 votes, is hardly indicative of any strong sentiment in the house of Representatives.

Being realistic — the vote was taken on a hot day in June when attendance in the House was low and proponents obviously felt they had a strong margin. If 45 votes, barely one-tenth of the total eligible, is the strongest support that can be mustered, members of the House of Representatives, we feel, surely must hold a much different sentiment than we are being led to believe.

**BUT MOST IMPORTANT**, in the opinion of *The Voice* editors, is the human element involved in the Freedom Flights.

The United States of America has committed itself to liberating those Cuban refugees who have signed up for the airlift. Those Cubans, in turn, trusting in the integrity and good faith of the U.S., have put their destinies on the line, jeopardized their futures, and awaited patiently, some for years, for their turn to come to America.

Will America retain its "sentimentality," will it fulfill President Johnson's pledge, will it meet its commitment?

We retain confidence that the United States Senate, will reflect the sentiments of the American people, and we feel that when Washington's autumn leaves shrivel and die, the effort to cut off the Freedom Flight will die along with them.

## Voice Of People

### 'Like hole in head, we need 'em'

Dear Editor:

Father John B. Sheerin's article "Should a Priest Run For Public Office," appearing in your July 17th issue, is probably one of the best reasons why priests should stay out of politics. The article reeks of immaturity, inexperience, and fallacy.

If the Bishops in their recent San Francisco meeting sought to discourage priests from running for public office, it is obviously because they have a far greater feel and experience of the Church's role in present-day America. Father Daniel Lyons, also, hits the nail on the head when he refers to "modern priests who wish to give up the noblest of all professions to descend to the level of politics."

As a St. Luke warm Catholic of over 60 years, half of which spent in Latin America, I can say with conviction that what the American Catholic Church needs more than anything else is leadership, manpower with character and guts.

Instead of priests engaging in politics, there is a crying and increasing need throughout our country for priests who know how to speak plain English from the pulpit; the only really eloquent and convincing priests who know how to talk seem to be the imports from England and Ireland!

With the Church in such disarray and parishioners generally bitterly disappointed with the increasing mediocrity of qualified manpower for the priesthood, why should those above-average priests who have been educated, fed, clothed, and housed for years during their training by funds from parishioners think they are needed to run for public office?

I for one as a Catholic strongly resent any man who has taken vows to serve his God and Church to think that he

should suddenly now serve "Caesar," if he now thinks he has no future in serving his Church, let him in resigning renounce his title of "Father" his vows have given him, and let him get out in the world and earn his own living on his own before he gets into the, yes, dirty and filthy game of politics.

Father Sheerin, if he has any sense of history or if he understands anything about the American body politic, which is mainly non-Catholic, he must know that our great Country and its citizens are very jealous of the separation of Church and State. We need not mention here the disastrous history of Catholic clergymen in the politics of Latin America, Spain, France, and elsewhere.

Let whatever priest who thinks he has "the makings of a first-class" politician (who would want any priest to be a second-class politician?) emulate a leader like Fulton Sheen: this is what our American Catholic Church needs: eloquent, educated, dedicated, forceful leaders who can give incisive moral guidance from the pulpit.

In these troubled times with millions of teenage "so-called" Catholics falling away from the Church, we need priests running for public office like another hole in the head.

Sincerely yours,  
Arthur L. Denchfield, Jr.  
Miami

### 'Racism' reflects our sins

Dear Editor:

Having read two letters to the editor in the June 28 issue of the *Voice* and assuming that these two men are Catholics, I would like to refer them to several quotations from the Holy Scriptures. Christ said that anyone who hates his neighbor is a murderer and I say to you that no murderer has eternal life. One stated that the Negroes riot. How about our white college students who came from fine homes, many with cars of their own, plenty of spending money, yet they rioted, burned down college buildings, banks, broke store windows, burned cars in the streets?

Every white person in our country either came to the

U.S. or his ancestors came here on their own. But the Negro did not. We the white people brought them here and now we condemn them for being here. The Negro is an American citizen, a child of God the same as we whites. First we call ourselves children of God and second we denounce the works of God. We, the white people have blocked the Negro from gaining equality because of two vicious sins — pride and self-glorification. Some of our Catholics go to church on Sunday and say "let us forgive those who trespassed against us," then step outside the church door and say "shoot the Negro."

Sincerely,  
Joseph Lee  
Lantana, Florida

## Editorials

### 'Middle-aged' retarded child needs facilities

While state and federal funding of facilities for retarded children seems to be a question of the day for legislators and specialists are spending years developing new methods for teaching and treating the retarded, there is one segment of exceptional children who seem almost neglected.

The middle-aged retarded child, who has never been trained or educated and has been, in fact, hidden from the world by his aging parents, is having a very difficult time finding a place where he can live.

Certainly great strides have been made by state, federal and local units — both professional and volunteer — in caring for retarded children, but most of the emphasis lately has been aimed at early diagnosis and development. That means, in layman's terms, that we are dealing predominantly with young children preferably before the age of two, and follow-up treatment.

However, the refreshing attitude of the past ten years with regards to the discussion and understanding of retarded persons has not always been with us. A horrible stigma used to accompany not only the retarded child, but his family, therefore, many parents who suspected their children were either retarded or slow, managed to keep them hidden from neighbors and the authorities.

These children — sheltered and uneducated for their entire lives — are now into middle-age. Their parents are senior citizens and have begun to worry about who will care for their children when they die.

Nursing homes and retirement homes are reluctant to take on even those retarded persons whose care can be paid for.

John L. Stokesberry, executive director of the Dade County Association for Retarded Children, estimates that there are hundreds of these "middle-aged retarded children" hidden by parents in homes in this area, and admits that within recent years his organization has been receiving frantic phone calls from parents asking for help.

What seems to be needed is some sort of residential facility where these people can receive the care and attention which they need in order to survive. Many of them cannot feed or dress themselves. Many should qualify for permanent institutionalization, but cannot enter such facilities under present Florida law.

Something must be done for these people who are incapable of helping themselves.

### Let's 'check ourselves' before we condemn

Dear Editors:

In reference to a letter published in your newspaper on July 17, concerning mini-skirts in Church, Mrs. Ellison seemed to put down all people who were fashion conscious. I can not see how a person can be embarrassed on seeing a few people in short skirts.

The fashion designers on Madison Avenue don't MAKE people buy the clothes they

put out, all people, men and women choose to buy the fashions they wear.

I am 16 years old, and waiting anxiously for more of the midi and maxi styles to come out, just like I did for the mini. I also don't understand how a person who goes to church and expects to pray to God can concentrate upon his or her prayers while watching a fashion show. It's just impossible. And if you use the excuse that the styles are distracting, you must be a very weak and easily distracted person.

Then there's the problem of morality. There's an old saying that goes like this. "Nothing is profane for those who know how to see it." It takes a mature person to see past things like attire for church. As for shorts in church, there's a certain respect we must give to God, but I don't think he'd condemn a person who wore shorts or slacks to church. Only the people at the church would look down on that person. But in the end, it's not the people we have to answer to, it's God. I know we should care about our fellow man but we should first check ourselves before we condemn. There's another very old saying that Christ himself said, "Let he who is without sin, cast the first stone."

Peacefully,  
Betsy Kurzinger  
(A Catholic Junior  
in High School)  
Boca Raton

Yours very truly,  
Mrs. Anna Napoli  
Miami

**THE VOICE**

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

George H. Monahan  
Editor

Fred C. Brink, Advertising Dir.  
John J. Ward, Contributing Editor  
Founding Editor, 1959-66

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

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

**ADVERTISING:** Clyde Carter, Jack Rayner, Herb Blais, Linda Lawrence, Maria Alvarez, Fred Dorton, Broward rep.

**CIRCULATION:** Fred Priebis, supervisor; Bea Anderson, Bernadette Baca.

**ADDRESS:**  
6201 Biscayne Blvd.  
Miami, Fla. 33138

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Archbishop of Miami

President  
The Voice Publishing Co., Inc.  
Rt. Rev. Msgr. James J. Walsh  
Editorial Consultant

**MEMBER:** The Catholic Press Association, Inter-American Press and Florida Press Associations.

**SUBSCRIBES TO:** NC News Service, Religious News Service, Catholic Features Cooperative and Catholic Press Features.

**TELEPHONES**  
Editorial - 758-0543  
Advertising - 754-2651  
Circulation - 754-2651  
Fort Lauderdale - 525-5157

**MAILING ADDRESS**  
P.O. Box 1059  
Miami, Fla. 33138



# Migrants: in-depth report

(Continued from page 1)

workmen's compensation; child-labor laws are not enforced or do not apply; the workers are not protected by minimum wage laws and they cannot organize to form a union; because of existing law, many of them cannot even vote in political elections.

- Most of the workers are making less real money than they did ten years ago, when their condition was labelled "sub-human" and "atrocious."

- Residences for farm workers do not in fact have to conform to any building code.

- Most of the workers do not get as far as a seventh grade education because they cannot take time either as adults or as children away from the fields.

- The life expectancy of a migrant farm worker is 49 years (the national average is close to 80).

- Recent "reforms" have had little substantial effect.

IN ADDITION to the above data supplied by the NBC program, a Field Foundation team of medical doctors reported to the Senate subcommittee on Migratory Labor that "thousands of our fellow citizens (are) manipulated in such a way as to reduce them to sub-human status . . . with a death rate for mothers and infants up to one-third and one-fourth higher respectively than the national average."

There were other views elicited by the NBC Special.

Father Jose Hernando, a priest of the Archdiocese of Miami who has worked for the past five years with migrant farm laborers in Belle Glade and Homestead, declared, "The program was inaccurate at times. Take salaries. Sure, a worker may make only \$10 one day. But the next day he may make a lot more than that. These people are not starving, as the TV program said they were. They may not be eating the right food, but they are eating. The small children are fat and healthy. Some of the people do not want their children to become educated because they think that in this way they can keep their children from being drafted into the Army later.

"At the Homestead camps, there are medical clinics for the workers, and social workers regularly visit the area. Mothers can have their babies delivered for no cost at Jackson Memorial hospital.

"THE NBC program described these people as if they were animals; they are warm, hardworking, dignified people and do not like to have an interviewer ask them, as was done on the TV program. 'Do you think you are a bum?' I remember the Miami News once showing a picture of a small baby tucked in an empty tomato packing case. I do not think that picture was honest. The biggest problems of these people? Their terrible lack of education. Maybe I did not see the worst camps."

Father Jeremiah Singleton, another priest of the Archdiocese of Miami, who is presently working among the migrants, has a different viewpoint. "Overall," he stated, "the program was excellent. The facts as presented are real. Unfortunately, they are too true in too many cases. But," he added, "I would like to have seen the blame placed more squarely on the shoulders of the county, state and Federal government, and not solely on the farm owners."

Manuel Brennan, studying for the priesthood at the major seminary in Boynton Beach, is working with the migrants for the summer. Said he, "I think the program was one-sided, biased, and incomplete. It was

intended to stir the emotions and only the emotions of the viewer. Trying to discuss a problem solely on the emotional level is a very shallow approach. There is much more to the problems of the agricultural workers' plight than presented in this program."

Another seminarian, also working with the migrants this summer, Bob Hoeffner, said of the TV Documentary, "The facts presented do exist. But the overall problem of both farmworkers and the farm owner is much deeper and one can hardly hope to even touch the surface in one hour. There is always the danger in this sort of program of misdirection, imbalance, and over-emphasis."

A SEMINARY classmate takes a much stronger stand. Michael McNally told The Voice, "I have seen the hungry babies and children; I have talked to the disillusioned people and the school drop-outs; I have gone inside the shacks which were so decrepit that many people would not let their dogs enter. The scenes and people shown in 'Migrant' are true and real because I have seen and experienced similar scenes in working with these people." Father James Fetscher asked, "How honest are we when we say that treating the problems of the migrants is economically unfeasible? . . . Perhaps a Cesar Chavez in Florida is the only realistic way to deal with the problem."

What does all of this add up to? Who is to blame? The NBC Documentary did not say. It merely pointed out the situation as it saw it. Was the report fair? We have already quoted those who said it was one-sided, although none of NBC's statistics was disputed by supporting data. Yet the network itself cannot claim full editorial impartiality. The Miami Herald reported on Saturday, July 18, that "the network also admitted it made minor last-minute changes . . . following a meeting with representatives of Coca-Cola Company . . . The changes were made in an effort to indicate that the corporation was 'not the only big offender' in maintaining poor migrant farm worker conditions, a network spokesman said."

Apparently, NBC receives a lot of money from Coca-Cola advertising, but at the same time it must be pointed out that this corporation has established a multi-million dollar program to assist migrant workers.

Martin Carr, producer of the NBC Documentary, stated, "The pressure from Coke was enormous." Rueven Frank, president of NBC News, said, "There was no pressure." William Pruett, vice president for public relations of Coca-Cola claimed, "Pressure? Nah. That's archaic. People don't do that anymore." One does wonder, then, why and by whom and for whom the changes were in fact made.

Are the owners of the farms to blame? They make a strong case for the marginal profits of the industry; a substantial raise to workers could wipe out many growers. Yet the growers can hardly plead innocent to a charge that they have had a long-standing moral obligation to let the plight of the workers be known so that Federal, state and county agencies could seek funds from public sources to alleviate the misery of the workers.



BENDING OVER and picking crops is the only life that many migratory workers have ever known. Hours and conditions, however, could stand improvement in many agricultural areas.

IF WE waste time trying to assuage our own consciences by putting the blame for present and past conditions on any one group, nothing constructive will be accomplished. Rather, every citizen should be encouraged to write to his elected representatives now to see that the present conditions of migrant farm laborers are eliminated and that they are provided with whatever is necessary to lead dignified and wholesome lives.

Churches, in this writer's opinion, should get to work, too, along with all appropriate

non-governmental agencies, and do their share in correcting farm labor abuses, after years of obvious neglect.

Until the unforgivable conditions of the farm laborer are changed, it is my opinion that not one of us can ever again eat a piece of fruit or a vegetable without the nagging knowledge that our enjoyment has cost another man and his family degradation, perhaps an early death, and a way of life that for years has cried to the high heavens for vengeance.

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THERE ARE two sides to the migrant story, many agree, but housing conditions and salary conditions should have been reported to authorities by the farmers long ago, according to many experts.

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**Named head**

Father Norman N. Bednar, O.F.M., formerly of Miami, has been elected director of five mission foundations in Bolivia which are under the care of the Holy Name Province of Franciscan Friars.

The son of Mrs. Bridget Bednar, St. Brendan parish, was graduated from Miami Jackson High School in 1954 and studied at St. Joseph Seminary, Callicoon, N.Y. He was ordained to the priesthood in Washington, D.C. in 1964 and one year later began his missionary work in Bolivia.

Franciscan Friars of Holy Name Province, with

headquarters in New York City, are the largest group of Franciscan Fathers in the nation. They serve as chaplains for seven hospitals in Florida and have parochial and educational institutions throughout the eastern U.S.



FATHER BEDNAR

**DADE COUNTY**

A Catholic Singles Club dance begins at 9 p.m., Saturday, Aug. 1 at Robin Hood Inn, 3601 Biscayne Blvd. Members and non-members will be welcomed. Music by a live band.

David Welsh will be installed as grand knight of Marian Council, K. of C., during a banquet in the Council hall, North Miami, Saturday, April 25. Other officers who will assume their duties are Neil McDermott, deputy grand knight, Daniel Norris, chancellor; Frank J. Kelly, warden; Robert Bredel, recorder; William Mercurio, treasurer; Joseph Ludick, advocate; Joseph Crowley, inside guard; and Bart C. DeMattina and Paul Miranda, outside guards.

Peter J. McNab has been elected grand knight of Matt Talbot Council, K. of C., Opa 2 at Holy Cross elected to offices

FORT LAUDERDALE — Two members of the Staff at Holy Cross Hospital have been elected to key positions in professional organizations.

Dr. George Meyer, chief of the Department of Radiology, has been named vice president of the Greater Miami Radiologica Society.

Ernest Wettrich, patients' accounts manager, is the new vice chairman of the Health Professions Group of the International Consumer Credit Association.

Locka. Other new officers of the Council which meets the first and third Mondays, are Joseph Behr, deputy grand knight; Joseph Whitehurst, Sr., chancellor; Verne DiPasca, recorder; Walter Beck, treasurer; Glen Kelso, advocate; Dave Argenti, warden; Joseph Ferrante, inside guard; Joseph Whitehurst, Jr., outside guard.

**BROWARD COUNTY**

Members of K. of C. Council 4851 in Hollywood recently dedicated their new hall located on two acres of land at 600 Knights Rd. Ample parking is provided in addition to a picnic area for 453-member organization founded in 1959.



NEW PHYSICIANS at Francis Hospital are welcomed by Dr. Lawrence Medoff, Chief of Staff, left, shown with Dr. Jose De Zayas and Dr. Manuel Vega.

**'World-wide' staff now at St. Francis**

A new resident physician and 12 interns, representing three continents, have been welcomed to St. Francis Hospital, Miami Beach, to continue their medical training for one year.

Under the approved program of the American Medical Association, foreign physicians desiring to become residents or interns at hospitals in the United States must pass a medical examination administered by the Educational Council for Foreign Medical graduates and a language examination. The medical examination is equivalent to those which physicians must pass before a State Board.

Honored at a reception given by the hospital staff were Mario A. Soler, M.D., new resident physician, of Cuba; and interns, Manuel

Vega, Jose de Zayas, Alfredo N. Martinez, Pedro M. Bencomo, Louis S. Custin, Yolanda Gabarraga, Mercedes Menendez, Francisco Negrete and Mario Quesada, all of Cuba; Rameshchandra T. Shash, Kenya, Africa; Adly M. Issa, Alexandria, Egypt; Freddy G. Lorrain, Bolivia.

**Sister at marine biology institute**

Sister Rose, O.P., biology teacher at St. Patrick School, Miami Beach, is among 33 secondary biology teachers attending the third annual summer institute in marine biology at Suffolk University, Boston.

The six-week institute is supported by a National Science Foundation grant and includes field study at Suffolk's marine biology station at Cobscook Bay, Maine.

Father Michael J.J. Mullaly General Assembly, Fourth Degree Knights of Columbus will hold a dinner meeting at 7 p.m., Tuesday, August 4, at Holiday Inn, I-95 and Route 84, Fort Lauderdale.

**75 to receive degrees at Barry ceremonies**

Seventy-five graduates will participate in summer commencement exercises at Barry College at 7:30 p.m., Friday, July 31 in the auditorium.

A Specialist in Education degree will be conferred for the first time as well as Bachelor of Art and Science degrees and Master of Art and Science degrees.

Dr. Francis Lodato, professor in the Department of Education, formerly affiliated with Seton Hall University, Iona College, Mt. St. Vincent College, and Manhattan College, will give the commencement address.

**Article features Sheppard**

Dr. Ben Sheppard, executive director of the Catholic Service Bureau, and the man who sparked action in Miami to combat drug abuse through his methadone treatment center, originally operated by the Catholic Service Bureau, now operated by Jackson Memorial Hospital, is featured in a three-part article on Miami's drug scene in the July issue of the Miamian magazine.

