

# Haitian tells story of gunfight and beatings

By ROBERT O'STEEN  
Voice News Editor  
(See Pictures, Page 4)

If you would keep your mouth shut in Haiti you would be better off . . .

"But it's hard not to talk about the government, things are so bad. You can't help but speak. Then the least thing makes you an enemy of the government."

So says Jean Claude, a Haitian refugee who tells a story of a boat-helicopter gunfight, jailhouse beatings, fleeing for his life and being picked up by the Song of Norway cruiseship.

Jean is one of the Haitians staying at the St. John Vianney Minor Seminary and is one of the Haitians who spoke to Archbishop Coleman F. Carroll and Reps. Claude Pepper, Dante Fascell and William Lehman when the four men last weekend and the Archbishop asked them to help the Haitians.

Jean, who is 30, sits at a table at the seminary where several score Haitians are being housed and tells his story through Father Charles Jackson, head of the Haitian program.

Ironically, Jean is one of the small minority of Haitians who was reasonably well off and did not need to complain. His mother has a small store and Jean was himself an electronics technician, one of the few Haitians with education and skill. His shiny wrist watch is evidence of his relative affluence and he says emphatically that he would return to Haiti today if the

present government fell, because he is not poor and his wife is sick.

"THERE IS starvation, no work and they put you in prison if you speak out," says the handsome young man speaking intently to his interpreter.

He says his troubles began when he inadvertently got picked up, after having boat trouble, by another boat full of Haitians who apparently had guns and were considered behaving "suspiciously" at another island near Haiti.

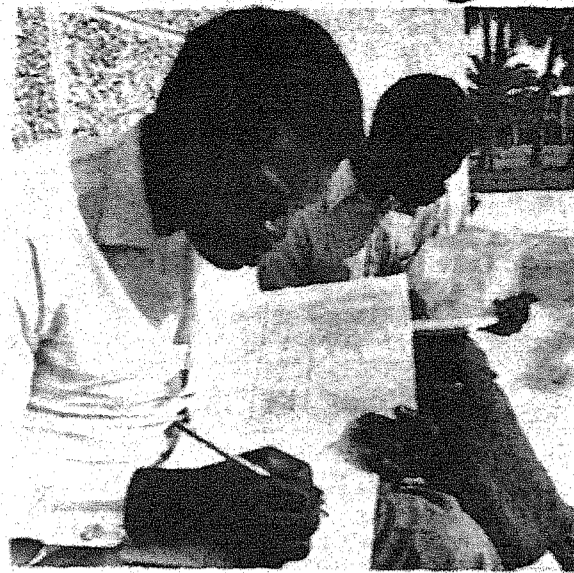
"A helicopter came and began firing at the boat and so they started firing back. I was not part of that group and I escaped into the forest and friends brought me food for a few days until I eventually made my way back home.

"I later found out that four of the men on the boat had been executed and about 12 escaped but the rest had their heads shaved.

"Some friends came to me and told me my picture had been in the paper and that the government would find me and kill me. They said I had better go to another country."

But before he could escape the police caught him. Jean Claude grew more demonstrative at this point in telling his story, stood up and began unbuttoning his shirt, revealing a lean athletic frame — one pock marked with several scars on his back and chest, about the size of small coins.

Continued on page 3



HAITIANS STUDY English (above) at the Minor Seminary where they are temporarily housed. Below, a Haitian displays one of several scars he says was inflicted by Haitian police. Observing are (L-R) Reps. William Lehman, Dante Fascell, Claude Pepper and Archbishop Carroll who toured the seminary.



VOL. XVI NO. 18 15c JULY 19, 1974

## The people's generosity needed this Sunday to help poor at home

To the Priests, Religious and Faithful of the Archdiocese of Miami:

The annual collection for the Inner-City Missions will be taken up throughout the Archdiocese on Sunday, July 21, 1974.

"People in the United States are not doing enough for the poor in their own country," observed Mother Teresa during her recent visit to Miami. "I don't think they know who the poor are or where they are. They know more about the poor of India, far away."

It is indeed true that we grow accustomed to thinking of South Florida solely in terms of its surpassing natural beauty and year-round glorious sunshine. We tend to forget that we also have our islands of shame — slums as ugly as slums anywhere. The missions located in these areas of blight and neglect do a valiant job of bringing Christ and the Sacraments to those trapped within them. On their own, however, they are simply unable to enhance the quality of life of the so-called inner cities. They must look to the resources of the entire Archdiocese to help make things even a little better.

I can tell you that remarkable improvements have in fact come about as a direct result of your great generosity to collections of past years. But if much has been accomplished, much remains to be done. The sacrifices you have already made encourage me to believe that our continuing plans can be implemented without delay. You are being called upon, not to perform a mere charity, but to meet an obligation in justice and charity to those whose need could not be more real. I count on you.

