

Corpus Christi

The Feast of Corpus Christi, when the faithful throughout the world commemorate the institution and gift of the Holy Eucharist, will be highlighted in the Archdiocese of Miami at Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 11 a.m., Sunday, June 16 in the Cathedral of St. Mary.

In Corpus Christi parish, Miami, the parish feast day will be observed during a one-hour Adoration of the Blessed Sacrament and Benediction, which will begin at 4:30 p.m.

THE Archbishop has called on all South Florida pastors to observe the day with a Holy Hour and exposition of the Blessed Sacrament in every church of the Archdiocese to mark the feast day established in the 14th century.

Although Our Lord's institution of the Holy Eucharist is also commemorated on Holy Thursday, the approaching passion and death of Christ overshadows the celebration and it was for this reason that the Church was prompted to establish the separate feast day of Corpus Christi.

A strong emphasis on the Real Presence of Christ in the Blessed Sacrament, which began in the Middle Ages, was still another reason for establishing the feast promulgated by Pope Clement V in 1312 and first established in 1264 by Pope Urban IV after the efforts of St. Juliana of Mt. Cornillon who according to tradition had recurring visions that a feast honoring the Blessed Sacrament was missing from the liturgical calendar.

Haitian refugees' need for food, clothing cited

Last week's announcement by Archbishop Coleman F. Carroll that the Archdiocese of Miami would reach out actively to assist the 820 Haitian refugees in Miami was greeted with enthusiasm by leaders of the group.

However helpful the appointment of

Oblates will head parishes

Oblate Fathers of Mary Immaculate have accepted the invitation of Archbishop Coleman F. Carroll to administer St. John Fisher parish, West Palm Beach; and St. Timothy parish, Miami, the Archbishop announced this week.

In making the announcement, Archbishop Carroll emphasized how pleased the faithful of the Archdiocese are to have the Oblate Fathers working in South Florida, pointing out that there is such a growing need for priests in the area.

A new mission will also be established in the area of Cardinal Newman High School by the priests, whose order already staffs the Archdiocesan High School Boys' division and administrators St. Stephen parish, Hollywood; and St. George parish, Fort Lauderdale.

Bishops to eye Cuban jails

WASHINGTON — Extensive documentation on torture and widespread violations of human rights of prisoners held in Cuba's concentration camps will be discussed by the Committee on Social Development of the USCC during its July 23-24 meeting here.

Cardinal John Krol of Philadelphia, president of the United States Catholic Conference, ordered the matter included in the meeting's agenda before the Vatican's official announcement of its decision to resume full diplomatic relations with the Cuban government by appointing its charge d'affaires, Archbishop Cesare Zacchi, as nuncio to Cuba.

THE VATICAN had withdrawn its nuncio in Havana in 1961 after Premier Fidel Castro's government expelled foreign missionaries and some bishops. It never broke off relations completely and Cuba maintained an ambassador at the Vatican.

Msgr. Harrold A. Murray, secretary of the USCC's Department of Social Development and World Peace said here that the Cuban situation has never been officially brought to the attention of the USCC until Dr. Humberto Medrano's documentation was received.

"The theme poses a very difficult situation" because of the prospect of improved relations between the Vatican and the present Cuban government, Father Murray said. "This is a matter we must keep in mind" in dealing with the problem of political prisoners in Cuba, he added.

The priest said that the matter will be handled through the USCC's established mechanisms. The Committee on Social Development and World Peace had recommended (Continued on page 4)



BONIATO PRISON, in the Oriente Province of Cuba — Sections marked 1 and 2 are known as "Las Tapiadas," meaning that all doors and windows are covered with metal and the prisoners are in solitary confinement, some of them for many years without seeing daylight. Many have died without medical assistance.

THE VOICE

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India's Mother Teresa to speak in Broward

HOLLYWOOD — One of the most widely-known Religious in the world, Mother Teresa, foundress of the Missionaries of Charity, will be the principal speaker during a Day of Reflection at 10 a.m., Monday, June 24 at Nativity Church.

Auxiliary Bishop Rene H. Gracida will celebrate Mass during the "Day With Mother Teresa," sponsored by the South Broward Deanery of the Miami Archdiocesan Council of Catholic Women.

Tickets have already been distributed to deanery affiliations and proceeds will be donated to the extensive projects of Mother Teresa, known throughout the world for the work of her modern-day community among the poor.

Admission will be by ticket only and those participating will bring their lunches. Information on tickets may be obtained by contacting Mrs. Donald Hofer at 983-0308.

THE Yugoslav-born Religious, who founded her order specifically to work among the poor and sick in Calcutta, India, has since opened established centers in Venezuela, Ceylon, Tanzania, Italy, Jordan, Ireland Australia, and in New York's Harlem.

One of her most recent projects is caring for two of the most despised groups of people in the new nation of Bangladesh, the thousands of women raped and made preg-

nant by marauding forces during the brief war with West Pakistan and about 50,000 Bihari Moslems who live in fear of their lives in the southwestern province of Khulna.

According to Msgr. Joseph Harnett, regional director for Europe of the U.S. Catholic Relief Services, the expectant mothers are rejected because they "have been violated. The natural creed of these people dictates that these girls are abandoned." Sponsored by four Catholic relief agencies, Mother Teresa's centers not only care for the expectant mothers but offer education for their unborn children until they are about 20 years of age.

HAVING worked in India since 1929, Mother Teresa enjoys the respect and cooperation of the Indian government and she has played a major role in the transferral of tons of food from India to the Biharis in Khulna.

In 1970 Mother Teresa, 63, was the first recipient of the Pope John XXIII Peace Prize and in 1971 Catholic newspaper editors of the U.S. and Canada chose her as the "Newsmaker of 1971."

Mrs. Bernice Knothe is general chairman of arrangements for the program, assisted by Mrs. William Dimmen, Mrs. John McDonnell, Mrs. Kay Bracken, Mrs. Hofer, Mrs. H.E. Fischer, Mrs. Peyton Byars and Mrs. James Donato.



MOTHER TERESA

Father Charles Jackson as Coordinator of Services for Haitian refugees may prove to be, the future of these people is still in doubt.

"People in need of help cannot be ignored by the Church," the Archbishop said. "There is a need for food, clothing and medical assistance, and the staff at the Spanish Catholic Center has proven itself in these areas for 15 years," Archbishop Carroll added. Consequently, Father Jackson will have his office in the Center.

MANY of the Haitian refugees have used the facilities of the Center already but Archbishop Carroll felt that an active "out-reach" program was needed. Archdiocesan lawyers have assisted in legal matters and the Archbishop has made an appeal to allow the refugees to be freed in his recognizance, in lieu of bond.

Most of the 820 refugees are free but 120 remain in prison on \$500 bond. Those who are free must report to American Immigration authorities bi-monthly while their cases are on appeal to the Fifth Circuit Court of Appeals in New Orleans.

They face deportation to Haiti as illegal entrants to the United States. Most have made the 750-mile journey to Florida in sailboats and claim political asylum in the United States.

Immigration authorities contend that the refugees are here for financial betterment only and since most of them were not actively engaged in politics, they are not eligible to claim political persecution from the Haitian government which has diplomatic relations with the United States.

(Continued on page 7)



LAST FALL Haitian refugees such as this one arriving in Miami were aided by Centro Hispano Catolico where facilities are being expanded to give further help.

THE VOICE

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



PLAQUE naming him the "Leading Educator of the Year" was presented to Dr. Ben Sheppard, right, by Joe Dugoni while Mrs. Sheppard beams approval during banquet of the Dade County School Administrators Association last Saturday at Miami Beach.

Dr. Sheppard receives award from educators

Dr. Ben Sheppard, associate director of the Archdiocese of Miami Catholic Service Bureau, was the recipient of the annual Distinguished Service Award of the Dade County School Administrators Association during a banquet last Saturday at the Hotel Seville, Miami Beach.

Joe Dugoni, president of the Association which is comprised of supervisory personnel in Dade County Schools, presented a plaque to the lawyer, physician, and former judge known throughout South Florida for his concern and interest in youth of all ages.

Center for drug addicts; Dr. Sheppard's Medical Clinic, where unwed mothers are provided with regular physical check-ups; a drug information center available to parents of drug addicts; a "Run-To" house for run-aways; Genesis House for drug dependent adolescent girls; and other programs.

During the years before the Salk vaccine for polio became available, Dr. Sheppard spent most of his time as a pediatrician concentrating on cases at the Variety Children's Hospital, Coral Gables.

IN his position at Catholic Service Bureau he has established St. Luke Mathadone

'Dr. Dial' is installed at hospital

A new doctor has joined the staff at Jackson Memorial Hospital and the public is invited to call him at anytime for pre-recorded information on health related topics.

version and 325-7040 for Spanish. A different subject will be discussed each week with diabetes scheduled for next week.

"Dr. Dial" is an automatic telephone answering system which will give information, beginning June 10, in Spanish and English, about diseases, disease prevention and health care.

The hospital has also begun a training program to teach patients about their diseases. Classes are held in the outpatient department and are scheduled to correspond with specific clinics. Classes will include discussions on cardiac problems, emphysema, seizures, hypertension and cancer.

ACCORDING to Dugoni, each year the DCSAA selects an individual whom they believe has made outstanding and significant contributions to education not only locally but at other levels.

"This year we selected Dr. Sheppard, not only as a member of the Dade County School Board, but as a person who supports all programs for youth whether they be gifted or talented or handicapped and mentally retarded," he said.

Dr. Sheppard told The Voice he was honored and privileged to receive the pla-



Father Rodriguez, S.J.



Father Fromhart, S.J.



Father Mayer, S.J.

Three to be ordained Jesuit priests in Gesu

Three South Florida men will be ordained to the priesthood for the Society of Jesus during sacred rites of ordination at 8 p.m., Friday, June 21 in the Church of the Gesu.

Archbishop Coleman F. Carroll will confer the Sacrament of Holy Orders on the Rev. Mr. Richard Rodriguez, Key West; the Rev. Mr. Anthony Fromhart, Fort Lauderdale; and the Rev. Mr. William J. Mayer in the presence of families and friends.

BORN in Key West, the Rev. Mr. Rodriguez attended St. Joseph grade school and Mary Immaculate High School there and entered the Society of Jesus in 1961 at St. Charles College, Grand Coteau, La. From 1965 to 1967 he studied at Spring Hill College, Mobile, Ala., which awarded him a BA degree in philosophy and humanities. After teaching for two years at Jesuit High Schools, Shreveport and New Orleans, he studied at St. Louis University where he earned an MA degree in Theology. From 1971 to 1972 he was a member of the faculty at Jesuit College Prep, Dallas and has taken further studies in

theology at the Jesuit School of Theology in Berkeley, Calif.

The ordinand will celebrate his first Mass after ordination at 6:30 p.m., Sunday, June 23 at St. Mary Star of the Sea Church, Key West.

A SON of Dr. and Mrs. Victor F. Fromhart, Fort Lauderdale, the Rev. Mr. Fromhart was graduated from St. Thomas Aquinas High School there and entered the Society of Jesus at Grand Coteau, La., and earned a Bachelor of Arts degree at Spring Hill College in 1968. For three years he taught at Jesuit High School, Tampa; and then enrolled in the Jesuit School of Theology. He is presently completing a counseling program at the University of Florida.

After ordination, he will offer his first Mass at 7 p.m., Sunday, June 23 in his home parish Church of St. Anthony, Fort Lauderdale.

A GRADUATE of Gesu School, who is the son of Mrs. Donald A. Mayer and the late Mr. Mayer, the Rev. Mr. Mayer was also graduated from Archbishop Curley High School. He entered the Society

of Jesus in 1962 at Grand Coteau and studied philosophy and English at Spring Hill College where he was the recipient of a BA degree in English in 1968. The ordinand studied drama at the University of Texas during the following summer and then joined the faculty of the Jesuit High School in El Paso. He continued his drama studies at Catholic University of America and then taught for one year at Jesuit High School, New Orleans. He has been studying theology at Heythrop College of the University of London, England.

His first Mass after ordination will be celebrated on Sunday, June 23 in Gesu Church.

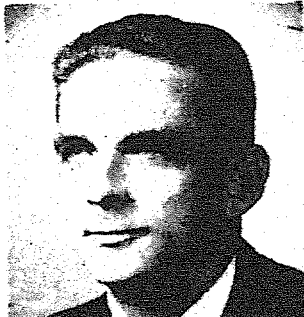
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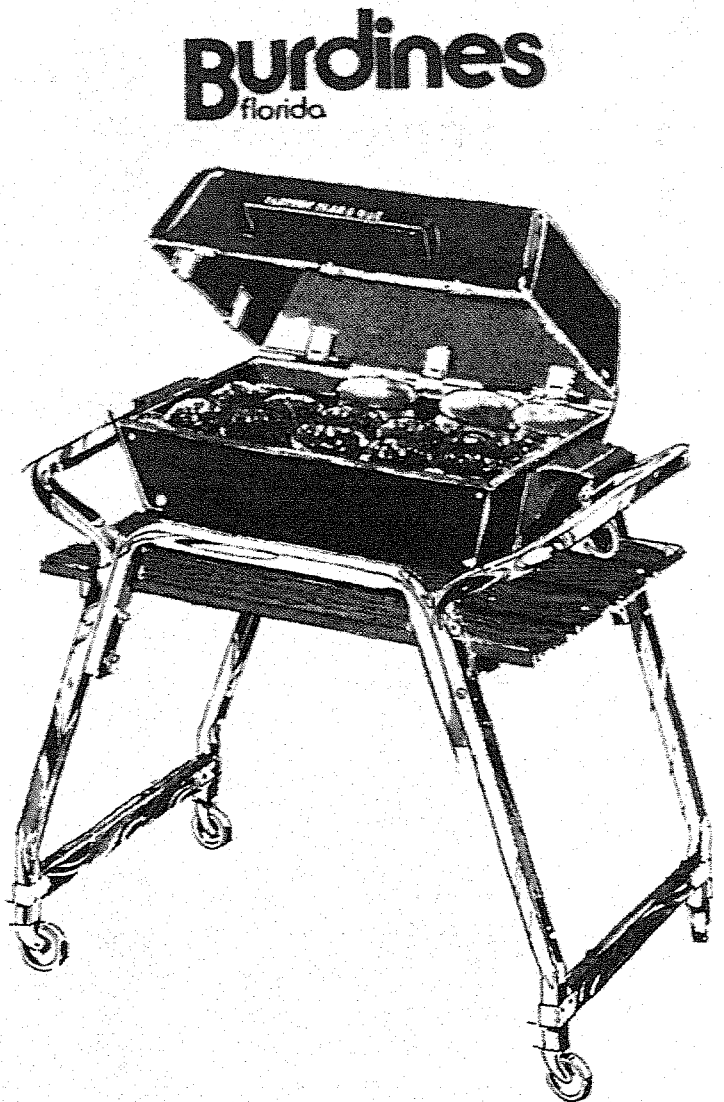


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Aid to disadvantaged in private schools upheld

By JOHN MUTHIG
WASHINGTON — (NC) — A Supreme Court ruling affirming the right of disadvantaged parochial school students to receive federal aid on a comparable basis with public school students has been hailed here by Bishop James Rausch, General Secretary of the U.S. Catholic Conference.

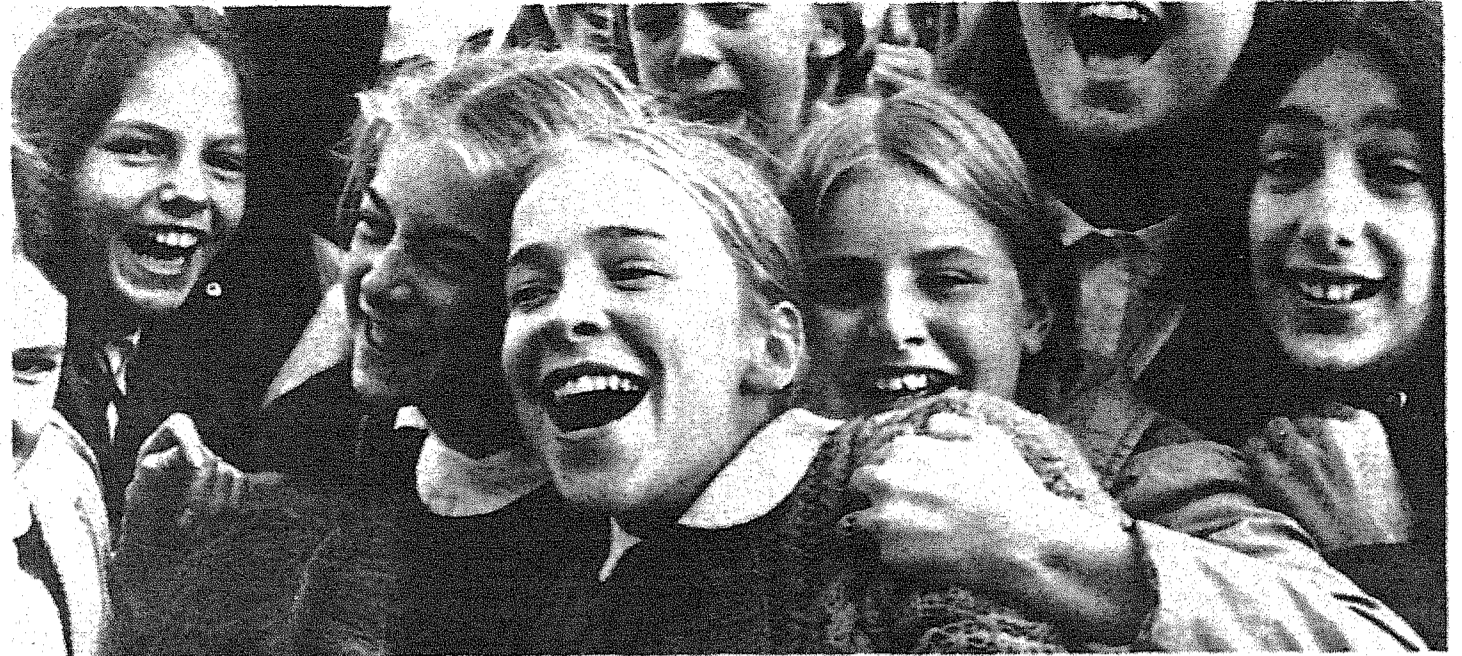
The decision, according to Bishop Rausch, "refutes the view — widely put forward following the court's anti-aid decisions a year ago — that the Constitution bars any and all forms of public assistance to children who exercise their right to attend non-public schools."

The decision in *Wheeler vs. Barrera*, said Bishop Rausch, joins "other Supreme Court rulings over the past several years which make it clear that, while some forms of aid to nonpublic education may not meet constitutional tests, nevertheless legislatures can devise student assistance programs which meet all constitutional tests."

THE COURT ruled 8 to 1 June 10 that parochial school students must share in federal funds for educationally deprived students on a comparable basis with public school students under the Elementary and Secondary Education Act (ESEA). The court added, however, that "comparable" aid does not necessarily mean "identical" aid.

Suit was brought by parents of parochial school students in Kansas City, Mo., who contended that Missouri was in violation of the law since no state-paid teachers were being assigned to work with disadvantaged children on the premises of parochial schools during regular school hours. The state argued that such services were in direct violation of Missouri's constitution.

In a 24-page opinion for the court, Justice Harry Blackmun found that services provided eligible parochial school students in Missouri were "plainly inferior, both qualitatively and quantitatively" to those given public school pupils. The court asserted that comparable but not necessarily identical programs would have to be offered parochial school students, but left it to Missouri officials to determine which of "numerous" forms of comparable aid should be chosen.



A PHOTOGRAPHER visiting Holy Name School in Springfield, Mass., to find out if things had changed, sees that youngsters may complain about going to school but find something to be happy about when they are there. After a Supreme Court decision Monday, disadvantaged children in Catholic schools around the country will have even more to be happy about. The court decided that such disadvantaged pupils can receive federal aid on a comparable basis with public school pupils.

In response to charges that no other type of aid is comparable to on-the-premises instruction during regular school hours, Justice Blackmun responded that courts cannot take on the burden of judging the relative merits of educational programs.

WHILE ultimate responsibility and control over Title I funds for the educationally disadvantaged must rest with the public school agencies, according to the court, "a program which provides instruction and equipment to the public school children and the same equipment but no instruction to the private school children cannot, on its face, be comparable."

The court did not rule on the constitutionality of a plan under which public school teachers would be sent to teach in parochial schools since no such plan was at issue in the

case. The court did say, however, that First Amendment implications may vary according to the "precise contours" of such a plan.

According to Justice Blackmun's opinion, "a program whereby a former parochial school teacher is paid with Title I funds to teach full-time in a parochial school undoubtedly would present quite different problems than if a public school teacher, solely under public control, is sent into a parochial school to teach special remedial courses a few hours a week."

THE COURT said that while it would be difficult, it would not be impossible to devise comparable services without providing on-the-premises instruction to private schools. If the state is unable to provide such a plan, the court said, Missouri could abolish on-premises Title I teaching during regular

school hours in public schools and set up "neutral sites or summer programs" for disadvantaged students. Barring that, the court said, the state is free to withdraw from the Title I program.

Title I funds provide remedial help for students, especially in mathematics and reading. In Missouri over 65 percent of Title I funds were used to provide personnel for remedial instruction.

In a concurring opinion, Justice Byron White said he was "pleasantly surprised" by the suggestion in the court's ruling that "federal funds may in some respects be used to finance sectarian instruction of students in private elementary and secondary schools. If this is the case, I suggest that the Court should say so expressly. Failing that, however, I concur in the judgment."

Catholic 'rights' league marks first anniversary

CHICAGO — (NC) — At a board meeting commemorating the first anniversary of the Catholic League for Religious and Civil Rights, Father Virgil Blum, president of the league, cited the organization's "fantastic development and growth" during its first year of operation.

The league was organized to defend, through a process of confrontation and litigation, what it considers anti-Catholic discrimination from the courts and the media. The organization also seeks to prevent injustices against other religious bodies.

Father Blum reported that over 6,000 members have joined the league since its inception.

The league's executive director, Stuart D. Hubbell, attorney from Traverse City, Mich., described the league's growing efforts through persuasion and legal action to correct what he described as misinformation and attacks on the Catholic Church in the media, education and other areas. Hubbell cited various instances in which the league protested what it considered to be unjust or defamatory to Catholics or Catholic thought.

Clergy will go where migrants go

BROWNSVILLE, Tex. — (NC) — A group of priests, Sisters and seminarians from the Brownsville diocese will spend part of their summer traveling and visiting with migrant workers from the diocese as they travel north to seek work.

Bishop John J. Fitzpatrick of Brownsville said: "The migrants from the (Rio Grande) valley still belong to the diocese of Brownsville, no matter how long they work out of the valley or how far away they are. We feel responsible for them while they are working in the fields

in the north." SIX priests, eight seminarians and 10 Sisters will make the journey north. Bishop Fitzpatrick also plans to spend 10 days visiting the migrants in a six-state area.

The bishop said: "Our clergy will not be involved so much in social programs as in bringing the sacraments, the word of God, the offering of Mass and, more particularly, bringing the interest and concern from the people of the diocese of Brownsville."

Although most of the priests, Sisters, and seminarians have been allotted

time to spend with the migrants, because of a tight budget some are using their vacation time for this purpose.

Most of the group will stay in local parishes or with friends. A few, however, plan to live with the migrants in their camps.

Bishop Fitzpatrick said that he grieves "for our people who are forced to work under the unjust conditions in the fields in the north. Some of our people who have gone north are living in a concentration camp left over from World War II. They live with-

out any heating, one light in a room where the entire family are using their lives. Some of the places where they live were chicken coops during the past winter."

He added: "This hurts me. It should hurt any Catholic who is concerned about life in the United States, the lives of his fellow Christians."

Bishop Fitzpatrick expressed his desire that "Perhaps next year we can get some lay people to take their vacation time with the migrant farmworkers in the north."



DOLOURS PRICE (left) and her sister, Marion (right) have ended their 205-day hunger strike in a British prison after two Irish Catholic prelates appealed for their transfer to a prison in Northern Ireland. It was feared that they would die from fasting as did Michael Gaughan whose funeral procession is shown here.

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He's waging human rights war on Castro jails

By **BOB O'STEEN**
Voice News Editor

When a committee of the Catholic Bishops of America considers next month condemnation of the treatment of political prisoners in Cuba, the documentation presented to this prestigious body will be the result of a long campaign waged primarily by one Cuban exile in Miami — Dr. Humberto Medrano.

Dr. Medrano, former managing editor of *Prensa Libre*, then largest newspaper in Havana, and the "people's" paper, fled Cuba in 1960 when his building was surrounded by Castro troops as a result of his anti-Communist editorial stand.

A man of intense dedication and dignity, Dr. Medrano speaks with emotional tremulo in his voice, but is not one to go about bombing local offices or ships. He is a man dealing with the human equation, trying to get the community of man to listen to the pleas of prisoners themselves. He is a journalist and former lawyer dealing with facts as nearly as he can obtain them on scraps of paper smuggled out of Cuban prisons, or interviews with former prisoners escaped to the U.S. The walls of his office are lined with plaques and awards for his endeavors and writings.

"I HAVE no relatives in prisons," he says. "I am simply opposed to tyranny of the right or left. As editor of *Prensa Libre* I opposed the Batista regime and was interrogated three times. Then when Castro's communism came in I opposed that, too, until I had to flee."