The article "The needle can be broken," by Elvaice Swift, points out that officials estimate by 1973, Miami will have an "addict population" of 25,000. While discussing the Ben Sheppard Methadone Clinic at Jackson Memorial Hospital, the article also points to other treatment centers such as Operation Self-Help — founded by Father Sean O'Sullivan — Operation Entry and Spectrum House.



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# 'I have no bitterness' for Chinese: Bp. Walsh

By GERMAINE SWAIN

HONG KONG — (NC) — It is a bit hard for me to believe, even now, that I have been released. I have no bitterness toward those who tried and condemned me. I just could never feel angry with any Chinese."

At his first meeting with the press since his freedom, during a news conference that lasted 30 minutes at the Maryknoll Sisters Hospital in Hong Kong, 79-year-old Bishop James E. Walsh quietly spoke those words of love for the people he lived among almost half a century, both as free man and prisoner.

Describing his liking for the Chinese, Bishop Walsh went on: "I felt that way almost from the day I first set foot in China in 1918, and it has just grown stronger with the years, even during my imprisonment."

He said he did have to admit, however, that he thought the 20-year sentence passed on him in 1960 was "hard to justify" in its severity.

"I wasn't a spy either for the U.S. government or for the Vatican," he said. "I came to China in 1918 as a priest and missionary for the purpose of preaching the Gospel of Jesus Christ to the Chinese people and tending to their spiritual and material needs.

"It should be obvious that, from the time of my arrest (1958) until my release, my experiences have been varied. It hasn't all been sweetness and light.

"There were periods of harassment and personal

suffering. The monotony of daily confinement in a small room for 12 years, waking up each morning and trying to plan how I would occupy my day so as to maintain my sanity and ideals as a priest and missionary to the Chinese people, was especially hard to bear.

"At the same time, I am grateful to Almighty God that, for the most part, I was treated with basic human dignity and given the basic necessities."

Bishop Walsh said that a financial matter was "undoubtedly the real cause of my arrest," explaining:

"I sent a message to a Hong Kong bank to secure funds for Church purposes for a friend, and importation of money was against the law. I admitted I did this at the request of a Chinese bishop, since he did not have the means to send the message, whereas I could send it as my own personal mail through the British consulate.

"I confessed it and, of course, I did know importation of money was against the law — but I suppose in my own mind I felt a man should be free to send out a letter,

and that's not against the law."

He went on to state that after 18 months of interrogation morning, noon and night he "signed an admission" that he was a spy "in a legal sense" because "I was fed up." But he said he made it clear he was not a spy "in the accepted sense in which we use the word but only in their sense, which I had repudiated hundreds of times."

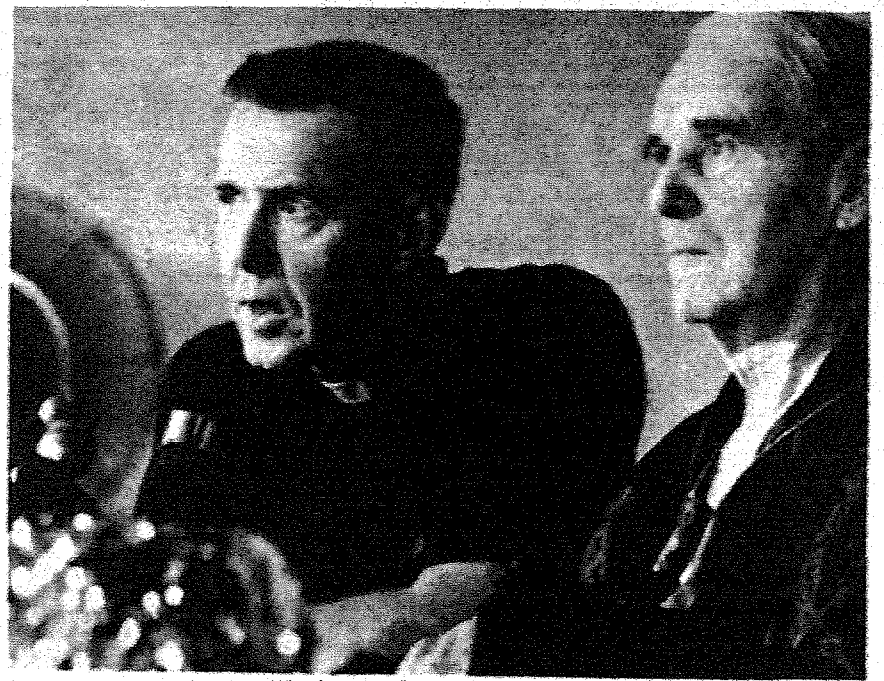
Bishop Walsh told the reporters gathered at the hospital that he never thought he would ever live to see his release.

"I felt that I wouldn't live long enough to complete my sentence of 20 years and that I would die in prison," he said.

Bishop Walsh said he never saw a non-Chinese again, from the day of his arrest until his release 12 years later, except for a three-day visit from his brother William in 1960. During the initial 18-month interrogation period, he had bedclothes but no bed.

"One gets accustomed to it," he said. "It's not so bad."

The bishop said his plans now were to rest in Hong



LONGTIME PRISONER of the Red China regime, Bishop James E. Walsh, is introduced to newsmen by Maryknoll's superior general, Father John McCormack (left), in Hong Kong. In referring to Bishop Walsh's imprisonment for 12 years as an

"imperialist spy," Father McCormack said: "If Bishop Walsh was guilty of any crime, it was the crime of loving the Chinese people so much he was willing to give himself entirely for them."

Kong a few weeks, then knollers. He said a visit to the Pope, whom he called "my friends and fellow Maryknoll superiors," hinged on the decision of his return home to his family and Maryknoll superiors.

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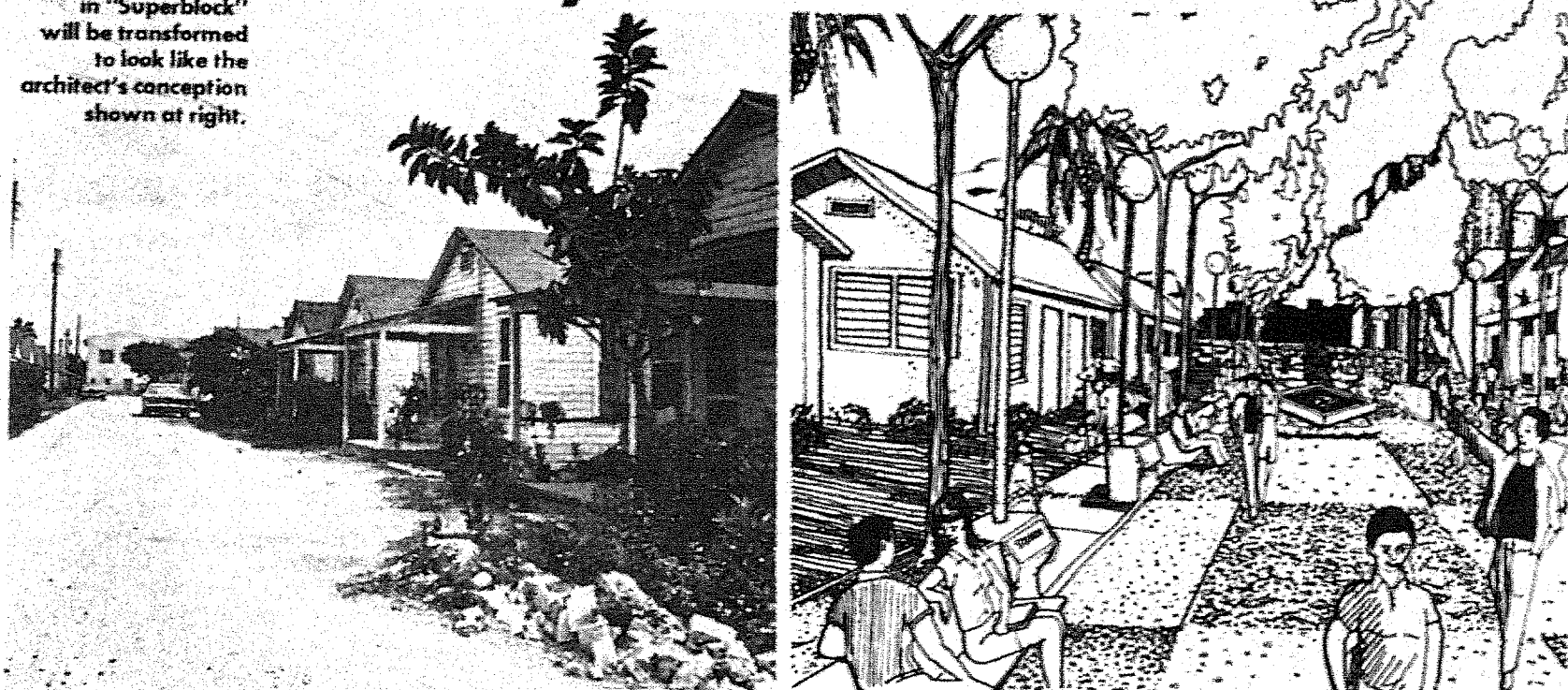
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A typical street like this in "Superblock" will be transformed to look like the architect's conception shown at right.

## Today.....Tomorrow



## 'Super-block'—able to leap Model Cities project gap in single bound?

(This conclusion of a 4-part series on Miami's Model City Program discusses benefits that may be expected within six months.)

A total of 78 pre-delinquent boys contacted James Forchion during March, April and May inquiring about jobs with Youth Industries, Inc. in the black area of northwest Miami.

There was a problem. Youth Industries was out of money and Forchion had not been paid as director since last December. Charles Scott, assistant director of the Model City Program, expects Youth Industries to be one of the first activities funded by Model City since this was approved by the Model City Governing Board June 9. Scott expects the program to be in operation within a month.

Boys 14 to 21 make up the group, which is designed to increase their chances of obtaining and maintaining a job by encouraging punctuality, learning to follow directions and improving various other work habits. They were paid an average of \$35 a week for carpentry work which included making shipping crates for Pepsi-Cola, Canada Dry and 7-Up.

DELAYS in Model City funding have caused obvious personal problems for Forchion and the five adult staff members who worked with Youth Industries into December and had planned to continue working with it.

Neighborhood Mobilization, a unique \$534,000 program combining the manpower of the young and the old, could be operating within a month, according to Charles Scott, assistant director of Model City.

Approved by the governing board June 9, this project is to provide employment for males 17 to 25 and to beautify the neighborhood at the same time.

The young men are to work for the county, cutting weeds and planting shrubbery in residential areas, removing junk cars from streets, cleaning up vacant lots, and planting trees.

The older men are to make things grow in public places. There are to be 25 older men involved and each is to receive \$1.50 an hour for a 20-hour week.

WHEN ASKED what the Model City Program would accomplish, Governing Board member George Kilpatrick quickly referred to the "Superblock," a 1/4 sq. mi. area in Brownsville between Northwest 46th and 54th streets and 22nd and 27th Avenues.

Many short streets in this area are going to be cut off and shrubs, trees and other greenery are to be planted. The work is to be done by area residents with the development pattern made by professional planners. Work should begin in five

months on the superblock and completion should be in two years.

A \$243,000 program to improve communications between policemen and Model City residents should be started in a month, according to Board Member L.D. Kennedy. What makes this program unique is the \$72,000 to be paid residents for participating in discussions about policemen and with policemen, under the direction of trained personnel.

The compensation of \$20 a day is designed to make it financially practical for those with little or no income to participate, rather than leave it to the better off and more aggressive. The central part of this Police and Community Interaction Program is to be sensitivity sessions which will last most of the day and will help policemen understand blacks and blacks understand policemen.

PERHAPS the most significant impact the Model City Program will have in the next few months will be not in these and other programs that begin, but in the other influence it generates. Model City Program has advocated significant local legislation, such as numerous amendments to the Minimum Housing Standards Ordinance of Metropolitan Dade County.

"It is very important that the Model Cities office now provides area residents with a focus for their problems, as in the Dorsey protest," said Mrs. Aileen Lotz, federal aide coordinator for Dade County.

In the Dorsey case, the Dade County Board of Education had planned to replace Dorsey Junior High School only after a new school was constructed in the upper-income area of southwest Miami. Model City Governing Board passed a resolution March 4 urging that Dorsey be replaced before the southwest school. March 20 the governing board passed a resolution for the closing of Dorsey by March 30. March 24 the school board closed Dorsey.

Mrs. Lotz said the importance of having a focus of power was also illustrated when area residents started complaining to the Model City office that they had to make awkward bus transfers on their way to work. Model City looked into the problem and relieved it.

"This may not have happened if Model Cities had not come into existence."

When asked what good that will mean five years from now when the Model City millions are gone, Mrs. Lotz said: "Hopefully, in a 5-year period agencies and individuals that have not worked together in the past will have learned to work together."

## EOCG sets 2 programs

FORT LAUDERDALE — Two new programs — aimed at alleviating hunger and malnutrition and easing the plight of alcoholics and their families — have been funded and announced by the Economic Opportunity Coordinating Group here.

The first of the two federally-funded programs is an emergency food and medical project which is designed to alleviate hunger, malnutrition and starvation among high-risk groups such as low-income senior citizens, shut-ins, pregnant women and families in emergency need.

The grant runs for 23 months and has a total value of \$120,000. The program will include the serving of hot meals at a central location five days a week and an

education system to teach people how to use the surplus food presently distributed in Broward County.

The program will also include an emergency fund to provide food and assistance for those who have "immediate" emergencies, such as the burning out of their homes, or loss of work in case of a migrant worker.

The second program is aimed at rehabilitating the alcoholic — especially those from low-income groups — and at assisting his family in reaching those medical, psychological and service programs which generally do not travel far into the poverty areas.

The second program is not yet finalized in structure, but will operate on a \$35,000 grant for 23 months.



## WAS MARY A MISSIONARY?

What did Mary do after Christ's Ascension? We know she stayed at the home of the disciple John and was present with the apostles at Pentecost. But then the apostles left her to begin their missionary work as Christ commanded them.

My imagination sees Mary busy at home: sewing, cooking, keeping house, and enjoying her many friends. She probably could have been an active missionary travelling with the apostles, but she was meant to be a "missionary at home."

I see her praying for the missionaries — always concerned about their safety and whereabouts — praying that the people they were teaching would come to know and love her Son. She and her friends gathered food and clothes into baskets and sent them off to the apostles with a letter or token of their communion with them.

Mary always lived the ordinary life of the good Jewish Mother of Palestine. And it was precisely in this role that Christ was born of her — raised — and sent out by the Father on His mission. Mary was as human as any of us; her greatness is measurable only in her capacity to love and sacrifice.

The Body of Christ has grown worldwide because others, like Mary, have realized their capacity to love and sacrifice. One such person was Pauline Jaricot, a young woman living in Nineteenth Century France. Pauline realized the urgent need for lay people's support of the missions. She organized small groups of people working in the neighborhood mills to pool their sacrifices together and send them to the missionaries most in need.

Pauline Jaricot's organization, the Society for the Propagation of the Faith, grew to become the official Pontifical society of the Church for world mission support.

If the early missionaries needed Our Lady, how much more today's missionaries need today's "Marys"! This is why we have the Society for the Propagation of the Faith — so we, that are meant to live out our Christian lives "at home" in our ordinary responsibilities to family, work, and friends, may also share in Christ's Missions today.

August celebrates the Feast of Mary's Assumption into Heaven. Since Mary's life gives us the perfect example of what it means to be a Christian — to bring Christ into the world — to sacrifice with Him — it can be assumed the last years of Mary's life were given to supporting the missionary church. Then and now, Mary is Our Lady of the Missions.

Mary means something personal to each of us. Please send a generous gift for the missions in her honor. Like Mary, your offering, however large or small, is a token of your prayers, encouragement, and your love.

Please realize your capacity to love . . . please send your gift today.

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## What lies ahead after ruling about draft objectors?

By BURKE WALSH

WASHINGTON — Three predictions, separate but all related to the draft status of conscientious objectors, have been given currency here in recent days. They are:

— That the recent Supreme Court decision regarding conscientious objection is going to raise many problems in its application.

— That application of the ruling could hasten the end of the draft and the start of an all-volunteer army.

That, while it is not official, plans for ending the draft and starting a volunteer military force are going to be put aside for the present.

The Supreme Court decision of June 15 did away with the religious requirement for conscientious objector status and said that "deeply held moral, ethical or religious beliefs" were sufficient basis for granting exemption from military service.



BURKE WALSH

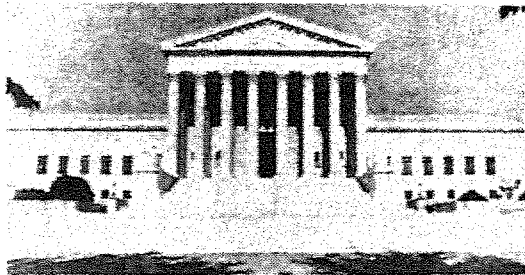
Now the Selective Service System has issued guidelines for local draft boards in the application of the ruling. They put the emphasis on the sincerity and depth of conviction of the individual claiming conscientious objection, and give the local boards the job of establishing this sincerity. It is generally agreed that this calls upon local draft boards to make "subtle and difficult" decisions.

SOME ASSERT it will lead inevitably to an uneven application of the ruling from place to place, and across the country. Still others fear that, despite warning to draft boards to see that "the learned or glib" do not get a particular advantage, "the articulate and educated" would seem to have the best chance to avoid the draft, should they choose to do so.

At the same time, others point out, local draft boards are being asked to do only what juries are constantly asked to do in court, in judging the sincerity of witnesses and defendants.

The very problems which the application of the Supreme Court ruling may raise could hasten action on a proposal in Congress to establish an all-volunteer army by July 1, 1971.

But some knowledgeable observers say that information which is coming to light may compel the putting aside of the all-volunteer army for the present. They point to the greatly



U.S. Supreme Court Building

increased cost of military manpower and the belief in some quarters that the draft is necessary to produce volunteers.

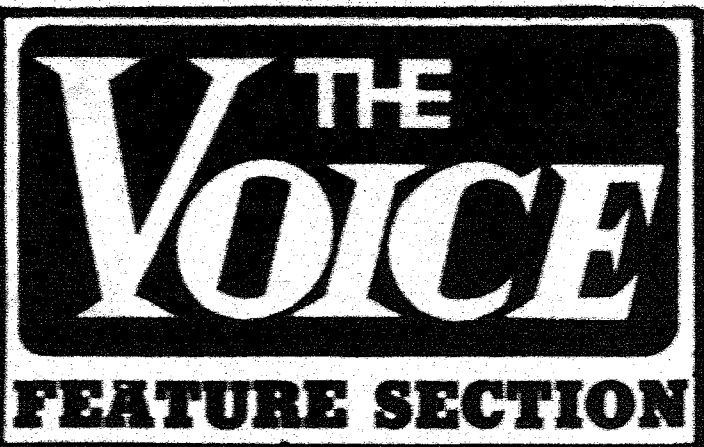
THEY SAY it cost \$13.9 billion a year for the pay and benefits of 2.6 million men in the armed services in 1965; that the cost for the same benefits for the same number of men is now \$29 billion, and that the military force is now up to 3.1 million. They also say a study has shown that most men enlisting in the armed services today have low draft numbers and could face an early call-up.