Asking God to bless abundantly your wholehearted response next Sunday to the appeal I make in His name, I am  
Gratefully yours in Christ,

*Coleman F. Carroll*  
Archbishop of Miami



LAST DAY of school was a wet one for girls from Hallahan High School, Philadelphia, as they romped and splashed in the John F. Kennedy Plaza



## 'Moral problem involved'

# Tube births shock theologian

By JOHN MUTHIG

WASHINGTON — (NC) — Father Bernard Haering, renowned German moral theologian, expressed great shock at the news that three babies conceived in test tubes had been born in Europe following extensive experimentation with fertilized eggs.

Father Haering termed the test-tube fertilization a form of manipulation of human life. He said that experimentation with test-tube fertilization is a field where science should not act alone without advice from ethical thinkers.

THE Redemptorist theologian told NC News that test-tube fertilization has been tried on many occasions and that many embryos have been produced only to be discarded. He called experiments which involve collecting sperm and egg from anonymous donors a "tremendous waste — not only of sperm and eggs but of fertilized human beings."

Father Haering, reached in Springfield, Ill., while participating in a seminar, said that test tube fertilization will have positive results in terms of scientific research. But he questioned the value of such new information "if we destroy respect for human life in the process."

Recently a British gynecologist disclosed that three babies had been born — one in England and two on the continent — after eggs taken from a woman were placed in a nutrient solution with sperm, became fertilized and were implanted in a woman's womb.

THE British doctor said that the technique was developed to be used on women unable to bear children because of blockage of the fallopian tubes that lead from the ovaries to the womb.

News reports quoted British Dr. Douglas Bevis of Leeds University as saying that the test-tube fertilization procedure was currently "a matter of luck." He added that

"so many have been attempted that by the law of averages some have come through."

Dr. Bevis said that the greatest problem has been to prevent the fertilized egg from being flushed out with the lining of the womb during the woman's next menstrual period. Doctors still must learn how to "trick" the womb into a pregnant state during which a test-tube fertilized egg would implant and develop, according to Dr. Bevis.

At Washington's Kennedy Institute for the Study of Human Reproduction and Bioethics, Jesuit Father Richard McCormick said he feels that test-tube fertilization is a "direction in which we ought not to be going." Father McCormick said that a couple's desire to have their own child is "not an absolute — something we have to provide no matter what the means."

THE PRIEST said that the whole question must be viewed in terms of family life and the meaning of sexual love. He said that his tentative judgment was that "procreating in this manner tends to untie the biological knot" of the

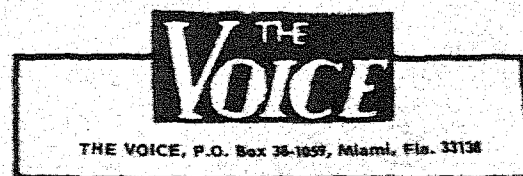
Continued on page 3

## Church and civic leaders to dedicate Clemente park

Miami Archbishop Coleman F. Carroll and Episcopal Bishop Francisco Reus of Puerto Rico will participate in the dedication of Roberto Clemente Park at 101 NW 34 St. at 10 a.m., Saturday, July 20.

Announcement of plans to rename the Wynwood Park in honor of the late star outfielder of the Pittsburgh Pirates, who was killed Dec. 31, 1972, in an airplane accident, was made this week by Miami Mayor Maurice A. Ferre.

Archbishop Carroll will give the Benediction during the ceremonies and Bishop Reus the invocation. Mrs. Clemente and her three children are expected to be among the guests as well as Florida Gov. Reubin Askew and Puerto Rico's Gov. Rafael Hernandez Colon.



THE VOICE, P.O. Box 38-1059, Miami, Fla. 33138

# Msgr. J.J. Walsh appointed to NCCB post on ministry

Msgr. James J. Walsh, Spiritual Director at the Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach, is one of a group of priests named to three subcommittees formed by the National Conference of Catholic Bishops' Committee on Priestly Life and Ministry.

Msgr. Walsh, whose column, "The Truth of the Matter" is a regular feature of The Voice, is one of 12 diocesan and Religious priests in the nation who were appointed as advisors to and collaborators with the Committee last May.

HE has now been named a member of the subcommittee on clergy distribution, of which Bishop George H. Guiliofole of Camden, N.J. is the chairman. The subcommittee will prepare a response for the NCCB to the document issued by the Vatican Congregation for the Clergy entitled "Directory on the Distribu-

tion of Clergy." It will also provide information and assistance to local priests and bishops relative to this and other areas of concern regarding clergy personnel.