Medrano worked in the U.S. as a cab driver and then as a car salesman night and day to achieve his present position as manager of a used car firm on 27th Avenue. Though he speaks eloquently and movingly in English, his wife, Mignon, helps him translate his letters and writings of his organization, the Committee to Denounce Cruelties to Cuban Prisoners, which has resulted in OAS condemnation of Cuba and protests within the U.N. and now consideration of the problem by the American Bishops.

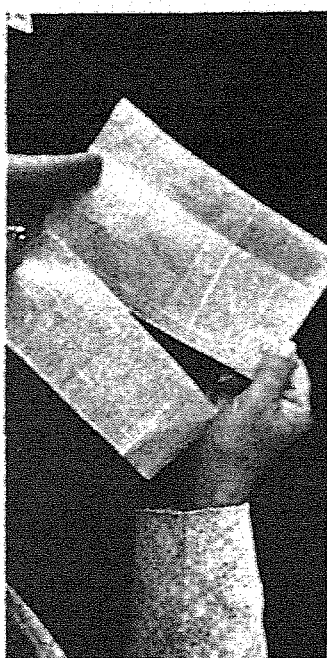
"I started to denounce the atrocities in 1961 in *Diario las Americas* in my column and gathered information and sent it to the U.N. Commission on Human Rights, the International Red Cross and the O.A.S." But response was a long time in coming. "The U.N. was polite but cool for years. But in 1972 I sent a cable about a student leader in Cuba who was beaten because of his hunger strike and warned that he would die if they didn't intervene. Thirteen days later he died."

Some officials began to listen then to this one voice crying out about human rights.

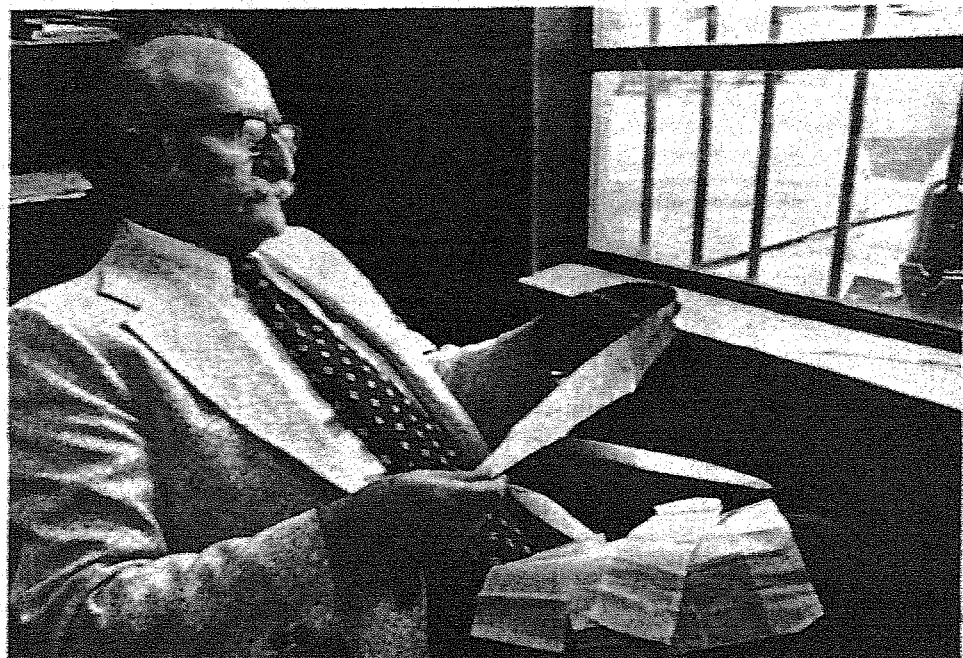
"I HAVE supplied documentation, names, dates and places all along, and this is what I presented to the USCC's Division for Latin America, headed by Father Frederick McGuire."

Father McGuire has said in part, "I have no reason to doubt the facts about the deaths of at least 16 prisoners under torture."

"If you could only see the inhuman treatment that is happening," says Medrano. "The OAS called it the most inhumane behavior the Americas have ever known. Castro has never responded to any of the inquiries."



TINY lettering on fine paper is used to smuggle information out of prisons in Cuba.



LOOKING over one of many letters brought out of Cuban jails is Dr. Humberto Medrano, who keeps his documents in a bank vault but readily displays it to interested officials.

"Imprisonment in Cuba is characterized by murders, torture, scarcity of food, lack of medical attention, forced labor, denial of basics, mail and food deliveries, arbitrary re-statement of sentences already served, as well as illegal massive arrests, followed by confinement and hard labor at inhospitable prison camps, imprisonment in walled in cells where they sleep on their own excrement and never see the sun, compulsive communist indoctrination and further food rationing and solitary confinement, submission to biological and psychological experimentation, beatings with sticks, cables, bayonet thrusts, and pipes, and nakedness."

"IMAGINE being sentenced for eight years and counting the years, then the months, then the days, and when the moment arrives, you are brought before a kangaroo tribunal and if you won't denounce your faith or your beliefs you are sentenced for another two years, then another two."

"These prisoners, men and women alike, love God and freedom! They love democracy! They won't denounce this and so the suffering goes on, and the public remains mostly silent," Dr. Medrano says, shaking his fist in bottled-up anger.

What should be done about the problem? "We should surround Cuba with the protest of the world opinion to force Castro to change because of public and economic pressure. To think that in this modern age, with Cuba surrounded by free countries, people could still be treated like animals — many have had their eyes bayoneted out . . ." he trails off.

Dr. Medrano produces letters. They are of fine tissue paper and covered from corner to corner with minute lettering so as to get as much information as possible on the paper which is then folded many times to form a tiny slip for smuggling out of prison in one's mouth or other hidden area. Then they are passed on to a second and third person and mailed to a relative in the free world.

ATTENTION now being given to the subject by the bishops comes at a delicate time, with Pope Paul reinstating diplomatic relations with Cuba just this month.

How does Dr. Medrano feel about the Pope's move? "Politically I am against it," says Medrano who is a devout Catholic ("Not just for the formality of it but because I believe in the faith.")

"But if the Pope's action helps the prisoners then I support that. As for the Bishops, they recently condemned tortures and oppression in Brazil and Chile and urged economic sanctions. So why not Cuba?"

"But I could never support long range communications with communism because communism is intrinsically perverse. It teaches community hate of those who differ with it. Those who do not go along, who resist, are called "plantados" (unmovable ones). But the Communists call them worms and since they are worms they can be beaten and tortured. Worms don't matter."

U.S. Bishops to probe charges

(Continued from page 1)

mended that the bishops' Administrative Board express concern over violations of human rights in Chile and Brazil last year. The full board later issued a strongly worded statement urging a halt to U.S. financial aid to those two countries if the human rights situation in both jail does not improve.

The USCC and especially its Division for Latin America (DLA) have been under increasing pressure from groups of Cuban exiles after the board's statement. These groups, which include various organizations concerned with the situation of political prisoners in Cuba, have demanded that the U.S. Church take a strong stand on the matter.

IN A February NC News interview on the USCC's Administrative Board statement, Father Frederick McGuire, head of the DLA, was quoted as saying that no formal statement on Cuban political prisoners and the human rights situation there had been made because this "has never been formally brought to the attention" of the USCC by any outside groups.

Father McGuire added during that interview that the last reports on the prisoners' situation stem from the State Department and date back to 1967. "The situation has changed radically since then" he said.

In a public letter published in Miami's *Diario de las Americas*, Dr. Humberto Medrano, national coordinator of the Committee to

Denounce Cruelty to Cuban Prisoners, transcribed numerous letters smuggled out of Cuban prisons as evidence that the situation of Cuban prisoners "not only has not changed, but that it has worsened with the exercise of all types of cruelties, the systematic applications of the most humiliating practices and the most brutal repressive excesses."

THE REASONS for the continuing violations of human rights are on the one hand that communism is a doctrine based on the "stimulation of community hate" and on the other hand it is encouraged "by the permissive silence of the voices who are committed to denounce it," Dr. Medrano said.

Dr. Medrano cited transcriptions of letters smuggled out of prison in his communication to Father McGuire. The letters are a collection of harrowing tales of torture, killings, biological experimentation on prisoners, reimposition of sentences already served, denial of medical assistance and slow starvation.

"We hope that now that you have the correct information on hand . . . you rectify your appreciations and join your voice to those who claim the cessation of the martyrdom of the Cuban political prisoners . . . the most cruel, inhumane and degrading imprisonment known to America," Dr. Medrano said in his letter.

CONTACTED in Washington, Father McGuire said that when he made his statements to the press "I was not

implying that everything was well in Cuba" and certainly not referring to the situation of prisoners.

"I give full credence and have no reason to doubt" the accounts of the death of at least 16 prisoners under torture or as a result of torture, the DLA head said. "I am very sympathetic to the plight of the Cuban political prisoners and I will do my best to publicize it," he added.

Dr. Medrano's Committee to Denounce Cruelties to Cuban Political prisoners has testified before the Organization of American States Human Rights Commission on the plight of Cuban political prisoners.

The OAS' commission has considered the Cuban government guilty in each case through "presumption" as established in the commission's regulations.



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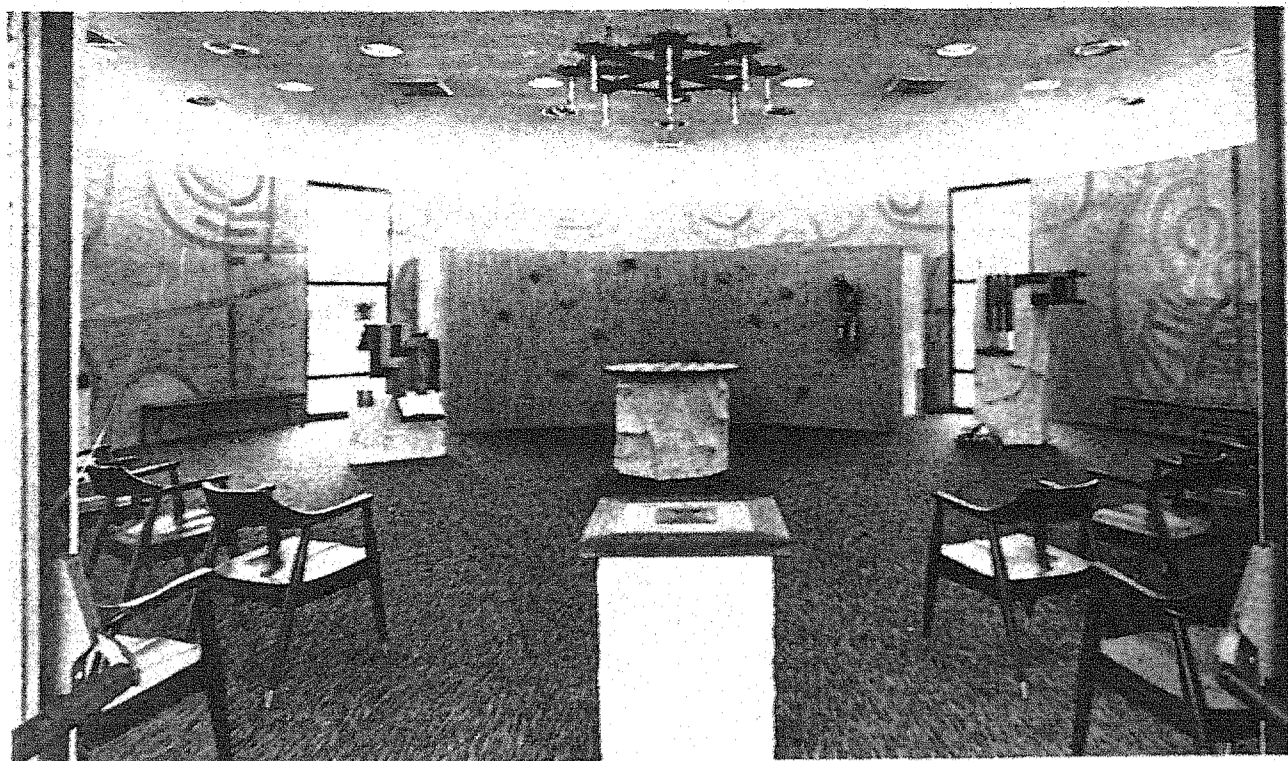
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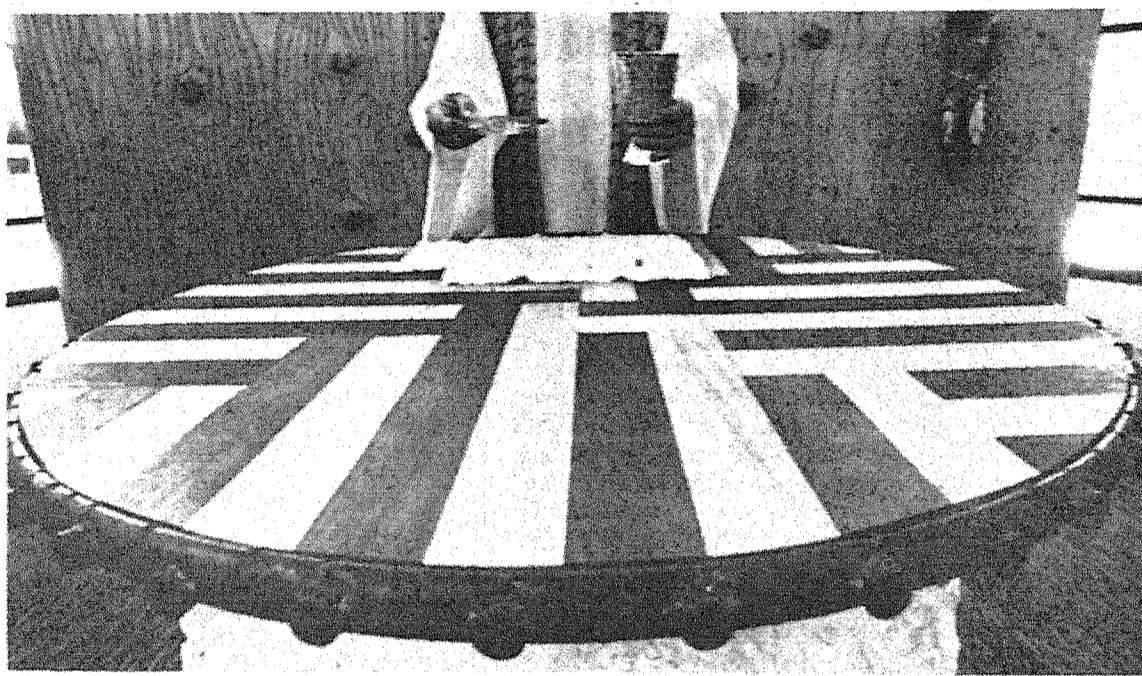
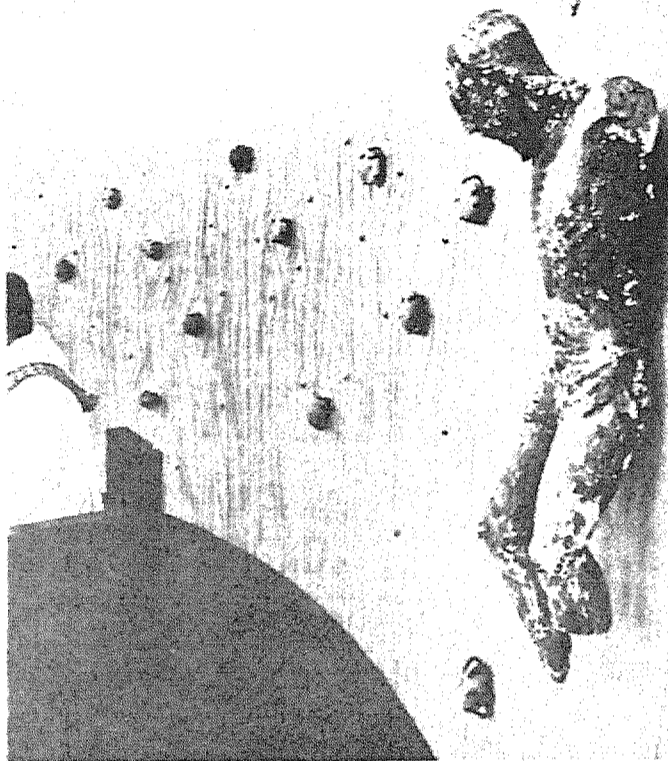
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LARGE CATHOLIC STAFF



QUEEN of Peace Chapel at Chaminade High School, designed by Marianist Brother Mel Meyer of St. Louis. Includes the frescoed Christ Wall (upper left photo) on the left of the building, the Blessed Mother Wall to the right, inlaid wood altar, podium and tabernacle, and a chandelier made of welded pipes. The corpus (lower left), donated by school benefactor Dan J. Connors, dates to 11th century Spain and is surrounded by 12 rocks symbolizing the Apostles. A discarded wagon wheel rim forms the edge of the altar (lower right), with a concrete-like hydrocal base, and top made of alternating strips of black walnut and birdseye maple.

Contrasts — old and new



Unusual chapel at Chaminade

HOLLYWOOD — Modern and ancient: light and dark; scrap metal and fine-grained wood — the Queen of Peace Chapel, designed by a Marianist Brother for Chaminade High School is a study in contrasts.

The corpus, an 11th Century wood carving found in a bombed-out Spanish cathedral, stands in stark contrast to the modern style of the building and the rest of its contents.

DONATED to the school by former board chairman Dan J. Connors, after whom the gymnasium at Chaminade is named, the corpus was found by a friend of Connors in a Spanish cathedral that had been bombed out in the Spanish Civil War. Connors had kept the driftwood-like carved statue in his home chapel until he moved into an apartment, at which time he donated it to the school for the new chapel.

The walls are a contrast in themselves, done by chapel designer Brother Mel Meyer in a modern design, using the ancient method of the fresco, combined with the St. Louis, Mo., artist-Brother's own techniques.

THE design, which Brother Mel decided upon as he worked was painted into the still-wet concrete using true fresco paint, which changes chemically to actually become part of the wall.

The difference, he explained, is that he carved the design directly into the wall

as he went along instead of making a pattern and pressing it into the concrete to trace with a nail as the ancient Roman fresco artists did.

He discovered this method while designing a church in Puerto Rico, he said.

None of the materials for doing a fresco were available; so the artist, who never submits a design to his clients but rather leaves them to trust his judgment, drew the murals freehand with a nail in the wet cement.

He was so pleased with the outcome that he has used the method frequently in churches and chapels he has designed in such widespread places as New York, Texas, St. Louis, Indiana and the Hollywood chapel.

EACH wall in the Chaminade chapel has specific meanings. The Christ wall, to the left of the altar, includes a fish, a tree of life, rocks, and other symbols of Christ. The Blessed Mother Wall, to the right of the altar, shows Mary with the child Jesus; the Holy Spirit wall at the rear depicts God the Father, and the Holy Spirit as tongues of fire.

Throughout the design of the walls, which took Brother Mel only two days to complete, are various nature and creation symbols such as plants and seeds.

The altar, podium, tabernacle and table of offerings have bases made of a concrete-like material called

hydrocal. The wood design is made from alternating stripes of black walnut and birdseye maple.

Scrap metal, which Brother Mel uses extensively, was used to make a chandelier which hangs in the middle of the ceiling. Pieces of an army shell container which has a porous design, were used for the door and ornamentation on the tabernacle. Surrounding the wooden top of the altar is an old wagon wheel rim.

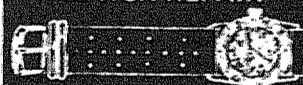
The chapel, which is used mainly by the 14 Brothers and

priests who reside at the school, can accommodate up to 70 people.

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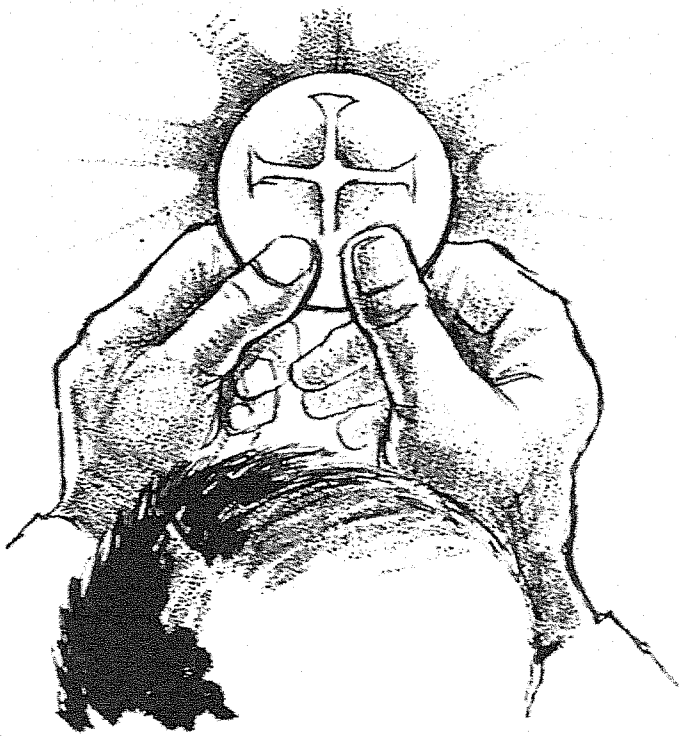
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A father's heart

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 Wonder with me — and cry with me.
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 You give me joy.
 ... sometimes you make me sad.
 Lean on me, future man.
 Feel my muscle now.
 Tomorrow, watch me live
 ... my life is a lesson for good or bad.
 You need my help. You need my love.
 You need my support
 ... someday only my memory
 will be your guide.
 Lean on me, my son. Today, now, always.
 You'll never be too old
 ... to lean on me.



A FATHER'S Heart, photo by J. Karl Stennes, and poem by Henry Libersat, expresses a parent's thoughts for the holiday which will be observed June 16. The photo-poem originated in The Florida Catholic.

Editorials

Corpus Christi feast emphasizes doctrine of the Real Presence

Corpus Christi, the Feast of . . . Is this but another phrase we hear at Mass? Many probably view it that way, paying little attention to the term. One of the characteristics of many of today's churchgoers, surrounded as they are by a busy complex world of inflation, technology, mass media, taxes, controversy and endless sports panoply, is that they barely think about the ancient sounding Latin and English phrases they hear at Mass on holy days.

And that is too bad because these are more than just words. They represent certain basic truths about the Faith which could bring a lot of consolation and comfort to the churchgoer in today's confused world.

The Feast of Corpus Christi, for instance, is rooted in the Church's doctrine which holds that the Host contains the Real Presence of God and is not just a symbol. This goes to the very heart of the Catholic faith which holds that the sacraments were instituted by God and that they are more than mere rituals.

WHEN you receive Communion you are not simply consuming a mere symbolic piece of bread, you are taking the Real Presence of God into your body. And there is a big difference in bread and God.

We are reminded of a column Msgr. James Walsh wrote a few years ago about a friend who said it "didn't matter what you believe as long as you do right." His friend felt that it didn't matter about one's views on the Eucharist as long as you did right.

But of course that is not logical, because if you do not believe in the Real Presence then you are doubting the Church's teaching and you also are not as likely to benefit from the grace available in receiving the Eucharist.

And that is why the Feast of Corpus Christi promulgated in the 14th century, is important in 1974.

It is important because it celebrates the institution of the Holy Eucharist as a sacrament and reaffirms the point that the Church is authentic and that Holy Eucharist should become an important part of our daily lives.

Mystery: Not only in religion — but all about us in nature

By MSGR. JAMES J. WALSH

Now that we have just observed the great feasts of Pentecost and the Blessed Trinity, I feel the urge to say something on the subject of mysteries — just for light summer reading!

We notice from our mail on religious topics that the subject of mysteries still makes some people see red — and they're not thinking of communism. Generally these are people of a better than average education, who somewhere along the line discovered the greatness of the intellect and began to worship at its shrine. Their "creed" is simple: the human mind alone can be considered the gauge and standard of all truth.

So it's normal for them to look down on revealed truth, which is richly veined with mysteries. And — to their mind — mysteries, that is, their acceptance, is an insult to the in-



MSGR. JAMES J. WALSH

which we cannot know everything — then we ourselves are walking mysteries. No scientist would be rash enough to claim that we no longer live in a world of mysteries. We are just beginning to discover truths in the natural order. We know a little bit of many things undreamed of a century ago. But we are toddling infants here, too. All the while we realize — or should — that we eat mysteries, breathe them, carry them in our bodies, see them with every glance, touch them all day long. Every form of life on earth involves a mystery to some degree. And if you really are intent on banishing all mystery it becomes more than exasperating to realize that each new discovery — each new truth, shall we say — furnishes us with another area of the mysterious.

If we step up from God's world to God's knowledge we are acting reasonable in expecting to find there are truths in the spiritual order known only to God, that cannot be learned from the world of natural experience. There are certain things which God Himself must tell us — we call this revelation — or we shall never know. Why is this upsetting? Isaac Newton was very honest and reasonable when he said: "I know the laws of attraction, but if you ask me what attraction is, I really cannot tell."

THE SCIENTIST can dissect and analyze what he finds in nature. He can give it a name and classify it and distinguish it from other forms. But he cannot explain the life and movements of even a gnat, much less the mystery of man and man's soul and its quest for truth and good. He cannot fully explain — but he accepts the mystery — why the leaf of a tree is green. Someone said: Easy enough to say it is green because of chlorophyll, but then why should chlorophyll make things green and not purple?