Almost all the discussion one hears holds that the Supreme Court ruling is constitutionally sound, and that there will be need for a large defense establishment of some kind for as far into the future as anyone can see. The problem could boil down to meeting the demands of the latter while conforming to the dictates of the former.



**DRAFT OBJECTOR** Elliott Ashton Welsh, II, a 29-year-old computer engineer, was the man who filed an appeal with the U.S. Supreme Court asking a reversal of draft laws which would permit men who have strong moral or ethical objections to military service to be draft exempt as conscientious objectors.

"In darkness there is no choice. It is light that enables us to see the differences between things; and it is Christ that gives us light." — A.W. Hare



## Irony slaps the 'ethnics'

By FATHER ANDREW M. GREELEY

Five or six years ago my colleague, Peter Rossi, and I began to wander around the offices of government and private funding agencies saying that somebody ought to be studying American

FATHER  
ANDREW M.  
GREELEY



ethnic groups. The project officers were polite and courteous, but one could catch the look of bafflement in their eyes.

Obviously, the two of us had flipped (in fact, Rossi had flipped when he started hanging around with a Catholic priest). Everyone knew that American ethnic groups were rapidly vanishing from the scene and that they had no pertinence at all to the social life of the country.

At this point, my crafty Florentine ally and I are enjoying the marvelous irony of the situation. For now the funding agencies are demanding that someone come up with "programs" to cope with the "white ethnic problem."

Alas, nobody has the information necessary to root such programs in sound sociological knowledge. This will not, of course, prevent the programs from coming into existence; it will just substantially lower the plausibility of them being effective.

As another ethnic, Mr. Moynihan, has pointed out, the American way of doing things seems to be to dash into a "problem area," make all kinds of mistakes, and then discover that we really didn't know what we were about. There is nothing especially wrong with such a procedure save that it generates a great deal of frustration and wastes a great deal of money.

AMERICANS who identify with one of the ethnic nationality groups are, I suspect, a little baffled at their sudden rediscovery by the liberal and academic elites of the country, and they are properly ambivalent

about this rediscovery. It is flattering to know that people recognize that you exist, but it is considerably less than flattering to be told that you are a "social problem."

Most of the children and grandchildren of immigrants do not think of themselves as a social problem and have enough memory of what it was like when they first came to this country to know that being a social problem is not a good thing; it means that all sorts of well meaning liberal do-gooders will descend upon you with moralistic gleams in their eyes and elaborate programs for your social improvement. The Americans of ethnic background rather properly do not think that they are an appropriate object for such missionary zeal, and they are quite convinced that the last thing they need is social improvement.

They also are, I suspect, rather offended by the fact that they are thought of as "blue collar ethnics" or "working class ethnics" or even as "hard hat ethnics." As much of a surprise as it may be to those who have suddenly rediscovered the Poles, the Italians, the Germans, the Irish, the French, the Scandinavians, a very considerable number of these groups are college-educated professionals and do not relish being thought of as "blue collar" or as "hard hat" much less being stigmatized with the title, "white ethnic racist."

Indeed, some of the children, grandchildren, and great grandchildren of immigrants economically and socially do not even fall into the mythological category of "middle America;" and most of them do not need or want help from anyone.

MOST IRONIC of all, at least to my cynical viewpoint, is the rediscovery of white ethnic groups by the messianic members of Catholic social action movements who not so long ago were only too willing to denounce people who shared the same background with them as bigots and racists. The blacks have made clear to these self-anointed messiahs that they (the blacks) no longer have any need of their services.

The logical thing to do is to discover another "oppressed"

group that needs their leadership. The approach would be hilariously funny if it was not so pathetic and so potentially harmful. One uses the same rhetorical perspective, the same rhetorical style, and the same set of programs that one used with the blacks, the Mexicans, and the Puerto Ricans, only now one changes the words and uses "white ethnics" instead of black.

"Ethnos," the new newsletter of the Urban Task Force of the United States Catholic Conference, is a classic example of the style of white-ethnic-as-social-problem; and, if one is to judge by the "New York Times" account of the recent Urban Task Force conference on white ethnic groups, much of the atmosphere of that conference was of the same sort.

Indeed, the comment of a participant in the conference that in a couple of years white ethnics would have the same kind of ethnic self-consciousness as blacks must certainly rate as one of the all-time fatuous statements of the century — nicely calculated to offend everyone.

Blacks could legitimately be angry at the thought that there are other groups in American society to "have to catch up" with them, and white ethnics could be every bit as much offended at the thought that they do not have any self-consciousness or pride. They have had it for a long, long time and they do not need the Urban Task Force of the United States Catholic Conference to discover it for them.

WHITE workers with income under \$10,000 in the United States have fairly serious economic and social problems, and something should be done to ease their lot, but by no means everyone in that category is ethnic. The sooner that rather simple distinction is clear in the minds of all the do-gooders, the better off American society will be.

I happen to think that ethnic identification, ethnic loyalty, is not a social problem at all but a social asset; a means for integrating the social structure of the city instead of tearing it apart. I happen to think that middle class Poles and middle class blacks have far more in common with one another than they realize.





**BUT I OWN** this place! Beau Bridges as "The Landlord" has a hard time impressing tenant Louis Gossett with the notion that he will be collecting the rent, in "The Landlord" — a serio-comic look at inner-city relations.

# 'The Landlord'

*..a young white learns  
the hard way how  
not to collect the rent*

"The Landlord" is a curious amalgam of contrasting elements — realism and fantasy, artistry and artiness, sincerity and commercialism, brilliance and boredom, naturalness and contrivance, subtlety and bluntness, and, most of all, black and white. Beau Bridges plays the title role as an aging rich kid who at twenty-nine decides to spite his family, especially domineering Mom (Lee Grant), by buying a run-down but once-elegant brownstone on a slum block in the Park Slope section of Brooklyn.

Elgar Ender's thoughtless purchase allows him to think that he will simply throw the black tenants out, gut the place, and rehabilitate it into a cavernous pad for himself alone. If you can accept this sort of preposterousness, you are safely into the interesting middle part of the film, where both success and failure await.

Under the direction of Hal Ashby, whose earlier credits as a film editor are too self-evident, "The Landlord" explores — or better, attempts to explore — the minor inconveniences and major tragedies that result from Elgar's well-meaning but blundering involvement with his tenants.

From the moment he thinks of himself as the guest of honor at a rent party thrown by tenant Pearl Bailey, to the painful sequence when he has to decide what to do with the child he's sired by another tenant Diana Sands, Elgar seems determined to prove just how casually dangerous some whites can be when they invade the black ghetto.

A GNAWING ambivalence, too, results from Ashby's inability to meld distinctive styles. Indeed, the film at times takes on the flavor of a potpourri of slick cinematic devices. For unneeded contrast, for example, every sequence involving Elgar's elegantly bigoted family is shot in brilliant whites and brights, whereas every sequence shot in the brownstone is muted and shadowy.

Elgar often interrupts the

straightforward narrative with cut-in asides to the camera that simply throw the film off kilter. Further, the admixture of some very funny scenes (with Bridges' "Elgar" gulping and pulling his weak chin incessantly) and some that are frankly saddening creates a roller-coaster tone that never settles down.

The result is a film that seemingly honestly attempts to approach some very serious themes in a very human and humane way but which fails to do so well because of a lack of clear direction and execution. This makes "The Landlord" an often fascinating film, but it also makes it disappointing and even maddening.

WERE IT LESS artistic, it would have been more entertaining; were it less commercial, it would have been more hard-hitting. Perhaps it proves definitively that a funny movie about the rotten life in the ghetto is pretty hard to make, just as Richard Lester's "How I Won the War" a few years back proved the difficulty of making a funny "serious" movie about the horrors of war.

Some individual performances in the film are standouts nonetheless: Pearl Bailey as a would-be tarot-card reader who makes the best of her squalid existence and who also makes — and generously shares — the best ham hocks in Park Slope; Lee Grant as Elgar's stuffy mother, whose zany and blithe WASP woman almost steals the show; Diana Sands as a down-trodden beauty (Miss Sepia of 1957) trapped in the ghetto; Louis Gossett as her madman husband, a victim of self-destruction through racism; and Marki Bey, a newcomer, as the near-white girl Elgar finds himself in love with in the grand old Hollywood manner.

Bridges himself is appealing and effective as the well-meaning but ill-motivated landlord, but one wonders just how many films he can make by counting on his lingering boyishness. (NCOMP rating: A-IV; MPAA rating: R)

## Capsule reviews

● **THE COCKEYED COWBOYS OF CALICO COUNTY** (G) is a superficial comedy of a lumbering blacksmith who unwittingly is matched up with a local entertainer. Harmless nonetheless, with some very humorous vignettes by some old favorites. (A-I)

● **THE BUSHBABY** (G) is a kiddie picture set in East Africa about a little girl who refuses to part with her little pet, a situation that sets her off on an adventure-filled journey. (A-I)

● **A BULLET FOR PRETTY BOY** (GP) narrates another free-lance crook tale. Pretty Boy Floyd's unglamorous rise to notoriety is presented with plenty of action but little depth or dramatic interest. (A-III)

● **MOSQUITO SQUADRON** (G) stars David McCallum as leader of an RAF squadron trying to thwart German rocket developments. Melodramatic but fun, with a romantic element that will soar right over the children's heads. (A-I)

● **ZIG ZAG** (GP) is a confusing crime melodrama in which dying George Kennedy tries to pin a murder on himself and contrive to have his wife collect the reward.

Contrived but good performances from major characters. (A-II)

● **THE MAGIC GARDEN OF STANLEY SWEETHEART** (R) is a totally inane and irrelevant look at an apolitical (!) student who retreats into his own world of sex and drugs. The "youth film" is a real exploitation of the legitimate concerns, commitments and searching that so many young people are involved in. (C)

● **THE OUT OF TOWNERS** (G) is an hilarious spoof of life in the big city, written by Neil Simon and starring Jack Lemmon and Sandy Dennis. Every mishap that can befall a visitor does! (A-I)

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

● **SUPPOSE THEY GAVE A WAR AND NOBODY CAME** (GP) is an outdated flat army comedy going no place. The stereotypes (in the guise of Tony Curtis, Don Ameche, Ernest Borgnine, etc.) and stock situations limp into oblivion. May they rest in peace. (A-III)

JULY						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

## NETWORK PROGRAMS OF SPECIAL INTEREST

Sunday, July 26, 10:30 - 11:00 a.m. — **LOOK UP AND LIVE** — "Show Me the Way" — Youth has its say musically in terms of its involvement with the church. This program, with host the Rev. George M. Chapman of Immanuel Episcopal Church in Wilmington (Del.), concerns youth and gospel music. (CBS)

Sunday, July 26, 1:30 - 2:00 p.m. — **THE SOUTHERN BAPTIST HOUR** — "Art and the Bible" — Program examines biblical themes as they appear in masterworks in the collection of the National Gallery of Art, Washington, D.C. (NBC)

Sunday, July 26, 6:30 p.m. — **"THE GLORY TRAIL"** — show which attempts to counteract many of the misconceptions about the people who shaped the Old West. (FTN — CH 2)

Sunday, July 26, 10 p.m. — **EVENING AT THE POPS** — Arthur Fiedler hosts this weekly show featuring Doc Severinsen of the "Tonight" show as the evening's guest. (FTN — CH 2)

Sunday, July 26, 9:00 - 11:00 p.m. — **THE SUNDAY NIGHT MOVIE** — "The Heroes of Telemark" (1965) — A fine adventure story, set during World War II, describes the attempts of the Norwegian underground to prevent the Nazis from developing an important ingredient in the A-bomb. Based on a true story, the action is straightforward and suspenseful, with fine performances by Kirk Douglas and Richard Harris. (ABC)

Monday, July 27, 10:30 - 11:00 p.m. — **NOW** — "The Poisoned Planet" — New documentary offers a study of the use and misuse of modern pesticides. Jules Bergman, ABC's science editor, is program host. (ABC)

Tuesday, July 28, 7:30 -

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8:30 p.m. **THE BILL SMITH SHOW** — "Are We Over-Polluted?" discussion of the current problems concerning pollution and ecology. (FTN — CH 2)

Wednesday, July 29, 9:00 - 10:00 p.m. — **KRAFT MUSIC HALL** — "Another Evening with Burt Bacharach" — Popular composer-pianist Burt Bacharach presents his own music, with a little help from his friends Juliette Prowse, Dusty Springfield, Mireille Mathieu. Selections include Bacharach hits such as "What the World Needs Now," "I'll Never Fall in Love Again," many more. (NBC)

Thursday, July 30, 7:30 - 8:00 — **ANIMAL WORLD** — "Polar Bear" — Host-narrator Bill Burrud buttons upon our overcoats for a nature visit to the Arctic habitat of the polar bear. (ABC)

Thursday, July 30, 8:30 p.m. — **NET PLAYHOUSE** — "A Passage to India" is an adaptation of E.M. Forster's famous novel. (FTN — CH 2)

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# Wayne is back, riding 'high and handsome'

...the Duke turns in another rousing Western performance

Since much of the fun in "True Grit" was rooted in John Wayne's steely parody of most of his 200 previous Western roles, his new film, "Chisum," is all the more effective and impressive for the authoritative command which Wayne brings to the title role.

As the tough, for-real King of the Pecos, the largest cattle owner in the wild West in the 1870's, Wayne is back, riding tall and handsome, as serious about his role as ever.

Wayne is the film's greatest asset, of course, but Andrew Fenady's lavish production has several other strong factors going for it, the most valuable being his own screen-play. Loosely based on the bloody history of the Lincoln County cattle wars, Fenady's script mixes in countless stock elements essential to a rousing Western, yet manages to come up with a continually intriguing and imaginative brew of an adventure yarn.

THE STORY relates an almost epic battle of wits between Wayne and Forrest Tucker, a Johnny-come-lately land-grabber who would like to chisel an equally big spread for himself, mostly out of Chisum's. Having carved out an empire with blazing guns during the lawless years, Wayne staunchly defends the law until he finds that it has become the most powerful weapon in Tucker's abundant arsenal.

Many conflicting attitudes toward law and order are expressed during the film in a manner that may be morally ambiguous at

times, but the story remains quite dramatically stimulating to the very end.

Any fortune teller could predict the outcome of the gunfights, cattle stampedes, and battles royal at a glance, but Fenady stacks his cards with skill and subtlety. His dialogue writing is often too funny for words, and he keeps a dozen plots churning vigorously right up to the final deal.

PERHAPS the characters based on real-life people stand up better than the ordinary western cut-outs. Certainly two of Chisum's allies, a trying-to-reform Billy the Kid and soon-to-be sheriff Pat Garrett, for a fascinating love triangle with Chisum's pretty niece precisely because of what we know of them from other films.

In any case, the very large cast has plenty of meaty roles and veterans like Glenn Corbett, Ben Johnson, Richard Jaeckel, Patric Knowles, Chris George, and especially newcomer Geoffrey Deuel as Billy leap upon the feast with relish. Director Andrew McLaglen keeps the words peppered with plenty of action, though the gunfights might be a bit much for younger children.

Along with cinematographer William Clothier, McLaglen paints some extraordinarily pleasing pictures. The film begins well with a title sequence shot against Russ Vicker's western paintings given life by the photo-animation of Larry Bees and Art Shinbo.

A major discordant note, as in many current films, is an obtrusive title song which pops up poorly a couple of times. Nevertheless, "Chisum" is a first-rate western and splendid entertainment for a sweltering summer night. (NCOMP rating: A-I; MPAA rating: G)



When, there, who? John Wayne as Chisum tries to calm a settler's wife as the others prepare to do battle with a wild bunch of outlaws-land-grabbers.

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

### FRIDAY, JULY 11

10:30 a.m. (10) They Were Sisters (Unobjectionable in Part for All)  
**OBJECTION:** Light treatment of marriage reflects acceptability of divorce; suggestive implications  
 2 p.m. (11) Them That Were There (Unobjectionable in Part for All)  
 4 p.m. (12) The Great Escape (Family)  
 6 p.m. (13) The Longest Day (Family)  
 8 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
**OBJECTION:** Suggestive sequences  
 9 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

### SATURDAY, JULY 12

10:30 a.m. (10) The Sandlot (Unobjectionable in Part for All)  
 12 p.m. (11) The Sandlot (Unobjectionable in Part for All)  
 2 p.m. (12) The Sandlot (Unobjectionable in Part for All)  
 4 p.m. (13) The Sandlot (Unobjectionable in Part for All)  
 6 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
 8 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

### SUNDAY, JULY 13

10:30 a.m. (10) The Sandlot (Unobjectionable in Part for All)  
 12 p.m. (11) The Sandlot (Unobjectionable in Part for All)  
 2 p.m. (12) The Sandlot (Unobjectionable in Part for All)  
 4 p.m. (13) The Sandlot (Unobjectionable in Part for All)  
 6 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
 8 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

### MONDAY, JULY 14

10:30 a.m. (10) The Sandlot (Unobjectionable in Part for All)  
 12 p.m. (11) The Sandlot (Unobjectionable in Part for All)  
 2 p.m. (12) The Sandlot (Unobjectionable in Part for All)  
 4 p.m. (13) The Sandlot (Unobjectionable in Part for All)  
 6 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
 8 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

### TUESDAY, JULY 15

10:30 a.m. (10) The Sandlot (Unobjectionable in Part for All)  
 12 p.m. (11) The Sandlot (Unobjectionable in Part for All)  
 2 p.m. (12) The Sandlot (Unobjectionable in Part for All)  
 4 p.m. (13) The Sandlot (Unobjectionable in Part for All)  
 6 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
 8 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

### WEDNESDAY, JULY 16

10:30 a.m. (10) The Sandlot (Unobjectionable in Part for All)  
 12 p.m. (11) The Sandlot (Unobjectionable in Part for All)  
 2 p.m. (12) The Sandlot (Unobjectionable in Part for All)  
 4 p.m. (13) The Sandlot (Unobjectionable in Part for All)  
 6 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
 8 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

### THURSDAY, JULY 17

10:30 a.m. (10) The Sandlot (Unobjectionable in Part for All)  
 12 p.m. (11) The Sandlot (Unobjectionable in Part for All)  
 2 p.m. (12) The Sandlot (Unobjectionable in Part for All)  
 4 p.m. (13) The Sandlot (Unobjectionable in Part for All)  
 6 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
 8 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

### FRIDAY, JULY 18

10:30 a.m. (10) The Sandlot (Unobjectionable in Part for All)  
 12 p.m. (11) The Sandlot (Unobjectionable in Part for All)  
 2 p.m. (12) The Sandlot (Unobjectionable in Part for All)  
 4 p.m. (13) The Sandlot (Unobjectionable in Part for All)  
 6 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
 8 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

### SATURDAY, JULY 19

10:30 a.m. (10) The Sandlot (Unobjectionable in Part for All)  
 12 p.m. (11) The Sandlot (Unobjectionable in Part for All)  
 2 p.m. (12) The Sandlot (Unobjectionable in Part for All)  
 4 p.m. (13) The Sandlot (Unobjectionable in Part for All)  
 6 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
 8 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

### SUNDAY, JULY 20

10:30 a.m. (10) The Sandlot (Unobjectionable in Part for All)  
 12 p.m. (11) The Sandlot (Unobjectionable in Part for All)  
 2 p.m. (12) The Sandlot (Unobjectionable in Part for All)  
 4 p.m. (13) The Sandlot (Unobjectionable in Part for All)  
 6 p.m. (14) The Sandlot (Unobjectionable in Part for All)  
 8 p.m. (15) The Sandlot (Unobjectionable in Part for All)  
 10:30 p.m. (16) The Sandlot (Unobjectionable in Part for All)

## Quickie Review

● PUFNSTUF (G) flies us off to fairyland with silly old witches and a kindly kingdom of brightly-clad animals. (A-I)

● CATCH 22 (R) stars Alan Arkin in Mike Nichols' screen presentation of the popular World War II novel by Joseph Heller. The film is much like the book, in essence a wry, black-humored statement on the ultimate insanity of war. Some nudity and bloodletting might warn away the casual viewer, but this important and well crafted film should not be missed by serious filmgoers. (A-IV)

● BEYOND THE VALLEY OF THE DOLLS (X), a self-confessed skin-sin flick, turns out to be merely a poorly conceived, poorly executed bore. Don't waste your time or money. (C)



## 'Let It Be'

"Let It Be" has none of the rollicking fun and hectic pace of "Help!" and "A Hard Day's Night." It is simply a practice session with The Beatles as they rehearse various songs and clown around a bit. It is made in semi-documentary fashion with no real focal point or direction, but does give an interesting and informal low-key look behind the scenes. Interest picks up when the group stages an impromptu session on the roof of a downtown building, attracting a medley of curious bystanders and disrupting traffic for blocks around. The free concert is eventually broken up by the police. The film will be released in conjunction with the promotion of their latest album of the same title. On a more nostalgic note for their many fans, this may be the last time The Beatles will be seen together. (NCOMP rating: A-I; MPAA RATING: G)

RINGO stars. Caught in a pensive moment during rehearsals, Ringo Starr reflects the seriousness with which the Beatles approach their inventive music. Along with John, Paul, and George, he appears in "Let It Be," perhaps the last of the Beatle movies.