Other members of the committee include Bishop Francis R. Shea of Evansville, Ind.; Father Mark Figaro, S.V.D., Lafayette, La.; and Father Reid Mayo of Chicago. Msgr. Colin A. MacDonald, executive director of the Office of Priestly Life and Ministry, who announced formation of the subcommittees, serves as an ex-officio member.

Bishop Paul F. Anderson of Duluth, Minn. chairs the subcommittee on continuing education; and Bishop Raymond G. Hunthausen of Helena, Mont., is chairman of a subcommittee on priestly affirmation and support.

THE subcommittee on continuing education of the clergy will examine and en-

courage the continuing growth of priests, emphasizing spiritual renewal. Assisting Bishop Anderson will be Archbishop Ignatius J. Strecker of Kansas City, Kan., and Fathers Daniel Danielson of Oakland, Calif.; Antonio Gonzalez of Amarillo, Tex.; Paul Purta, S.S., Baltimore; Joseph H. Voor, Louisville, Ky.; Msgr. Alexander Sigur of Lafayette, La., and Msgr. MacDonald.

## Charges made against paper

ST. PAUL, Minn. — (NC) — The Wanderer, a conservative national Catholic weekly published here, has been found in violation of the Catholic Press Association's Fair Publishing Code.

One violation concerned charges by The Wanderer that there is evidence that Cardinal John Dearden of Detroit "is a major heretic."

The subcommittee on priestly affirmation and support will deal with such matters as reaffirmation of a priestly vocation in the midst of change, priestly fraternity, mutual trust, loneliness, promotion of a sense of professional responsibility, and other factors affecting the morale of the priesthood in the United States.

Assisting Bishop Hunthausen will be Fathers Kenneth Untener of Detroit, Paul Boyle, C.P., of Chicago, John Morrissey of Worcester, Mass.; Edward Deutsch-

mann of St. Louis; Msgr. William Gallagher of Seattle, Wash., and Msgr. MacDonald.

programs and directions that may be presented by the subcommittees at that time. Bishop Grady is expected to make a report to the fall meeting of the NCCB.

**VOICE**

Archdiocese of Miami  
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year. Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 5201 Biscayne Blvd., Miami, Fla. 33133.

## City Bank Group Comparative Statement of Condition June 30, 1974 and 1973

ASSETS	1974	1973
Cash and due from banks	\$ 69,617,178	\$ 66,019,891
Securities:		
U.S. Treasury Securities	71,880,848	75,272,110
Obligations of States and Political Subdivisions	92,440,803	67,910,064
Obligations of Federal Agencies	12,125,184	6,557,713
Other Securities	1,453,450	3,345,788
Total Securities	177,900,285	153,085,675
Federal Funds Sold	33,300,000	25,000,000
Loans and Discounts	284,176,351	260,099,847
Banking House and Equipment	11,620,811	10,831,248
Accrued Interest and Other Assets	11,679,003	9,113,195
<b>TOTAL</b>	<b>\$588,293,628</b>	<b>\$524,149,856</b>
<b>LIABILITIES AND CAPITAL</b>		
Deposits	\$525,604,088	\$477,652,332
Federal Funds Purchased	1,200,000	—
Other Liabilities	11,210,741	6,759,861
Unearned Discounts and Reserves	6,560,211	6,075,303
Total Liabilities	544,575,040	490,487,496
Capital Debentures	1,500,000	1,625,000
Capital Stock	14,333,590	11,569,220
Surplus	15,740,000	11,520,000
Undivided Profits	12,144,998	8,948,140
Total Stockholders' Equity	42,218,588	32,037,360
<b>TOTAL</b>	<b>\$588,293,628</b>	<b>\$524,149,856</b>