Science is doing a remarkable job in countless ways, but it cannot explain the how and why of the seed that dies and comes to life or the insect that is guided by a mysterious radar of its own. We know something about all these truths, but only something. And then we grope in the darkness of mystery.

So, when we come to the higher realms of man's destiny and his relationship with His creator, why treat a mystery with less respect or with suspicion?

If we admit the gnat baffles us, why do we lose face in admitting that God can reveal truths about which we know very little? For example, the fact that there are Three Persons in one God. Or that Jesus is both God and man. Or that the Bible is the inspired Word of God.

If this acceptance becomes a problem, aren't we making a pygmy out of a human being? I mean, should not all the marvels of nature which thrill us lead us to produce a giant image of man, so far superior in his creation to all other forms of life? And should we not pursue the mysterious aspects of a human being listening to His God revealing, with excitement and expectation?

The Truth of the Matter

telligence. Kind of intellectual suicide or mental cowardice, because these monsters of religious-minded people propose as facts what the mind of man cannot discover or prove by itself.

What does this mean? Are we to accept as true a teaching that we can know nothing about? Are we expected to believe a theory that is contrary to reason — perhaps even common sense? Does the Church demand of its members that intellectual assent be given to a doctrine that is meaningless? Or unjust or cruel?

SOME think so. And this is a very mysterious matter indeed nowadays! We have become used to amazing discoveries of science in the natural order, each one of which leads us to another closed door and puts upon us a further demand to get to the bottom of the mystery of nature itself. If we think of mystery in the old fashioned way — a truth about



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Haitian refugees' need for food, clothing cited

(Continued from page 1)

In a letter to John E. McCarthy, Director of Migration and Refugee services of The United States Catholic Conference, the Commissioner of the Immigration and Naturalization Service, Leonard F. Chapman Jr., stated that the Haitians' cases should not be "equated to persons from Poland, the U.S.S.R. or Cuba who might request refugee status in this country."

THE United States is a signatory to the United Nations Protocol on the Status of Refugees and as a treaty, it is the law of the land. This agreement commits the United States to granting asylum to persons who would be subject to persecution if they should return to their home country.

The refugees, on the other hand, claim that they were subject to constant political harassment on the local level by the Tonton Macoutes, the Haitian secret police.

The courts can decide only if the Immigration authorities acted in a proper manner and ensured the refugees due process. The refugees claim that the interviews were only cursory and they were not allowed to present sufficient evidence in their behalf, and in some instances cases were decided in Washington within three days of the interviews in Miami.

Another point made by supporters of the refugees is that even if some of these people were not in danger before they left Haiti, they would be in serious trouble if they returned.

Concern has been expressed over the years by various groups, like Amnesty International, over the lack of political freedom in Haiti.

One of the few weapons the refugees have in their fight to stay in this country is their testimony of the alleged persecution and alleged atrocities by the regime of Jean-Claude "Baby Doc" Duvalier who inherited the presidency for life in 1971 from his late father, Francois "Papa Doc" Duvalier.

WHEN one of the local

leaders of the refugees was asked if it was difficult to prove these statements, he smiled and replied, "No, impossible."

Over 500,000 Haitians live in an area one-fifth the size of Florida. Haiti and the Dominican Republic share the island of Hispaniola which is due east of Cuba.

Port-au-Prince is the only city in the country which is 85% rural with a per capita income of well under \$100 complicated by a 15% inflation last year alone. There is no public school system and illiteracy runs as high as 90%. About 80% of the people speak Creole, a combination of French and African dialects.

In the past, Haitians had various ways of leaving the country and gaining entrance to the United States, Canada and the Bahamas. Conditions in the Bahamas have worsened and that avenue of escape has been closed off almost completely. Canada has changed her once lenient stand on granting permanent status to visiting Haitians and the United States has tightened its protective measures against clandestine entry into this country. The United States government also has taken steps to reduce the number of people using false documentation of legal entry.

Many of the Haitian refugees here now used the Bahamas as a stopover on their way to Florida's east coast.

The United States is Haiti's principal trading partner, furnishing the small country with 62% of its imports and absorbing 34% of its exports. The friendly relationship the United States government has with the Duvalier regime precludes Haitians from gaining a permanent



THESE PHOTOS of Haitian faces were taken at a nutrition center in Ft. Jacques in the mountains above Port-au-Prince, sponsored by religious organizations. At upper left is a child with Kwashiorkor disease caused by malnutrition. Others are shown eating soup or waiting for the rations. Most Haitians are nominal Catholics.

resident status while already in this country. American laws state that visas must be obtained through American officials in Haiti.

THE REFUGEES argue that any attempt to leave the country, even this way, endangers their lives. According to local leaders, there are about 200,000 Haitians living in New York and nearly 10,000 living in Florida.

Haiti is 90% black and 10% mulatto with Catholicism the predominant religion. About 75% of the refugees in

Miami are Catholic.

The central issue is a disagreement over the term "political persecution." The Haitians claim that neither active nor passive participation is necessary to become a target of harassment and persecution by the secret police. They claim that personality conflicts with the "Macoutes" have led to assassination of families with no recourse to higher authorities.

The difficulty of proving this combined with the ob-

vious economic betterment Catholic Church of South Florida has stepped in to do its part to help those in distress.

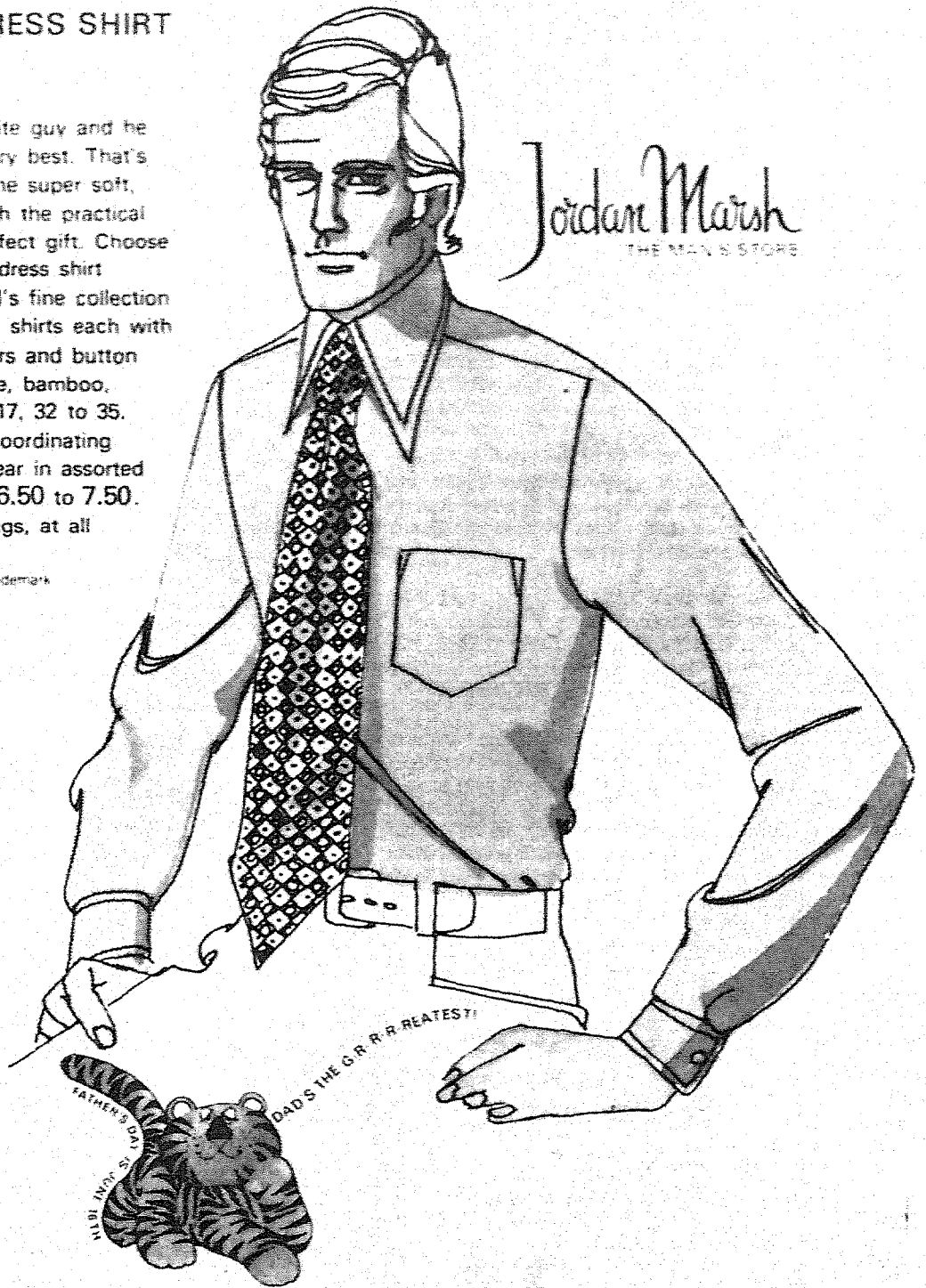
Food, clothing and volunteers, especially those who speak Creole, are needed.

Anyone wishing to help may call the Spanish Catholic Center at 371-5657.

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6 CONVENIENT LOCATIONS

Miami Legionaries plan workshops, pilgrimage

A weekend program which will include workshops and a pilgrimage and rally at the Shrine of Our Lady of Charity is planned by the Miami Regia of the Legion of Mary June 22 and 23.

Bill Peffley, Norristown, Pa., vice president of the Philadelphia Senatus of the Legion will direct a "Day of Legion Formation" beginning at 8:30 a.m. and continuing until 4 p.m. at the Holy Family parish, North Miami, on Saturday, June 22. Discussions will center on Legion obedience and Legion spirit.

ON Sunday, June 23, Msgr. Agustin Roman, director of the new Shrine of Our Lady of Charity located adjacent to Mercy Hospital in Miami's southeast section, will be host to Legionaries who will make a Holy Year pilgrimage to the Shrine at 3 p.m.

A rally by Legionaries will follow on the grounds where Peffley will lead in the singing of his new record album entitled, "The Mary Songs." A member of the Legion for some 16 years Peffley operates two Catholic shops in Norristown and



BILL PEFFLEY

Willow Grove, Pa. He and his wife, Mary are the parents of three children.

Father James A. Quinn, Archdiocesan Moderator of the Miami Regia and pastor, Visitation parish, is in charge of the weekend program which is being coordinated by Miss Mary Mooney of the Cathedral parish. Father Daniel Barrett, S.M.A., Corpus Christi parish is the Regia spiritual director.

Around the Archdiocese

Broward County

Their annual rummage sale will be sponsored by members of Nativity Guild from 8:30 a.m. to 8 p.m., June 17, 18, and 19 in the parish hall, 5327 Johnson St., Hollywood.

A "Fathers' Day Breakfast" under the auspices of St. Clement Women's Club will feature pancakes and sausage from 9 a.m. until noon on Sunday, June 16 in the parish hall, 301 NW 29 St., Wilton Manors.

St. Joseph Fraternity of the Third Order of St. Francis meets at 2:30 p.m., Sunday, June 16 in St. Sebastian Church, Fort Lauderdale. Ceremony of reception and consecration to the Sacred Heart will be held. Interested persons are welcome to participate.

New officers of the Father Michael J. Mullaly General Assembly, K. of C. were elected at a recent meeting. George Penrod is navigator; William J. Graff, captain; William McCabe, pilot; Robert Heinecker, inner sentinel; Gerard Gamache, outer sentinel; Joseph Gonia, comptroller; A. Grillo, purser; Howard Courtwright, scribe; and Steve Slinski, auditor.

Catholic Widows and Widowers Club will sponsor a covered dish supper and splash party at 6 p.m., June 18 at Gold Key Recreation Center. For information call 772-3079 or 563-4450.

Dade County

A "Fathers' Day" sale of handmade ties, plants and home baked delicacies will be sponsored by Holy Rosary Council of Catholic Women after all the Masses on Sunday, June 16 on the church grounds, Perrine.

Mrs. Howard Haas has been installed as president of St. Vincent de Paul Altar and Rosary Society. Father James J. Gleason, C.M., pastor, also installed Mrs. Jose Goinsa, vice president; Mrs. Anthony Gentile, secretary; Mrs. Andrew Toth, corresponding secretary; and Mrs. Pat Ruocco.

Anthony D. Leone has been elected grand knight of Coral Gables K. of C. Council. Other officers are Samuel Verrusio, deputy grand knight; John Muncey, chancellor; Leonard Boymer, recorder; Joseph Becerra, treasurer; Val Matelis, advocate; Bob Acker, warden; Robert Furey, inside guard; Edward Kramolisch and Leo Feeney, outside guards; Past grand knight William Berry was named to a three-year term as a Council trustee. Robert B. Acker was named "Outstanding Knight of the Year."

College head a student

After serving 11 years as president of Barry College, Sister Mary Dorothy Browne, O.P. will return to student ranks in September when she begins studies at St. Louis University.

Named President Emeritus of the college by the Board of Trustees, Sister will be enrolled in post-doctorate studies in Theology.

Sister Mary Trinita Flood, O.P. succeeds her as president on July 1.

Triduum set at St. Rose

A triduum of prayer in honor of the Sacred Heart of Jesus begins Wednesday, June 19 and continues through Friday, June 21 in St. Rose of Lima Church.

Mass will be celebrated each evening at 7:30, followed by Litany and Benediction. The Holy Hour for the month of June will be included in the devotions on Friday, the Feast of the Sacred Heart.

1974-75 school calendar

Archdiocese schools in Palm Beach County

Aug. 14	Teachers Report
Aug. 15	Teacher Workday
Aug. 16	Professional Day for Primary Teachers
Aug. 19	Professional Day for Intermediate Teachers
Aug. 20	Professional Day for Jr. High Teachers
Aug. 21-23	Teacher Workdays
Aug. 26	Classes Resume for students
Sept. 2	Labor Day - No School
Oct. 18	Teacher Workday - No classes
Oct. 30	End First Quarter
Nov. 11	Veterans' Day - No School
Nov. 28-29	Thanksgiving Holidays - No School
Dec. 23	Christmas Vacation Begins
Jan. 6	Classes resume
Jan. 20	Teacher Workday - No classes
Jan. 22	End Second Quarter
Feb. 19	Teacher Professional Day - No classes
Mar. 24	Easter Vacation Begins
Mar. 31	Classes resume
Apr. 4	Teacher Workday - No classes
Apr. 7	End Third Quarter
Apr. 18	Teacher Professional Day - No classes
May 26	Memorial Day - No school
June 6	End Fourth Quarter - Last pupil day
June 11	Last teacher day

10 directors for Guild named

Ten teachers and allied school personnel have been named to the Board of Directors of the Archdiocese of Miami Catholic Teachers Guild.

Included are John Aguire, principal, Hialeah Jr. High; Sister Agnes Cecile, O.P., Barry College; John Barbick, SS. Peter and Paul School; Concepcion Garcia, Comstock Elementary School; John Hilderbrand, Meadowlane Elementary School; Sis-

ter Joseph Ellen, I.H.M., Assistant Superintendent, Archdiocesan Elementary Schools; Marguerite Miller, Hialeah Jr. High; Margot Swan, secretary, Immaculata-LaSalle High School; Roman Violyn, Jr., Miami Coral Park Sr. High; and Joan Wiedling, St. Michael the Archangel School.

Deaf youths invited to a picnic meeting

Deaf youths and their friends in the Greater Miami area have been invited to participate in a picnic and organizational meeting from 1 to 5 p.m. at Deaf Zion, 15000 NW 27 Ave. on June 22.

Purpose of the meeting will be to form a recreational group for boys and girls between the ages of eight and 20 and to provide a program of activities as well for their parents and friends.

Depending on the age group some activities will include volleyball, swimming and beach parties, dancing, bowling, lawn parties, etc.

Activities for parents and friends will be primarily educational and it is hoped will include lectures by teachers of deaf children and hearing and speech specialists.

Youngsters of all faiths are invited to the picnic and meeting.

Gables Knights win in bowling

Several members of the Coral Gables Council of K. of C. were among winners at the recent state bowling competition held in Jacksonville.

Bob Acker and A. Snetro; D. Deonna and A. Bellonico; and Charles Williams and Joe Arace won awards as teams.

Individual awards went to Bill Reschke, Donald Deonna, Louis A. Dion, Andy Leone, Joe Vollner, Edmund Rossi and Dr. John Rozum. More than 30 Council members participated.

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ST. JOHN Vianney Seminary faculty member, Father Frederick J. Easterly, C.M., right, is shown with Reed Harris, left, president, Freedoms Foundation at Valley Forge; and Father Gervase Cain, TOR, Freedoms Foundation resident director and a member of the faculty at St. Francis College, Loretto, Pa. Father Easterly is attending a graduate course on the "Preservation of the Principles of Freedom" at the Foundation.

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Those who write about a 'holy war in Ireland' write sheer nonsense

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

As the ugly prospect of civil war looms larger and larger in Northern Ireland, we will read more and more press dispatches about the Catholic-Protestant conflict in Ulster. This is not merely a case of inaccurate reporting: It is inflammatory journalism without any redeeming social value. To affix a religious label to the bombthrowers, the street guerrillas and the midnight assassins in Belfast is to dignify them out of any resemblance to their true identity.

The ecumenical movement has at least helped us to realize that sincere Catholics and Protestants are proud of their religious beliefs, proud of the name "Catholic" or "Protestant." Names are labels but a reporter who gives a deceptive label to a thug is doing a great disservice to his readers.

THIS conflict in Northern Ireland is not a clash between two different theologies. The Catholic in Ulster has no theological quarrel with the Protestant. Many of the young Irish who throw stones or bottles at each other in the streets know nothing about Catholic or Protestant differences in faith and doctrine. Men like Paisley may declaim against Popery but such demagogues do not represent living Protestantism.

Some months ago a Dublin newspaper said that the British Broadcasting Company always presents a biased story about Ulster with emphasis on the "religious aspect" in order to make foreigners think the fight is over "dogmas of faith like the Trinity." Whether the BBC actually does this, I don't know, but I do know that many American publications and TV commentators do it unwittingly every time they speak of a "holy war in Ireland."

Probably some of the hard-liners in Ulster or the IRA also want to sustain the fiction of a holy war. It adds respectability to gangsterism. They are well aware that neither the Protestant church leaders nor the Roman Catholic hierarchy acknowledge the legitimacy of street violence and guerrilla warfare against innocent civilians.

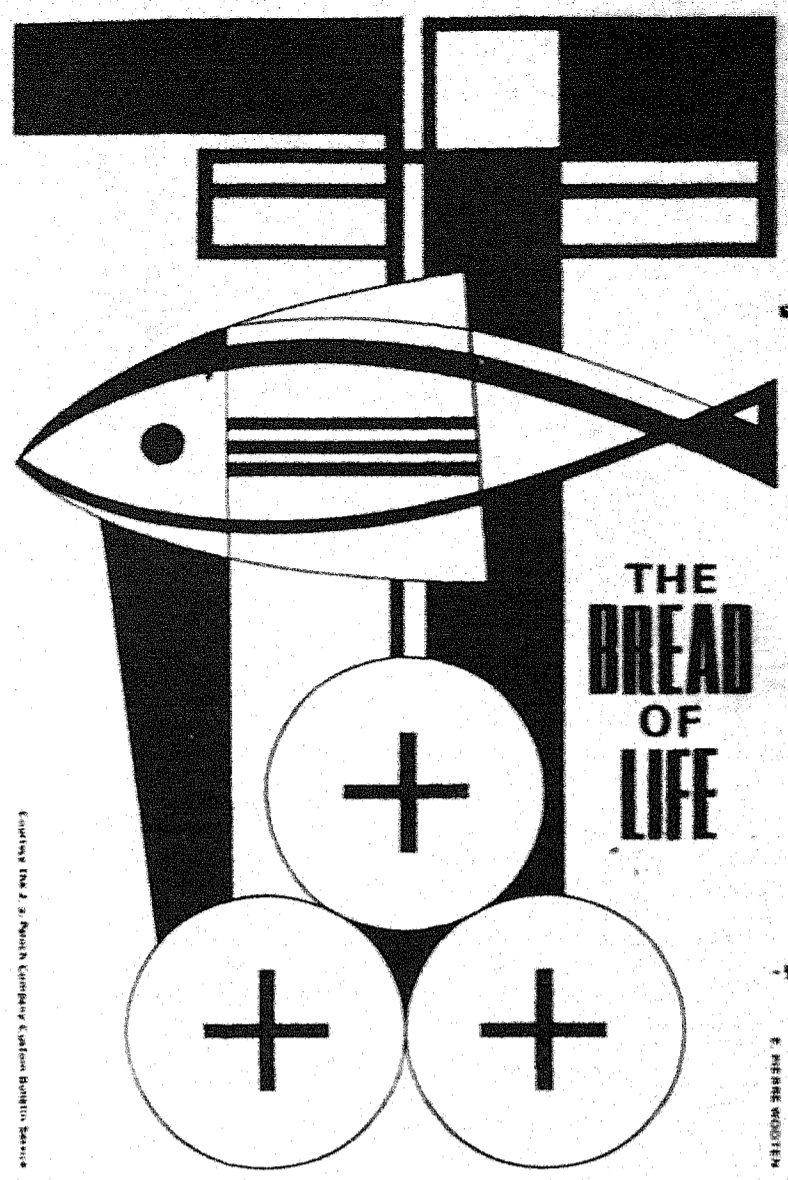
A highly esteemed editor recently wrote about the collapse of the coalition government as a result of the strike, and in the course of his remarks asserted: "A succession of unsuccessful peacemakers have gloomily concluded that Northern Ireland remains a little enclave of 17th century religious politics that has somehow escaped the amelioration of the last several hundred years."

This is blather and nonsense. Had he said that these negotiators looked for traces of religion in the political situation and found none, he would have been right. What they did find was gobbledegook and double-dealing that was in absolute contradiction to the Christianity the political leaders professed.

Again, we read about the "profound Christian tragedy" enacted by men on both sides who are defending what they consider to be high and holy principles. The Ulster Workers' Council claim they are defending "our heritage and our way of life." By heritage they mean the supremacy of the stout burghers who constitute the majority and who are resolved, come hell or high water, to preserve that supremacy. Translated into simple English, they are resolved to keep their way of life by practicing discrimination against the minority, the have-nots who are where they are because they could not get jobs or decent housing or education.

Unfortunately the "holy war" fable will only proliferate as the situation grows worse. The moderates know it's a fable and reject it, but the men who rely on guns and economic power feel the fable helps their cause. All because of a label that conceals from the world the true contents of the battle of violence in Northern Ireland.

The opinions expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint



Bread of Life

Body and blood of Christ, the bread of life, is the theme illustrated from these readings for June 16: First — Melchizedek, in a simple rite using bread and wine as signs, blesses Abraham (Gen. 14/18-20); Second — Christ, in an eternal rite in which bread and wine become Himself, blesses the apostles (1 Cor 11/23-26); Gospel — Christ blesses and multiplies the loaves and fishes to feed the crowd (Luke 9/11-17).

'Social activism by Church good —but not as good as prayer'

By DALE FRANCIS

We're in a day in which priests have recognized the need for involvement in social action. We can't very well be followers of Christ if we ignore those about us who are in need. Our Lord told us that we must serve the least of those among us if we are to enter into Heaven.

If today there is a renewed emphasis on the necessity for social action on the part of all, priests, Religious and lay people, it should not be thought that this is really something new.

Long before Vatican II there were many Catholics involved in social action and it is on the foundation they laid that today's Catholic social action builds.

Nor should we think that social action can exist by itself. The Catholic who seeks to change the world must first of all be changed himself. True Catholic social action follows from Christian commitment and is sustained by a life of prayer.

IT IS GOOD to find the true basis for Catholic social action being emphasized by the priest whose credentials as a social activist are probably the best of any priest in the nation.

Msgr. George G. Higgins has been involved in social action for well more than a quarter of a century. In recent years he has been best known for his involvement in the cause of farm workers. He has been an advocate of the United Farm Workers because he believes that this union offers the best chance for helping migrant farm workers — but his concern started with the cause of the farm workers, not the union.

If there are many who might disagree from this position or others taken by Msgr. Higgins, what no one can deny is that he is a Catholic priest who is totally involved in meeting social problems, who is totally committed to battling against social injustices.

If you were going to choose the best example of a priest activist then you couldn't do better than choosing Msgr. Higgins. That's why, when he spoke not long ago to the General Assembly of the Paulist Fathers, his words should have been heard by all.

"After 34 years in the priesthood," he said, "I am prepared to say there is nothing as important as a deepening of prayer life in the priesthood."

IF THIS were said by a priest who had never been involved in social action, then some might discount it as just some more words of someone who doesn't understand the importance of social action. But these were the words of the dean of Catholic social activists in the priesthood, a man whose whole life has been dedicated to social action.

He continued, "At a time when the

clergy are becoming more active, there is a greater need for private prayer and meditation. Otherwise, I am afraid we will have nothing to give to the modern world that it can't get from other people."

Msgr. Higgins was speaking to priests but with a recognition of the need that exists today for spiritual renewal, for help in building a living prayer life.