## RELIGIOUS PROGRAMS

9:30 a.m.  
 THE FIRST ESTATE - CH 4, WTVJ - "Our Community in Mid-Summer" is discussed by panelists including a youth from the ghetto area and the Rev. Mr. Gerald Grogan, Archbishop of Miami seminarian.  
 9 a.m.  
 THE CHRISTOPHERS - CH 5, WPTV - "Peace Can Be Taught"  
 10:30 a.m.  
 MASS FOR SHUT-INS - CH 10, WPLG  
 11 a.m.  
 CHURCH AND THE WORLD TODAY - CH 7, WCKT - The sign of Christian love in the breaking of the bread will be discussed during a special program on the Eucharist.  
 12 noon  
 INSIGHT - CH 5, WPTV - "Tuesday Night is the Loneliest Night of the Week," a film depicting the beauty and significance of marriage.  
 RADIO  
 Sunday  
 7 a.m.  
 CROSSROADS - WJMO 12:30 - West Palm Beach  
 7:30 a.m.  
 CATHOLIC NEWS - WJHR, FM, and WJBS-AM  
 8:30 a.m.  
 UN DOMINGO FELIZ - WFAH (94.0) Miami  
 8:30 a.m.  
 THIS MIXED UP WORLD - WJMO 12:30 - West Palm Beach, with Father Fidelis Rice  
 11:15 a.m.  
 CATHEDRAL HOUR - WJZ (1380) - Lake Worth

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The loneliness of youth is creative, especially when there is time for him or her to get away and to think through the changes taking place in life.

# The Youth

By EUGENE S. GEISSLER

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

The second concentric circle is youth, the age of loneliness and ideals.

If a man, on his way out of loneliness, lets the youth die in him his ideals will also die

In a world beset with conflict and compromise it is not easy to keep ideals.

The child achieves a maturity of its own—very much the result of home and parents—the years before the age of youth sets in.

The age of youth, fifteen to twenty-five, is a new beginning during which if all goes well a second maturity is achieved. The second layer a man puts on himself.

We often forget how hard it is for a child to declare his independence while still at home—to be not merely someone's son and brother but Michael, mind you, Michael! Not even Michael so-and-so, but Michael me!

The youth, he has but little choice, whom he shall declare his independence from. It has to be his parents because that is who he is dependent on.

Parents could often be more understanding by allowing the necessary latitude. But, alas, most of us hold on too tight. We have always known what is best for our child. Yes, of course.

He has latched on to the idea of a motorcycle Or long hair Or wanting to go to all the movies he wouldn't worse yet he doesn't want to go to Church anymore.

He is testing and we are being tested. We see all kinds of things happening to him. His future never looked so bad.

Ah yes. Somewhere in the middle between the two extremes of strict and lenient is the course of action we should take. But it won't be easy and we'll make mistakes.

He needs something to measure himself against. This can be our firmness in important matters. But he also needs experiences of his own to find himself, what he can do, and who he is.

We do well to remember he is working this layer out himself.

The mistake we make—confronting him head-on perhaps or perhaps this time we should have taken a stand and didn't.

The game can hardly be won without alienation and great loneliness. For the adolescent, sometimes all the way to the age of twenty-five it is a lonely time.

It helps to remember that he is lonely and needs all kinds of crazy things from us—like humility, patience, forgiveness, a smile of reassurance after every trouble and run-in.

The loneliness is creative for him because that is when he searches himself out, learns something of his own depths and what lies hidden there a hint of what the human is—visionary, dreamer, pursuer of ideals.

During this time youth does, as we did, all kinds of strange and funny things and in his singleminded idealism he says many terrible things that cut other people down. Us too.

Still, we are the ones who have to make allowances for rebellious behavior. Not the other way around.

And we have to be careful not to kill idealism with when-you-are-older-you'll-know-better and things like that.

Ideals are a precious possession without which a man will never have very much of a conscience.

Conscience is from within, like ideals are. Always they'll tell the man himself—as the youth tells us now—that he should be doing better than he's doing.

We have not much to guide us later on if in this age we have not come to self-awareness, first of all that real life is from within and the real me is spirit—oceans wide and heaven high. Loneliness and ideals should teach that.

The other thing to guide us later on is the awareness of others that follows after having found myself and having recognized myself a person.

Great autobiographies often end, they say at twenty-five or six or seven because that is the age when men have found themselves and have decided what their life project will be.

He is working it out himself. Hang on!



Often the early morning emptiness of a city street, devoid of people, can be a vehicle for working out problems posed by the age of youth and its loneliness and ideals.

## Conflicts in marriage

By MARY KAY WILLIAMS  
(Ed. Note: Mary Kay Williams is a member of the staff of Fr. James McHugh, Director of the Family Life Division, United States Catholic Conference.)

There's a story about a wealthy Englishman who died in the 1880's. In his will, he left a sizeable amount of money to any couple from his town who could get through the first year of marriage without a quarrel. Last reports revealed that the money was still unclaimed.

This little episode illustrates that conflict in marriage is inevitable and should be expected. Conflict can actually be a positive factor in developing a healthy relationship because it points to areas which need reconciliation, compromise, or accommodation. Two groups especially—newlyweds and children—should be aware that a certain amount of conflict in marriage is normal and is not threatening.

A COUPLE may be jeopardizing their future if they avoid arguments during engagement. Some marriage counselors would even advise provoking a quarrel during this time just to see how the other party reacts. But picture the young bride whose husband is angry with her for the first time. Then the old comedy routine of "I'll pack my bags and go home to mother" doesn't seem too funny. While conflict in the early years of marriage destroys some romantic illusions, it can contribute to a relationship that is more realistic, stable, and emotionally honest.

The second group that benefits from a healthy understanding of conflict are children. Children become upset over conflict in the home when it threatens them and their security. But when they see their parents work out disagreements and come together again afterwards, then conflict does not become synonymous with rejection. By their example, the parents are subtly preparing their children to deal productively with tensions and conflicts among peer groups, and later with a marriage partner. Domestic "peace at any price" often demands too high a price. The couple who proudly says, "We've never had a quarrel in all our married life" ought to wonder why. The mere absence of overt conflict is no guarantee that all is well. Similarly, its presence is no guarantee that it is all productive.

CONFLICT takes many forms which are highly destructive to marriage and family living. These forms fail to produce any solution, or to develop deeper communication in any way. They camouflage the particular tension to an unrecognizable expression, and lead to more critical divisions in the marital relationship.

1. Double-binding communication—The other party is put in a position in which he can't possibly win. A wife says to her husband: "You must be more authoritative. I demand that you be the head of the house."

2. Scapegoating—When the parents are unable to satisfactorily resolve their tensions in other ways, the child can become the scapegoat. The child who resembles the offending parent may be criticized for all the characteristics one parent dislikes in the other; the child who has a poor record in school may become the scapegoat for parents disappointed in their own achievements; a child's striking physical abnormalities may become the symbol of some "sin" or abnormality of the parents.

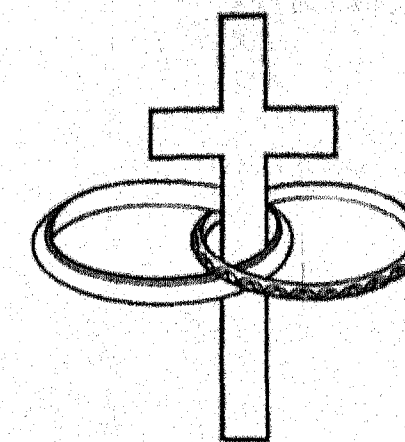
SOME other types would be a sickly-sweet submission: "Anything you say, Sweetheart"; or manipulating morality or social mores so they're on your side; withholding affection; or giving physical violence.

However, there are techniques which can aid in a more mature and productive handling of differences. Among them are these ground rules:

1. Bring out the problem before it accelerates. This curbs emotional involvement, and pressure build-up. However, one needs a cautious judgment to determine what is petty and unworthy of discussion and what might have serious implications for future married life.
2. Check the accuracy of your interpretation of the other's actions or words.
3. Stick to the boundaries of the specific quarrel. Limit the argument to the issue or condition, not the total relationship. Avoid personal attacks. You're not fighting fair when you strike at the other's ego by making references to deeply sensitive and vulnerable spots, or past failures.
4. Come to some decision or new understanding. Focus attention on what each party can do to decrease the tension, rather than who won the argument, or who was wrong.

Underscoring these comments is the message Pope Paul recently gave on family life. The Holy Father recognizes that couples experience difficult and sorrowful phases through the years of married living. But he speaks optimistically that these phases should be considered within a deeper vision of marriage as a vocation and a progression toward sanctity. From this perspective, a couple in conflict can draw upon supports from the realities and liberation of their Christian faith.

the family of man



Christian marriage involves three persons, it has been said: the husband, the wife, and God.

## The life and ideals of early Christians

Scripture in the life of the Church today

By FATHER WALTER M. ABBOTT, S.J.

Please read Acts 2:42-47, then 4:32-37, and then 5:1-6:7. In these sections you will see several summaries of life among the early Christians. One of your first feelings, on reading these passages, will surely be marvel or wonder at the unity of the early Church in Jerusalem and the warm and universal fellowship the early Christians enjoyed.

YOU WILL surely marvel at their holding of property in common. They managed and sold property so that they could distribute money "among all according to what each one needed." As a result, Luke says, "no one was in need."

Some scholars claim that these summaries of life among the early Christians are idealized recollections, perhaps even somewhat sentimental, composed toward the end of the first century. Notice, however, that these summaries also mention daily meetings of the Christians in the Temple, to learn from the apostles, and daily meetings in homes for meals and prayers. I don't think that these are elements of idealized or sentimental recollection.

In fact, I think one can read between the lines and see, for example, essentially the same liturgical experience that the Christians had at the end of the first century and that we still have today. The Eucharist was the cause and experience and expression of Christian fellowship with the risen Christ. The Eucharist was the core of the new Christian liturgy. It was normally accompanied by instruction and prayers. I take it that Luke's account about the common holding of property and the effort to provide for everyone's needs was one of the earliest results of people taking their brotherhood in Christ through the Eucharist quite seriously.

INTO this springtime paradise of the early Christian life there came "some time later" (Acts 6:1) the inevitable manifestation of human imperfection. There was "a quarrel between the Greek-speaking Jews and the native Jews" because the widows of the former group "were being neglected in the daily distribution of funds." On the occasion of this quarrel the apostles made a decision. Putting first things first, they clarified that they should give their full time to "prayers and the work of preaching," and they called for the election of seven helpers to manage the financial matters.

It is commonly said that in the choice of seven new helpers one sees the development of organization among the early Christians,

that the choice of the apostolic helpers indicates there is a task for everyone in the Church, and that social service is important.

It is true that in this passage there is emphasis on the notion of service in the Church, and it is legitimate to recall how, in the preceding section of Acts (4:30), Peter and John and the rest of the Christians had prayed as servants of the Lord, making mention in their prayer of God's "holy Servant Jesus." It is an interesting fact, however, as we see from the following chapters in Acts, that the new assistants did

not restrict themselves to management of financial matters. In fact, there is no mention in the rest of the book about this kind of work; they are shown rather as doing exactly the kind of work the apostles themselves did.

NOW YOU can, of course, presume that the seven took care of financial matters. You can even be somewhat cynical, if you wish, and say that in this way the apostles got the problem "off their backs," as a common expression of today would put it. I think it is much more likely, however, that what the

apostles did in this matter of the seven was to set up a hierarchy for the Hellenist, or Greek-speaking, element in the Christian community of Jerusalem. In this theory, the seven were ordained by the apostles and were loosely subordinated to them.

The apostles, you will notice, called for election of men "known to be full of the Holy Spirit and wisdom." Subsequently we find the men preaching, baptizing, and giving witness to the faith in many ways (strictly speaking, we read only of the first two, Stephen and Philip, and the rest are not mentioned again in the book).

## The Reformed Divine office

Part II

By FATHER JOSEPH M. CHAMPLIN

The provisional breviary under preparation for certain English-speaking countries is entitled "The Prayer of the Church." As the introduction to this volume notes, that title seems particularly appropriate since the Divine Office "is intended to be the public and common prayer of the People of God. One of the main aims of the new breviary is that its riches should not be reserved to priests and Religious, but should also be a prayer book which many of the faithful could use whether in church or on their own. This holds especially for the Morning and Evening Prayers."

Some feel this represents dreamy, ivory tower thinking. They point to the Divine Office's monastic background, the general decline of interest upon the part of the laity in formalized prayer and their eagerness for spontaneous, quiet, less wordy meditation, the psalms' archaic and unclear content. These obstacles, critics assert, doom this project from the very beginning. Contemporary man, in their view, simply has no desire to follow in prayer medieval patterns or even primitive Christian formulas.

WE WILL know after a few years. I personally would not be surprised to see this revised breviary receive an enthusiastic welcome in the United States. It did in France. Doesn't that huge publishing success in a supposedly "pagan" nation reveal the thirst of many for this type of prayer manual? Doesn't that reception illustrate the always current power and presence of God's words, even if written in an earlier time and for a different culture? Doesn't that distribution to hundreds of thousands indicate the Divine Office can assist all Christians, clerical or lay, in our common struggle to reach the

Transcendent, the Other, the God of all creation?

The Chapman breviary, authorized on April 9 of this year for interim use in England and Wales and confirmed soon after by the Congregation for Divine Worship contains these parts:

Two major hours: Morning Prayer and Evening Prayer, corresponding to the former Lauds and Vespers.

And Office of Readings to be said at whatever time of the day is most suitable or as a vigil on the afternoon or evening of the day before;

A Midday Prayer similar to the Little Hour or Hours of the earlier breviary;

A Night Prayer, comparable to Compline.

THE BALANCE of this column and all of next week's will describe each section's make up and supply some of the rationale behind these breviary reforms.

MORNING AND EVENING PRAYER

The Liturgy Constitution, in establishing principles for revision of the Divine Office, specifically decreed "By the venerable tradition of the universal Church, Lauds as a morning prayer and Vespers as evening prayer are the two hinges on which the daily Office turns; hence they are to be considered as the chief hours and are to be celebrated as such." Article 89a.

Morning prayer includes psalms which reflect the character of that Hour (e.g., Psalm 5 for Monday Morning. "It is you whom I invoke, O Lord. In the morning you hear me; in the morning I offer you my prayer, watching and waiting.") The prayers and overall spirit of this Morning Prayer emphasize a consecration of the day just beginning and of its work to God.

That type dedication and "morning offering" formerly was found in the now suppressed Hour of Prime.

Morning Prayer follows this skeletal pattern: Introduction (An Introductory verse and psalm (Ps. 94), Hymn, Psalms (A "morning" psalm, and Old Testament song, a psalm of praise), Word of God, Pause of silence, Short Response, Gospel Song of Zechariah (the "Benedictus"). Prayers of offering, praise and word for the day, Silent pause, Lord's Prayer, Concluding Prayer, and Blessing.

THE PSALMS for Evening Prayer likewise seek to capture the tone of that particular Hour (e.g., Psalm 131 for Thursday III evening. "I will not enter the house where I live, nor go to bed where I rest. I will give no sleep to my eyes, to my eyelids will give no slumber till I find a place for the Lord, a dwelling for the Strong One of Jacob.") An intercessory aspect predominates in the prayers of this Hour.

The structure of Evening Prayer closely parallels the outline for Morning Prayer: Introductory Verse, Hymn, Psalms (Two psalms and a New Testament song), Word of God, Pause of silence, Short Response, Gospel song of Mary (the "Magnificat"). Prayers of intercession including a final prayer for the faithful departed, Silent pause, Lord's Prayer, Concluding Prayer, and Blessing.

Liturgists hope this reformed Divine Office will be often prayed in common, however, when it is recited privately (the general situation for priests in the United States) parts designed for group celebration may be omitted.

Worship and the world



# A voice of ancient fears in Ireland

By FATHER JOHN B. SHEERIN

Buried in the dispatches from Northern Ireland in the last few tragic weeks, there was one amusing item. On July 7 the Protestant militant, Ian Paisley, met with a British official who had urged the Orange leaders to abandon the Battle of the Boyne parade for fear of bloodshed. Paisley warned him that "a serious situation" would occur if the parade were cancelled and then proclaimed to the stunned official, "I have always been on the side of law and order."

This outrageous flimflam reminds one of some of Governor Maddox' pledges of allegiance to "law and order." A few days before making this sanctimonious profession of



FATHER SHEERIN

his respect for law, Paisley had opposed two bills presented in the Northern Ireland Parliament.

ONE BILL was designed to discourage rioting by providing sentences up to five years for engaging in riots, the other bill was intended to make "incitement of hatred" a punishable offense.

Paisley, in Parliament, vigorously opposed these bills because they would slow down his cohorts in their work of clobbering Catholics. In fact, he opposed them so vocally and vigorously that the Parliament suspended him for the day. As he was being led out by the sergeant-at-arms, he shouted, "Lend me your sword and I'll decapitate a few of them before we go."