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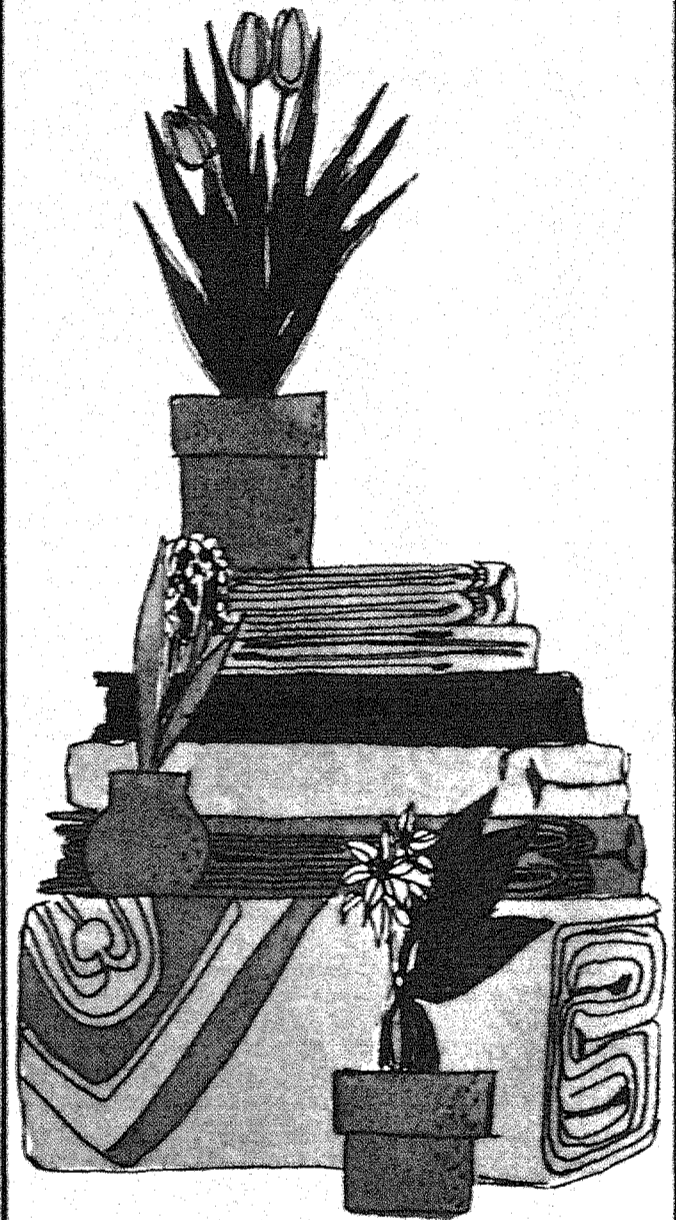
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# Theologian 'shocked' over Three test-tube births

Continued from page 1

marriage relationship and removes procreation from the context of sexual love.

According to Father McCormick, if the over-all result of test-tube fertilization "is going to tend to undermine

marriage, then we'll have to turn our backs on it."

Father McCormick said that Catholics would also have to consider two official statements in which Pope Pius XII formally rejected artificial insemination. He added, however, that the binding force of the papal statements was a "question which could be further discussed."

Dr. Andre Hellegers, director of the Kennedy Institute, said that he knows some of the doctors involved in the experiments and said that they have been "immensely pro-life" in their professional research.

Dr. Hellegers said that personally he has "never been enormously opposed" to the test-tube fertilization procedure. He emphasized that the aim of the procedure was to allow new life to be born. He admitted, however, that there has always been an ethical problem regarding fertilized eggs which are discarded.

ACCORDING to Dr. Hellegers, fertilization outside the womb is "incompatible with standard Roman Catholic teaching." But he said that since the test-tube approach is being tried for the purpose of allowing couples to have children, questions are being raised about the standard Catholic approach to the matter.

In 1949, Pope Pius XII objected to the practice of artificial insemination because the usual means for obtaining sperm in the process was through masturbation, which is morally unacceptable, and because, he said, the transmission of the life-giving element of generation had to be transmitted in a marital act.

Most Catholic moral theologians agreed in 1949 that only the marital act is capable of expressing the unity of persons signified by marriage and that only the marital act unifies the couple as one co-principle of procreation.

BOTH Dr. Hellegers and Father McCormick were skeptical that births had actually resulted from test-tube fertilized eggs, since the leading researchers in that field knew nothing about the births reported by Dr. Bevis.

Details of the births were kept secret to avoid publicity for families, Dr. Bevis said.

Dr. Bevis' claim has raised doubts also in Britain. Two leading British experts in the field expressed doubts and concern about the claim.

One of them, Dr. Patrick Steptoe said that he was astounded "that Prof. Bevis should have made his statement. As far as I know no one in this country or anywhere else has yet succeeded in this technique."

Dr. Steptoe has been working for five years on the problems of fertilizing eggs outside the womb, and has conducted experiments involving about 200 women.

## Flow of pro-life mail hits Congress

WASHINGTON — (NC) — would force the entire House Congressmen have been receiving since July 4 an influx of mail in support of an anti-abortion amendment to the Constitution from about 1,200 pro-life groups now organizing in support of pro-life congressional candidates.

Gilbert Durand, head of the group organizing the letter campaign, conceded that many of the pro-life groups may consist solely of the four or five officers listed on the letterhead. But he said that the groups would be increasing membership.

AMONG congressmen receiving mail inspired by Durand's campaign are Sen. Birney Bayh (D-Ind.) and James Eastland (D-Miss.) who have each received about 1,000 letters from groups. Rep. Lawrence Hogan (D-Md.), sponsor of a proposed anti-abortion amendment to the Constitution, has received several hundred letters, an aide said. Along with the letters, the aide added, Hogan's office has also received "increased calls" from other House members inquiring about the progress of a discharge petition which

to take action on Hogan's proposed amendment, now stalled in the House Judiciary Committee.