"There is a much greater hunger for a personal prayer life than we realize," he said. "We haven't yet plumbed the depths of the crisis in religion."

And he reminded priests that the people, knowing their need, are looking to priests for leadership. And, he said, they have a right to expect this leadership from priests.

Msgr. Higgins has spoken at the right time. There are millions of Catholics who sense a loss of the spiritual, a fading away of a life of prayer, and they know this is wrong. So often when they've looked to priests they've found them enmeshed in secular concerns, maybe good secular concerns, but in a way that seems to suggest that the spiritual is not important.

It is good to have a man with the credentials of Msgr. Higgins, a man who is a leader in social activism, saying the beginning of it all must be in prayer.

For U.S. 200th birthday — a cheery bugle blast or a dirge?

By JOE BREIG

Allow me a rambling reflection on the approaching 200th birthday of our nation. Will 1976 bring the sound of bugles signaling a new advance in hope and courage, or will our bicentennial take on the aspect of a preparation for America's funeral?

Not long ago, James Reston of the New York Times gave us his thoughts, in his widely published column, about the fact that the U.S. birth rate has fallen below the level necessary merely to keep the population from declining.

This means that we are on our way to becoming an aging and dying nation. But Reston, with the kind of weariness that comes of living in New York and Washington, wrote, "On the whole, this is good news . . . If we can't handle the people we've got, why double the problem?"

Reston's words were defeatist. They amounted to a white flag of surrender — which America has never raised.

Reston did concede that in a society which some consider

to be "a jumble of lies and tricks," young people "are longing for something to believe in . . . and the family is probably the last refuge they have."

But how can the family be a refuge if families are to cease to exist; if children are to be cancelled or so rigorously curtailed that we will be an aged population breaking the backs of our few young people to support us? . . .

At the time Reston's tired article appeared, I was reading a book with the title, "Hippocrates in a Red Vest."

(American West Publishing Co., Palo Alto 94306.) The author is a longtime journalist friend of mine, Barron Beshoar (Rocky Mountain News, Des Moines Register, Memphis Commercial Appeal, Time-Life-Fortune.)

The book is Beshoar's biography of his grandfather, Dr. Michael Beshoar, a frontier physician in Colorado in the early 1800's.

Those were hair-raising days, filled with hardships and dangers — terrifying days in comparison with our lives today; but nobody suggested

throwing in the towel. Just to read about Dr. Beshoar sitting up all night, giving sips of whisky to a man whose leg he had had to amputate without an anesthetic, makes one ashamed of our current failure of nerve.

And as I meditate upon America's future, I think of two others whose courage and faith never failed — Blessed John Neumann, the first bishop of Philadelphia, and Blessed Elizabeth Ann Seton, foundress of the American Sisters of Charity.

Both — so we pray and

trust — may be canonized before 1976. Both endured constant hardships — Bishop Neumann in his horseback travels through the Pennsylvania and Ohio wildernesses to minister spiritually to the people; Mother Seton to establish the movement that sprinkled the nation with hospitals, schools, orphanages and other works of love and of trust in God.

My meditation closes as it opened: Will our bicentennial bring the sound of bugles, or a funeral dirge?

Israeli films offer rousing music, touching drama

House on Chelouche Street

Israeli director Moshe Mizrahi's *The House on Chelouche Street* is a warm, bittersweet drama about the complex relationship between a widowed young mother (Gila Almagor) and her adolescent son (Ophir Shalitan). The time is set in 1946, on the verge of the Palestinian struggle to throw out the occupying British forces.

The setting Mizrahi has chosen is historically and politically fascinating, especially in its intended references to today's troubles in the same area. As background for an intensely human and tightly-focused drama about family responsibilities and relationships, the tensions provide just the right atmosphere for the story's uncertainties and shifting conflicts.

THE BASIC problem for the mother is how best to provide for her children. Torn by death and war from a comfortable home in Alexandria, her family must now depend on her labor scrubbing floors in Palestine's private houses, houses perhaps not unlike the one from which they had to move. In her central role as mother and breadwinner, Ms. Almagor carries herself with dignity and grace, and implies clearly the pain of making a choice that will give her family the security it needs rather than the personal happiness she certainly could have for the asking. Her son, however, does not know how to cope with the adult responsibilities foisted on him by the family's reduced circumstances. He resents having to drop out of school for a hard, low-paying job in a machine shop, a job he loses in any case because the older workers go out on strike. In addition, he has his own changing adolescent's mind and body to deal with, and finds his mother's decision to marry a plain but decent and relatively well-off stranger quite disturbing.

Mizrahi has chosen to accentuate the boy's difficulties by offering a sexual initiation, thanks to the ministrations of a young librarian separated from her husband. The boy's relationship with the woman, played with earthiness and reserve by Michal Bat-Adam (who was the "older woman" in Mizrahi's first movie, *I Love You Rosa*), is rather superfluous to the basic story, but it provides a bittersweet example of the pain and wonder of adolescence. Unfortunately, Mizrahi is fairly explicit in his depiction of the brief encounter, and this is out of sorts with the rest of the film — which assumes perception on the part of the audience.

Mickey Mouse revue to appear

HOLLYWOOD — Mickey Mouse, Pluto and Goofy are coming to South Florida for a week to sing, dance, sign autographs and delight children of all ages.

The "Salute to Disney" runs from Saturday, June 22, to Saturday, June 29, at the Hollywood Mall.

Included will be a live song-and-dance show, shown twice each weekday, three times on Saturday, and once on Sunday; non-stop entertainment by an animated Disney orchestra; an opportunity to have a picture taken with Disney characters; and a souvenir display.

rather than the need to be shown everything. On a brighter side, however, Ms. Bat-Adam is possessed of an extraordinary natural beauty, and her "gift" to the young boy is symbolic, and goes far beyond sexual initiation in that she ultimately rejects him, forcing him to see that lasting relationships must be based on such verities as trust, understanding, love and common interests.

The film ends with a double conclusion: The mother does marry her patient suitor, and every indication is that it

will be a good and lasting marriage; her son acknowledges the realities of his mother's life, as well as of his own oncoming maturity, and he sets out to join the army and fight for an emerging nation. The romantic ending is in keeping with the emotional feel of the film, and if it is not very original or startling, it is at least apt. On balance, *Chelouche* has been an engaging and interesting portrayal of human problems and solutions in a time of great turmoil, and it is well worth adult viewing. (A-III)

Kazablan

Going way back to *Romeo and Juliet*, we had the Montagues against the Capulets; not so long ago we saw the Jets take on the Sharks in *West Side Story*. So, would you now believe Sephardim against Ashkenazim in the Jaffa slums of Tel Aviv? It's a fact, as the perennial R & J tale gets another turn, with swift updating and a happy ending rather than a tragic, all under the creative directorship of Menahem Golan in *Kazablan*.

The Sephardic and Ashkenazic Jews are as different as black and white — which in fact are the designations often used to distinguish between them. Traditionally, the fair, European-oriented Ashkenazim have looked down on their darker, Moroccan and Spanish brethren, the Sephardic Jews. But don't believe that the two cannot live side by side or hitch up romantically, as this spirited musical romp demonstrates.

THE STORY of the two lovers from different sides of the ethnic gap is as old as the bleak Mediterranean port in which this version is set. And the action, singing, and dancing are overpoweringly corny — but somehow, perhaps through the magic of good intentions and sheer energetic force — *Kazablan* clicks.

A young Moroccan tough

named *Kazablan* (he's from Casablanca, get it?) takes time out from hassling the poverty-stricken tenants of Jaffa to set his eye on Rachel, the lovely young daughter of a proud European Jew. The cultures clash as the young man's passion gives way to pride, the father's protectiveness to prejudice. A common threat to the neighborhood ultimately brings about a happy sorting out of differences, and the young man winds up with the girl, her father's respect, and a well-deserved prominence in the ghetto.

The cast is for the most part enthusiastic, with a shade of Fiddler here, a touch of Hair there to balance things out. The young singer-dancers are particularly attractive, leaping and bounding and shouting all over the dusty streets. They include Yehoram Gaon as Kaza, and Efrat Lavie as his heart-throb Rachel. As befits the setting and the times, perhaps, there is a considerable bit of salty taunting and gesture. But the human values, particularly in the overall theme of finding one's heart by relaxing one's prejudice, shine through. Adults, especially those interested in ethnic flavor, may find *Kazablan* quite diverting. (A-III)

Orlando's 'Ragin Cajun'—lion, lamb

RAGIN' CAJUN. Henry Libersat. Liguori Publications, Liguori, Mo. \$1.95 paperback.

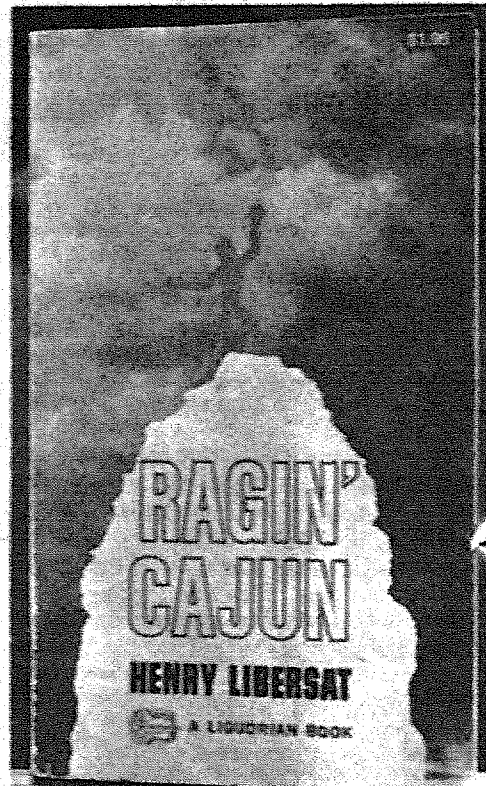
Henry Libersat is not unlike the fiery prophet Isaiah who, in raging against the sins of his countrymen, acknowledges his own shortcomings before God and men. "For I am a man of unclean lips, living among a people of unclean lips, yet my eyes have seen the King, the Lord of hosts!" (Is. 65)

Through the events of his own personal history, this "ragin' Cajun" has borrowed Isaiah's vision of the Almighty. It is the vision of the prophesied Kingdom where "the wolf shall be a guest of the lamb... the lion shall eat hay like the ox... the baby shall play by the cobra's den."

Throughout his autobiographical sketch, Libersat strikes out against the death-dealing elements in our society which obscure the visibility of a new world order. If the Child is indeed "born to us" and his Kingdom is one of judgment and justice, why are its signs not more deeply enfolded in the lives of men?

While decrying societal evils, Henry Libersat, at the same time, reveals himself as a man whose sense of justice is confirmed and sustained by his love for God and men. His lionine qualities are gracefully balanced by his gentleness and humility as a human being, a man, a husband, a father, and the current managing editor of the Florida Catholic.

Aside from the fact that his autobiographical sketch makes for stimulating reading, it is good to know that people like the "ragin' Cajun" are among us — as close as Orlando.



Some day I should like to meet this man in the flesh. After reading his book, you will probably say the same. (The reviewer is Sr. Katherine Swede, O.L.V.M., of the Archdiocese of Miami CCD office.)

CAPSULE REVIEWS

Benji (Mulberry Square Prods.) At 100 minutes, this shaggy dog story wags on a bit too long, but its pleasantly refreshing approach to "family entertainment" is more than enough to sustain it for the weekend matinee trade. The story of a little dog who "toughs it out," the film is unabashedly reminiscent of Disney's *Lady and the Tramp* — without the animation, but with enough tension and false leads to keep children on the edge of their seats. Everything is viewed from curb level, as the tough little mongrel named Benji maintains his independence (he begs food only from people who attach no strings) and ultimately becomes the hero of the day. The begging parts, in which we follow the pooch on

a seemingly endless circuit of the friendliest places in the little Texas town of McKinney, take up way too much time — but they do show how resourceful the little critter is. The heroism comes in the form of Benji's intellectual superiority over mere humans in solving a potentially nasty kidnapping. Benji is the first feature of Joe Camp, a man who believes in both (a) the need for more children-family films and (b) the track record established by the Disney studio. Camp has enough talent to try something original, and we hope he goes on to more creative entertainments; on its own, his film is a light, wholesome start in the right direction. (A-I)

Yorcker) Volker Schlöndorff is a young German film maker whose films display a consistently serious attempt to employ cinema as a vehicle for social commentary. His current film deals with a woman's struggle for self-identity and fulfillment following her divorce, and her court battle to assume custody of her little boy. In the central role Margarethe von Trotta turns in an extraordinarily sensitive portrayal of a woman too long removed from her past career, too old to begin a new one, too limited psychologically and emotionally to cope with the male-dominated society she encounters at every turn.

A Free Woman (New women in the process. (A-III)

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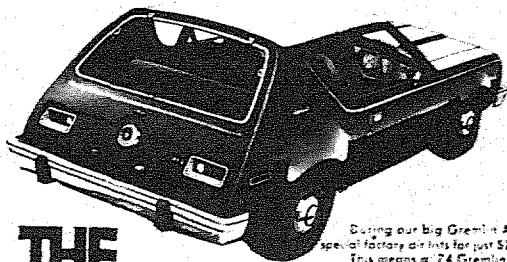
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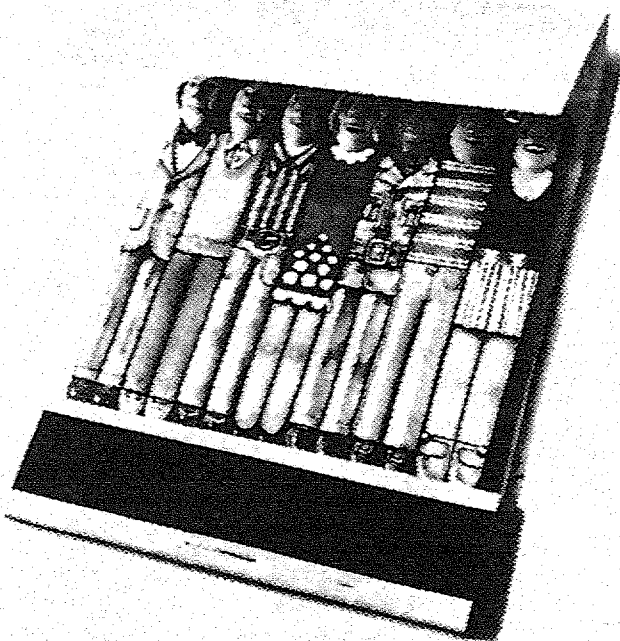
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ELECTRIC



PHASE FOUR FISH from TV's "The Electric Company" is served by Judy Graubart, who as Julia Grownup is more interested in teaching reading than in prices.



FORTUNE TELLING: The cast of "The Electric Company" gathers around their favorite seer, Madame Rosalie (Rita Moreno, at center) for a look at the third season of the Emmy-winning reading series.

"The Electric Company" is a new kind of children's television show with a new superhero cartoon character and new techniques designed to encourage its young viewers to read more by talking back to their TV sets.

The Emmy-award winning series, on Channel 2, Miami, Mon.-Fri. at 5:30, created and produced by the Children's Television Workshop, made its debut last October on the more than 230 stations of the Public Broadcasting Service against a background of growing popularity and critical praise by students and teachers and achievement in teaching basic reading skills.

A nationwide study of the show's impact conducted by the Educational Testing Service found that children who watched the program in the classroom made gains over non-viewers in the skills taught on the program. And another survey reports increased classroom use of the series by schools.

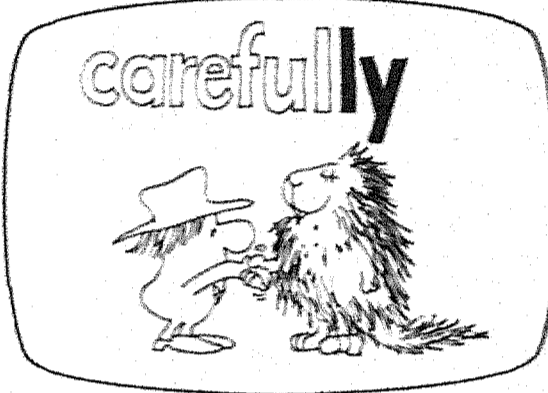
A HIGHLIGHT of the third season is a serial featuring an animated cartoon hero named Letterman who appears in a daily cliffhanging episode. Voices for the cartoon will be supplied by Joan Rivers, Zero Mostel and Gene Wilder.

The educational TV series, watched regularly by an estimated 6.5 million youngsters across the country — half in school and half at home — employs a new method to get its viewers to read even more. It involves using sophisticated electronic techniques such as computer-generated words that float across the screen and a silent movie method, a throw-back to the Charlie Chaplin era of print plus silence to encourage the viewers to read the dialogue aloud.

"We want to stimulate more interaction between youngsters and the program," says Andrew B. Ferguson Jr., the producer.

The year-long Educational Testing Service (ETS) evaluation of more than 8,000 students reported positive effects on second graders experiencing reading difficulties. The study found that the program produced gains for first and second grade classes in nearly all of the show's major curriculum areas. A significant impact on third and fourth graders was also indicated. The series also had similar impact on all children viewing in school. Whether they were of

As you walk along the street a porcupine you meet
How do you shake his hand when he says "Hi?"



Spanish background, black, white, boys or girls.

The ETS study reported an overwhelmingly favorable reaction from teachers who found it useful in teaching and reviewing certain reading skills.

The same findings were also registered in two nationwide studies of in-school use of The Electric Company conducted by Drs. Roland J. Liebert and Robert E. Herriott of Florida State University. Their surveys, conducted during the first and second broadcasting seasons, found that 35 per cent of all the nation's elementary schools watched the show, a jump of 53 per cent over the in-school use recorded the first year. The figures are significant when it is considered that only 51 per cent of all elementary schools have TV sets.

THE SHOW'S repertory cast talks directly to viewers

...COMPANY

urging them to answer questions by reading words, phrases and sentences on the screen. Another innovation is a new character named "Silent Sam," whose inability to speak will encourage children to read the messages which appear for Sam.

Hattie Winston, a versatile Broadway actress who recently played a lead part in "Two Gentlemen of Verona," joined the nine-member repertory company this season. She plays diverse roles, switching from a fairy princess in one segment to a persistent saleswoman in another.

Other cast members are Bill Cosby, winner of four Emmys and five Grammys, whose roles on the show range from a quiz show announcer to a moving man; Oscar-winner Rita Moreno, who plays such varied characters as a movie director, fortune teller and pampered child Luis Avalos, who plays "Silent Sam"; Jim Boyd, an improvisational actor whose most popular role on the series is that of "J. Arthur Crank"; Morgan Freeman, the hip-talking disc jockey "Mel Mounds" who also appears as "Easy Reader"; Lee Chamberlin, who plays anything from a bank teller to the owner of a diner; Judy Graubart, whose parts include "Jennifer of the Jungle" and TV chef "Julia Grownup"; and Skip Hinnant, who among other things plays "Fargo North, Decoder."

"The Short Circus," the teenage rock group that uses ballads to teach reading to the young viewers, will be back with two new members.

The Electric Company is aimed at beginning readers in the elementary grades. It shares with CTW's other experimental TV series, "Sesame Street," the distinction of being the most extensively researched program in television's history. Nearly two years of research, testing and consultations with reading experts went into the development of the TV program and this kind of careful research, evaluation and consultation has continued since the program first went on the air in October, 1971.

The series is funded by grants from the U.S. Office of Education, Carnegie Corporation, Ford Foundation and the Corporation for Public Broadcasting.

Spy thrillers, racial tales on tube

FRIDAY, JUNE 14

9 p.m. (NBC) — **The Groundstar Conspiracy** (1972) — George Peppard, who some day just might land a good role, is as long on snarls and tough-as-nails gestures as this movie itself is on plot twists and peekaboo complications. The story centers on a sabotage plot to destroy an important government nuclear research center, with the main focus being on Peppard's ruthless, amoral methods of flushing out the fat cat — a U.S. Senator, an Air Force General, and a top space agency official are the three candidates — responsible for the treason. As chief of security Tuxan, Peppard's operating philosophy is that greater love hath no man than to be prepared to lay down the life of his family for the flag. Not his own life, necessarily, but his family's. As Peppard's

"bait," in finding the traitor, Michael Sarrazin, a supposedly reconstructed near-corpse caught in the initial explosion of the research center, spends his time either trying to remember who he is or concentrating on making love to earthy divorcee Christine Belford. Because of this element, and because of the film's hazy philosophical-political attitudes, Groundstar should be approached by only the mature, and cautiously at that. (A-III)

9 p.m. (CBS) — **The Looking Glass War** (1969) — Punk adaptation of John Le Carre's story of Leiser (Christopher Jones), a Pole who jumps ship in Britain and is promised asylum by a group of British Intelligence agents (Ralph Richardson, Paul Rogers and Robert Urquhart) cynically longing for the good old World War II freewheeling espionage days, if he will ascertain whether the Russians are providing East Germany with missiles. Apart from forcing a conflict never intended in the author's original concept, the film takes a series of incidents only barely credible in the novel — Leiser's relations with an English girl, his training as an intelligence agent, his trip on foot through the center of East German installations, his affair (unmotivated plot-or character-wise) with a young German girl (Pia Degermark) — and mangles to dispel any interest or suspense that existed in Le Carre's book about the spy who was a victim of his own side. (A-III)

SATURDAY, JUNE 15

8:30 p.m. (ABC) — **Trouble Comes To Town** — Repeat of a TV fillum stars Lloyd Bridges, Janet McLachlan, Pat Hingle, and Larry Rhodes in a drama about racial tensions stirred up in a sleepy Southern town when the white Sheriff (Bridges) becomes instant stepfather to a tough ghetto kid (Rhodes) from Chicago, the son of an old Army buddy. You can imagine what happens — and you can be sure the movie milks it for all it's worth.

9 p.m. (NBC) — **How To Succeed In Business Without Really Trying** (1967) — This film adaptation of Shepherd Mead's Broadway musical gleefully satirizes the foibles of a big business from mail room to executive suite. David Swift's direction does not have to be too inventive to carry the colorful production numbers. The comic business and Frank Loesser's songs come over well. Robert Morse as the ambitious young man is the best part of the whole show with his inspired caricature of a "dedicated" employe. Rudy Vallee as the dullard who runs the company makes the

perfect foil for Morse's chicanery. (A-II)

WEDNESDAY, JUNE 19

8:30 p.m. (ABC) — **Message To My Daughter** — Repeat of a TV film starring Bonnie Bedelia, Martin Sheen, Kitty Wynn. Miss Wynn plays a disturbed young girl recovering from a bad auto accident at the home of her estranged father (Sheen) and his new wife. The father-daughter communications gap is bridged by some old tape recordings Dad digs up from the pile of stuff left behind by the girl's late mother (played in flashback by Miss Bedelia). The tapes contain the stuff of romantic fluff — and daughter discovers in them her father's deep-down goodness and . . . Well, you know the rest.

TV drama of Cortez, Montezuma

In 1519, Spanish conquistador Hernando Cortez met the mighty Aztec Emperor Montezuma — and a human drama which ended in the destruction of a civilization began. This fateful meeting will be reconstructed when Channel 4 rebroadcasts "Cortez and Montezuma: The Conquest of an Empire" Saturday, June 15 at 5 p.m.

Lorne Greene will narrate the one-hour "Appointment with Destiny" special which traces Cortez' march inland from the coast of Mexico to his meeting with Montezuma. As much as possible, the story is retold on the actual locales where events took place.

Martin LaSalle's portrayal of Cortez begins with the Spaniard and his band of

adventurers' conquering Indian tribes as they search for the legendary gold of the New World in Mexico. Montezuma — played by Enrique Lucero — learns of Cortez' presence and believes he must be the white-faced, bearded god, Quetzalcoatl, whose coming he had seen in omens and portents.

In his 70th year of reign, Montezuma sends tributes of gold to Cortez and welcomes him and his army into the Aztec capital of Tenochtilan, which is now the site of Mexico City. The Emperor is shaken when he realizes that Cortez is human, but already the Spaniard has most of the gold of this rich civilization in his reach.

Ladies! For HEAVEN'S sake . . .

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Friday's child generous; so says nursery rhyme

By MARY AND JAMES KENNY
 "Friday's child is loving and giving," says an old nursery rhyme. But not all children are born on Friday!
 "Selfish! Mommy, she won't share," complains brother.
 "Selfish" is the epithet one child uses to condemn, shame, and otherwise cajole another into parting with the toy of the moment. Children are supposed to be generous. Yet, once they master "Mama" and "Dada," the next word most self-respecting toddlers learn is "mine." Mama is uneasy when her cherub clutches toys with a death grip hollering "mine" at full lung power.

But adults need to understand that generosity is developmental. Taking turns and sharing are beyond the two-year old. Rather than worry about a little one's selfishness, Mom needs to be a friend and ally. How can parents help a child through the first difficult stages of choice?

First, run interference when stormy times approach. If battles erupt over a favorite toy, try to have some identical toys around the house — two push toys, two dolls, two cars — can save lots of grief at little cost.

EXTRA special possessions — a favorite stuffed animal, a bedtime blanket — are too important for sharing. Either keep them out of other children's sight or defend your child's rights.

A new birthday toy falls into the extra-special category. Explain to playmates that in a few days the birthday child will let them ride the new tricycle, but not just yet. If adult neighbors observe with disapproval, ask yourself, "Would I loan my neighbor my new diamond ring? Would my husband invite everyone to drive his new car?" Sometimes we demand more of little children than of ourselves.