Paisley's comment on law and order was hilarious but it was also terribly tragic. For

he is chiefly responsible for the bloodshed in Belfast. A year ago, it seemed to most of us that the troubles in the North were mainly a conflict over the civil rights of Catholics and that the public conscience of the North would soon devise a reasonable solution.

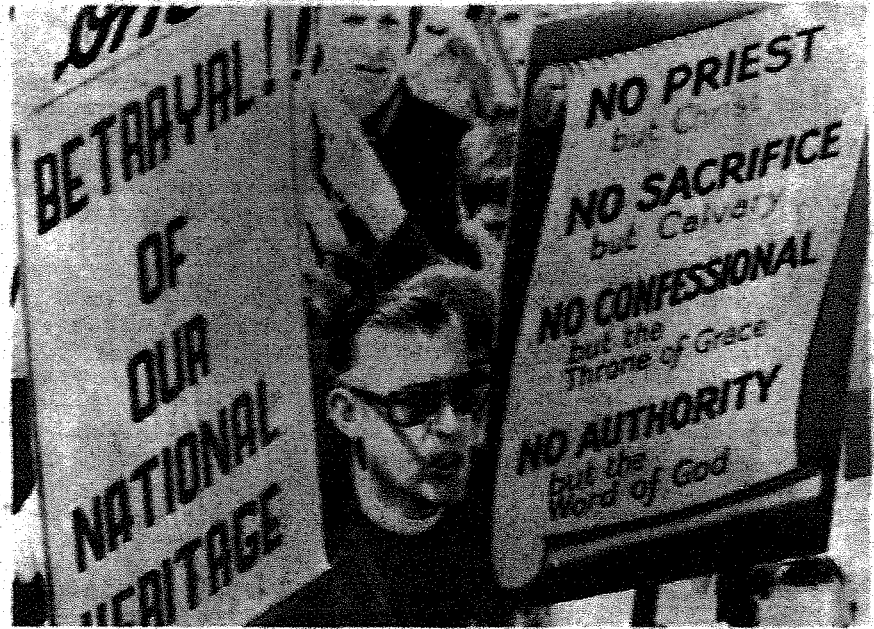
"One man, one vote" was recognized even in the most underdeveloped countries in Africa, and surely the people of Northern Ireland could arrive at a modus vivendi regarding discrimination against Catholics in housing and employment.

But there was one factor in the way of a reasonable solution — Ian Paisley. British Prime Minister Heath once referred to the fact that the people of Ulster would have to decide whether they want to listen to "the voices of ancient fears and old, established hatreds" or "to work together with peace and in hope."

Paisley has proved to be the great obstacle to peace and working together: he is the voice of ancient fears and established hatreds. He seems to have dissipated all hopes for a reasonable solution. According to press dispatches, most of the people in Belfast now think the problem can never be resolved. Not even the 11,000 British troops can remove the tensions between the one million Protestants and the half-million Catholics.

## Sum and Substance

It is most unfortunate that "the voice of ancient fears" has been heard just at this moment when the Republic of Ireland is attempting to join the European Economic Community (Common Market). Membership in this body would mean that Ireland would no longer be an isolated little island but a member of the larger European community. To enter the E.E.C., Ireland will need the



AMID some 5,000 Catholic participants in an outdoor Mass on the grounds of the Anglican Canterbury Cathedral, the first in 400 years, the Rev. Ian Paisley led 50 demonstrators who protested the liturgy marking the 800th anniversary of the martyrdom of Thomas á Becket there. Paisley, now a member of Parliament, is best known as a militant Northern Ireland Protestant leader who is staunchly anti-Catholic.

help of Britain and may have to modify its stand on the question of Northern Ireland.

Encouragement of anti-Protestant demonstrations or raids against British patrols would hurt Ireland's chance of admission to the Common Market. For the Republic of Ireland to be admitted, it will have to prove the Irish national community is a stable, steady community — not given to violence.

The new name of peace, says Pope Paul, is the development of peoples. Peace comes

through social progress and where there is no social or economic progress, wars spawn like bugs in a stagnant pond. Paisley, the voice of ancient fears and a throwback to the days of religious wars, stands boldly in the path of Irish membership in the Common Market. By stirring up riots, he blocks the social and economic development of Ireland and creates the climate of unrest in which war and hunger breed like flies. The more violence Paisley provokes the less chance for Ireland to be admitted to the Common Market.

# He could translate 'Good News' into action

(Substituting for Msgr. George G. Higgins this week as author of the following column is Father P. David Finks, director of communications of the USCC Task Force on Urban Problems.)

By FATHER P. DAVID FINKS

I spent the Fourth of July weekend reading the fine biography of Pastor Bonhoeffer (Dietrich Bonhoeffer by Eberhard Bethge; Harper and Row.) The short, dramatic career of this German theologian whose participation in the plot on Hitler's life led to his own execution raises all the serious questions about the meaning of Christian ministry that are being debated in the Church at the present time.

His decision as a young man to study

## The Yardstick

theology disappointed his agnostic father. In later years Karl Bonhoeffer related his misgivings to his son in a letter quoted by Bethge: "At the time when you decided to devote yourself to theology I sometimes thought to myself that a quiet, uneventful minister's life would really almost be a pity for you."

"So far as uneventfulness is concerned, I was greatly mistaken. That such a crisis should still be possible in the ecclesiastical field seemed to me with my scientific background out of the question."

THERE are many of our contemporaries who express the same ambivalence toward theological studies and a career as a priest. For some the Christian thing as institutionalized in the Church structure is just not a viable way of life. Others who have not given up entirely on the Church nevertheless see the Christian ministry as a low-key operation for comforting individuals living in the complexity and ambiguity of these hard times.

For Bonhoeffer, and many priests today, there is a refusal to accept limitations on the power of Christ to work within the Church, sinful and muddled as it is, to carry on His redemptive work. Perhaps as it did to Bonhoeffer's family and friends, this all sounds a bit naive. According to his biographer, when his brothers and sisters "tried to persuade him that in choosing the ministry he was taking the path of least resistance, and that the church to which he proposed himself was a poor, feeble, boring, petty, bourgeois institution, he confidently replied: 'In that case, I shall reform it.'"

THE QUESTION for Bonhoeffer and which has been reverberating around the Catholic Church with mixed results since Vatican II is how to relate the wonderful theory of Christian discipleship to practice in the real world of flesh and blood people living

in the increasing closeness of what Buckminster Fuller calls "spaceship earth."

Bonhoeffer tried in his early career to join theological scholarship to olympian disinterestedness toward the political realities of everyday life in Weimar Germany. But this stance began to be questioned by him almost as soon as he adopted it. Teaching a confirmation class while still a doctoral student brought the first inklings of the tension that would be resolved only when he was executed.

His biographer notes: "From the outset it (teaching catechetics to children) raised the very personal problem whether practical work should be the counterpoint to the main theme of theology in his life — or whether it should be the other way about."

In "The Cost of Discipleship" published in 1936 he articulated the rationale for living with the tension between action and reflection. "I know," he wrote, "that inwardly I shall be really clear and honest with myself only when I have begun to take seriously the Sermon on the Mount. There are things for which an uncompromising stand is worthwhile. And it seems to me that peace and social justice, or Christ Himself, are such things."

THERE is no attempt in this article to draw a comparison between the present domestic difficulties in the United States and the situation in Nazi Germany in the 30's. There is no comparison as yet despite what a few romantic anarchists are preaching in some quarters.

The lesson of Dietrich Bonhoeffer for us is that we need in these turbulent times not the "easy grace" of religion but Christians who can translate the "Good News" into action.

One tentative response in the contemporary Church to polishing up the image of discipleship in the priestly ministry is in the seminaries. Churchmen with a diminished crop of future priests are attempting to reform the process of theological education. As reformers they are faced with Bonhoeffer's dilemma; how, without weakening the core curriculum of systemic theology, Scripture and liturgy, do you provide seminarians with practical pastoral training? Can practice be joined to theory in some effective way or must pastoral skills be learned by the old trial and error method?

There is some experimentation today with what is called field education. In most seminaries, however, it is at best a marginal addition to the theological curriculum. The best model for this pastoral skill training

seems to be a disciplined process of action-reflection.

The seminarian can choose an internship in some form of pastoral ministry in the surrounding community under the supervision of a priest on the job to instruct and supervise. This process can be supplemented by seminars within the curriculum by various pastoral experts in active ministry concerning contemporary issues, social and political, which affect the life style of people living in an urbanized world.

THERE seems, however, to be a great need in some seminary programs to cleanse these pastoral internships of some of the "mickey mouse" placements in social and community service agencies. The priest will not, it is hoped, be a social worker. The "how" of referral can be learned in a few days of orientation to a new community when he arrives "on the job."

We need working, remunerated internships developed under creative pastoral supervisors in parishes, hospitals, prisons, police departments, universities, industrial and professional ministries, labor unions, indigenous community organizations. Such

opportunities, together with tightening up the theological curriculum to three hardworking years for an undergraduate course, may encourage some men to take a year or two during their seminary career to pursue some specialized ministry experience.

We need good priests of faith and courage and skill in these days of the shaking of foundations. To effect this, recruitment and proper training must be in the hands of men of faith, creative energy and a drive for peace and social justice.

There is little choice but to act as Bonhoeffer gradually understood: "We are not Christ, but if we want to be Christians, we must have some share in Christ's large-heartedness by acting with responsibility when the hour of danger comes and by showing a real sympathy that springs, not from fear, but from the liberating and redeeming love of Christ for all who suffer. Mere working and looking on is not Christian behavior. The Christian is called to sympathy and action, not in the first place by his own sufferings, but by the sufferings of his brother, for whose sake Christ suffered."

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## A mothers' Moth

By JOHN J. WARD

Every mother throughout the entire world should be particularly interested in the feast day observed by the Church next Sunday, July 26.

Tribute is paid on that day to the blessed St. Anne who had the great privilege of being chosen by God from eternity to be the mother of Mary, the mother of Jesus, the Saviour of all mankind.

ACCORDING to tradition, St. Anne and her spouse, St. Joachim, lived in Nazareth. They were members of the tribe of Juda and of the royal House of David. Both have been honored as saints from early times.

God bestowed upon St. Anne wonderful gifts and graces, and she devoutly

prayed for the advent of the Redeemer.

Some faint idea of the sanctity and holiness of St. Anne can be gleaned when we contemplate Mary's Immaculate Heart.

Throughout the years, thousands of churches and chapels have been built in honor of St. Anne, and during the last three centuries, thousands of miracles have occurred at the shrine of St. Anne de Beaupre in Canada.

ST. ANNE and St. Joachim were both wholly occupied in prayer and good works. For many years they were childless and when Mary was born, Anne was an aged woman. Anne felt herself sanctified by the presence of her immaculate child. She had vowed her child to

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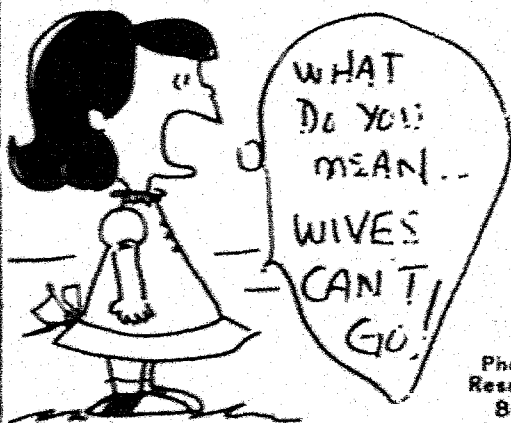
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of death or injury, for our military leaders and statesmen, that the peace of Christ may be seen as the only peace worth pursuing, let us pray to the Lord.

PEOPLE: Be merciful to us, O Lord.

COMMENTATOR: (4) For mothers about to bring children of God into the world, let us pray to the Lord.

PEOPLE: Be merciful to us, O Lord.

COMMENTATOR: (5) For those young men and women whose lives seem shattered by tragic mistakes, that they may live anew in Christ in the Eucharist, let us pray to the Lord.

PEOPLE: Be merciful to us, O Lord.

COMMENTATOR: (6) For all the disabled and handicapped, for the sick in the parish, N.N., for those who died this week, N.N., let us pray to the Lord.

PEOPLE: Be merciful to us, O Lord.

CELEBRANT: Father, Our Creator and Lord, You have given us no greater gift than the gift of Your Son in the Eucharist. May we never fail to find nourishment and strength in the Body of Christ. We ask this through Jesus, Our Lord.

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**'Clean' movies don't pay**

DETROIT — (RNS) — Two priests here have failed in an attempt to operate a theater showing "clean" movies at popular prices in downtown Detroit.

After eight weeks the Music Hall closed, with the priests reporting they could not meet operating expenses.

Father Richard J. Ward, co-pastor at St. Aloysius Church, and Father John E. Nader, assigned to old St. Mary's, St. Antoine and Monroe, started the program after their downtown parishioners complained there were no family movies downtown.

"Oliver," which played two weeks and drew 8,186 people, was the only movie to show a profit in the eight-week period.

A double bill of W. C. Fields comedies opened the program and drew 3,360 people in a week. "Romeo and Juliet" drew 2,634. "Thoroughly Modern Millie" drew 2,118, and "African Safari," 1,182.

The theater charged \$1.50 for adults and 75 cents for children and retirees. The priests said they had to take in \$4,200 a week to keep the theater open.

Only 27 people, eight of them younger than 17, attended the final night's film when the feature was "The Four Clowns," with Buster Keaton, Charley Chase and Laurel and Hardy.

"You've got to have big hits to draw the people in from the suburbs," said theater manager John E. Miller.



# Gaelic helped 'my Chinese'

"It's easy to learn to speak Chinese when you already know Gaelic."

Columban Missionary Sister Justin, who speaks Cantonese with a soft Irish brogue was recalling her first days in Hong Kong where she was assigned almost 18 years ago as a nurse.

"When someone spoke to me in Chinese," she laughed, "I first thought of the answer in Gaelic and it was simple to

translate it into Cantonese because of the similar intonation of the words in each language."

In South Florida for a 10-day visit with her brother, Father Martin Cassidy, pastor, St. Francis of Assisi Church, Riviera Beach, Sister Justin marveled at life in the United States which she is seeing for the first time.

LIVING here is so easy," she exclaimed. "You can just pick up the phone and get almost whatever you want - it's very different from Hong Kong where you repeat three and four times to make sure they understand you on the telephone."

A native of County Mayo, who will eventually visit her family, now in Dublin, later this year, Sister is on a six months leave of absence combining vacation and business for her order.

When she left Miami last week for Boston she was on the first leg of a trip which will include stops in upstate New York, where her order recently assumed charge of a home for the aged; and in Rome, Zurich, Frankfurt, Sweden, Glasgow, and Amsterdam. In each city she will study up-to-date methods in orthopedic hospitals in order to take the results of her studies back to the Children's Orthopedic Hospital where she serves in Hong Kong.

IN THE course of a day, Sister ministers to English, Chinese, and Australian patients, she said, explaining that her order also staffs a tuberculosis sanitarium and a chest hospital. All the hospitals are owned by committees of laymen which pay regular salaries to the 18 Columban Missionary Sisters on the staffs.

Ten of her order are medical doctors, Sister said, and the others are registered nurses, all of whom also have certificates in midwifery, a requisite for working in Hong Kong's hospitals.

The community in Hong Kong has one American-born Religious and two Chinese, all of whom trained as nuns at the Motherhouse of the order in Wicklow, Ireland. The rest of the community are Irish-born.

In the days when Red China controlled all of the water, Sister Justin recalled that they had water only once a day! "We washed our clothes last," she laughed, explaining that Hong Kong now has its own supply of water provided through a dissalting process and division of part of the sea.

## Supplies have gone to Peru

Relief supplies which would fill 10 railroad box cars have already been collected by the Peru Earthquake Committee of the Catholic Services Bureau, in the South Florida area and have either arrived or are en route to the needy in the Latin American nation ravaged by an earthquake on May 31.

"As of now we have collected a total of 248,000 pounds of clothing, bedding and canned foodstuffs," Msgr. Bryan O. Walsh, co-chairman of the committee announced this week.

"In addition we are shipping 45 hospital beds, five oxygen tent systems, and 350 mattresses and 500 pillows donated by the SS. Queen Elizabeth for the quake victims."

Msgr. Walsh, Episcopal Vicar for the Spanish-Speaking People in the Archdiocese of Miami, also expressed the gratitude and thanks of the committee, which was organized by Archbishop Coleman F. Carroll early in June to aid the stricken nation. The monsignor pointed out that "many thousands of hours have been given by volunteers to collect and ready the supplies for shipment."

"We extend our thanks," he said, "to everyone in the area who has cooperated in this appeal to aid the thousands left homeless as a result of the earthquake."

In recognition of the major role which the Archdiocese has played in providing relief supplies, Archbishop Coleman F. Carroll, chairman; and Msgr. Walsh and Father John Nevins, co-chairmen of the Committee, have been invited to be guests of honor during a benefit dinner which Mrs. Gladys de Vizquerria, wife of the Peruvian Consul, will sponsor on Aug. 1 to aid in particular the thousands of children orphaned during the tremor.

Meanwhile the appeal is by no means over. Msgr. Walsh said, and donations of supplies and monies will be welcomed and forwarded to

Peru. Donations of canned food, bedding, and warm clothing may be left at any Catholic Church in South Florida and checks should be forwarded to the Catholic Service Bureau, 1325 W. Flagler St., Miami, Fla. 33125.

According to reliable sources in Latin America the massive job of reconstruction and rebuilding is already under way in the areas affected by the quake which in one minute killed some 70,000 persons; injured more than 50,000, left more than 20,000 youngsters orphaned; and left some 100,000 families homeless.

Although bulldozers are already in use to clear away the rubble and open the streets to traffic, an official has estimated that the reconstruction process will exceed \$500 million and take at least two years to complete.

Well-known cities such as Chimbote and Huaraz were obliterated and families who have remained are living in tents sent to the valley as emergency housing, making the need for building supplies, tools and materials an urgent one.

Even as Spring approaches in Peru, the temperature drops in the mountain regions to 40-degrees fahrenheit, and additional illnesses may be expected. In addition the natives fear the arrival of September which always brings heavy icy rains and it is questionable whether proper housing can be built in time to replace the flimsy homes in which refugees are now living.

### Notre Dame U. gets U.S. grant

NOTRE DAME, Ind. — (NC) — The University of Notre Dame has received a \$191,917 U.S. Department of Justice grant to study ways of speeding up the administration of criminal justice without sacrificing constitutional rights.

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Irish-born Columban Missionary Sister Justin is shown with patients at Hong Kong's orthopedic hospital.

AMERICANS have a great booster in the missionary Sister who was generous in her praise of the "wonderful volunteer work" being done in Hong Kong by the American Women's Association.

"And here in Florida," she said, "everyone has been so helpful in giving directions. The American people are so jovial and so congenial."

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# His 'big break'--a dud

Sometimes a good break doesn't end up being a good one after all.

An authority on this philosophy is Ed Tuck, the 245-pound offensive guard for the Miami Dolphins.

Ed was a rookie from Notre Dame last summer with the Dolphins when he got his big chance on short notice.