Sen. John Tunney's office said that the California Democrat has received only about 60 letters, but the office of Sen. John Pastore (D-R.I.) estimated that about 3,000 letters were received since July 4.

MOST offices noted that much of the correspondence was written from a form letter, and many staff members said privately that such mail rarely makes any impact on congressmen.

Durand's group — the Committee of 10 Million, based in Glendale, Calif. — launched the letter campaign through a brochure, which Durand said he mailed to about 18,000 Catholic pastors last May. The campaign, called Operation Avalanche, was billed in the brochure as a "serious, realistic and uniquely effective response" to a call for passage of a pro-life amendment made by the National Conference of Catholic Bishops last November.

## Blood donor plan pumps funds into Birthright

CINCINNATI — (NC) — Birthright of Cincinnati has gained \$8,000 from a blood insurance program in operation here for three months, according to a report issued recently by Rich Detzel, local director of the pregnancy counseling organization.

Since the beginning of the Blood Assurance Plan in March, 4,675 persons in parishes, schools and busi-

nesses have been covered by the program, which insures a blood donor and the donor's dependents for any blood needs in a designated time period. The "premium" is the donation to Good Samaritan hospital of one pint of blood per family every two years.

FOR each pint of blood donated to the hospital by Blood Assurance Plan members, the hospital will

donate \$15 to Birthright for its work in providing alternatives to abortion.

Detzel projects that the program will bring in an additional \$10,000 by the end of September, when he expects to have 8,000 more persons enrolled in the program.

The quarterly report also revealed that:

- Over 550 calls a month are now being placed to the

Birthright office, an increase of about 20 percent over the first quarter of the year.

- Referrals from clinics and other agencies in the area have noticeably increased, mirroring a "growing awareness of Birthright's services" in the community.

- Two out of three women who come to the Birthright office for counseling decide against having an abortion.



CONSTRUCTION workers wave down to New York's Cardinal Terence Cooke as he tours Roosevelt Island, a state project which will include housing, parks, school system, and shopping center to serve 18,000 persons who are arriving this month. The new St. Francis Cabrini parish will serve Catholics in the project.

## Pro-life group at Gables

CORAL GABLES — Formation of a Pro-Life Group is scheduled for 8 p.m., Tuesday, July 23 at St. Augustine parish, 1400 Miller Rd. Education and action

to promote appreciation and respect for human life is planned.

Additional information may be obtained by calling 665-8666.

# Haitian tells story of gunfight and beatings

Continued from page 1

"THEY BEAT me with their gunbutts," he said enacting the scene with his hands. Then, like a soldier thrusting a bayonette at a dummy and slashing back and forth, he said, "They used bayonettes too."

He then lowered the front of his pants and revealed two jagged scars on the front of his abdomen several inches long, definitely not surgical. He enacted the bayonette slashing again, then grabbed at his stomach and grimaced as if in severe pain, staggering backwards, doubled up.

After that he was in prison. The supervisor took a liking to him and let him go to bathe in the ocean one day. Jean Claude escaped and with \$300 he had stashed away, bought a boat and along with 18 other men sailed away.

Details at this point are unclear through the translation but apparently there was a great storm, "bocoup, bocoup!" he says, hands sweeping wide arcs in the air, and they were at sea about four days before the Song of Norway picked them up and brought them to Miami and into the arms of the Immigration Service.

He says a Creole-speaking woman on the side of the Duvalier government interpreted during the Im-

migration Service interview and told them "lies" and said he was just an economic refugee (Jean speaks some English). He spent several months in jail near Immokalee where many Haitians, including some who had come in from the Bahamas, were being kept. Many wanted to escape, he said, but he talked against it. He eventually became sick and the authorities transferred him to a prison in Texas for several more months until a church group bailed him and other Haitians out and he returned to Miami.

"IF I RETURN to Haiti now I will be killed, I am sure. And they would probably punish or kill my family too," he says.

Father Jackson agreed: "I have heard many Haitians say that if one person does something, the authorities take it out on the whole family."

Father Jackson went on to describe the atmosphere in Haiti as one of fear and suspicion, with many informers everywhere one goes, even within families.

"For instance," says the priest, "if a son is lazy and doesn't want to work and the father says the son must help support the family, the son might go to the police and say something bad about the father and get rid of him that way. Some parents have actually been

killed that way.

"Also if the police want something or think someone has some money, they can threaten the individual with being reported if he doesn't do what they want."

Father Jackson adds that what industry there is also used unjustly. "Haiti gets money for American industry and then uses it to pay police and informers to oppress the people.

"WHEN I WAS there myself, in a taxi I asked how things were in Haiti and one of the men in the cab was a government man and he said 'See how the man of the cloth wants to interfere with the government.'"