Surprisingly, supporting a child's rights to his own possessions encourages generosity to grow. There's security in knowing some things are his. He'll share more readily because he knows a possession once relinquished is not gone forever.

And a child will imitate brothers and sisters who share with him, especially when parents voice approval. This is when the notion of sharing begins.

Sharing fun things, relaxation, problems, responsibilities, faith are all basic to the Christian concept. But these things cannot be learned all at once. And if children are to take their place in their family and the family of the world,

parents must deftly lead the way by teaching them to share and by respecting their children's rights as well.

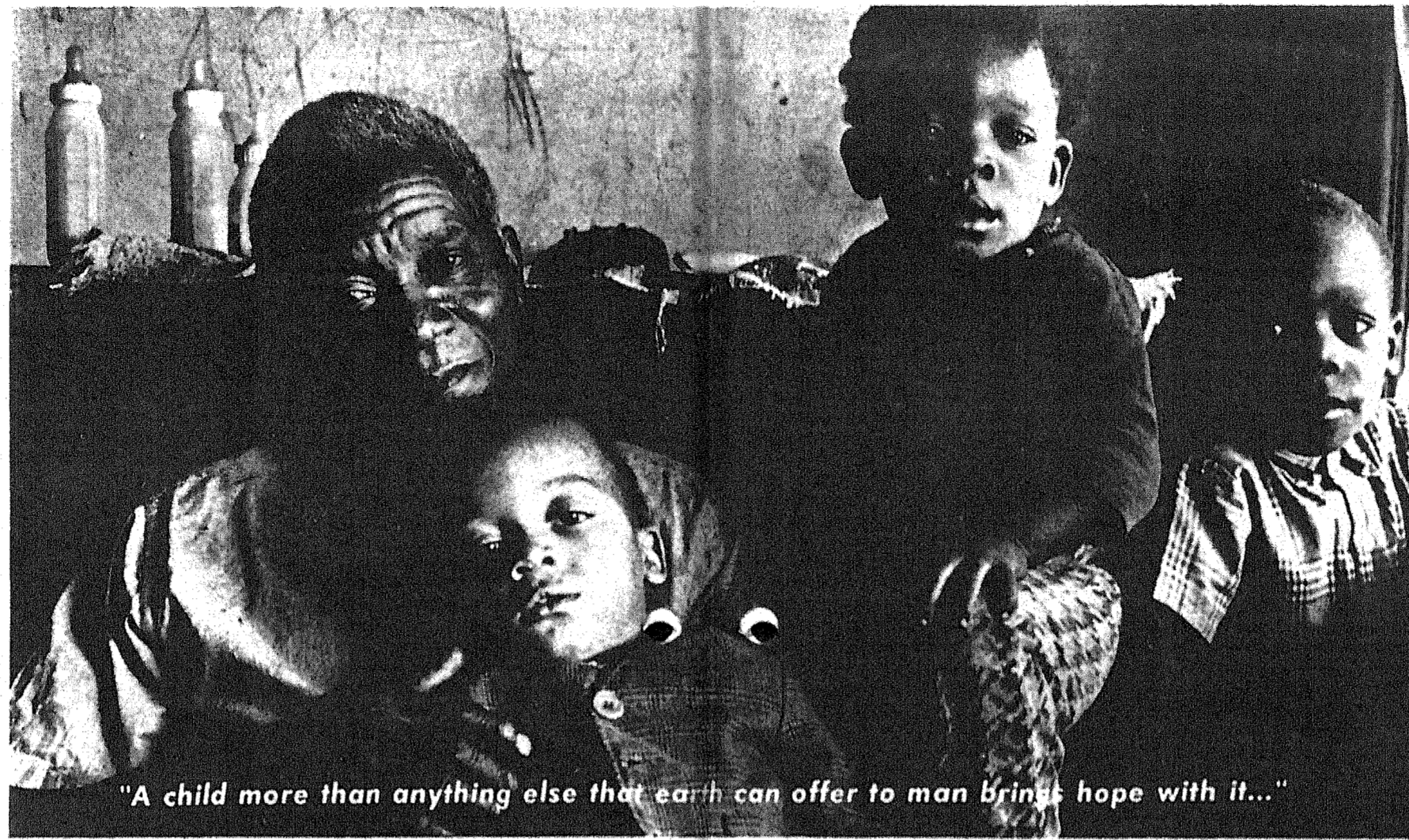
An understanding of what is normal at various stages of human development will help parents lead children to healthy emotional and Christian maturity.

When an eight-year-old gets his first allowance and either hoards it or spends it within an hour, the wise parent patiently waits to let him continue to handle his new-found wealth without interference. Ignore hoarding or spending on self, but continue to praise acts of generosity.

Money-mad-eights grow into ever-more-generous nines and tens. At this stage, many children find great pleasure in giving.

But at the adolescent stage, they need lots more money — records, magazines, shampoo, deodorant claim their dollars. Snack bar visits are a necessity. New self-awareness and self-concern strongly resemble the selfish "money-mad-eight."

Whatever the age, forced sharing, that is, sharing dictated by parents, is not sharing at all. Support for little ones, examples of generosity by parents, praise and attention for the generous child, tolerance and patience with the not-so-generous one, foster a climate where generosity can grow.



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

An old man and his grandchildren in a Midwest slum share the hope of a better future.

'Childless marriages are like incomplete picture'

By REV. LAURENCE P. DOLAN
 A lead article in the March 1974 issue of "Esquire Magazine" asks the tantalizing question whether parents today are afraid to have children.

Social scientists are noting more and more that couples, whether living together with benefit of marriage ceremony or not, are shying away from the responsibility of parenthood.

The National Organization of Non-parents is advocating the desirability of "child free" marriages, as opposed to childless marriages. Various banners of explanation are being offered, ranging from the availability of birth control techniques and abortion to the fears of overpopulation and the "crime" of growing old in a society that seeks to perpetuate youth even among those who have long since passed it.

The bicycle-riding generation of young couples in the 20's and 30's have been "liberated" to the extent that should they have children, they would immediately become suspect to their peers.

SINCE this trend is apparently on the upswing, we would do well to investigate its validity from a theological perspective to determine whether this latest bandwagon is something that we Christian people should jump onto or not.

In the first story of creation in the Book of Genesis, man and woman are created in the divine image as the last of God's mighty works. The priestly author of this story then recounts how "God blessed them, saying: 'Be fertile and multiply, fill the earth and subdue it'" (Genesis 1:28). We understand that this command is given not to individual couples as such, but to the human race; it would, nevertheless, seem to indicate a divine commission that should not be taken lightly.

Over the centuries in Christian history it has been debated whether this commission represents the "primary end" of marriage. In fact, canon law does state it in this manner, adding the necessity of education (Can 1013, No. 1). Pope Pius XI, however, in his encyclical "Casti Connubii" (December 31, 1930) expanded this concept in saying that marriage may be viewed "more widely as the blending of life as a whole and the mutual interchange and sharing thereof" (Denzinger-Schoenmetzger No. 3707). This was further explicated in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World which stated that "marriage to be sure is not instituted solely for procreation" (par 50). It "persists as a whole manner and communion of life, and maintains its value and indissolubility, even when offspring are lacking — despite, rather often, the very intense desire of the couple" (same).

THE Vatican Council views the presence of children in marriage as a blessing to the marriage itself. "As living members of the family, children contribute in their own way to making their parents holy" (Pastoral Constitution on the Church in the Modern World, par. 48). For this reason, their training is of the utmost importance. The example of the parents should be conveyed to the children so that they may fulfill the command of God to honor their father and mother (Exodus 20:12) and experience the happiness that comes from this: "He who reveres his father will live a long life, he obeys the Lord who brings comfort to his mother" (Sirach 3:6).

The role of children in family life and the role of parents are beautifully presented in the Gospel scene when Jesus is lost in the temple. His parents are chagrined at His disappearance, as parents are often confused by their children as they reach out in growth toward individuality. But Mary "stored all these things in memory, Jesus, for His part, progressed steadily in wisdom and age and grace before God and men" (Luke 2:51-52).

The scriptural and ecclesial witness is clear. Contrary to the bicycling freedom riders of today's youth cult, children are an important part of the family as given to us by God. To deny them their proper role is to deny the complete picture of marriage as offered to us by God in creation.

CHILDREN

By EUGENE S. GEISSLER

Somewhere in the upper grades when I first was handed "Silas Marner" to read, my eyes fell on the short quotation in italics just below the title: "A child more than anything else that earth can offer to man brings hope with it and forward looking thoughts."

Why did I memorize that at the age of 12 and why have I remembered it all these years? Really, I do not know why. Many times during these many years it has come back to me just as it did now when I was thinking of the child's role in the family.

I must say that the quotation has meant different things to me at different times in my life. Right now it is verification of the positive, contributing role which the child has in the family. The uniqueness and hence importance of this role has been expressed in different ways, but the gist of it is this: Our children are our greatest teachers; we learn considerably about life, about God, and about man's relationship with God from our children.

APPARENTLY children learn from parents too. We have considerable to teach them about life, about God, and about man's relationship with God, but our success in the end will depend a great deal on our

knowing that we are on a two-way street — that children have something to give as well as receive, have something to teach us as well as our having something to teach them. We really must be open to learning from each other, to an exchange of gifts, as it were. Without this we run the risk of failing to establish the kind of hear-and-talk, speak-and-listen, parent-child relationship that is education for the deepest kind of relationship with God.

The reality is that we are all equally children of God, of a Father who loves us, speaks to us, gives to us, makes demands of us because He loves us; we are all brothers of Jesus, brothers of a Son who listens, who responds, who does what His Father wants of Him; we are all, parents and children alike, given the same Spirit for our relationship with God and with each other — if we are open. This openness to the Spirit of God, this turning to Jesus our brother, this being receptive to God in our hearts is the greatest single religious attitude we can impart to our children.

Even while saying "we can impart to our children," I mean to say that it is something we learn from each other, it is something we achieve together, it is a relationship between parent and child before it

is, for the child, a relationship with God. Naturally, parents have the initiative in how life and religion are going to unfold for children, and this initiative is a powerful factor in education and formation, but it is somehow a fallacy, a kind of error, unrealistic to think that it can be done by the numbers, so to speak. There is the parent and there is the child; there are others and there is God. All are involved, and at least the last three are more or less uncontrollable factors for the parent.

ESPECIALLY is this true of the child, who is, in the end, a free agent. His uniqueness from the very beginning suggests that while he can be formed and trained he is always his own self, that he has always something of his own to contribute, and that even though he can be set in a certain direction (at its best an openness toward God), his relationship with God remains unique. The Spirit will breathe on him when and where He will. This is always to be respected.

A child "brings hope with it and forward looking thoughts" especially because he is uncorrupted, innocent, a new piece of paper for God to write on. Without God he will in spite of us neither accomplish much

nor be much. The best we can do is to open the child to God, and ourselves remain open to his self-determination. It is part of the Montessori wisdom that we should help the child unfold according to his uniqueness rather than form him according to ours.

God is with us. God is with all of us, parent and child alike, as we learn and as we teach. He helps us: "I will not leave you orphans," Jesus said, "I will send you the Advocate, the Comforter, the Spirit of Truth." Sometimes Jesus speaks of Him as His Spirit, sometimes as God's spirit. The expectations of anyone's being able to live the Christian life without this Spirit of God are, if I read Scripture correctly, small indeed. It is therefore fundamental, elementary, that in all the talking, planning, and scheming we do as Christians in the area of religious education we depend, in the end, on prayer and the Spirit of God for success.

This being so, the greatest religious thing we can teach our children is to pray and to turn to God and follow the lead of His Spirit in their lives. "When the Spirit comes . . . He will instruct you in everything," Jesus promised. He will unfold our children from within. He will teach them the things we can't, especially how to say, "Abba, Father."

What is a family? A living, changing and cooperative group

By JAMES D. COONEY

In his "Picture of Dorian Gray," Oscar Wilde says: "Children begin by loving their parents; as they grow older they judge them; sometimes they forgive them." That's a rather bleak reflection on the denouement of the parent-child relationship, but as is the case with most of Wilde's epigrams, it strikes cruelly home.

The family in our society is under siege. In an earlier day and a more stable Church, the family was a predictable entity. Roles, though unequal, were clearly defined and for the most part unchallenged. The family was bedrock from which one sallied forth to slay the dragons of the world, and to which the weary and the disappointed could return with welcome. Father was provider and protector. Mother was nurse, educator and homemaker. And children were to be seen but not heard. How things have changed!

Today even the arts, particularly contemporary music, television and films, are for the most part antithetical to all that "family" has traditionally meant. Virtues of loyalty, fidelity, selflessness, and unity are not only downplayed, they are out of vogue. From "Maude" to Archie Bunker, and acid rock to blue funk, contemporary arts celebrate the "do your own thing" syndrome.

OUR CHILDREN'S senses are bombarded with this new philosophy from the Sesame days onward. So, what are the alternatives? Convert the secular society overnight (for that's how long it takes for children to grow up these days), or create the kind of family environment which can prepare children to stand up on their own two feet, to face the assaults of the age, to know their Faith, to be confident of their own identities, their own roles within the family and without.

Tall order, you say? Sure it is. And many young people of college age today aren't buying it. Study after study indicates they either don't want children at all, or they want very few. Not because they don't want youngsters to clutter up their lives and finances, not because they oppose diapers, pabulum, acne, and bubble gum. No. The underlying reason is that they see the nurturing of young lives from infancy to adulthood as an awesome challenge, one they hesitate to undertake themselves, because as Wilde suggests, they have judged their parents, and they have only partially forgiven them. Cruel and unjust as this attitude may seem, it is something of a backhanded filial-compliment. For, it really

means: "I know I put my parents through hell. I'm not going to let the same thing happen to me." And of course this generation is captain of its own proactive destiny.

So, it is not an easy time in which to be a parent (Was there ever?) But I think, too, that it is not an easy time to be a child. Our babies are raised in an achievement pressure-cooker. From their earliest stages, they are urged to extend themselves, to "make the mark," to be something other than themselves. Peer pressures, those most difficult to resist, are incredibly heavy on our youngsters today.

MORE than ever before our young need to lean on the bedrock that once was the family. But what is there when that comfort is sought? Too many parents have leaped the chasm from rigid orthodoxy to what I call "benevolent resignation." They have adopted the "old theology" as monolithic and simplistic. But the tragedy of our time is that they have not replaced it with a viable Christian substitute.

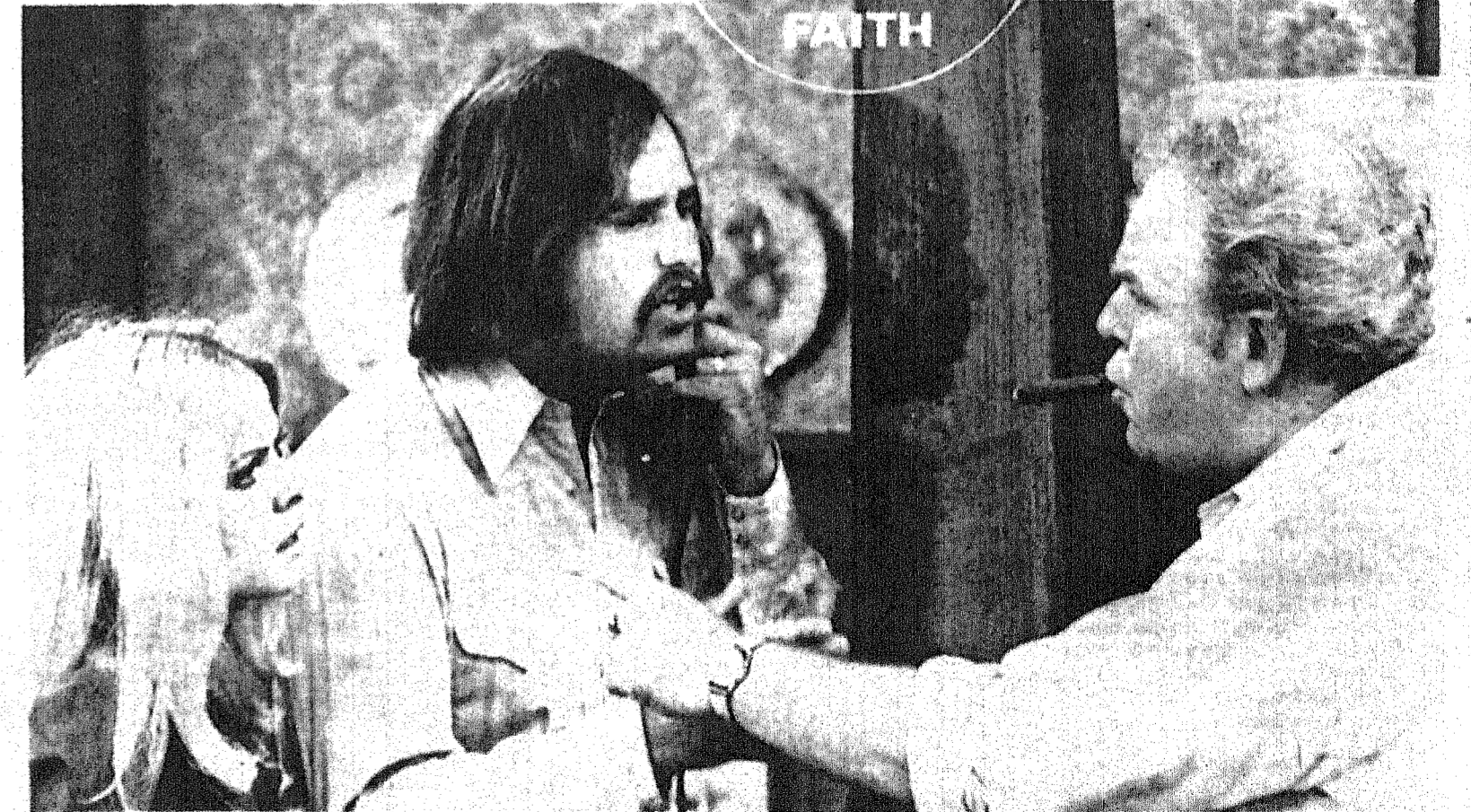
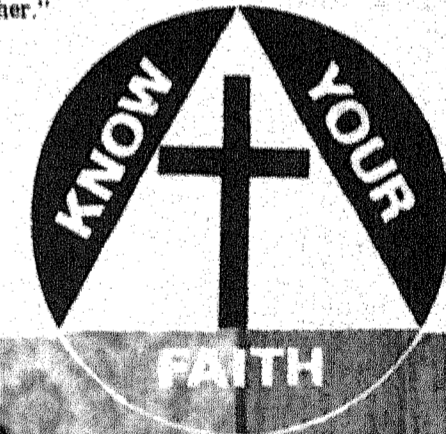
Rather than give their children what they consider pat answers of the past, they render no answers at all.

The family becomes a way station in which the children and parents coexist till something interesting (like adolescence) comes along. Then the exodus begins. A sociologist recently remarked: "Young persons of college age haven't stopped communicating with their parents; they've simply abandoned them." The rites of spring take college students anywhere under the sun but home.

Why this disintegration of what the anthropologists call the basic unit of society? Aside from the obvious factors which are screamed about in headlines daily and across our television screens at night, it seems to me that a redefinition of roles is imperative. Obviously the roles of father and mother are changing. Most of us accept the changes with varying degrees of enthusiasm. Shouldn't we look at the roles of children differently too?

WOMEN are restless to fulfill their capabilities beyond the family unit. Men are challenged to play more substantial roles within it. But children seem to be the forgotten entities in the shifting of roles and responsibilities. While Mom and Dad are working out their identities the kids are seen, and heard (more loudly than ever). But are they listened to? All parties in the family relationship need to look on the family as a thing of wondrous value, just as the relationship between a man and a woman remains a remarkable fact of creation. The family is a constantly

evolving thing. It requires consistent care, and solicitous feeding. Unlike the man-woman relationship, the family is a multiplicity of relationships, an enterprise to which all the participants must contribute.



"From Maude to Archie Bunker, and acid rock to blue funk, contemporary arts celebrate the 'do your own thing' syndrome."



"Extra special possessions — a favorite stuffed animal, a bedtime blanket — are too important for sharing."



Pope
Paul
VI

Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Pope blames Catholics for failure to defeat divorce law in Italy

VATICAN CITY — (NC) — Pope Paul VI told the Italian Bishops' Conference of his bitter disappointment with the outcome of Italy's recent referendum on divorce. A majority of Italians, many Catholics among them, voted to retain the current law permitting divorce against the moral teachings of the bishops and the Pope himself.

The Pope, presiding at a Mass in the Sistine Chapel June 8, attended by the bishops of Italy who had been meeting in Rome for a week, spoke out against the vote to keep divorce. He pointed the finger of blame directly at Italian Catholics for the outcome of the May 12 referendum.

The Pope had voiced his disappointment immediately after the referendum, which showed 58 percent of the voters in favor of retaining divorce. But the meeting with all the country's bishops in the Sistine Chapel was a formal and solemn event in which the Pope chose to repeat his displeasure.

STRESSING the need for unity among Catholics, the pope declared: "We need unity, and first of all we bishops need unity, we who have the mission of promoting it, fostering and giving witness to it and of living it . . . This subject obliges us to allude to the result of the recent referendum, even in this very spiritual and serene place, a result which had given us the sorrowful confirmation of seeing documented how many citizens of this always most beloved country have not been as firm as they should have been in regard to an experiment involving the indissolubility of marriage . . ."

The Pope said he would not dwell any longer on the arguments which should have convinced Catholics to vote against retaining divorce. Instead he said:

"We will make a paternal appeal to the ecclesiastics and Religious, to men of culture and action, and to the many most dear faithful and laymen of Catholic education, who did not take into account on this occasion the faithfulness due to an explicit commandment of the Gospel, to a respectful reminder of discipline and ecclesial communion, so wisely given by this episcopal conference and convalidated by we ourself.

"We exhort all to give witness to their declared love of the Church and of their return to the full ecclesial communion, pledging themselves with all their brothers in the faith to the true service of man . . . so that they may always be internally more animated by the authentic Christian spirit."

The Italian Bishops' Conference in the final communique of its 11th general assembly, issued June 10, stated that the referendum result were evidence of and made acute "elements of a crisis which is very complex and which need diligent and patience analysis."

The communique said the bishops "admonished in the most distressed and unanimous way those priests and Religious above all who became champions of an almost radical and not episodic opposition to a teaching and guidance of the bishops and of the Church, in this way lessening their very ministry."

The bishops' communique declared: "We do not wish nor can we generalize, but to all we remind them that to believe is to accept the word of God, as it is authentically proposed by this living organ, willed by Christ, which is the Church . . ."

The bishops also stressed that today "there are magazines, publications and seats of learning which call themselves Catholic and which, freed of the teaching of the magisterium (the Church's teaching authority), perturb the 'sensus fidei' (the feeling of faith) of the people of God." The bishops warned: "We cannot but keep an eye on these publications, promoting at the same time with sincere trust an internal, constructive and calm dialogue for the adequate reflection on the word of God."

The experience of the referendum, said the Italian bishops, "must put together again with every force available the wounded or endangered unity, in a reciprocal commitment of understanding and respect, but also of clearness and loyal adhesion to the truth and to the demands of the ecclesial communion."



POPE PAUL prays during the Mass marking the 11th anniversary of the death of Pope John XXIII. At right, Giuseppe Roncalli, brother of the late pope, is seated in St. Peter's Basilica for the cere-

mony. More than 100,000 pilgrims visited Pope John's birthplace in the northern Italian village of Sotto il Monte that day.

Pope extols Catholic education

VATICAN CITY — (NC) — The disappearance of Catholic education "would be an immense loss," Pope Paul VI said here.

"With its millions of students, Catholic education today renders services so special that everybody can see — and especially Christians — that its disappearance would be an immense loss," the Pope told Christian educators.

He was speaking June 8 to participants in the ninth international congress of the International Office of Catholic Education.

He warned against slogans branding Catholic education as class-conscious, mediocre, or claiming that it tends to preserve society's defects.

SOME critics of Catholic schools in the United States have charged that parochial schools have become havens for whites trying to escape desegregation efforts. Some have also charged that because of increasing tuitions only the wealthy will be able to attend Catholic schools.

"Rejection of any Christian institution betrays a false

and dangerous view of the Church of Christ," he continued.

"Must we say again here that we rightly appreciate the work accomplished by so many Christians in state education in various nations? But we equally emphasize that pluralism in education is part of the logic of the cultural pluralism of our civilization. That is why we encourage you to strive so that Catholic schools may be seen as places of encounter for those who want to bear witness to Christian values in all education.

"This demands that the persons placed above such institutions be able to choose their teaching personnel. A Christian school must have Christian teachers and must be solicitous for their permanent formation: This is a question of honesty toward the parents and toward the students."

The Pope then voiced what he called "a second conviction, linked to the preceding one," he said:

"In these times when scientific humanism threatens to create an spiritual void, the purpose of Catholic education must be maintained with unfailing vigilance."

Marriage court norms action praised

By JERRY FILTEAU

WASHINGTON — (NC) — The Vatican's decision to extend special American marriage court norms received high praise from a Church lawyer who accompanied a delegation of U.S. bishops to Rome earlier this year when they went to ask the Pope for the extension.