Larry Little, the veteran guard that the Dolphins obtained from the San Diego Chargers became one of the first of the many on the team to be laid low by injuries.

Tuck suddenly became a starting guard for the Dolphins in the second exhibition game of the season.

THEN . . . Norm Evans, the offensive tackle was sidelined. For the third game, Tuck became the starting tackle. All of this, with Ed virtually a rookie as a lineman as it had been only his senior year at Notre Dame that he had played in the line.

So, it looked like fortune was smiling on the New Jersey high school product. Not so.

In that third game, Ed became the victim of the injury jinx that dominated the Dolphins and a torn cartilage in his knee put out of action for the rest of the season. In all, he had played a portion of the Dolphins' first game, then two starting roles and he was finished for the year.

"I thought at the time it was a good break for me getting to start and to learn things out on the field," he said.

"But, now I wish it had gone the other way around. If I hadn't gotten to play so much so early, I might not have been hurt and been able to play all season, learning as I went along."

TUCK stayed in Miami after his injury and was out there for every game, sitting in on the team briefings and game plans. But, it wasn't the same.

"Sure, I picked up a lot of things just watching but it wasn't like I had been playing. I would have liked it the other way around."

Tuck is at the Dolphins' rookie camp again, as all players who did not play in a regular season game are considered rookies by the pro standards.

And, despite his experience of last season and temporary starting status, he expects a much harder time making the team this time around.

"Coach George Wilson told me after my injury last year, that I would have made the team. This time, though, it's going to be a lot tougher."

"THERE weren't too many offensive linemen in camp last year. This time, there will be about 22 or 23 when the veterans get in and only about eight are going to make the team."

"And, the rookies that are here look a lot better than last year."

Tuck is back at playing guard this summer, although he'd be glad to play tackle if it meant making the team.

## SPORTS

By JACK HOUGHTLING

"However, I do prefer guard and there is considerable difference in playing the two. At tackle, on pass protection, your man is usually the defensive end and he's usually going to the outside. At guard, you do a lot of pulling and on pass protection, it's the tackle you take, who is normally right in front of you."

He doesn't feel that the switch in coaching staffs is creating much of a problem.

"THE DIFFERENCE is really in terminology. Everything else is basically the same. I'm happy with Coach (Monte) Clarke, the new line coach, he really knows his stuff."

"He's really helped me. I'm impressed with him."

Tuck is sure to stick around for the Dolphins' exhibition season — the first home one is Aug. 15 in the Orange Bowl with Boystown sharing in the charity game proceeds — and may be around for a long, long time.

Anyone who can play both guard and tackle well will be an asset for the injury-jinxed Dolphins. Maybe Coach Don Shula will change the team's luck . . . but until it's proven otherwise, every healthy body may be needed.

Ed Tuck's healthy again . . . and looking for another good break, on the field.

Five archdiocese high school baseball standouts have been picked for the American Legion District 10 all-star game on Saturday night.

Named to the North team have been Bill Frohbose from Archbishop Curley High, who was hitting .367 for Dade Sports Shop, and Rolando DeArmas, former Curley catcher who played for Miami-Dade Junior College North last spring, who has been hitting .526.

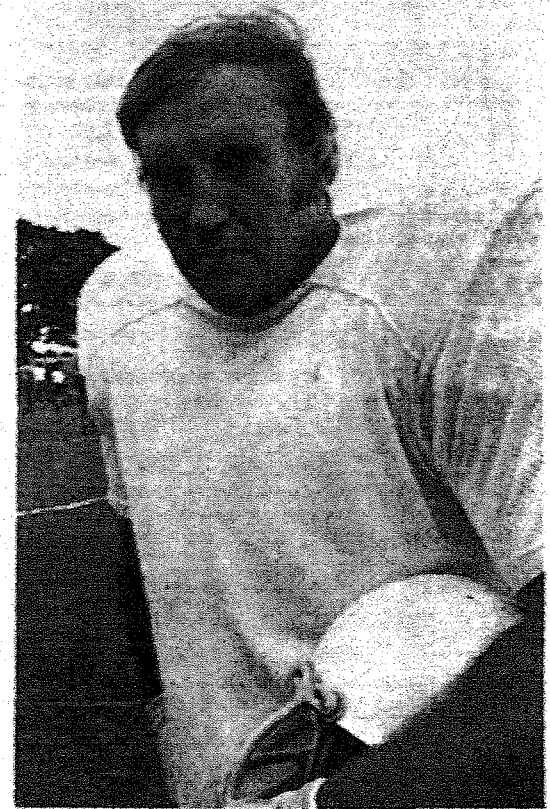
For the South team, the picks have been the Christopher Columbus' Rick Gaydos (.368), playing for Southwest Memorial, and the LaSalle pair of shortstop Mike Sanz (.415) and pitcher Tom Vrabel (.3-4), both playing for the Coral Gables Post team.

The Knights of Columbus swim team from West Palm Beach made a strong showing in the Florida Gold Coast AAU Junior Olympics long course championships last weekend at Ft. Lauderdale's Hall of Fame pool.

Taking first place honors were Patty Merkle in the 15-17 girls 200-meter backstroke (2:55.1), Greg Smith in the 11-12 boys 50-meter butterfly (35.8) and Lois Hampson in the 10-and-under girls 50 free (35.1).

Each also recorded other strong finishes with Patty posting a second in the 100 backstroke, Greg a third in the 50 backstroke and Lois a fifth in the 100 free.

In addition to all this, the K. of C. 15-17 girls relay unit of Patty and sister Kathy, plus Theresa Fischer and Chris



Ed Tuck

Bogdanski finished second in all four of their relays behind the nationally-ranked girls team from the Jack Nelson Swim Club.

The girls were runnersup in the 200 and 400 freestyle relay and the 200 and 400 medley relay.

## Biscayne 'high Scorer' signs with Floridians

John Fairclough, leading scorer at Biscayne College for three straight seasons, has signed as a free agent with The Floridians of the American Basketball Association.

The 6-foot 3-inch guard was drafted ninth by The Floridians last year but did not attend rookie camp due to military service.

Fairclough's consistent scoring helped the small Miami college successfully launch its basketball program four years ago. His high game was only 32 points but he averaged 16.7 over a three-year span, including a 20.1 average his junior season.

Biscayne College Coach Ken Stibler feels Fairclough's outside shooting ability can make him a valuable shooter from beyond the ABA's three-point circle.

Fairclough, from Oradel, New Jersey, holds several school records at Biscayne, including most career points (935).

He will report to The Floridians' pre-season rookie camp August 31.

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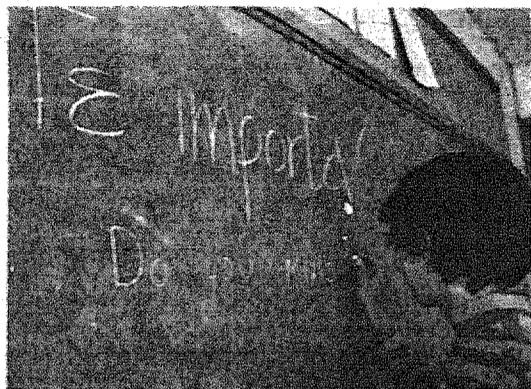
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A SNAPSHOT as simple as the expression on a friend's face can express one's feelings about "My Country."

## At the end of the rainbow



LEARNING TO translate correctly is an important skill for Job Corps teens.

Making a classroom less like a classroom is, as teenagers would say, a lot like making a "good bag" out of what was a "drag", but that's what the newest in Neighborhood Youth Corps programs is geared to do.

NYC II is an updated version of the five-year-old NYC program aimed at placing high school drop-outs from poverty-level families into productive work.

"This is part of the out-of-school program for youngsters who have dropped out of school and are seeking some sort of gainful employment," Mrs. Jane W. Capman, director of the South Florida NYC, explained.

MANY of the youngsters resent school because they were bored or unchallenged by what was being taught. Therefore, they have no desire to return to the atmosphere they left. However, they are interested in jobs and are willing for the most part to work toward a career goal.

"This is a trial and error period for us, because we are trying to develop some classroom situations which vary from the established classrooms the youngsters dropped out of," Mrs. Capman said.

Thus the attempt to make a "good bag" — or comfortable situation — out of what was a "drag" or unbearable — a neat piece of educational magic if it works.

WHEN the whole program is worked out, Mrs. Capman added, each individual enrollee will have a planned program leading him either to the high school equivalency test, graduation from a technical course, return to high school, or entrance into a junior college.

While most of the present 150 enrollees are between 16 and 17 years of age, the program will hopefully encompass a wider age range when in full operation.

The program is flexible to meet specific needs, also. For instance, there are special classes on four levels at St. John Bosco School to teach English to Spanish-speaking enrollees in the program. Classes meet both in the morning and in the afternoon to meet the requirements of various job schedules.

THE PERSONS in the program work a maximum of 13 hours per week on the job site and spend an additional 27 hours a week in the program's non-classroom classrooms and supportive services.

The program provides as supportive services medical and dental referral services, counselling as to job attitudes and practices, and consumer education — or how to get the most for the dollar you earned.

In addition to calling for enrollees who are drop-outs and meet the family income status, the program seeks those interested in and understanding of long-range goal planning. Mrs. Capman added. For in many instances, these youngsters will have to spend several years learning basic job skills and good work habits essential to holding down the kind of jobs they want.

So the youngsters who "turned off, tuned out and dropped out" have found a place where they can spend 40 hours a week learning how to work and make \$26.25 while they are doing it.

### CYAC sets Key West weekend

Members of the Catholic Young Adults Club will travel to Key West for the weekend, leaving from the Our Lady of Perpetual Help rectory at 8:30 a.m. Saturday, July 25. Following a group breakfast at one member's home,

the CYAC members and guests will drive to Key West, coming back late Sunday night.

For information on joining the club, call Jim Halstead at 947-3283.



Exercises are an important part of learning a language.

### Spaghetti dinner

A real Italian chef will prepare the meal for a Spaghetti dinner sponsored by the Immaculate Conception CYO, Sunday, July 26, from 3 p.m. to 7 p.m.

Tickets will be available at the door of the parish hall where the dinner will be served.

which seem pertinent. Those below the age of 18 years of age must have their entry signed by their parents.

Any snapshot or blow-up of a snapshot will be eligible. Remember, however, that in a regular size snapshot the heads of any persons photographed in the picture must be larger than the size of a United States nickel for reproduction purposes.

No relative of a Voice

# THE NOW SET

staff member is eligible to enter the contest.

The snapshots will be judged on the following criteria: originality of thought and presentation; relevance of idea to "My Country" theme; use of surrounding to carry out the idea, and quality of the photograph.

## Second-round of CYO play has 'ups, downs'

There seemed to be few surprises in last week's second round of play in the CYO summer softball team — most of the boys' teams expected to win did.

At Boystown field, the team from St. Louis remained undefeated by beating Christ the King, 5-2. Boystown team eliminated Holy Rosary the same day, 9-8.

Our Lady of Perpetual Help team needed only one run to eliminate the team from St. Francis, 1-0.

Also eliminated from the tournament were the players from Immaculate Conception who lost to Annunciation, 8-4.

Holy name players defeated St. Vincent, 8-2, and St. Stephen won by forfeit over St. Timothy. Visitation team had a bye last week.

In the girls' division of the summer tournament, two of the best games played last week were seen, and three

previously unbeaten teams were handed their first loss in the double elimination tournament.

In a low-scoring contest, St. Timothy girls squeezed by Epiphany, 4-2. Annunciation defeated St. Francis 13-7, which accounted for the most runs scored against Annunciation in quite a while.

St. Monica took advantage of a defense-weakened Our Lady of Perpetual Help squad to hand the team its first loss by a 15-1 score.

Immaculate Conception girls' team, which lost by 19 runs last week, turned the tables this week and eliminated St. James from the tournament, 28-4.

St. Stephen and Christ the King won by forfeit, 2-0, as Visitation and Holy Rosary were also eliminated.

The elimination rounds of the tournament will continue through August until the final rounds are reached.



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# How Latins have altered city's face

(Continued from page 1)

residence required for citizenship. This law was first used extensively in 1967, meaning that 2½ years later in 1970, many Cubans are reaching the 5 years of permanent residency required for citizenship.

There are 5,140 Colombians now living in Florida, more than from any other Latin American country except Cuba. A total of 4,925 of these have become permanent residents, and probably most of them hope to obtain U.S. citizenship after they have waited the required five years. Many of the 1015 non-permanent residents from Colombia are students making use of Colombian-U.S. exchange programs which both the Colombian Consulate and local colleges praised.

ROBERTO GARCIA, Colombia's consul in Miami, said this large number of Colombians presently in Florida compares to only about 500 here in 1960. The rate of the influx continues, he said, as the 40 regular airplane flights to and from Colombia carry more permanent residents as well as many tourists.

"They come here looking for better work and better facilities," Garcia said. He said he knew a few Colombian millionaires living in Miami but said most are unskilled laborers or specialized laborers. Colombia follows Cuba and Argentina as a major source of U.S. physicians.

There are 1,227 Argentine residents living in Florida and

A city is made up of many faces, and Miami, with its growing Latin population has become an international metropolis.



Argentine consul Carlos E. persons in Florida with Argentine during the last 4 years, many Spanish-speaking people living has been less in Miami than during other periods in the U.S., and because from a geographical standpoint Miami is the gateway to the U.S.

ECUADOR has 676 permanent residents and 147 non-permanent residents in Florida. Consul Gonzalo Jacome says there are 639 Ecuadorians in Miami, 2% of whom are involved in local commerce, 5% in import or export businesses, and the rest employed in hotels, restaurants, factories or other unskilled jobs.

Of the 789 Panamanians living in Florida, the authoritative sources report many are here for political asylum. The Guatemalan consulate said most of its 806 residents living in Florida work in the service trades. The Consulate said there has been a great increase in the number of Guatemalans in Miami during the last three years but no accurate figures are available. Many Guatemalans, as well as various other Latin American people, have come to Miami as tourists, found jobs and continued to live here.

Consul Rafael Bustos of Chile said many from his country "come into the U.S. through Miami and stay here a while and then go to another city." He said the number of Chileans coming to Miami in the last three years has increased so much, however, that there are now about 400 permanent residents here, twice as many as recently as 1965. This increase is because most of these people "want to get a job here, including many women. Some of the women work in retail stores but most serve as maids, cooks or other household help. It is not difficult for men to get jobs."

INSPITE OF the tendency of some Chileans to move elsewhere, most Latin Americans establish a long-time residence in Dade County, according to an extensive study made by First Research Corp. of Miami in September, 1968. Less than 2.8% of the heads of Spanish households in Dade have lived in the county less than one year. A total of 12.5% lived 1-2 years, 11% 3-4 years, 20.5% 5-6 years, and 32.2% 7-8 years. The percentage of residency does not drop until one approaches the 9-15 year category.

One of the few Latin American countries that has not increased its Miami population substantially in recent years is Mexico, and that is only because Mexicans have had a large



AMONG the many consulates represented in the Miami area is that of the Dominican Republic, many of those whose nationals live in the South Florida area.

## Fla. granted \$685,000 toward enforcement

More than \$685,000 in federal monies has been granted to law enforcement agencies in the state for projects ranging from establishment of a drug abuse program to a study on the feasibility of regional correctional programs.

The grants were issued by the Law Enforcement Assistance Administration (LEAA) and were announced by Attorney General John Mitchell.

A grant of \$154,437 has been made to Florida State University to study the feasibility of regional correctional programs and facilities serving Florida, Georgia, North Carolina and South Carolina.

THE STUDY is slated to cover programs and facilities for the criminally insane, hard-core criminals and retarded offenders, and the feasibility of an inmate exchange program which would permit offenders to be

transferred to institutions in their home jurisdictions.

A grant of \$200,000 has been made for the establishment of a Broward County Drug Abuse program. The program is supposed to provide an alternative to confinement for drug and narcotics offenders.

A grant of \$40,000 has been made to the State of Florida for the establishment of a uniform crime reporting system which will provide data to local law enforcement agencies. It will also enable police to develop research programs and project crime rates.

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thousands of migrants who come to Florida for farm work for several months.

ABOUT 500 Costa Ricans have become U.S. citizens and live in Florida. Consul Casacante estimates, but he said this figure cannot increase substantially under the present U.S. immigration quota of 16 persons a year from Costa Rica for the entire U.S. A total of 637 persons in Florida are residents of Costa Rica, showing that even the small Latin American countries have made their mark here. Even from tiny El Salvador, 333 have become permanent or non-permanent residents. Lic. Cesar Velasco, vice-consul, said 250 of his countrymen are living in Dade and the three counties surrounding it.

Many of these people live in Hollywood, which five years ago became the sister city of San Salvador, capital of El Salvador. Velasco said most of the 250 have come here with student visas or working visas because of the difficulty of obtaining resident visas. In any event, they, like thousands of other Latin Americans, are willing to compete with obstacles in order to play a part in the tremendous growth that has made Miami an inter-American city.

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# Cuban Catholics Influence Miami

By GEORGE VOISKY

Special to The New York Times

MIAMI, July 18—“Do you know, Father,” a Cuban woman said recently to a Roman Catholic prelate here, “I simply must confess with a Spanish-speaking priest.”

“Why, madam,” the prelate wryly replied, “doesn't the English language do justice to your sins?”

The story is true, and the fact that it was no problem at all for the woman to find a Spanish-speaking confessor illustrates an important reality of Miami in 1970. An influx of those who speak Spanish, mostly Cubans, has had a

conservative now,” one prominent Miami resident observed.

It is believed, for example, that the archdiocese has been primarily instrumental several times in preventing a liberalized abortion law from passing the Florida Legislature. Monsignor Carroll, described as an excellent administrator, has also represented the United States hierarchy at periodic conferences of inter-American bishops, the latest of which was held here in February.

## Spanish-Speaking Irishman

Monsignor Walsh, a 40-year-old Spanish-speaking Irishman, coordinates a series of social and ecclesiastical programs for the archdiocese's growing Latin membership.