But, he says, turning to their plight here, what the Haitians need for now is jobs. "They are here, for good or bad, and they are not that many and they are willing to do any kind of work that Americans won't do." (Many of the Haitians have been denied work permits because they are out on bail and there is unemployment in the area.

Meanwhile, says Jean Claude, "the killing goes on in Haiti. Jean Claude Duvalier (son of "Papa Doc") has killed many people. Beaucoup! Beaucoup!"

"The son of a lion is still a lion," says Jean, rubbing his scars.

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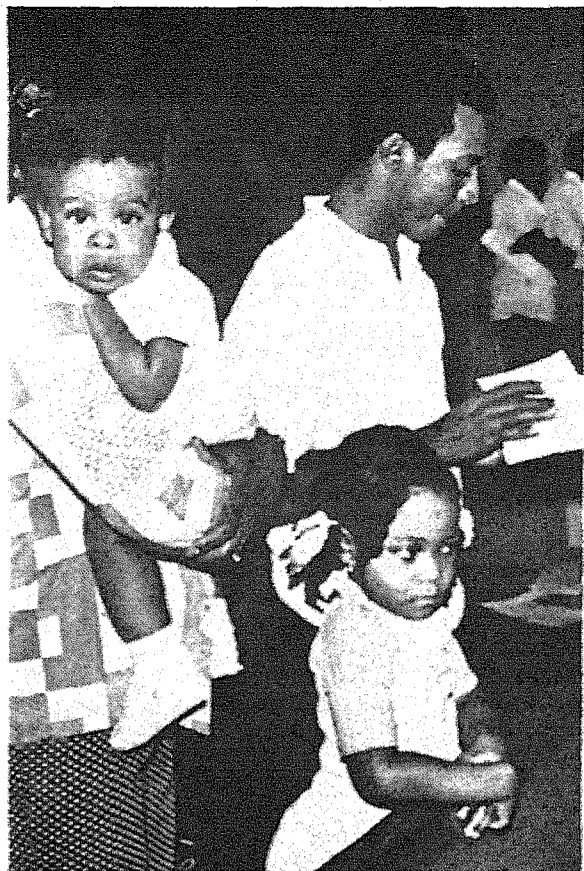
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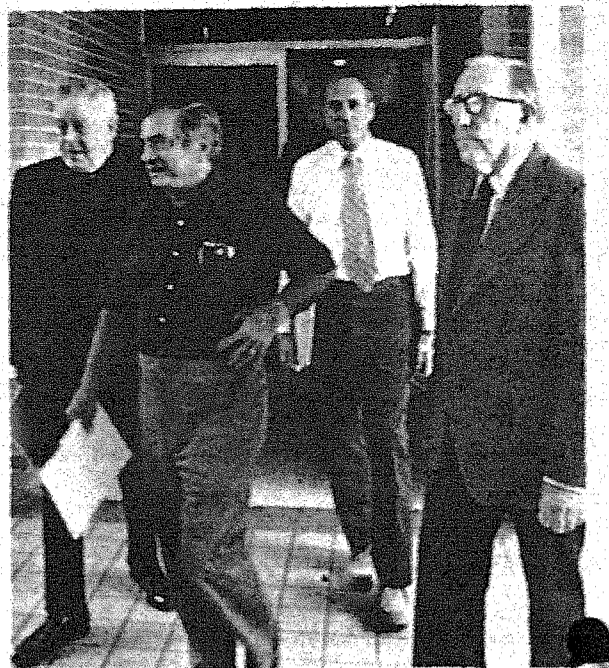
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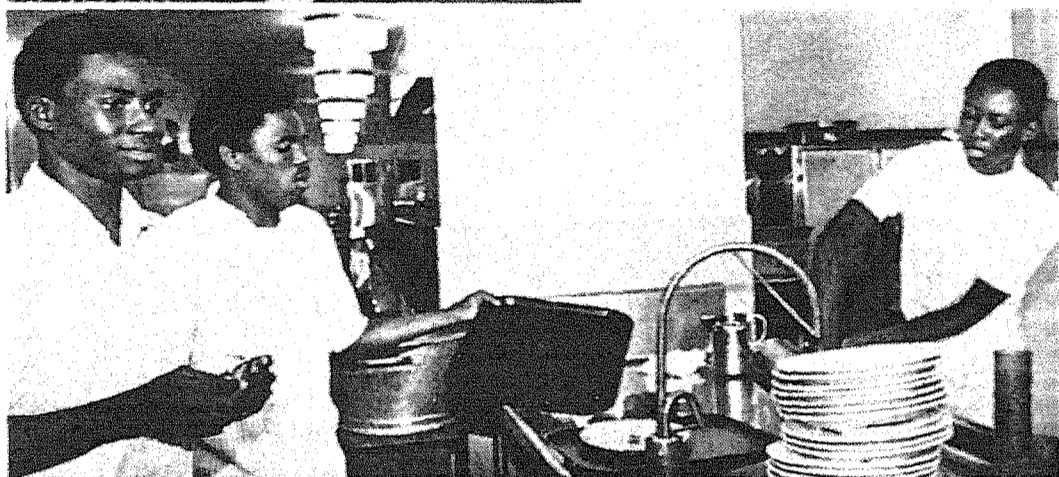
# Life goes on among Haitian refugees