In an interview with NC News, Father Thomas Lynch said the Vatican decision was an important example showing that Pope Paul VI and others at the Vatican are serious about collegiality and subsidiarity, the principles of extending appropriate freedom and authority downward in the Church.

It also belies the cynicism of many Vatican-watchers who interpret every Vatican move in terms of political expediency, the priest said.

Father Lynch, who is chancellor of the archdiocese of Hartford, Conn., is executive coordinator and past president of the Canon Law Society of America (CLSA), the organization of Church lawyers that drew up the 23 special norms now in use in this country. Throughout the history of the norms he has served as the CLSA's liaison with the U.S. bishops on the matter.

THE NORMS deal with procedural matters in the Church's marriage courts when someone comes looking for an annulment. They allow cases to be processed with less paperwork, with fewer judges, and usually in less time.

Father Lynch said that when the U.S. bishops decided at their national meeting last November to send a special delegation to the Pope to ask an extension of the norms — they were due to expire June 30, 1974 — it was evident that the Vatican had already decided not to renew its permission.

"There can't be any question but that (the latest Vatican decision) was a reversal of a previous decision," he said. "The earlier decision was made in good faith, by people who had a right to make the decision, but the (U.S.) bishops felt it was inadequate."

There were three "most significant" factors, Father Lynch said, leading up to the Vatican's decision to extend the norms:

- The bishops' case for continuing the norms was based "on the most solid of information and a real in-depth study of tribunals (marriage courts) in the U.S. . . . I have yet to see the Holy See say 'No' when you present the facts."

- When the bishops discussed the issue and their approach last November "there was evident a very, very deep pastoral concern on the part of the hierarchy. They did not just look at it in terms of political expediency — how much then might get from Rome — but they began to look at it from the viewpoint that, as leader of the local Church, the bishop is supposed to be the prime guarantor of justice to his people. They began to look at this in terms of their obligations as bishops."

- "Thirdly, the unanimity on this issue was one that was

rare" for the National Conference of Catholic Bishops (NCCB) in this country.

The six-bishop delegation from the U.S. hierarchy, which included Cardinal John Krol of Philadelphia, NCCB president, and Bishop James Rausch, NCCB general secretary, met with the Pope and with various officials of the Vatican at the end of February.

THERE was a general feeling afterward that their meeting was highly successful. Father Lynch said. They had presented their case in terms of justice for their people and pastoral urgency, not in terms of expediency; they had the research and data there to back their request; they were met with sincerity and honest concern at the Vatican.

But Father Lynch said there was something "most important" besides the marriage court norms themselves at stake.

"It would be a grave mistake to see this issue as a matter of some procedures in canon law only," he said. "This is a very concrete sign that both the local Church in America and the universal Church in Rome have begun to take seriously the questions of subsidiarity and collegiality."

He cited the American bishops' initiative and responsible leadership and the Vatican's willingness to listen and respond positively in that context. "This has strong implications for ecclesiology (the study of the Church's nature and structures)," he said.

"I can only applaud and thank and be grateful to the Holy Father for giving (the American Church) a fair, open and interested hearing on this issue. It was evident that Rome was taking this quite seriously."

Father Lynch added that the norms themselves are ultimately inadequate to reach the massive numbers of Catholics in this country who are divorced and remarried, about four to five million according to estimates.

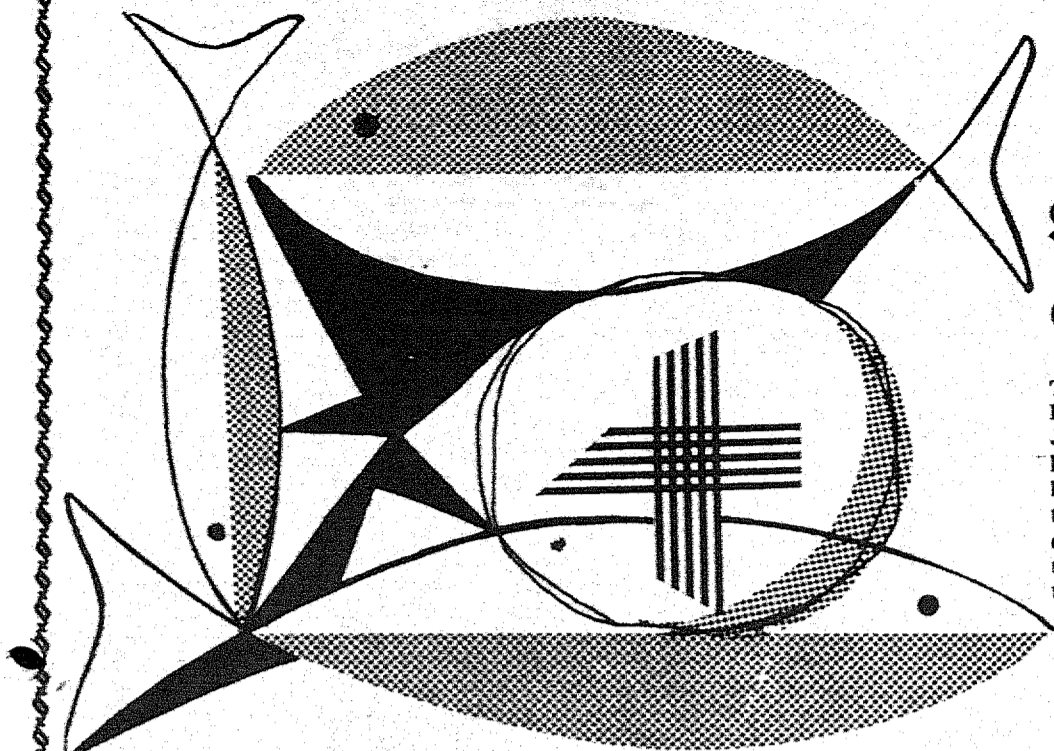
Of the people who actually come to ask for an annulment, "roughly 20 percent have enough evidence to show their case should be heard," he said. "Using a conservative jurisprudence and acceptable procedures, there are still fairly close to one million viable cases out there waiting to be heard," he said. In the past year about 8,500 cases have been resolved under the American procedures.

Asked about the new matrimonial procedures law for the whole Church — part of the over-all reform of Church law which has been in process for over 10 years and may be completed over the next few years — Father Lynch said he had no idea how soon such laws would be forthcoming.

But when the new procedures do come, he said, he hopes they will be at least as good as the special American norms if not better.

An annulment is simply official recognition that a past attempted marriage was not a true marriage. It cannot be given if the previous marriage, in the judgment of the Church, was valid.

You and Your Faith



From Sunday's Gospel

Then, taking the five loaves and the two fish, Jesus raised His eyes to heaven, pronounced a blessing over them, broke them, and gave them to His disciples for distribution to the crowd. They all ate until they had enough.

Luke 9:16-17

Prayer Of The Faithful

Corpus Christi
June 16, 1974

CELEBRANT: This day we bless God for His gift of the Eucharist, which is itself our blessing, our thanksgiving for deliverance, our sacrificial meal, and our pledge of future glory. With this in mind, let us present our petitions to the heavenly Father.

COMMENTATOR: For all bishops and priests in the world, that they might be able better to set before our minds ever more clearly the reality of the Eucharistic presence of Christ, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That all of us might with ever greater devotion receive our Lord in the Sacrament of the Holy Eucharist, as Jesus tells us in today's Gospel, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the full meaning of the Eucharistic presence, the love of God for mankind, might find expression in our every-day lives in the love which we show towards our fellowman, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That we might better show forth the unity of the Church as we gather together in a community of faith and love to celebrate the Eucharistic Liturgy, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all the deceased who have gone before us in faith and hope, that they might be joined with Christ in the celebration of the heavenly Eucharistic banquet, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Heavenly Father, You have given us Your own Divine Son as a living sign of Your love for us. Grant, we beseech You, to believe and love this Eucharistic Mystery, and to live through and by this Heavenly Bread, which is a pledge of eternal blessedness. This we ask through Your Son, our Lord.

PEOPLE: Amen.

Prayer a way of receiving strength

By FATHER JOHN T. CATOIR

At times you must worry a little bit about the state of your soul. At least, I hope you do. We all need to examine our progress because we know well that we are far from perfect. Sometimes the best of us neglect our prayer life and, from time to time, certain understandable questions may even arise in some minds: "What is prayer anyway?" "Who needs it?"

Well, let me begin by saying that prayer is food for the spirit. The absence of it breeds doubt, confusion, fear, sin and all the effects of sin. Whatever prayer is, it is absolutely necessary. So you do need it — make no mistake about that. How, then, do you go about it? If you don't pray often, let me offer you a little formula that may be of some help.

KEEP in mind a basic principle. You need to receive more and more of God's strength, holiness, power and tenderness. You receive God by forgetting yourself and thinking about Him. Though you have needs, do not barge in upon God's presence with your usual list of requests.

Christ taught us to begin by praising God's holiness: "Hallowed be Thy Name." God is to be loved for what He is, not for what He gives. Pause on His greatness for awhile and praise His Glory. Actually, this is the truest way of responding to God's Unchanging Love for you. It will lift you out of the petty details of everyday existence and will quiet your

restless, acquisitive urge to shape things to our own will.

Next, begin to realize and appreciate the fact that God's Love is always available. He has not left us alone, uncared for, comfortless. His presence could be compared to the water in your kitchen tap. The water is there if you get thirsty, but you must bring it forth. And you must bring forth Divine Love into human terms. For Christians, this is done by thinking of the loving, tender Son of God, who came to save and comfort us. He gave us His Name to use when we approach the Father. You begin to unite your heart with Christ's heart by loving Him. Praise His Name and ask the Father in His Name that divine life and love be increased in you here and now.

You must, of course, believe and trust that God is responding. He promised it, did He not? Begin to feel the new fortification, the new confidence coming to you, and thank God in the very process of receiving this help. Thank Him and praise Him as Jesus did so many times in His life, on good days and bad. The love of God knows no limits, no boundaries, but you must call it forth, and receive it consciously.

In the act of giving thanks, you are trusting in God's presence. Let Him worry about the effect of your prayer. You need only return again and again to the well for the refreshment you need to live a joyful Christian life.

Rare Matt Talbot photo discovered

ROME — (NC) — Half a century after the death of Matt Talbot, the first known photo of the Dublin workingman who is a candidate for beatification has been discovered.

Because this photo was shadowy and blurred, it has been reconstructed by a technique used in the study of high-altitude photos.

It was found in Dublin, early this spring by an American priest who, as chaplain to the International Calix Society of rehabilitated Catholic alcoholics, was seeking out information on Talbot. Talbot was an alcoholic from his early teens till his late twenties, but from the day in 1884 when he waited futilely outside a bar for friends to buy him a drink until his death in 1925, he abstained totally from alcohol.

FATHER Leo Dolan of St. Leo's Parish in St. Paul, Minn., obtained the photo from a man who had worked with Talbot for a building supplier's firm. Talbot's former workmate, Paddy Laird, had been reminiscing about Tabot's years at the Martin workyards when he produced a photo of the premises, with a group of employes in the background.

"That's Matt Talbot," he said, pointing to a shadowy, blurred face.

Pressed, Laird declared he was sure that the virtually unrecognizable figure was indeed Talbot.

With this assurance, Father Dolan asked to borrow the photo and took it across the Atlantic and halfway across the United States to specialists at the Control Data Company in Minneapolis. Control Data is a pioneer in the use of computers and analyzing high aerial photography.

Control Data technicians, using an intricate computer process, compensated for shadow and redefined blurred areas. The resulting image of Matt Talbot is a kind of mosaic composed of more than 40,000 tiny squares. Each square is itself given shadings through the use of smaller dots, graduated in 64 shades of gray.



THIS mosaic-like picture is a reconstruction of the first known photo of Matt Talbot, the reformed Dublin alcoholic who is a candidate for beatification. The picture was presented to Pope Paul by the Calix Society, a group of rehabilitated Catholic alcoholics. The reconstruction was made by the Control Data Co. of Minneapolis using techniques applied to high-altitude photos.

This computer-built mosaic, which could be called an impressionist portrait of Matt Talbot, was presented to Pope Paul VI at a Calix Society audience May 11.

Cause for beatification of missionary is opened

VATICAN CITY — (NC) The beatification cause of an Italian missionary priest who founded a worldwide organization of priests united to help the missions with prayers and donations has been opened solemnly at Naples.

The cause of Father Paolo Manna, a member of the Pontifical Institute of Foreign Missions, who died in 1952, was opened by Cardinal

Corrado Ursi of Naples in the presence of Brazilian Cardinal Agnelo Rossi, prefect of the Vatican's Congregation for the Evangelization of Peoples.

Father Manna is remembered mainly for his founding of the Missionary Union of the Clergy in 1916, which had as its goal the arousing of deep missionary zeal in priests. The new initia-

tive met with early success and quickly spread to most Catholic nations outside of Italy. In 1956, four years after Father Manna's death, Pope Pius XII raised the union to the status of a pontifical society which is today known as the Pontifical Missionary Union.

Father Manna was born at Avellino, near Naples, on Jan. 16, 1872. At the age of 17, he entered the Salvatorian

Congregation and began studying for the priesthood in Rome. Poor health, however, required him to leave the Salvatorians and during his recovery he became determined to work as a missionary. As a result, he entered the Milan Foreign Mission Society, which later became the Pontifical Institute of Foreign Missions. He was ordained at the age of 22.

What one person can do

She 'reaches out' to assist others

Barbara Fouch is one of the South's leading black models. But she's not just "another pretty face." Ms. Fouch is an outspoken community leader, sharing the skills acquired in haute couture with young black women in Atlanta. Most of her students come from poor families and are unfamiliar with basic grooming habits that employers take for granted.

"We start at the very beginning," she says, "doing things that people assume have been done by somebody else that are actually not being done by anybody."

INSTRUCTION includes daily personal hygiene, use of makeup, how to dress, poise, diction and basic etiquette. But the goal isn't just looks. It's jobs. Ms. Fouch tells students: "You have a choice — either to be part of the system or to hang loose from the system." If they want "in," she helps them get there.

Courses are sponsored by the Neighborhood Youth Corps (NYC), with headquarters in Ms. Fouch's agency, Peachtree Center Models, Inc. Classes are held in prisons for juvenile offenders, in elementary schools as part of the regular curriculum, and for new employees in banks and hotels.

Barbara Fouch isn't at all shy in approaching businessmen. "You have a responsibility," she tells them, "to help us to help these young ladies become more employable." Since NYC's start in 1969, they have met that challenge.

But Barbara Fouch wants more than jobs for black youngsters. She wants self-esteem. "If the person doesn't feel good about himself," she maintains, "he can't be very effective in whatever it is he's doing."

How do you change the world for the better? Start where you are, with what you have been given. And reach out — just like Barbara Fouch.

For a free copy of the Christopher News Notes, "There's Nobody Like You," send a stamped, self-addressed envelope to The Christophers, in care of The Voice, P.O. Box 38-1059, Miami, Fla., 33138.

Legion of Honor awarded priest

ROME — (NC) — Father Joseph Lecuyer, a prominent theologian at the Second Vatican Council and now superior general of the Holy Ghost Congregation, was awarded one of France's highest awards, the Legion of Honor.

During the awards ceremonies, the French ambassador to the Vatican, Rene Brouillet, said the Father Lecuyer's studies in Episcopal collegiality "profoundly influenced the council itself, and you are recognized today as one of the inspirers and theologians of the conciliar doctrine of the episcopate."

If parents are materialistic, joyless, kids turn off

By DR. BEN SHEPPARD

The parents and teachers and therapists of middle-class American kids are wealthy, busy, tired, product-oriented, irresponsible and joyless. And many adolescents equating the emptiness of spirit and the way of life of their elders have taken the obvious step of trying to live the reverse of their parents' lives. Instead of working, they do nothing, smoke pot and build up inertia.

They try to be always available for living in the moment, whatever might arise. But they, themselves, do not make anything arise. If your father appears a robot in his job, if your parents are not getting along, why go to the trouble of creating an imitation of their lives?

Avoiding a wrong road does not necessarily put you on the right road. Any relationship between people, to be worth anything at all must receive the wholeness of being human.

THERE ARE complications that arise from affluence and upward mobility: the feeling that life is meaningless; the feeling that education and jobs are irrelevant; a disinterest in success as defined by parents; a lack of understanding of what is to be gained from human relationships.

In middle class America, the tremendous noisy input of advice and example poured into the eyes and ears of every child by parents, teachers, friends, TV, radio, records and magazines shows the child that there is no right thing to do. There are a hundred alternative things to do, most of them conflicting. Even the new edict, "Do your thing," doesn't tell you what is right to do. One boy said, "I don't know the answers. I don't even know the questions."

Our complex society officially sanctifies only certain kinds of activities for its young people: going to school, getting a job. Our educational system is set up from the very beginning to funnel our children systematically towards the roles that the society wants filled, those and no others. Increasingly, young people, particularly the creative ones, are finding that what parents and teachers want them to do with their lives does not feel right to them. And what feels right to them does not meet with the approval of parents and teachers. By the time they are in high school, bright open-minded young people realize they are in conforming school.

Edgar Z. Friedenberg in his book, *Coming of Age in America*, speaks of this and shows "that there are so many other ways to live. What they have read, seen in the movies, and on TV has once and for all made these adolescents aware that there are infinite ways to spend your life. Knowing how people live all over the world is a phenomenon of our century alone. Modern communication has reached the point where anything that happens almost anywhere in the world can be seen 'live' in any American living room the same day."

Margaret Meade in her book, *Culture and Commitment*, writes: "Parents and children must learn from each other. No longer can parents lead their children into lives similar to their own, because the world in which our child has grown up is an entirely different world which their parents grew up in and neither parents nor children yet know how to live in it."

The question, "Where did we go wrong? How could you do this to us? Haven't we been good to you and given you everything?" Too often this line of reasoning makes the child feel rotten and deserving of punishment following which he will frequently do something which will get himself punished. It would perpetuate the parent-child issue over whose goals the child will live for, his parents or his own.

MANY CHILDREN feel that if they go to their parents with their deepest personal problems they won't be heard, but they will be judged.

THE REAL problems of the people who are going through life crises are generally not met by the available clinics. It's too slow and frustrating to call up, get an appointment for reviewing by a social worker (late next week,) then after that session you are scheduled to meet with a supervising psychiatrist, and three residents in training (that's the week after next.) Then you wait to hear from the clinic as to whether you are accepted for therapy. Then, if you are accepted, perhaps a couple of months later, you meet



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

your therapist and he's a resident still in training. Even if he helps you, usually at the end of June he is leaving the clinic and you get re-assigned to another therapist. And so on. I've known people who were assigned five therapists this way.

NOTHING makes a confused adolescent turn away from psychotherapy more than a therapist who remains silent. The most common complaint I have heard from adolescents who have tried psychotherapy is that they found the therapist remote, cold, impersonal. "Every session was the same. I went, sat, and tried to think of what to do, say and the psychiatrist mostly just nodded and said nothing. After a while I figured this was just wasting my parents' money; I could get more out of telling my hangups to a friend, so I quit."

Adolescents are not adults. They are still trying to find out how to become adults. There is a tremendous amount they don't know about how adults live and feel. Too many of them are not getting more than a cupful of honest data about adult life values and feelings from their parents: an average of five minutes a day of direct communication between adolescents and their parents, one survey has shown. And five minutes a day is not enough even if the father is a Zen Master and could fill the five minutes with incredibly compact messages covering the meaning of life. On top of this,

adolescents are getting conflicting information about life values from mass media and other kids.

HIGH SCHOOLS, public, parochial and private, are training schools in conformity. It is taken for granted in most high schools that all decisions relating to students will be made by administration without consulting students. And when students revolt against this arbitrary government, no one is as surprised as the principal and his staff.

A RELATIONSHIP between a son or daughter and his parents is individual. It is not composed of generalities or mass assumptions. When a parent for any reason abdicates "prime time" and allows his child's life to be dominated by mass TV, by P.R. men, he abdicates the prime relationship with his child. Five minutes a day is not enough. Marshal McLuhan wrote that the 18 year-old is our "first TV generation" who are not using their minds the way their print-programmed, visually-oriented parents do.

So we find the American middle class child watching TV on the average of over two hours a day, enjoying deep involvement with his parents for less than five minutes a day, and as he reaches adolescence, filling out his school time listening to the pop and rock music he can hear on his stereo set and portable radio any time he feels like flipping a switch.

He adopts substitute identification from TV personalities. But he is getting messages which lead him to doubt the validity of his parents' world and the values by which he made it.

The kids are no longer getting Dad's message. They no longer want Daddy and Mommy's kind of life to live because they are living in a different world now. The mass media reminds us all of this unchangeable fact every minute of the day.

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Charities director named in St. Augustine diocese

JACKSONVILLE — Father Vincent J. Haut has been named St. Augustine Diocesan Director of Catholic Charities succeeding Msgr. John J. Linehan who has served in the post for the past 16 years.

Pastor of Christ the King parish here, Msgr. Linehan was for 10 years directing Catholic social services in the areas now included in the Dioceses of Orlando and St. Petersburg in addition to St. Augustine. He plans to continue to be involved locally in social action programs and at present is working on a convention for Region D of the National Conference of Catholic Charities scheduled to be held in Atlanta in early Sept.

Father Haut, who has been assisting Msgr. Linehan for the past year has a Master's Degree in Social Work earned at Catholic University of America and is assistant pastor at Christ the King Church.

300 youngsters to attend camp

More than 300 inner city youngsters are expected to participate in the Fifth Annual Larry Little Gold Coast Summer Camp, which opens June 17 and continues through June 29 at Biscayne College.

Sponsored by the United Way and directed by Miami Dolphin player, Larry Little, the camp is divided into two six-day periods, during which campers will live in the college dorms, eat three meals, and enjoy a full roster of sports.

Youngsters from 11 to 15 will also have the opportunity to meet members of the Dolphins team, professional boxers and the Florida table tennis champion.

Additional information may be obtained by contacting Rudi Barber, camp coordinator, at 696-4161 or 621-1718.

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SANTERIA—Is it a form of superstition?

(Following is one in a series of articles on the subject of Santeria, a practice spread throughout the continent by African slaves beginning some 400 years ago. Santeria has manifested itself in many communities including those of South Florida and in recent months has reached increasing prominence, particularly among the Latin-speaking population. This series, prepared for the guidance of our readers, was written by Father Juan J. Sosa, assistant pastor of St. Mary Cathedral, who has done extensive study and written about the subject).

By FATHER JUAN J. SOSA

Without taking an inquisitorial attitude on this problem of Santeria, it is necessary to reach certain conclusions as to its religious significance among the people who practice it. Is it truly a religion? Or can we agree with many other anthropologists who have referred to it as a 'religious form.'

Indeed, worship, when exercised in freedom, is a constitutive dimension of man's need for expression, since its proper object is the glory of God. Men worship with piety and devotion as free human beings who are not inclined to manipulate or control God in any way. Through worship, they express their authentic interior disposition, their deep convictions about God and themselves.

WHEN looking at this exercise of worship in Santeria, however, one is lead to reach the following conclusions:

1. Santeria does not seem to allow for a free personal relationship between the believer and the Sacred (God) in his life. God is a distant god, one who created the world and disengaged Himself from it; one who rested and who left his power in other divinities and in objects. The personal dimension is lacking totally; for God to the believers of Santeria is only a pawn of His saints.

2. Even if a relationship could be established, it does not seem that the deities exercise any power that may affect man in his existential situation, especially in terms of salvation. In fact, unlike the Christian religion, Santeria does not deal with salvation from a philosophical or transcendent perspective. Salvation is here and now because there is a need for it. This need finds concrete expression through a personal problem of some urgency. The question of death and after-death is more a matter of fear and fate than of questioning, doubt, and promise.

3. Further, there seems to arise a dissolution of the intimate connection which must be present in religion between the faith-attitude of the believer and his symbolic expression in worship. If Santeria is to be considered a religion, it would be only in the strictest sense of the word, namely, as a cult of worship rendered to God. Even so, this assumption would be more valid to the original experience in Cuba than to the magico-religious experience found in Miami where commercialization and manipulation are more frequent.

MOREOVER, despite the many dangers present in structuring or institutionalizing religion, it must be stressed that faith belongs in a community which in turn needs some form of structure to preserve its coherence. In other words, if religion is to be expressed in action as well as through words, such actions must somehow convey the growing relationship present between the believers and their community of faith.

In Santeria, then, this communal dimension is almost totally lacking. At the present moment, the most remote possibility of this experience springs out of the festive celebrations which santeros organize on the feast-day of an important saint; even here, that essential communitarian cohesion is not authentically present. They limit themselves to celebrate for the sake of celebrating; no greater effects of friendship and security stem out of these celebrations.

In Santeria, the client wants to solve his own problem by faithfully surrendering to whatever means he is told to follow. Neither does he seem to show an interest in the problems of others nor in how others can offer any help to his situation.

Can anyone blame a country, a society, the Church of the past and be right in his assumption? Those who blame the past, or the present, for that matter, are not helping solve the problem; they add on to it with their negative attitude. When dealing with Santeria as a religious and pastoral problem within our community, we must look at ourselves and ask ourselves these valid questions: Have we done our share of preaching the Gospel? If not, are we then not to blame for part of this problem? And if so, what can we do now as conscientious Christians?