There are more than 80 priests of Latin origin here and many speak Spanish. Three of them have been

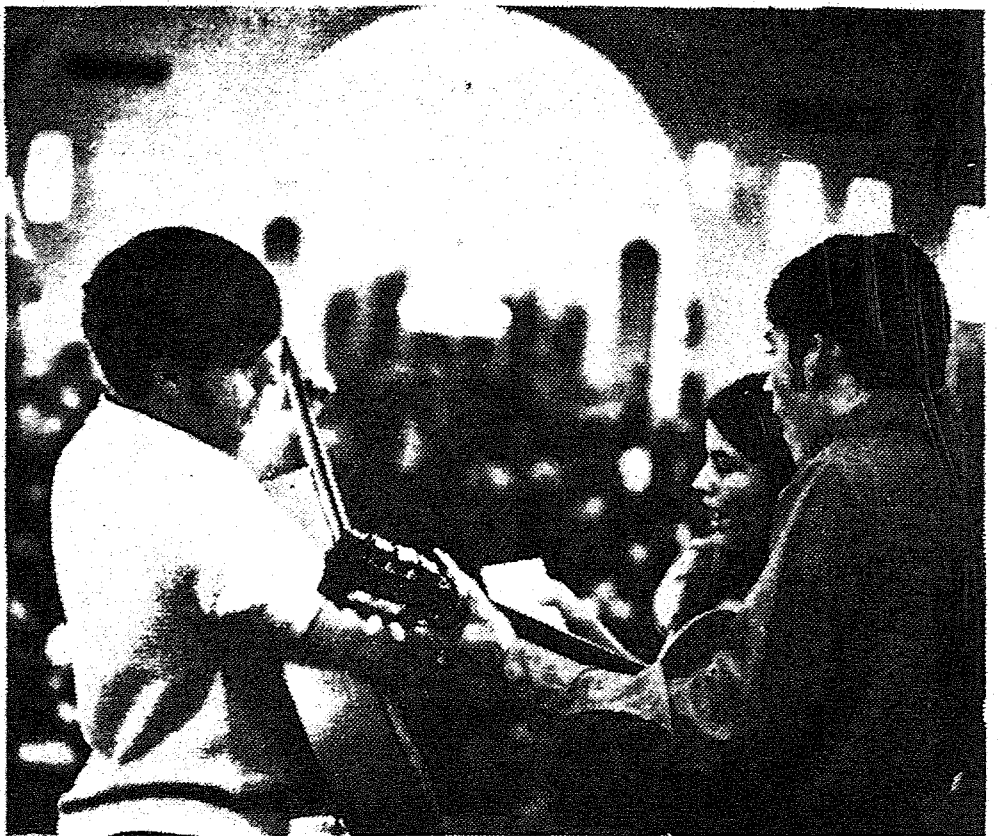
has not been without problems for the local church, Monsignor Walsh said in an interview.

He explained that some of the Cuban and Spanish priests who were expelled from Cuba and came to Miami had their own problems of adjustment and had gone on to other missions in Latin America.

“And all their parishioners have resented at times the new commerce with different customs,” he added.

Multi-Function Social Agency Monsignor Walsh is also director of the Centro Hispano-Catolico, a multi-function social agency founded in 1959 to service the needs of the new Spanish-speaking parishioners.

Staffed by the Dominican Sisters of St. Catherine de Ricci, the Centro provides free counseling, food, clothing, medical and dental clinics, English-language classes, job-finding, day and other services to Americans who are in need of help.



MUSIC FOR SERVICES: Reflecting an increased responsiveness to needs of Spanish-speaking Miami residents, a group sings during a mass at Sts. Peter and Paul Catholic Church.

## Destaca el 'New York Times' influencia Cubana en Miami

Dice que The Voice es el Mayor Semanario de la Florida

El importante diario "The New York Times" dedicó el pasado domingo un extenso artículo destacando "la influencia de los católicos cubanos en Miami," señalando que el exodo cubano ha tenido un marcado impacto en esta comunidad, lo que ha contribuido en

gran parte a que "los católicos sean el grupo más numeroso y políticamente más poderoso en Miami."

El Times destaca que los latinoamericanos en Miami, actualmente unos 450,000, de los cuales cerca de 400,000 son cubanos, han provocado cambios significati-

vos en la vida religiosa del área, cuya población se eleva a un millón 300 mil habitantes.

"La Iglesia está activamente envuelta en prácticamente toda actividad local, especialmente en la acción social y comunitaria," dice el artículo firmado por el corresponsal del Times George Volsky.

EL NEW YORK TIMES destaca que "THE VOICE" es el mayor semanario de todo el estado de la Florida, comentando la calidad de su presentación y destacando su amplia circulación.

Agrega el New York Times que "probablemente el 90 por ciento de los latinoamericanos de Miami son católicos," y que sólo en el área de Miami hay por lo menos 550,000 católicos.

Señala la información que el Arzobispo Coleman F. Carroll es uno de los hombres más influyentes del estado, lo que atribuye a su disposición de estar presente en todos los problemas controversiales. Insinúa el Times que la fuerza de los católicos en el estado de la Florida ha sido decisiva para evitar varias veces consecutivas la promulgación de leyes facilitando el aborto. Como se recordara, The Voice ha sido el único periódico de importancia en el Sur de la Florida que ha desplegado campañas editoriales contra esos proyectos de ley.

EL IMPORTANTE rotativo neoyorquino dice que Mons. Bryan O. Walsh, Vicario Episcopal para la comunidad hispana coordina una serie de programas sociales y eclesíasticos para la creciente población de Miami. Dice que hoy se ofrecen más de 50 misas dominicales en español y que hay más de 80 sacerdotes de habla hispana. Tres iglesias han sido establecidas para tres nuevas parroquias, casi totalmente cubanas. Ocho órdenes de monjas hispanas se han establecido en Miami y siete colegios católicos antiguamente en Cuba han reabierto sus puertas en Miami.

La información se refiere a la obra de asistencia social del Centro Hispano-Catolico, y destaca que el año pasado respondió a 115,000 pedidos de ayuda. Termina diciendo que Monseñor Walsh, que coordina toda esta actividad, "es como el paño de lágrimas de los católicos latinos aquí."

# LA VOZ

Suplemento en Español de "VOICE"

## "¿Hacer eso los Americanos? —No hombre!"

Por GUSTAVO PENA MONTE

—¿Qué le hubiera ocurrido si anoche le hubieran anunciado que se suspendía el puente aéreo Varadero-Miami?

—¿Hubiera quedado como un hombre marcado para siempre mientras el régimen comunista estuviera en el poder. Hubiera sido un hombre sin esperanzas, sin aspiraciones, condenado a seguir viviendo perseguido y señalado.

—¿Han escuchado ustedes en Cuba que algunos políticos de Estados Unidos están promoviendo el cese del puente aéreo?

—¿Bueno, nosotros sabemos que el régimen comunista quiere acabar con estos vuelos porque todos los días salen al mundo 200 testimonios del terror, la opresión y la miseria que se vive bajo el comunismo. Allí siempre se nos está amenazando con cerrar los vuelos... Pero que los americanos quieren cerrarlos... eso no puede ser. Los comunistas quieren eso, pero los americanos, ¿cómo van a hacernos eso a nosotros? Ningun cubano que está en lista de espera lo creería, a menos que fueran a iniciar una acción inmediata contra Castro.

Estas son dos de las preguntas y respuestas durante una entrevista que la semana anterior hicimos a varios exiliados cubanos acabados de arribar por el puente aéreo establecido por el gobierno de Estados Unidos para rescatar a aquellas personas que han expresado su disgusto con el régimen comunista y su deseo de reiniciar sus vidas en el ambiente de libertad de Estados Unidos.

Esas preguntas y respuestas aparecieron en una amplia información en la primera plana de la edición de julio en THE VOICE en el momento en que en el congreso de Estados Unidos se estaba discutiendo la posibilidad de suprimir ese puente aéreo.

Una vez más, como lo ha hecho durante muchos años, THE VOICE le decía así a los legisladores de este país, a las autoridades competentes, la responsabilidad moral que tiene Estados Unidos para con esos cubanos que aman la libertad de tal forma que lo dejan todo atrás, se someten a vejaciones y trabajos forzados, con la sola esperanza de algún día salir en esos "vuelos de la libertad."

LAS DOS RESPUESTAS que encabezaban este comentario son un decisivo alabonazo para que los legisladores que estudian la posibilidad de suspender esos vuelos se detengan a meditar.

"Sería un hombre marcado, señalado, sin esperanzas, perseguido y vejado." Sólo porque ese hombre confió en la palabra del gobierno y el pueblo de Estados Unidos que un día prometió ayudar a salir de Cuba a todos los que quisieran venir a estas tierras. Una responsabilidad humana que esta nación no podrá evadir si permanece fiel a sus tradiciones humanistas.

La segunda respuesta mueve a conclusiones prácticas. En medio de todo el barraje de propaganda antiyanqui desatado por el comunismo, centenares de miles de cubanos siguen mirando a esta nación como la esperanza para su libertad. Confían y creen en esta nación, desoyendo las constantes predicas de odio contra los americanos que allí se les hacen. En un momento en que el comunismo internacional cosecha resentimiento contra Estados Unidos en muchas partes del mundo, en Cuba millares de hombres y mujeres confían ciegamente en esta nación, en sus gobernantes y en su pueblo. "Los americanos no pueden hacernos eso a nosotros," es la candida y confiada respuesta de quien vive seguro de un amigo.

CERRAR LOS VUELOS sería matar las ilusiones de esos amigos de Estados Unidos y del sistema democrático que esta nación representa, sería darle la razón a los que presentan al pueblo americano como un pueblo egoísta, que sólo busca su bienestar material sin ocuparse para nada del bienestar de otros pueblos, a los que promueven la imagen del "americano feo."

Sin embargo, es el libre juego de las opiniones, la oportunidad de que todos busquen una información legítima y expresen libremente sus ideas lo que ha provocado que se cuestione la continuación del puente aéreo. En un país que ama la libertad, se escucharan los puntos de vista que están exponiendo los que por una u otra razón — sincera o aviesa — se oponen a estos vuelos, así como los que — como ha venido haciendo THE VOICE a través de los años — recuerdan estas responsabilidades morales y humanas. Una vez más, el amor a la libertad y la solidaridad hacia los que buscan esa libertad se pondrá de manifiesto aquí. Y cientos de miles de cubanos hoy perseguidos, marcados, señalados, relegados, vejados, podrán seguir mirando al americano del norte como el amigo seguro, que comparte sus ideales de libertad y democracia y que no lo dejará en la estacada.

## Nueva serie sobre la influencia latina en Miami

Después de haber venido publicando una serie de artículos sobre los refugiados cubanos, su trágica salida de Cuba, su adaptación al nuevo ambiente, su tremenda contribución económica y cultural — serie que esta siendo publicada por numerosos semanarios de otras ciudades de Estados Unidos — The Voice comienza en la primera plana de la edición de hoy una nueva serie, esta sobre la colonia hispana en general y como la misma esta cambiando la faz de Miami convirtiéndola en una ciudad cosmopolita.

The Voice esta publicando esta serie en idioma inglés a fin de relevar ante la comunidad de Miami y de toda la Florida, el benéfico influjo que en todos los aspectos esta aportando esta parte de la población.

En la pagina 6, en idioma inglés, The Voice publica también un editorial tendiente a contrarrestar la campana de ciertos legisladores que pretenden poner fin a los vuelos de la libertad, con motivo de los debates que al efecto estan teniendo lugar en el Congreso de E.U.

## La tómbola de San Juan Bosco

Los dos primeros días del mes de agosto, (Sábado y Domingo) serán días de fiesta y alegría en los locales y terrenos de la Iglesia de San Juan Bosco con motivo de la Tómbola a beneficio de las obras de asistencia social de esa parroquia.

mi, esperándose que este año miles de personas acudan al festivo evento para disfrutar de todos los entretenimientos allí disponibles y participar en la posibilidad de obtener valiosos obsequios.

La semana próxima ofreceremos una información sobre lo que la iglesia de San Juan Bosco está haciendo y proyecta hacer con lo recaudado en esta tómbola.



# PAN... Y DIOS...

Por JESUS URTEAGA

Es buena la preocupación que siente y vive el hombre de hoy por el hombre de ahora.

Nos duele su hambre de pan, de cultura, de vivienda, de paz.

Los problemas de todos los hombres, por ser humanos, son cristianos, son problemas nuestros, son problemas tuyos, míos.

Toda esta problemática tiene una entraña evangélica.

Ese interés por el hombre hizo a Dios hacerse hombre.

Ese amor a la criatura le llevo al Verbo a hacerse carne.

Ese dolor de la rebeldía humana contra su Dios le impulsó a meterse de lleno en la Historia de la Humanidad, para — siendo de nuestra raza y viviendo entre nosotros como uno más — llevar de nuevo al hombre a lo que había perdido, a lo más importante, a lo verdaderamente trascendental: DIOS.

Esa entrega total de Cristo a los hombres se convierte en modelo para nuestro actuar en la vida, y habremos de querernos — con obras — como El nos quiso y nos quiere.

## DESPERTAD A LOS DORMIDOS!

¡Claro que se hace preciso seguir gritando a los satisfechos, para que pongan su atención en los necesitados que están al pie de su mesa!

¡Claro que es necesario continuar dando aldabonazos en el alma de los dormidos, para que despierten y pongan sus ojos en las calamidades del vecino!

Pero todo esto lo lograremos contando con Dios, mirando a Dios, sirviendo a Dios, amándole con todas nuestras fuerzas.

No nos quedemos en el tronco horizontal del signo del cristiano; nuestro cristianismo quedaria cojo, mutilado, ineficaz, sin vida.

Por descuido, por complejos, por olvido de la verticalidad que une la tierra con el cielo, podemos convertir nuestra religión en filantropía, en un puro humanitarismo.

No nos quedemos en el tronco horizontal. Se hace preciso clavar el tronco vertical que nos une a Dios, para completar el signo del cristiano: la santa cruz.

Cuántas veces hemos hablado del valor divino de lo humano, de las virtudes sobrenaturales, de lo necesario que es hacerse hombre en toda la extensión de la palabra para hacerse santo.

Hoy los tiempos nos exigen hablar a los hombres del valor divino de lo divino, de virtudes sobrenaturales: de fe, de esperanza, de amor. De amor, que no es una simple preocupación por el bienestar material de nuestros compañeros de trabajo. Tenemos que hablar de un amor que es nada menos que una participación del cariño que Dios nos tiene.

Corremos el peligro de quedarnos en el hombre, y donde tenemos que llegar es a Dios.

Corremos el peligro de quedarnos en las encuestas, y donde tenemos que llegar es al alma de los interrogados.

Corremos el peligro de quedarnos en horizontalidad chata, pegada al barro; podemos quedarnos en esta tierra vieja, cuando lo que tenemos que hacer es llegar — con palabras del Apocalipsis — a la tierra nueva.

## UN CALLEJON SIN SALIDA

El hombre, con su inteligencia, con su dinamismo creador — esta es otra participación del poder de Dios —, está tocando con su mano la Luna y en la próxima década alcanzará Marte. Apoyándose en la técnica, transforma la faz de la Tierra. Con su ciencia descubre las leyes de la vida. Con su trabajo araña las riquezas que dejó Dios en nuestro mundo. El orgullo santo que debía sentir el hombre al transformarse en rey de la Creación — porque así lo hizo el Señor —, se ha convertido en el orgullo imbecil de un rey que pretende prescindir de su Dios.

¿Pero no os dais cuenta que el hombre se está adorando a sí mismo?

Advertido, padres. Decid a vuestros hijos que, así, el hombre no puede salvarse. De continuar este camino, se dará de bruces con un paredón. Inconscientemente, hemos metido a los hombres en un callejón, en un callejón sin salida. "El hombre que se hace gigante sin una animación espiritual cristiana — nos dice el Papa —, cae sobre sí mismo por el propio peso."

Entre todos los cristianos habremos de sacar al hombre del laberinto en que está inmerso. Habremos de darle conciencia de sí mismo, de su vida, de sus porqués, de su destino.

¡Padres!, antes de que sea tarde, tenemos que hablar de Dios, del mensaje que

nos trajo a la Tierra. No se trata de empujear al hombre, sino, por el contrario, de engrandecerle para que encuentre la verdadera luz, la autentica vida, la incomparable libertad, que ayudará al desarrollo y al progreso humano.

## ¿SE PUEDE HABLAR HOY DE DIOS?

Este puede ser el complejo en que han caído muchos cristianos.

Puede parecer que si hablamos de Dios, de Cristo, de nuestro destino sobrenatural, los hombres no nos escuchan. Entiendo que no es así. El tema esta vivo, candente. El pueblo lo pide. Estos son los libros que con un intervalo de pocas semanas han salido al aire en los escaparates de nuestras tiendas:

"Hablar de Dios" y "Dios existe. Yome lo encontré."

También es posible que a los hombres les guste, como no, que se les hable de todo aquello que halaga a sus oídos: de goce en la vida, de como alcanzar un mayor bienestar, de éxitos y de felicidad. "No existe incompatibilidad alguna — dirá Sciacca — entre las verdades reveladas y las exigencias de la sociedad de hoy, como no existe tampoco con las exigencias de cualquier otra sociedad ya que el cristianismo no esta vinculado a ninguna estructura o situación, ni a ninguna civilización concreta, y puede, por tanto, prescindir de todas para penetrar en otras."

No podemos olvidar los gozos y las esperanzas, las penas y las angustias de los hombres de hoy, principalmente de los pobres y de todos los que sufren porque nos dice la Iglesia, en la "Gaudium et Spes," que son "gozos y esperanzas, penas y angustias también de los discípulos de Cristo, y no hay nada verdaderamente humano que no tenga resonancia en sus corazones."

El cristiano participa de estas esperanzas y temores que viven los hombres de hoy. Participa en los cambios profundos que se producen en el orden social — y pobre de aquel que no lo haga —; sufre los cambios psicológicos, morales, religiosos de los que trabajan en su mismo quehacer diario; acusa en su propia carne el golpe de los desequilibrios del mundo actual. Pero el cristianismo no puede contagiarse del materialismo práctico que inunda las calles del mundo; el verdadero cristianismo no puede participar de la opinión de los que entienden que el futuro imperio del hombre sobre la Tierra le va a colmar los deseos de su corazón.

Los cristianos — vosotros, padres, y nosotros los sacerdotes — tenemos recibida de Cristo la solución a los problemas inquietantes que tiene planteados el hombre de nuestros días, sobre el sentido del dolor, del mal, de la muerte y de la vida.

## A LOS HOMBRES HAY QUE DARLES PAN Y DIOS

Como podéis comprender, no se trata de prescindir de los problemas sociales en nuestra predicación, que la llevaremos a cabo con la vida, con el ejemplo, con nuestra actuación, con nuestra palabra. No seria cristiano quien olvidara las exigencias sociales de la fe. La fe es vida o no es fe. No hace falta ser un experto para recordar lo que hizo Cristo por los pobres, por los necesitados, por los angustiados, por los enfermos. Tampoco hace falta ser un especialista en Sagradas Escrituras para saber lo que hizo por los pecadores. Una vida sin fe, sin esperanza, sin amor, no es vida.

"No podemos vivir de espaldas a la muchedumbre, encerrados en nuestro pequeño mundo — nos dice el autor de "Camino" —. No fue así como vivió Jesús. Los Evangelios nos hablan muchas veces de su misericordia, de su capacidad de participar en el dolor y en las necesidades de los demás: se compadece de la viuda de Naim, llora por la muerte de Lázaro, se preocupa de las multitudes que le siguen y que no tienen qué comer, se compadece sobre todo de los pecadores, de los que caminan por el mundo sin conocer la luz ni la verdad: Desembarcando, vio Jesús una gran muchedumbre, y enterneciéndosele con tal vista las entrañas, porque andaban como ovejas sin pastor, y se puso a instruirlos en muchas cosas.

"... Nos duelen los sufrimientos, las miserias, las equivocaciones, la soledad, la angustia, el dolor de los otros hombres, nuestros hermanos. Y sentimos la urgencia de ayudarles en sus necesidades y de hablarles de Dios."