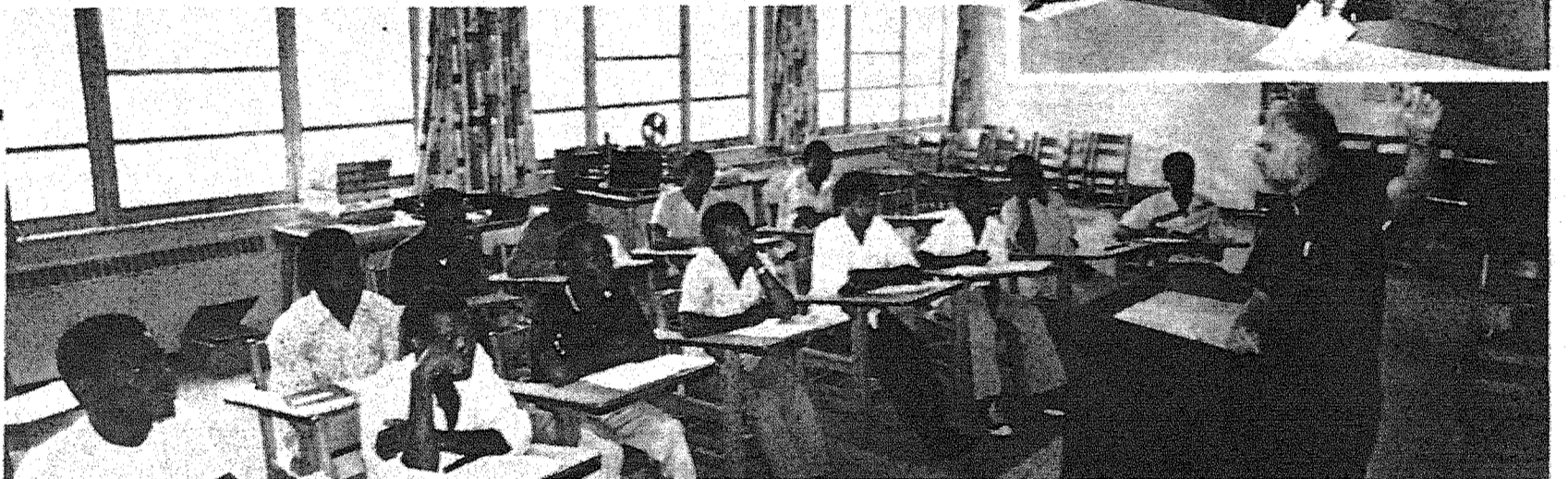
HAITIAN refugees, left, participate in a special Mass offered last Sunday evening in French at Corpus Christi Church by Father Charles Jackson, shown above receiving the Offertory gifts.



ARCHBISHOP Coleman F. Carroll last Saturday, guided U.S. Congressmen Dante Fascell, William Lehman, and Claude Pepper as they toured St. John Vianney Seminary to talk first-hand with Haitian refugees now residing there at the invitation of the Archdiocese of Miami.



REFUGEES share in the work at the seminary as they do kitchen chores, left; and ready tables for the next meal in the seminary refectory.



ENGLISH classes are conducted daily at the seminary for the Haitians by Father Louis Roberts, librarian, who is teaching the refugees basic English.

## Bishop criticizes incompetent critics

WASHINGTON — (NC) — Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, blasted journalists who attempt to judge the orthodoxy of teachings of professional theologians and biblical scholars.



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# Cursillistas hold national encounter

FINDLAY, Ohio — (NC) — The Cursillo movement stressed transferring its concentration from the individual and the parish to the Christianization of society during its second National Encounter held at Findlay College here.

The week-long encounter, whose theme was "Evangelization of Environments," brought together some 500 Cursillo leaders

representing nearly 100 dioceses. Seminars and discussion groups related to the encounter theme were conducted in English and Spanish to accommodate the nearly 100 Spanish-speaking delegates.

(FATHER Robert Palmer, director of the English-Speaking Cursillo and Father Jose Hernando, director of the Spanish-Speaking Cursillo in

the Archdiocese of Miami were among those participating, accompanied by 12 cursillistas from South Florida).