(To be continued)



FOR THE believers in Santeria, God is a power at times enclosed within precious stones which are kept in these or similar omieros, or soup bowls, and are considered to be sacred. These and other symbols point to Santeria as a magico-religious experience.

VACATIONS WITH YOU IN MIND

WHAT BIG EYES YOU HAVE!

The largest living bird is the Ostrich, attaining a height of eight feet. But this bird also claims eyeballs measuring two inches across, nearly the diameter of a tennis ball!

The Ostrich is the only bird with two toes, one much reduced in size, suggesting that, in time, it will have a one-toed foot like a horse. Fleet-footed, the Ostrich can run as fast as 35 miles an hour. The egg of an Ostrich is big, too. Measuring 5 to 7 inches across, and if you like them hard-boiled, cook for 40 minutes!

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Graduates, elections are in the picture

By JOAN BARTLETT

This seems to be the week for graduating from college, receiving honors and being elected to office.

In the election department, we'll start in Homestead and work our way up Sacred Heart CYO, Homestead, will have its installation banquet June 17. Winners of the recent elections were:

Two eighth graders from Nativity parish will be starting to Madonna Academy in the fall with a \$200 head start. Vickie Ermine and Betty Kopacka are the recipients of the Nativity Ushers' Club Fifth Annual Catholic High School Scholarship.

An Insight program will be held at Archbishop Curley High School June 22-23. For

St. Brendan School basketball and baseball teams won for the school the "School of the Year" award of the Catholic Athletic League at the annual awards assembly held recently. Above, the basketball team consists of: front row, left to right — R. Curry, D. Brizuela, A. Trelles, J. Abadin, J. Verdeja, G. Zarraga; back row — P. Puellezo, R. Collazo, G. Areces, A. Espinosa, J. Garrigo, J. Thomas (Most Valuable Player in the League). Below, the baseball team players are: Back row, left to right — C. Sampera, G. Areces, P. Prezello (Most Valuable Player in the League), R. Collazo, J. Thomas, R. Gamundi, J. Houghfeling, Middle row — C. Giminez, P. Kent, J. Garrigo, C. Allen, G. Zarraga. Front Row — C. Navarro, A. Trelles, J. Abadin, D. Brizuela. Team managers — B. Curry, J. Fernandez.



YOUR CORNER

Maureen McCarron, president; Wilfrid Whitney, vice president; James Flynn, secretary; and Fran Kuehne, treasurer.

New officers at St. Louis CYO are: president, Clay Parker; vice president, Tom Herald; secretary, Karen Brehm; treasurer, Mary Askey.

St. Michael's Unorthodox Teenagers elected Joseph Mongeon, president; Albert McNeil, vice president; Florence Reeves, secretary; and Timothy Quinn, treasurer. They took office last week at a picnic luncheon.

At St. James parish, the CYO elected Danny Gnagi, president; Bill Guilday, vice president; Peggy Sample, secretary; and Patty Cini, treasurer.

Skipping up to Boca Raton, St. Joan CYO elected Eric David, president; Jim Harding, vice-president; Denise Larkin, secretary; and Hugh Higgins, treasurer.

Many South Florida residents are graduating from colleges throughout the country.

At Catholic University of America, Washington, D.C., three Palm Beach Catholics were graduated with honors. Frank Bartolone of Boca Raton, graduated after being elected to Blue Key, a national honor society for academically outstanding leaders.

Gary Tenczar, Palm Springs, graduated cum laude and as a member of Blue Key; Pi Gamma Mu, for outstanding social science achievement; and Pi Delta Epsilon, for significant performance in journalism.

Edward C. Mulrean, Boynton Beach, graduated cum laude with membership in Phi Eta Sigma, a freshman honor society; and Tau Beta Phi, for outstanding students in engineering.

Down in Belmont, North Carolina, a bunch of South Floridians were named to the Dean's List at Belmont Abbey College. They were: Glen Douglas Lahti, graduate of St. Thomas Aquinas High School, Fort Lauderdale; Rita Mary McGinnis, from Madonna Academy, Hollywood; Patrick Joseph Gribbon from Pace High School; Mary Frances Cheaney, Palmetto High School; and from Christopher Columbus High School, William Ignacio Muinos, Francisco X. Santeiro, and Robert John Burke.

A graduate of Immaculata-LaSalle High School, James G. Sheehan has graduated from Swarthmore College in Pennsylvania with one of four Hannah A. Leedom Fellowships worth \$1,800.

And at the College of New Rochelle, New Rochelle, New York, Barbara Lico of Boca Raton graduated with a Bachelor of Arts Degree in Liberal Arts.

further information, call the Youth Activities Office, 757-6241.

That same weekend, Coral Gables Circle 1223 of the Columbian Squires will host the Squires' 14th Annual State Convention, June 21-23 at the Galt Ocean Mile Hotel, Fort Lauderdale.

Circles from throughout the state will attend to review the past year's activities and plan for next year's. They will elect their state officers and pick next year's convention site, as well as present the Squire, Circle and Counsellor of the Year awards.

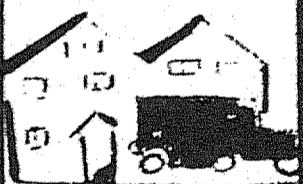
A dance open to all teenagers aged 13-18 will be held at 9 p.m. Saturday night of the convention at the hotel.

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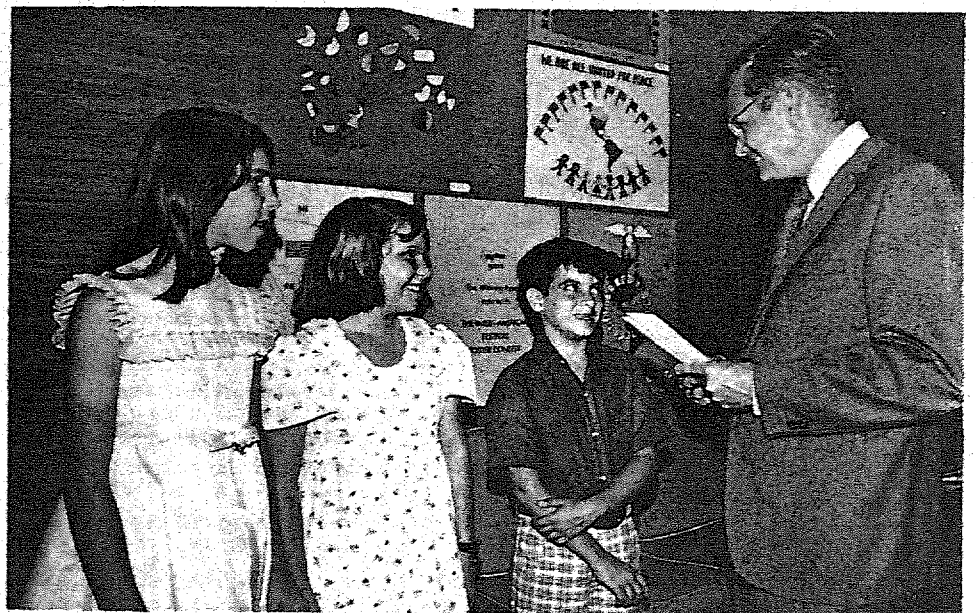
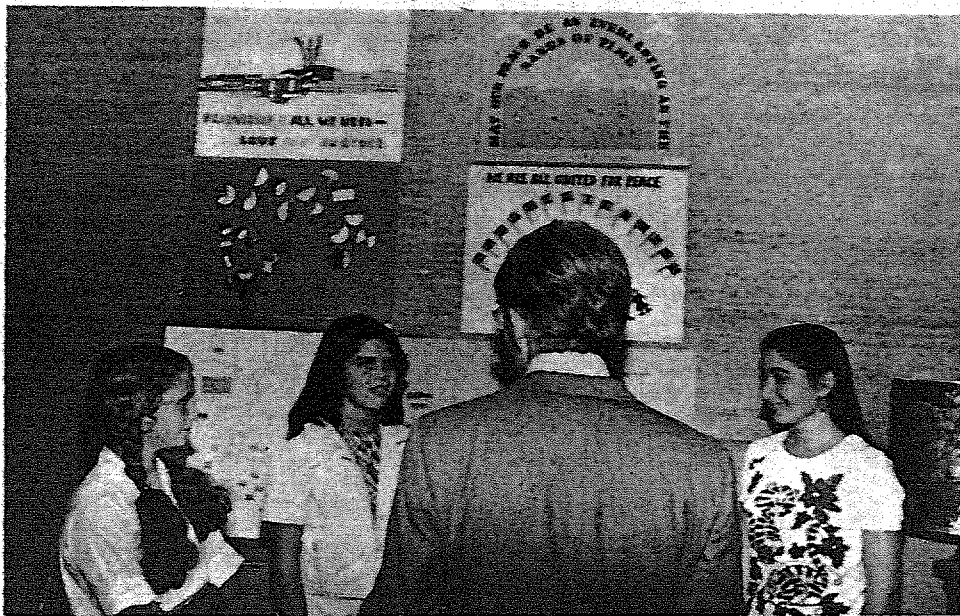
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WINNERS of the Fifth Annual Inter American Poster Contest, begun by the Archdiocese of Miami's Latin American Affairs Office and now part of the Inter-American Festival, were presented with gift certificates by festival chair-

man Dr. Jan Luytjes at a tea Friday. At left, elementary school winners are, left to right: Ileana Diez-de-Onate, Immaculate Conception School; Julie Otero, St. Theresa School; Benigno Granda, Immaculate Conception School. At

right, junior high — high school division winners are, left to right: Mary Raymond, Immaculate Conception School; Teresita Veitia, St. Brendan School; Betty Perez-Arriete, Lourdes Academy.

Annual Sports Awards Banquet held by CYO

DANIA — Almost 500 young people turned out Monday night for the annual CYO Sports Awards Banquet to see CYO teams and individual members honored for their sports achievements.

Speaking to the crowd at the Viking Restaurant, Auxiliary Bishop Rene Gracida complimented the directors of the Youth Activities Office, on their work mentioning the exuberance he hears coming from the office as he works in his office down the hall.

HE congratulated the award winners on their efforts and praised the youth of South Florida.

The winners of the Athlete of the Year awards were Steve Abrahams, St. Louis parish; and Sharon Lewis, St. Monica parish.

Named Coach of the Year for boys' teams was Ed Hammes, St. James parish. Winning the award for girls' team Coach of the Year was Shirley Lavan, St. Stephen parish, West Hollywood.

THE Sportsmanship Award went to St. Bartholomew CYO, Miramar.

Other Archdiocesan and first place winners receiving awards were: Soccer — St. Monica; touch football — St. James; volleyball — St. Timothy; softball, boys' — St.



James; softball, girls' — St. Timothy; Cheerleading — Rosemary Secata; track and Field Meet — St. Louis. high school varsity and junior varsity — Notre Dame Academy; bowling, boys' — Mike Ulm, St. Monica; bowling, girls' — Dottie Leslie, St. Monica; bowling, women advisors — Kathy Haynes, St. Louis; tennis tournament, boys' novice — Anthony Anier, St. John Vianney; tennis tournament, girls' novice — Kathy Frechette, St. Rose;

tennis tournament, girls' open — St. Rose; basketball, boys' — St. Rose; basketball, girls' — St. Monica; basketball, young swim Meet — St. Louis. adult — St. Joseph, M. Beach.

PLAQUES and trophies were received at the annual CYO sports awards banquet by Bob Lawry, coach representing St. Bartholomew; Shirley Lavan, coach at St. Stephen; Hammes, coach at St. James; Shirley Lewis, St. Monica; Steve Abrahams, St. Louis.



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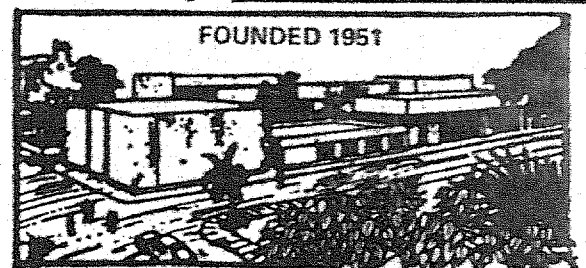
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Exhorta el Papa a practicar el Canto Gregoriano y el Latín

En la carta del Cardenal Knox, Prefecto de la Sagrada Congregación para el Culto Divino, se afirma que la edición de este libro responde al deseo manifestado recientemente y en varias ocasiones por el Papa de "que los fieles de todas las naciones conozcan al menos algunos cantos gregorianos en lengua latina, como por ejemplo, el Gloria, el Credo, el Sanctus, el Pater Noster y el Agnus Dei".

"Encarece a los Obispos que hagan todo lo posible para llevar a la práctica esta iniciativa, que aplica la indicación del Concilio Vaticano II: "Ordénense las cosas de forma que los fieles cristianos puedan recitar o cantar juntos, también en lengua latina, las partes del ordinario de la Misa que les corresponde a ellos".

El Papa envió recientemente a todos los obispos un artístico librito, bajo el título *Iubilate Deo*, donde se recoge un repertorio mínimo de cantos gregorianos. El Sumo Pontífice desea que todos los fieles los aprendan para poder cantarlos en los actos litúrgicos, y especialmente con ocasión del Año Santo. En el prólogo del libro y en la carta del Cardenal Knox que lo acompaña, se resalta una vez más el gran valor del canto gregoriano y la vigencia de la lengua latina como vínculo de unidad en la Iglesia.

VARIEDAD Y UNIDAD

Más adelante, el Cardenal Knox se refiere a la importancia del canto litúrgico: "Cuando los fieles se reúnen para orar expresan al mismo tiempo la variedad del pueblo creyente congregado ex omni tribu, lingua et natione, y su unidad en la fe y en la caridad. La variedad se pone de manifiesto con la multitud de lenguas legítimamente admitidas en la

liturgia y sus respectivos cantos, que junto con el contenido de una idéntica fe transmiten el sentimiento religioso de un pueblo y manifiestan las formas musicales propias de su cultura y de su tradición. La unidad, en cambio, queda subrayada de una manera especial — diría sensible — con el uso del latín y del canto gregoriano, que durante muchos siglos ha acompañado las celebraciones del rito romano, ha nutrido la fe y alimentado la piedad, y ha alcanzado tal perfección artística que, justamente, la Iglesia lo considera como un patrimonio de incalculable valor y el Concilio lo reconoce como canto propio de la liturgia romana".

Este sello de unidad, manifestado por el canto gregoriano, se recuerda también en el prólogo del *Iubilate Deo*: "El canto gregoriano seguirá siendo el vínculo que haga de tantas naciones un único pueblo reunido en nombre de Cristo

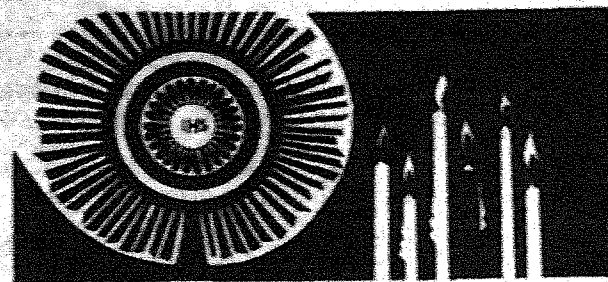
con un corazón, un espíritu y una voz. Pues el movimiento hacia la unidad, simbolizado en la concordia de las voces en diferentes lenguas, ritmos y melodías, manifiesta admirablemente la variada armonía de la única Iglesia".

PATRIMONIO DE LA IGLESIA

La Iglesia espera hoy un nuevo florecimiento de la música sacra en la lengua usual de cada país, pero, al mismo tiempo, "la reforma litúrgica no puede repudiar el pasado, sino que lo conserva con sumo cuidado, valoriza su contenido religioso, cultural, artístico y favorece los elementos útiles, aun hoy en día, para expresar exteriormente la unidad de los creyentes. Un repertorio mínimo de canto gregoriano se propone precisamente eso: responder a dichas exigencias y facilitar a los fieles su asociación en comunión espiritual y activa con todos los hermanos en la fe, y con la tradición viva de los siglos pasados. Por estas razones la promoción del canto en las asambleas de los fieles debe tener en la debida consideración el canto gregoriano en lengua latina".

Por último, el Cardenal Knox apela a la solicitud de todos aquellos a quienes, por sus responsabilidades en la vida de la Iglesia, les incumbe especialmente procurar que el canto gregoriano no caiga en desuso.

LA VOZ



"(Ved) ¡Alimento de Angeles nos es dado!"

Corpus Christi

Después de haber honrado al Señor como un niño sobre las pajas del pesebre; como una víctima, cuando colgaba de la cruz, como triunfador victorioso en su resurrección y ascensión; la Iglesia lo honra el domingo próximo bajo los velos de la Eucaristía, el sacramento del amor. La fiesta eucarística del domingo introduce a los fieles en la participación y comunicación de la gloria de Cristo. "Esta fiesta expresa la alegría del pueblo de Dios porque Cristo está con nosotros en la Santa Eucaristía", expresó el Vicario Episcopal, Mons. Orlando Fernández.

La fiesta de Corpus Christi será observada con una misa pontifical oficiada por el Arzobispo Coleman F. Carroll a las 11 a.m. el domingo, día 16, en la Catedral de Miami.

En la parroquia de Corpus Christi la fiesta será observada con una adoración del Santísimo y Bendición que comenzará a las 4:30 p.m.

El Arzobispo Carroll ha pedido a los párrocos de toda la Arquidiócesis que observen la festividad con una Hora Santa y exposición del Santísimo Sacramento.



En el Día de Los Padres

Por el DR. MANOLO REYES

La mejor amiga que tiene un ser humano es su madre.

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Para aquellos que tienen vivo al padre amado, ya sea que estén separados por la distancia... o cuando más, cerca de ellos en el hogar... que le den constantemente gracias a Dios por esta bendición.

Para aquellos que tienen vivo al padre amado en su recuerdo, porque va él emprendiendo el camino eterno, que el próximo domingo, Día de los Padres, sirva para honrarlo más que nunca, para orar por su eterno descanso, en la seguridad que la semilla que sembró en nuestras almas habrá siempre de

germinar con la buena flor.

Y para los más pequeños que aún no comprenden estas cosas a plenitud, por sus pocos años digámosle dos ejemplos que nos vienen a la mente de como ven los seres humanos al padre a través de distintas épocas.

Cuentan que Mark Twain cuando tenía catorce años de edad entendía que su padre no lo entendía, que no sabía de las cosas de aquel momento. Y cuando Twain cumplió 21 años de edad, mirando hacia atrás, afirmaba: "Como ha aprendido mi padre en siete años".

Hay otro ejemplo de como se ve a los padres en las diferentes edades de los hijos.

A los diez años de edad: "Papá es un sabio".

A los quince años de edad: "No... no se. Me parece que papá no me entiende. El no comprende nada del sistema moderno en que estamos viviendo".

A los 18 años de edad: "Papá está totalmente fuera de época. Indudablemente no está a la moda. Y no me comprende".

A los treinta años de edad, y va el hijo quizá casado y a su vez con hijos: "Caramba, tengo este problema tan serio. Le voy a consultar a papá para conocer su opinión".

Y a los cuarenta años de edad: "Papá era un sabio".

El Consejo Nuestra Señora de la Caridad 5110 de la Orden de Caballeros de Colón, la nueva directiva para el período 1974-75, que quedó integrada de la siguiente forma:

Gran Caballero, Arturo Nuñez, Capellán, Padre Modesto Galofre, Gran Caballero Delegado, Francisco Echeverría; Canciller, Arturo Méndez; Guardián, Naldo Alvarez; Secretario de Actas, Pedro Jové; Secretario Financiero, Francisco Ruiz; Tesorero, Benito Mongeotti; Abogado, Manuel Cela; Guardia Interior, Miguel García; y Guardias Exteriores, Luis García y Eugenio García; Síndicos, Armando Tavel, Justo Echeverry y Vicente Balseiro.

El domingo 23 de junio, a las 3 p.m. la Legión de María hará una peregrinación a la Ermita de la Caridad del Cobre para celebrar el jubileo de Año Santo. Mary Mooney está coordinando el programa. La semana próxima más amplia información.

Tres nuevos sacerdotes serán ordenados para la Sociedad de Jesús durante una ceremonia que se efectuará el viernes, 21 de junio, a las 8 p.m. en la iglesia de Gesu. El Arzobispo Coleman F. Carroll conferirá el sacramento del Orden Sagrado a Ricardo Rodríguez, de Cayo Hueso; Anthony Fromhart, de Fort Lauderdale y William J. Mayer, de Miami. El Padre Rodríguez dirá su primera misa el domingo, 23 de junio, en St. Mary Star of the Sea, Cayo Hueso.

La "ignominiosa deci-

BREVES

Miami y el Mundo

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La "ignominiosa deci-

intensas conversaciones con las autoridades españolas sobre la revisión del Concordato. El Concordato regula las relaciones Iglesia-Estado desde 1953. Monseñor Casaroli se entrevistó dos veces al día con el Ministro de Relaciones Exteriores de España, Pedro Cortina, y se reunió con el Premier Carlos Arias Navarro antes de dejar el país. En un comunicado de tono optimista sobre las conversaciones, el gobierno declaró que existen las condiciones objetivas para proceder con "la fase ejecutiva de las negociaciones".

ORACION DE LOS FIELES

CORPUS CHRISTI

16 de Junio

CELEBRANTE: En este día alabamos a Dios por darnos la eucaristía, que es nuestra bendición, nuestro pan sacrificial, nuestra promesa de gloria futura. Con esto en mente, elevemos nuestras peticiones al Padre Celestial.

1. Por los obispos y sacerdotes del mundo, para que puedan llevar más claramente a la mente de los hombres la realidad de la presencia eucarística de Cristo, oremos al Señor.

LECTOR: La respuesta de hoy será "Señor, escucha nuestra oración".

2. Que cada uno de nosotros reciba cada vez con mayor devoción al Señor en el Sacramento de la Sagrada Eucaristía, como nos dice Jesús en el Evangelio de hoy, oremos al Señor.

3. Que el significado cabal de la presencia eucarística, el amor de Dios a la humanidad, encuentre expresión en nuestras vidas diarias en el amor que mostremos a nuestros semejantes, oremos al Señor.

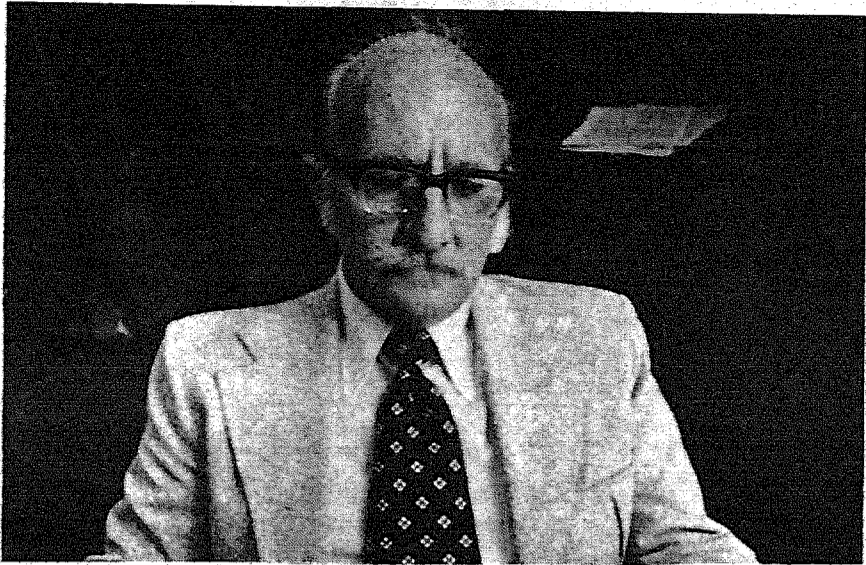
4. Que podamos mostrar una mayor unidad eclesial al reunirnos en comunidad de fe para celebrar la liturgia eucarística, oremos al Señor.

5. Por todos los que han fallecido, precediéndonos en la fe y la esperanza, para que participen con Cristo en la celebración del banquete eucarístico en los cielos, oremos al Señor.

CELEBRANTE: Padre celestial, nos has dado a tu Divino Hijo como signo viviente de tu amor por nosotros. Concede, te imploramos, que amemos cada día más este Misterio Eucarístico y que fortalezcamos nuestra vida con este pan celestial. Te lo pedimos por Cristo, nuestro Señor.

PUEBLO: Amén.

Obispos de E.U. estudiarán situación de los presos políticos en Cuba Roja



El Dr. Humberto Medrano, conocido periodista cubano que ha presentado amplias pruebas sobre la situación de los presos políticos en Cuba, las que serán estudiadas por la Conferencia Católica de Estados Unidos en su próxima reunión los días 23 y 24 de julio en Washington, D.C.

El Comité de Desarrollo Social y Paz Mundial de la Conferencia Católica de Estados Unidos estudiará las acusaciones de violaciones a los derechos humanos de los prisioneros políticos en Cuba durante su reunión en Washington los días 23 y 24 de julio.

El Cardenal John Krol, Arzobispo de Filadelfia y Presidente de la Conferencia Católica de Estados Unidos ordenó que el asunto de los presos cubanos se incluyera en la agenda después de recibir una amplia documentación sobre torturas y violaciones de los derechos humanos en las prisiones de la Cuba de Castro.

Los documentos fueron presentados por el renombrado periodista cubano Dr. Humberto Medrano, coordinador del comité de denuncia de las crueldades a presos políticos cubanos.