## EXCUSAS BRUTALES

Se hace preciso recordar ahora el aspecto olvidado de los cristianos de hoy. "Un hombre dio una gran cena y convidó a muchos; a la hora señalada envió a su siervo a decir a los invitados: "Venid, que

ya esta todo preparado." Y comenzaron las excusas. Y uno no tenia tiempo, porque habia comprado un campo. Y otro tampoco lo tenia, porque habia comprado cinco yuntas de bueyes. Y otro... porque se habia casado. Y otro... porque se va a los toros. Y otro... porque tiene que asistir al cine, al teatro, a su descanso habitual.

¡Nadie tiene tiempo, Señor! No tengo tiempo, dice la madre recién casada. No tengo tiempo, dice el hombre de negocios. La frase es brutal: No tengo tiempo para Dios.

Regreso el siervo y se lo conto a su señor. Entonces, airado, el dueño de la casa

dijo a su siervo: "Sal en seguida a las plazas y calles de la ciudad, y haz entrar aquí a los pobres y lisiados, y ciegos y cojos... Sal a los caminos y cercas y obliga a entrar hasta que se llene mi casa."

¡Padres! En vuestro hogar, hablad de Dios, que Dios quiere que se llene su casa.

¡Padres! Salid a la calle y hablad de Dios, que Dios quiere que se llene su cielo.

Salid del trabajo con vuestros amigos y hablad de Dios.

Que nadie pueda morir diciendo: "Señor, yo no tuve tiempo y nadie me hablo de Dios."

(De "El Catolicismo," Bogota)



Seminaristas de Miami estan dedicando los meses de verano a familiarizarse con el trabajo pastoral en varias parroquias de la Arquidiócesis, predicando, visitando enfermos, realizando trabajos de asistencia social y de servicio liturgico en las parroquias. En la foto el seminarista Gustavo Miyates (derecha) durante una visita a un hogar de trabajadores migratorios en la parroquia de Our Lady Queen of Peace en Delray Beach. Con el los padres Gilberto Fernandez, parroco y John McMahon, director del Apostolado Rural.

## Convivencia Cursillista

El proximo domingo, dia 26 comenzando a las 8 de la mañana y terminando a las 8 de la noche se efectuara en la Casa de Cursillos Emaus una convivencia para militantes del Movimiento de Cursillos.

Esta sera la cuarta y ultima de una serie de convivencias en las que han participado mas de 250 personas y a la misma están invitados todos los cursillistas — hombres y mujeres — que no hayan tenido oportunidad de participar en las anteriores.

## Nueva Directiva de Caballeros de Colón

La junta de Oficiales para 1970-1971 del Consejo 5110 Nuestra Señora de la Caridad ha sido integrada de la siguiente forma:

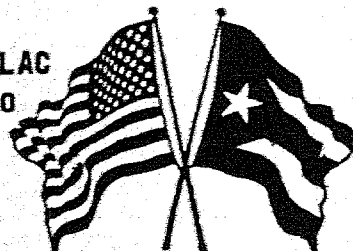
Gran Caballero, Antonio F. Fernández; Capellán, Rev. Padre Modesto Galofre; Gran Cab. Deleg. José C. Villalobos; Canciller, Carlos M. Villarreal.

Otros miembros de la directiva son: Sec. de Actas, Pedro M. Jove; Sec. de Corresp., Rafael L. González; Sec. Financiero, Armando F. Tavel; Guardian, Arturo Méndez; Tesorero, José S. Viera; Abogado, Dr. Vicente Lorenzo; Guardia Interior, Juan F. Fernández; Guardia Exterior, Justo J. Etcheverry; Conferencista, Juan M. Liraldi; Síndicos, Vicente R. Balseiro, Miguel A. García y Miguel A. Fernández.

## Misas Dominicales En Español

- |   |  |
|---|--|
| Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m., 10:30 a.m. en el auditorium.                       | 11 a.m., 1 p.m.<br>St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:30 y 6:30 p.m.                    |
| Corpus Christi, 3250 N.W. 7 Ave. - 10:30 a.m., 1 y 5:30 p.m.  | Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mission en 6040 W. 16 Ave. - 9 a.m. |
| SS. Peter and Paul, 900 S.W. 26 Rd. - 8:30 a.m., 1 y 7 p.m.   | Blessed Trinity, 4920 Curtiss Parkway, Miami Springs - 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.                              | Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.                                      |
| St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.  | Our Lady of the Lakes, Miami Lakes 7:15 p.m.   |
| Gesu, 118 N.E. 2 St. - 6 p.m.   | Visitation, 191 St. y N. Miami Ave. 7 p.m.   |
| St. Kieran, Assumption Academy, 1517 Brickell Ave. - 12 m., y 7 p.m.                                  | St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.  |
| St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.   | Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.   |
| St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.  | St. Phillip Benizi, Belle Glade 12 M.  |
| St. Timothy, 5400 SW 102 Ave. - 12:45 p.m.  | Santa Ana, Naranja - 11:00 a.m. y 7 p.m.   |
| St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.  | St. Mary, Pahokee - 9 a.m. y 6:30 p.m.   |
| St. Brendan, 87 Ave. y 32 St. S.W. - 11:45 a.m., 6:45 p.m.  | Santa Juliana, West Palm Beach - 7 p.m.  |
| Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.   | St. Agnes, Key Biscayne 10 a.m.  |
| St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.   | St. Monica, 3490 N.W. 191 St., OpaLocka. - 12:30 p.m.  |
| St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.  |  |
| St. Raymond, Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables - |  |

- 5 CAPILLAS
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# los pobres, dice

Madrid — Los obispos católicos de España exhortaron al gobierno encabezado por el Jefe de Estado, Generalísimo Francisco Franco, para que no ceje en sus esfuerzos por eliminar las injusticias sociales y mejorar las condiciones de vida de la clase trabajadora de España.

Reiteraron los obispos anteriores llamamientos en favor de un sindicalismo libre y representativo para España, y del derecho de libre asociación y de asamblea.

EL EPISCOPADO en pleno de la península dio forma a sus anhelos mediante una declaración publicada después de una semana de reuniones — 6 al 12 — donde discutieron "el espíritu de pobreza" dentro de la Iglesia.

Los prelados abogaron por efectivas reformas agrarias, construcción de viviendas económicas y porque se dispongan medidas que barran de una vez y para siempre con la especulación en materia de vivienda.

Durante su asamblea, la Conferencia Episcopal Española fue depositaria de cuatro peticiones en demanda de amnistía para todos los presos políticos.

Sin embargo, el comunicado oficial que dieron a co-

nocer solo hace una velada referencia a este tema, cuando dice que "en señal de su solidaridad con un sector de nuestros hermanos... nuevamente petitionamos al Gobierno que ejercite con generosidad su poder de misericordia en favor de los pri-

## Festividad de San Ignacio

La festividad de San Ignacio de Loyola, fundador de la Compañía de Jesús será observada el viernes 3 de julio con una misa celebrada en la iglesia de Gesu a las 6 p.m.

El panegirico del santo estará a cargo del predicador franciscano Padre Angel Villaronga.

El rector del Colegio de Belén Padre Daniel Baldo será el principal concelebrante en la misa en la que también celebrarán los padres Amando Llorente, Luis Maderal, José A. Campo, Luis Ripoll, Manuel Lopez, Otto Martínez, Luis Espada y José Izquierdo, todos de la Compañía de Jesús en Miami.

El Padre Manuel Lopez, al anunciar esta celebración invita a nombre de la comunidad jesuita de Miami a to-

da recientemente aquí, el Consejo Permanente de la Conferencia Episcopal Francesa ha publicado una importante declaración sobre "La renovación y el crecimiento de la Iglesia". En el documento se pone de relieve en primer lugar, como, ante las profundas transformaciones que atraviesa hoy la humanidad, algunos cristianos se preguntan "cuál es el puesto que ocupa la fe entre los problemas de orden económico, cultural y político".

En esta situación, muchos sienten un profundo desfallecimiento y desconcierto que repercute en su fe en la Iglesia; otros dan signos de impaciencia y de descorazonamiento por la lentitud de la renovación; otros rechazan toda transformación, mientras que algunos sienten la tentación de romper con la Iglesia, atribuyéndole a esto un significado profético.

A PROPOSITO del avance misionero, ponen de relieve que la Iglesia viene hoy contestada; la fe sometida a dura prueba; los ministerios del cristianismo deforma-

sonaje importante y su mensaje traducido en simple lucha por la justicia.

"Cristo no ha querido ser un libertador de su pueblo; su ministerio profético es sobre todo una llamada a la conversión del corazón y una invitación al amor universal", afirman los obispos en su declaración.

Denuncian la actitud de aquellos que alimentan la absurda nostalgia del poder temporal de la Iglesia, y la de aquellos que querían ver en la Iglesia un modelo socio-económico, mientras que la Iglesia es "una comunidad de fe, esperanza y caridad".

EL DOCUMENTO condena a los que dan solamente valor a las reuniones carismáticas de tipo informal y sociológico.

Por último, condena igualmente todo recurso a la violencia, y a la dialéctica revolucionaria en la Iglesia. "Se p. de plantear cualquier problema; pero la solución se ha de buscar y tomar de acuerdo con el Papa y los Obispos".

### Convención de Antiguas Alumnas del Apostolado

La Asociación de Antiguas Alumnas del Apostolado, celebrará su primera Convención en el exilio, en el Hotel Sheraton-Four Ambassadors.

La apertura será el viernes 14 a las 7 p.m., y la clausura el domingo a las 11 a.m. con un almuerzo, un pequeño show y sorpresas.

Durante esos días estará en Miami la Madre General María Teresa Azcona que vendrá expresamente de España para la convención.

"Por este medio, queremos exhortar a todas las Antiguas Alumnas a asistir a los distintos actos que tendrán lugar durante esos días."

## Oración de los Fieles

DECIMO SEPTIMO DOMINGO DEL AÑO.

(26 de Julio)

**CELEBRANTE:** Oremos por una más profunda y genuina apreciación de la Eucaristía y su lugar en nuestras vidas.

**LECTOR:** La respuesta de hoy será "SEÑOR TEN MISERICORDIA DE NOSOTROS."

1. Por el Papa Paulo, el Arzobispo Carroll, todos los sacerdotes y religiosos para que la Sagrada Eucaristía sea claramente apreciada como el signo de la unidad de todos ellos, oremos al Señor.

2. Por todos los que sufren las penas del hambre y la enfermedad, por los deprimidos y abandonados, para que la Eucaristía les de fortaleza y esperanza, oremos al Señor.

3. Por nuestros hombres en servicio militar, arriesgando sus vidas, por nuestros líderes y nuestros estadistas, para que la paz de Cristo sea vista como la única forma de paz valedera, oremos al Señor.

4. Por las madres a punto a dar a luz hijos de Dios al mundo, oremos al Señor.

5. Por nuestros jóvenes — hombres y mujeres — cuyas vidas aparecen destrozadas por trágicos errores, para que encuentren de nuevo a Cristo en la Eucaristía, oremos al Señor.

6. Por todos los enfermos de la parroquia, por los que han fallecido esta semana (NOMBRES), oremos al Señor.

**CELEBRANTE:** Padre: Creador y Señor nuestro. No hemos recibido de ti un don mayor que la presencia de tu Hijo en la eucaristía. Que nunca dejemos de buscar el alimento y la fortaleza del cuerpo de Cristo. Te lo pedimos por Cristo, nuestro Señor.

**PUEBLO:** Amén.

## Ud. hablará inglés para el Día de la Raza

El secreto está en el Método Berlitz, que es único. Si Ud. se matricula en nuestros cursos, que empiezan el 10 de agosto, y es principiante, empezaremos enseñándole palabras y frases simples, tales como "Today is Monday" ("Hoy es lunes"). Si Ud. ya sabe algo de inglés, aprovecharemos esa base para empezar con frases más complicadas como "What time does the plane leave?" ("¿A qué hora sale el avión?"). A medida que avance el curso crecerán también su vocabulario y su confianza. Ud. llegará a decir "Today we are celebrating Columbus Day with a big party" ("Hoy celebraremos el Día de la Raza con una gran fiesta").

Berlitz, que tiene cerca de un siglo de experiencia mundial en la enseñanza de idiomas, ha perfeccionado un método de eficacia comprobada. Sin libros de texto ni deberes que llevar a la casa, en cursos de 10 semanas, con un máximo de 6 alumnos cada uno, enseñamos a hablar y pensar en el idioma, usándolo con soltura y sin complicaciones.

Y naturalmente, además de inglés, podemos enseñar cualquier otro idioma.

No deje Ud. pasar esta oportunidad de matricularse en el curso del 10 de agosto. Sólo cuesta \$145. Llámenos o visítanos sin pérdida de tiempo.

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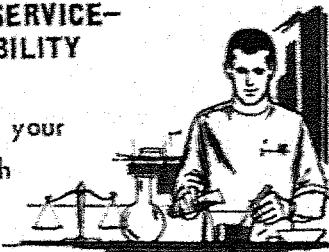
En Miami: Diríjase al Sr. Fuentes, 100 Biscayne Boulevard. Teléfono: 371 3686



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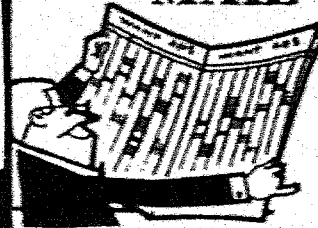
Bernard Vroom, Agent, Catholic Association of Foresters, 915 Middle River Drive, Ft. Lauderdale. 563-5870.

These are the times that try men's souls. Keep the Faith — Love God. Francis saith "Lord, make me an instrument of thy peace". Write Box 1046, Ft. Laud 33302.

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Reliable woman wanted to care for 5 month old infant in your home during working hours, 5 day week. Call after 6 PM, 444-3487.

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**17 Help Wanted—Female**

Teachers needed for elementary parochial school. Write P.O. Box 1917 North Miami, Fla.

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Good home, Surfside. Live in. Woman on Social Security. Must enjoy housekeeping. No heavy work. Phone after 6 PM, 864-5953

**18 Help Wanted—Male**

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Semi-retired 6-10 P.M. top pay. 524-6500 or 374-5444

Maintenance man wanted for local work. Moderately skilled in one or more trades. Usual benefits. Reply to Voice, Box 61. The Voice, 6201 Bisc Blvd., Miami 33138.

**YARDMAN**  
Wanted, experienced yardman for Parish plant. Call HI6-9674.

**19 Help Wanted—Male or Female**

**TEACHERS ATTENTION**

Are you a retired teacher but too young to retire? An Active teacher desiring a change to a smaller school in a beautiful setting? A beginning teacher desiring to start with a challenge and with conditions for good teaching experience? We have your answer. Contact Department of Schools, 6180 N.E. 4th Court, Miami, Fla. 33147. Phone 757-6241.

**19 Help Wanted—Male or Female**

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

Retired couple, manage apts. Apt., utilities and salary. Call Mr. Snyder 374-4015 for appt.

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**40 Household Goods**

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

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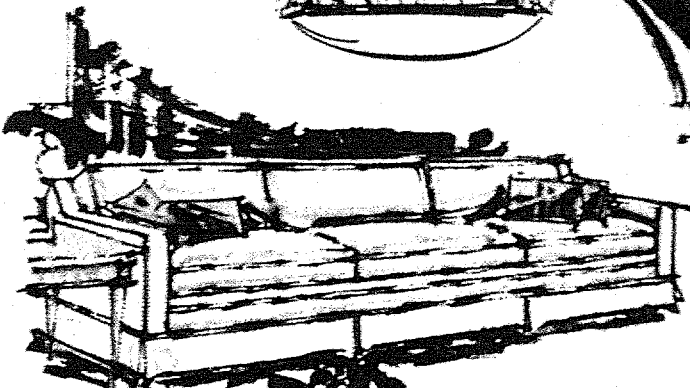
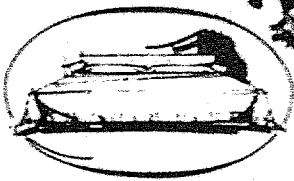


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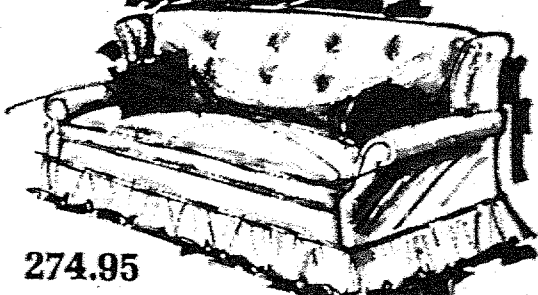
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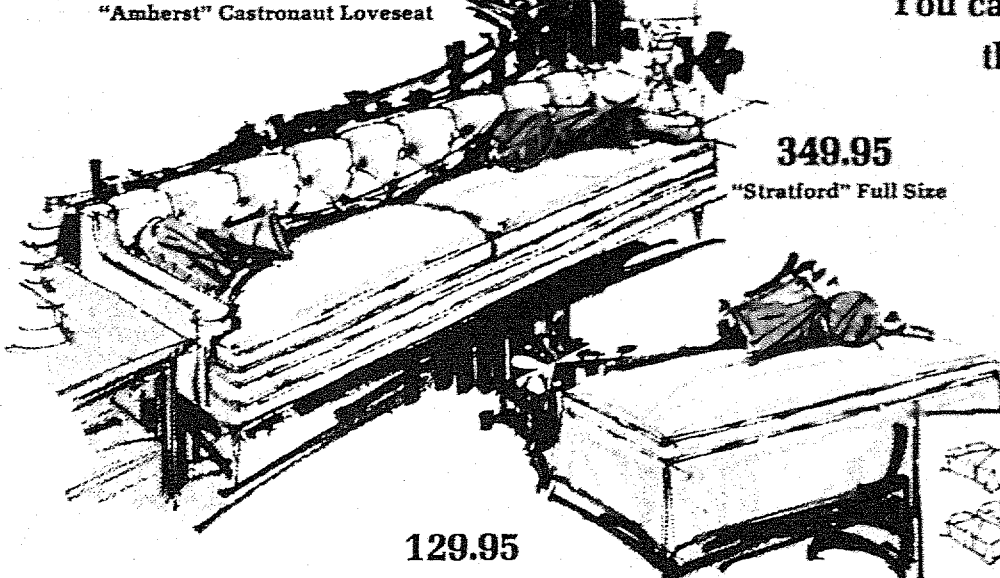
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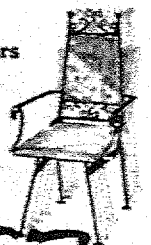
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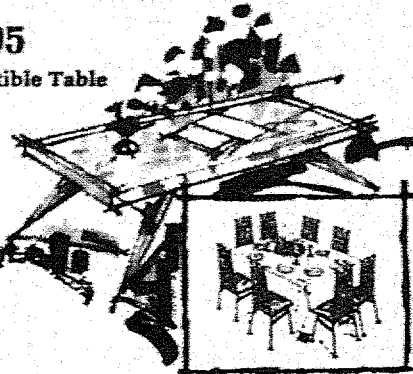
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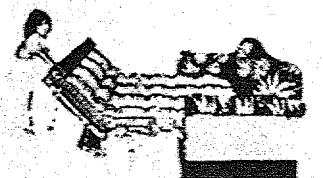
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