Si la situación de los presos políticos es tratada y denunciada ante el mundo por la Conferencia de Obispos Católicos de Estados Unidos, se deberá a las gestiones realizadas

por el conocido columnista de Diario Las Américas.

Ejecutivos de la Conferencia Católica de Estados Unidos expresaron que esta es la primera vez que el caso de los presos políticos en Cuba es oficialmente presentado ante ese importante organismo.

En una información especial de primera plana en idioma inglés, The Voice ofrece un amplio recuento de las acusaciones presentadas por Medrano sobre la situación en las cárceles de Cuba.



El Buen Hermano Tomás...

En el Séptimo Centenario de Santo Tomás de Aquino

Por FR. JOSE L. VAZQUEZ, O.P.

Tengo ante mí una serie de noticias, de esas que se escapan a las grandes agencias comercializadas, pero que, no por ello son menos importantes. El mundo de las ciencias religiosas está celebrando este año el séptimo centenario de la muerte de Fr. Tomás de Aquino. Los actos culturales, los congresos, las conferencias, que con este motivo se están dando, son un buen exponente de la importancia y vitalidad de aquel hombre. Que aún no ha dicho todo lo que tenía que decir.

DE PROFESOR A SANTO

Fr. Tomás, en realidad, era un hombre sencillo. Yo diría, tímido. Como fraile, asistía a la oración cantada, al refectorio, al capítulo de culpas. Daba ejercicios cuaresmales a las viejecitas del barrio latino de París y, en dialecto, a los vendedores de pescado de Nápoles. Como profesor, no percibía sueldo, pero, eso sí, su dedicación era absoluta.

Cuando Juan XXII lo quiere canonizar, nada aparentemente extraordinario se encuentra en su vida. El taciturno maestro, permanecía "mudo" hasta después de su muerte.

A sus anchas se movía entre tribunales y congregaciones el "abogado del diablo." Nada... A la canonización le faltaba popularidad, peregrinaciones, prodigios. Y es entonces, cuando el Papa, pasando por encima de ordenanzas y estatutos canónicos, lanza su "respondeo dicendum", su asentimiento, que viene a ser la aceptación de un nuevo estilo de santidad, la santidad de la inteligencia.

La frase se hizo famosa: "cuantos artículos escribió, otros tantos milagros hizo." Y por primera vez en la historia, se canoniza la fidelidad del hombre de estudio, de laboratorio, ese hombre que la Iglesia necesita para el esclarecimiento y la profundización de la Revelación.

Con ello se consigna a Fr. Tomás como un ejemplo de honradez científica y de osadía apostólica, al integrar, con la revelación, la filosofía y la ciencia. Sin desfigurar la auténtica doctrina evangélica. Hay que tener esto bien en cuenta: su interrogación sobre la Palabra de Dios jamás se separa de su interrogación sobre el hombre y su destino.

PRIMERO LA VIDA, LUEGO EL RAZONAR

En un magistral estudio sobre un conocido pasaje del Evangelio, Fr. Tomás se pregunta por qué allí se habla antes de la sal

ción de la luz. Y responde: porque antes es la vida que la doctrina. Antes la vida que la profesión, por doctoral que ésta sea, ya que la vida misma conduce al descubrimiento de la verdad. ¿Qué poco saben del Aquinatense, quienes no pasan más allá de la corteza literaria, de la forma nocional, del concepto esencialista?

En cambio, los historiadores de la época nos descubren otra clase de hombre, aunque la psicología no fuera precisamente el punto fuerte de la literatura medieval. Metido en la marejada de las luchas estudiantiles, varias veces recorre Europa. No obstante, hacia discurrir lo mejor de su vida en el silencio de su celda de mendicante y en los paseos solitarios alrededor del claustro conventual. Cuando se determinaba a salir al campo, rodeado de sus alumnos, estos le gastaban bromas que han pasado a la posteridad y hacen de él un prototipo de ingenuo y abstraído. ¿Intelectual? — Todos sabemos que Fr. Tomás concede la primacía al entendimiento, pero lo que, a veces, se suele callar es que, para él, la inteligencia es la condición misma del amor. Tan solo un ser inteligente es capaz de amar.

El gran poeta de la Italia medieval, Dante, lo define con un solo trazo: Tomás era... "una luz intelectual llena de amor."

LA VERDAD NO ES UN ESPECTACULO

La luz no es un símbolo fácil de aprisionar en esquemas. Para Fr. Tomás la luz es la sabiduría, la ciencia, o, como gusta él decir, "la doctrina" que debe poseer — y ser poseído por ella — quien tenga la misión enseñante en la iglesia. El fue consciente de su misión, de su carisma. Pero los tiempos no eran fáciles. Tuvo necesidad de poner en juego todos sus mecanismos de trabajo riguroso, y, sobre todo, de lealtad. Las universidades estaban minadas de esnobismos y ansias de cambios radicales. Los estudiantes querían liberarse de tutelajes clericales y acudían a las filosofías no alineadas. El fraile-profesor toma la cosa en serio, y, para ello, lo primero que hace es agenciarse una versión directa del filósofo de moda, Aristóteles. Nunca quiso que su obra fuera relámpago fácil ni genial empinamiento. Quiso, más bien, ser espejo terso en el que la luz se reflejara con tranquilidad. ¿Controversias, discusiones, insidias? — Las hubo en su vida, pero no han dejado huella en su obra. Mejor dicho: se han convertido en material de construcción, en la aprovechable técnica dialéctica del "videtur" y el "respondeo."

Cualquiera de sus escritos da la impre-

sión de un tranquilizante, de un poema sin fisuras dramáticas ni puntos controvertibles. Corte clásico, estabilidad de obra que se ajusta a lo imperecedero.

Pero no vayais a creer que esa estructura carece de alma, que el sistema ahoga la vida. Para Fr. Tomás, la doctrina es siempre búsqueda, interrogación. Que coincidirá con una especie de caza, cuando se trata de definir algo en filosofía, o un proceso cuando anda de por medio la palabra de Dios.

LA VERDAD ES UNA GRACIA

Si era tersa su mente como el cielo napolitano, todo el mundo sabe que esa claridad de principios influye — tiene que influir — en la claridad del sistema. Fr. Tomás posee unos cuantos presupuestos clarísimos, sobre los que toda su obra va a sostenerse.

Por ejemplo: cree en los valores humanos. Y lleva esta convicción hasta el extremo de que fue acusado de naturalismo y condenadas, por ello, temporalmente, sus obras después de su muerte.

Cree en la autonomía del saber científico y, por eso, afirma que la Revelación no agota las posibilidades de la verdad.

Cree firmemente que la inteligencia y la fe son reconciliables.

Admira la estructuración de la antropología y cosmología griegas, pero nunca rebaja al hombre a ser simple parte del universo, sino un sujeto único, por encima de todo: una persona, una existencia, una libertad.

Todo ello hace de Tomás de Aquino un modelo claro de equilibrio: nada de ingenuo sobrenaturalismo, nada de pagano naturalismo, sino síntesis de gracia y de naturaleza.

Pienso en el tratado sobre Cristo en la Suma que vendría a ser una arquitectura difícilmente sobrepasada, porque allí, en un Hombre, se conjugan a las mil maravillas, estos datos que la mente del aquinatense atesoraba.

LA VERDAD ES UN ENCUENTRO

Fr. Tomás tuvo por maestro a otro insigne universitario dominico, Fr. Alberto de Sajonia. Los discípulos le habían puesto un apellido: "el Grande." Un día en el aula de la Sorbona les explicaba que un elemento esencial para encontrar la verdad es el vivir la fraternidad.

Fr. Tomás hizo de eso un lema profesional.

Su enseñanza será un compartir, una diaconía al servicio de sus hermanos dondequiera que lo necesitaran. Y más allá, un estar al lado del hombre, creyente o increyente. Fue testigo ante Dios de las interrogaciones de los hombres.

Pero, sobre todo, Fr. Tomás fue una persona delicadamente fraternal.

"Il buon frate Tommasso," lo llamará uno de sus discípulos más conocidos. Que ese buen hermano nos siga dando a los cristianos del siglo XX el ejemplo del trabajo serio, de la fidelidad a la Iglesia de nuestro tiempo y de una auténtica santidad del entendimiento.

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

FRIDAY, JUNE 14
10 a.m. (6) Spanish Affair (Family)
1 p.m. (6) Rocky Mountain (Family)
3:30 p.m. (10) The Serpent Of The Nile
(Objectionable in part for all)
OBJECTION: Suggestive dancing, costuming and situations
4 p.m. (5) No Man Is An Island, Part II (Family)
8 p.m. (6) Quentin Durward (Unobjectionable for adults and adolescents)
9 p.m. (4 & 7) The Looking Glass War (Unobjectionable for adults)
9 p.m. (5 & 7) The Groundstar Conspiracy (No classification)
11:30 p.m. (4) Advise And Consent (Special classification)
OBSERVATION: The film-maker claims that this drama about the executive and legislative branches of our national government is completely fictional. Yet this film is developed with such an aura of authenticity that it leaves the viewer with the impression that he has witnessed a documentary expose of the contemporary scene in the early 60's.
11:30 p.m. (10) Hell Below Zero (Unobjectionable for adults and adolescents)
11:30 p.m. (11) The House That Screamed (No classification)

SATURDAY, JUNE 15
1 p.m. (4 & 7) Children's Film Festival

1 p.m. (6) The Invisible Man Returns (Family)
3 p.m. (4) Pearl Of Death (Family)
3 p.m. (6) Violent Saturday (Objectionable in part for all)
OBJECTION: Suggestive sequences, methods of crime too minutely detailed
8:30 p.m. (10 & 12) Trouble Comes To Town (No classification)
9 p.m. (5 & 7) How To Succeed In Business Without Really Trying (Objectionable for adults and adolescents)
11 p.m. (5) Ghost Of Frankenstein (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Viva Zapata (Unobjectionable for adults and adolescents)
11:30 p.m. (12) Dagona - The Space Monster (No classification)

SUNDAY, JUNE 16
11:30 a.m. (6) Lost In Alaska (Unobjectionable for adults and adolescents)
1 p.m. (6) Warning Shot (Unobjectionable for adults and adolescents)
2 p.m. (5) Back Street (Objectionable in part for all)
OBJECTION: Tends to elicit undue sympathy for illicit love; reflects the acceptability of divorce
2 p.m. (7) Lisa (Unobjectionable for adults and adolescents)
3 p.m. (6) We Joined The Navy (No classification)
4 p.m. (5) Head Of A Tyrant (Objectionable in part for all)

OBJECTION: Suggestive situations
8:30 p.m. (10 & 12) Five Branded Women (Objectionable in part for all)
OBJECTION: Sensational treatment; suggestive sequences and an amoral philosophy in sub-plot tend to vitiate a basically valid theme.
11:30 p.m. (4) A Summer Place (Objectionable in part for all)

OBJECTION: Reflects the acceptability of divorce and, through its emotional impact, justifies remarriage. In addition it tends to condone immoral actions.
11:30 p.m. (11) The Last Command (No classification)
11:30 p.m. (12) Ten Tall Men (Objectionable in part for all)
OBJECTION: Suggestive costuming and situations

MONDAY, JUNE 17
10 a.m. (6) Guns Of Nevada (No classification)
1 p.m. (6) Off Limits (Family)
3:30 p.m. (10) Lorna Doone (Unobjectionable for adults and adolescents)
4 p.m. (5) Brush Fire (Unobjectionable for adults and adolescents)
8 p.m. (6) Unfamed (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Something To Live For (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Gidget Goes To Rome (Family)
11:30 p.m. (10) My Six Convicts (Unobjectionable for adults and adolescents)

11:30 p.m. (11) The Night of the Iguana (No classification)
TUESDAY, JUNE 18
10 a.m. (6) Hell Is For Heroes (Unobjectionable for adults and adolescents)
1 p.m. (6) Seven Surprises (No classification)
3:30 p.m. (10) Odango (Unobjectionable for adults and adolescents)
4 p.m. (5) It Started In Naples (Unobjectionable for adults)
8:30 p.m. (10) Hattori Of Rain (Unobjectionable for adults and adolescents)
9:30 p.m. (12) The Great American Beauty Contest (No classification)
11:30 p.m. (4) Two Living, One Dead (No classification)
11:30 p.m. (10) Strange Bedfellows (Unobjectionable for adults)
11:30 p.m. (11) Hammerhead (Objectionable in part for all)

OBJECTION: In its near-pornographic exploitation of paintings and sculptures and in its other suggestive elements in treatment, this espionage melodrama becomes little more than a "peep show."
WEDNESDAY, JUNE 19
10 a.m. (6) Little Fugitive (Unobjectionable for adults and adolescents)
1 p.m. (6) Guns Of Nevada (No classification)
3:30 p.m. (10) Two Of A Kind (Objectionable in part for all)
OBJECTION: Tends to condone immoral actions
4 p.m. (5) Man In The Dark (Unobjectionable for adults and adolescents)
8 p.m. (6) The Tall Men (Objectionable in part for all)

OBJECTION: Suggestive situations and costuming; tends to condone immoral actions
8 p.m. (12) Bunny Lake Is Missing (No classification)
8:30 p.m. (10) Message To My Daughter (No classification)
9 p.m. (5 & 7) One, Two, Three (Unobjectionable for adults)
THURSDAY, JUNE 20
10 a.m. (6) Off Limits (Family)
1 p.m. (6) Hell Is For Heroes (Unobjectionable for adults and adolescents)
3:30 p.m. (10) Hell Angel (Unobjectionable for adults and adolescents)
4 p.m. (5) Freud, Part I (Special classification)
OBSERVATION: Directed with sensitive restraint and a conspicuous regard for good taste, this motion picture dramatizes the first third of Sigmund Freud's professional career. The limits which this film biography has set for itself are legitimate but to the layman would suggest that Freud's thinking never moved beyond the panserulism emphasized in the film.
8 p.m. (6) House Of Bamboo (Unobjectionable for adults and adolescents)
8 p.m. (11) Nicky's World (No classification)
9 p.m. (4) Nicky's World (No classification)
11:30 p.m. (4) Underworld, U.S.A. (Objectionable in part for all)
OBJECTION: Suggestive low moral tone.
11:30 p.m. (10) Arabesque (Unobjectionable for adults)
11:30 p.m. (11) The Strawberry Statement (Objectionable in part for all)

11:30 p.m. (4) The Long Ships (Objectionable in part for all)
OBJECTION: This action film, particularly oriented to a young audience, in treatment resorts to suggestiveness in costuming and situations
11:30 p.m. (10) We Were Strangers (Objectionable in part for all)
OBJECTION: The morally confused impression created by events portrayed in this film tends to support the principle, "The end justifies the means." Method of crime too vividly depicted.
11:30 p.m. (11) Seven Golden Men (Unobjectionable for adults and adolescents)

FRIDAY, JUNE 21
10 a.m. (6) Spanish Affair (Family)
1 p.m. (6) Rocky Mountain (Family)
3:30 p.m. (10) The Serpent Of The Nile (Objectionable in part for all)
4 p.m. (5) No Man Is An Island, Part II (Family)
8 p.m. (6) Quentin Durward (Unobjectionable for adults and adolescents)
9 p.m. (4 & 7) The Looking Glass War (Unobjectionable for adults)
9 p.m. (5 & 7) The Groundstar Conspiracy (No classification)
11:30 p.m. (4) Advise And Consent (Special classification)
OBSERVATION: The film-maker claims that this drama about the executive and legislative branches of our national government is completely fictional. Yet this film is developed with such an aura of authenticity that it leaves the viewer with the impression that he has witnessed a documentary expose of the contemporary scene in the early 60's.
11:30 p.m. (10) Hell Below Zero (Unobjectionable for adults and adolescents)
11:30 p.m. (11) The House That Screamed (No classification)

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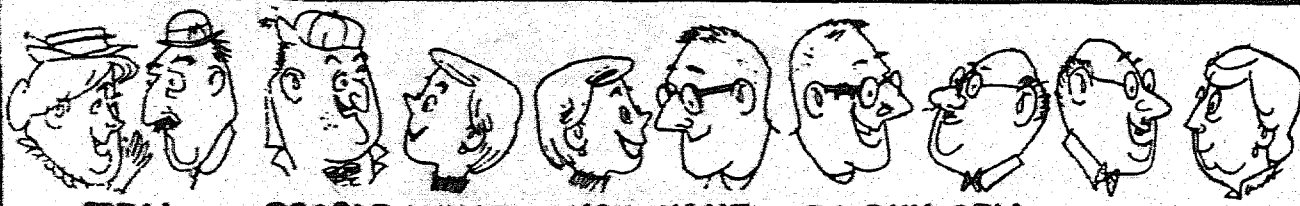
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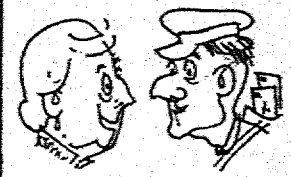
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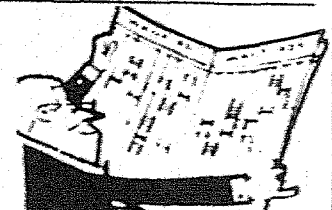
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Palestinian guerrillas — the story has two sides

By FATHER EDWARD J. O'DONNELL BEIRUT, Lebanon — (NC) — The term "Palestinian guerrilla" took on new meaning for me here. Previously my picture of the Palestinian guerrilla had been that of an embittered hopeless fanatic attempting to drag the whole world into war to seek revenge for the evils the world had inflicted upon him. Now I see the Palestinian guerrilla as a man with a legitimate grievance, with a program and with renewed determination.

Touring the Middle East with a group of American newsmen we were guests one day of the Palestinian Libera-

tion Organization (PLO), which was created by the Arab League in 1964 to coordinate the various Palestinian guerrilla forces and act as their political organization. "Palestinian" is taken to mean the Arab people who left their homeland (whether freely or by force is the disputed question) after the foundation of the Israeli state in 1948.

ABOUT 1.5 million Palestinians remain within Israeli-held territory while another 1.5 million to two million live in surrounding Arab countries, especially Jordan, Lebanon and Syria. Many of the refugees live in resettlement camps. We visited one such camp located near Sidon

on the southern coast of Lebanon. The PLO took us to this camp to show us the damage done there by Israeli air attacks on May 16 of this year in retaliation for the Palestinian terrorists' attack on Maalot. For security reasons — our security, not that of the Palestinians — we were only taken to the perimeter of the camp, not deep inside.

We saw a group of three and four-story apartment houses that had been strafed and bombed by Israeli planes which the Palestinians told us made three strikes over the area. Bullet holes and rocket holes were in the walls of several buildings and one bomb had landed directly on a small home, leaving a crater 20 feet deep with an overturned car perched on its side. It had also destroyed part of the apartment complex.

PEOPLE from the camp seemed friendly although both sides were well aware that the planes and the bombs were American, just as the automatic weapons and sidearms carried by the red-beret-wearing PLO soldiers were Russian. In addition to the housing area we were told a commando training center inside the camp had also been hit.

After the tour of the bombed camp the top PLO representative in Lebanon, Shafih al Hout, and the director of the PLO planning center, Dr. Nabib Slaath, conducted a press conference in excellent English.

Asked about terrorist activity, Al Hout made four points. He asked what really constitutes terrorism: has technology so entrapped us that we find pushing a button in a plane and thereby killing civilians less reprehensible than the Maalot attack? He also claimed that terrorist attacks at Maalot and Kiryat Shemona were attacks on Palestinian land held by but not ceded to the Israelis. As such, Al Hout contended, they represent attacks on a real and valid battlefield.

Thirdly, he charged that

the massacre had been caused by the decision of the Israeli military to attack the guerrillas. Finally he claimed that this sort of violence had originally been introduced into the Middle East by Zionist organizations like the Stern gang (a group of Jewish terrorists). Concluding his remarks, however, Al Hout expressed himself as being "very sad that some of our troops have adopted such tactics."

HE presented the Palestinian position for peace between them and the Israelis as requiring the change of Israel from "a sectarian chauvinistic exclusionist state" into a democratic state welcoming Jews and Palestinians equally and granting them both political and social equality.

Dr. Slaath also spoke on this point. He claimed it was American and European anti-Semitism that had made necessary the creation of a "glorified ghetto" in the Middle East for persecuted Jews. He also claimed that the values for which Jews had worked so hard in the United States and Europe, like the religiously neutral state, the acceptance of all people, the free interplay of ideas and systems, were values denied by the state of Israel.

Al Hout was asked about the squalor of the Palestinians remaining in refugee camps. Were the refugees being exploited by Arab nationalists for political advantage, he was asked. He claimed that actually fewer than 15 per cent of the Palestinians were

in camps in Arab nations and that their main support came not from the United Nations (which provides about five cents per day per person in the camp) but from Palestinians themselves. Those who remain in the camps, he contended, are the very young and the very old, and those who refuse to be resettled until they can return to their homeland. He pointed out that over 80,000 Palestinians have graduated from college. In our meeting with the people at the camp in Sidon we noticed that grade school children had learned some English in school, so obviously their education was not being neglected.

Al Hout said that the PLO would welcome the recent Syrian-Israeli disengagement if it meant the beginning of efforts toward real peace by a solution to the Palestinian question. He said the Palestinian expectation of a return to their homeland is more of a possibility today than it was only a few years ago. Now Arabs and Jews alike realize that the Palestinians constitute the biggest problem in bringing about Middle East peace.

HE SAID Palestinian children are being taught to live in peace with all men and to live with and cooperate with Jews in a new secular state in Palestine. Questions of language could be solved, he said by welcoming Hebrew and Arabic as equally official languages. He would even be willing to negotiate the name of the state when that time comes. He also noted that "we

live in a dynamic society and that no position remains stable, but still I have little hope for a quick resolution of the Palestinian situation."

The PLO headquarters in Beirut, would disappoint the devotee of the thriller novel. It is simply a suite of offices on the second floor of a business and residential street with its name written on the windows for all to see. There are some reminders of the precariousness of the situation, however. Guards armed with automatic weapons guard the doors and hallways. Peepholes and buzzers prevent the entrance of intruders. Nor are the precautions unnecessary. Rockets have been launched from the adjacent apartment block exploding in the same room in which we met Al Hout. Last year Israeli commandos landed on the beach in Beirut and killed three PLO officials in their homes.

Permission to meet with the PLO was obtained for us by Father Joseph Ryan, a Jesuit teaching at St. Joseph's College in Beirut. Father Ryan is the president of a group called Americans for Justice in the Middle East. Most of the members of the group, which was founded after the 1967 war, are faculty members of students at the American university in Beirut who feel that the Arab side of the Middle East dispute is insufficiently publicized in the United States.

Father Edward J. O'Donnell is editor of the St. Louis Review, St. Louis archdiocesan newspaper.

Parish fund over the top

A goal of \$175,000 for St. Thomas the Apostle parish Development program has already been over-subscribed with \$195,275 in pledges from parishioners.

Purpose of the campaign, begun less than a month ago, is to provide for further development and expansion of parish facilities.

Commenting on the success of the campaign, chairman James Foerster pointed out, "This achievement is even more remarkable when you consider that our parish has only recently completed

the pledge payment period for a previous campaign. In fact our parishioners have made the history of our parish a running record of development."

He was referring to previous campaigns, which resulted in the construction of a new Church and Family Center, and the addition of two grades to the parish school.

Future development plans include renovation of the former church to provide CCD office space, a library, kindergarten, clinic, four classrooms and consolidated parish offices. A new rectory is also planned.

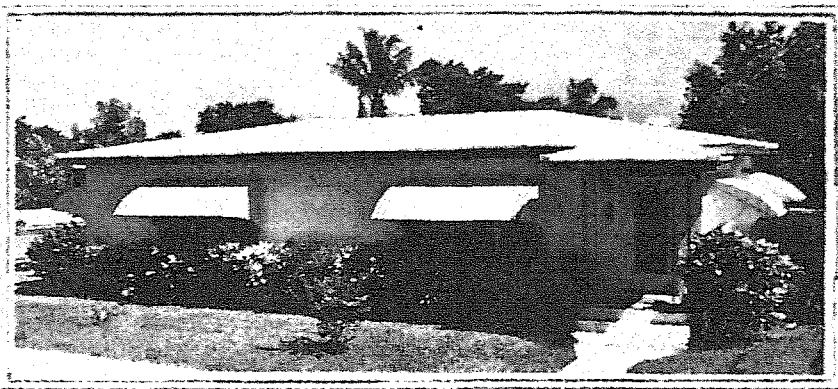
Diplomat returns

VATICAN CITY — (NC) — Archbishop Agostino Casaroli, a top Vatican diplomat and trouble shooter, returned home from Madrid after three days of intense conversations with authorities of the Spanish government over revision of the concordat which has regulated Church-State relations in Spain since 1953.

Archbishop Casaroli, secretary of the Council for the Public Affairs of the Church, which is the Vatican's diplomatic office set up to deal with governments, met twice daily with Spanish Foreign Minister Pedro Cortin Mauri and, just before leaving Madrid, visited with Spanish Premier Carlos Arias Navarro.

In a joint communique issued in Madrid, the archbishop and the Spanish foreign minister described their conversations as "friendly and constructive." The communique confirmed the willingness of both sides "to proceed with the revision of the existing concordat and stated that there exists the objective conditions which will permit going forward quickly with the executive phase of the negotiations."

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