Gerald Hughes, national coordinator of the movement, explained that the movement's leadership felt the Cursillo has shown signs of becoming "ingrown, of being caught up in organizational activities and mechanics." Hughes said the encounter was designed to "take the movement into the environments in which we live, work and socialize."

Cursillos were developed in Spain in the mid-1950's and spread to other countries, including the United States. They offer short lessons in Christianity which are taught in a retreat-like format. Cursillos encourage group discussion, particularly on individuals' personal faith commitment. Those who take part in Cursillos are pledged to implement their faith in their

daily lives.

HUGHES also emphasized that the cursillista (one who has made the three-day Cursillo weekend retreat can remain as a valued contributor within his parish and diocese, but that the Cursillo leadership sees a growing need for bringing Christianity into the professions, and lives outside their own family and churches.

Bishop Carroll T. Dozier of Memphis, Tenn., told the delegates to bring the movement to "full stature." He said the delegates were faced with a choice — to stand still, and thereby fall behind a rapidly changing society, or to lead into the future.

Bishop Dozier emphasized a major Cursillo theme that salvation is not an individual matter between man and God. "My salvation can only be accomplished in union with others and with God," the bishop said.

# Edwin Lakes case is pleaded in court

An attorney for Edwin Lakes, Archdiocesan sponsored ex-migrant housing project, has told Palm Beach Circuit Judge Hugh McMillan that the County Commission did not use substantial or competent evidence in denying rezoning that would have enabled the project to be built.

Project attorneys are trying to overturn the commission ruling so the project which is to provide housing and jobs for middle-income former migrants can proceed.

ATTORNEY Luis McBane said that opponents of the project were mostly residents of Palm Beach Village near the project site who opposed it for personal reasons and gave only opinions which had nothing to do with zoning criteria.

Co-counsel Philip O'Connell pointed out, for instance, that the project only asked 2.6 units per acre, far better than the six allowed.

He said the real reason for denial was race, creed and economics, not the normal criteria used for other projects.

Assistant County Attorney Alan Ciklin said police and fire protection was a factor in the decision and argued that zoning is not done by a checklist.

Project attorney O'Connell said, "Many people thought (at the commission's original hearing) that this was a wonderful project but they said just don't build it next to them." This, he said, showed the real reason for denial was prejudice rather than zoning criteria.

The judge took the case under advisement.

## Youth behavior forum slated

Parents are invited to meet an expert and challenge him with questions on ways of handling adolescent behavior problems. Parents in Trouble invites you to hear Dr. Bob Ladner, Assistant Professor of Psychiatry at the University of Miami Medical School and Director of the Acute

Drug Reactions Project, Comprehensive Drug Program.

This free discussion will take place July 24, 10 a.m. at the First Federal of Miami, 2750 S.W. 22 Street (Coral Way). Refreshments will be served.

Call 621-5255 for further information.



**SEVEN NATIONAL BANKS KEEPING PACE WITH THE GROWTH OF GREATER MIAMI, FLORIDA, DEVOTING THEIR ENERGIES TO THE DEVELOPMENT OF DADE COUNTY WITH THE OLD-FASHIONED IDEA OF SECURITY BEING OF PARAMOUNT IMPORTANCE. THE MERE FACT OF MAKING MONEY HAS NEVER BEEN OUR PRIME OBJECTIVE ALTHOUGH OUR EARNINGS AND DIVIDENDS PAID TO OUR STOCKHOLDERS HAVE BEEN MOST SATISFACTORY.**

JUNE 30	DEPOSITS	CASH AND BONDS	LOANS	CAPITAL AND SURPLUS	JUNE 30
1950	\$4,111,000.00	\$4,746,000.00	\$1,100,000.00	\$1,100,000.00	1950
1953	\$22,172,000.00	\$18,032,000.00	\$4,791,000.00	\$871,000.00	1953
1956	\$35,537,000.00	\$28,412,000.00	\$9,581,000.00	\$2,356,000.00	1956
1959	\$45,507,000.00	\$28,892,000.00	\$18,537,000.00	\$2,828,400.00	1959
1962	\$49,200,000.00	\$29,615,000.00	\$22,055,000.00	\$4,031,500.00	1962
1965	\$54,967,000.00	\$27,441,000.00	\$30,829,000.00	\$4,933,000.00	1965
1968	\$79,622,000.00	\$47,358,000.00	\$36,867,000.00	\$5,241,500.00	1968
1971	\$115,427,000.00	\$73,567,000.00	\$48,590,000.00	\$6,621,400.00	1971
1974	\$162,364,000.00	\$91,981,000.00	\$75,366,000.00	\$10,781,900.00	1974

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# Editorials

## Why not let refugee Haitians earn a living till cases are decided?

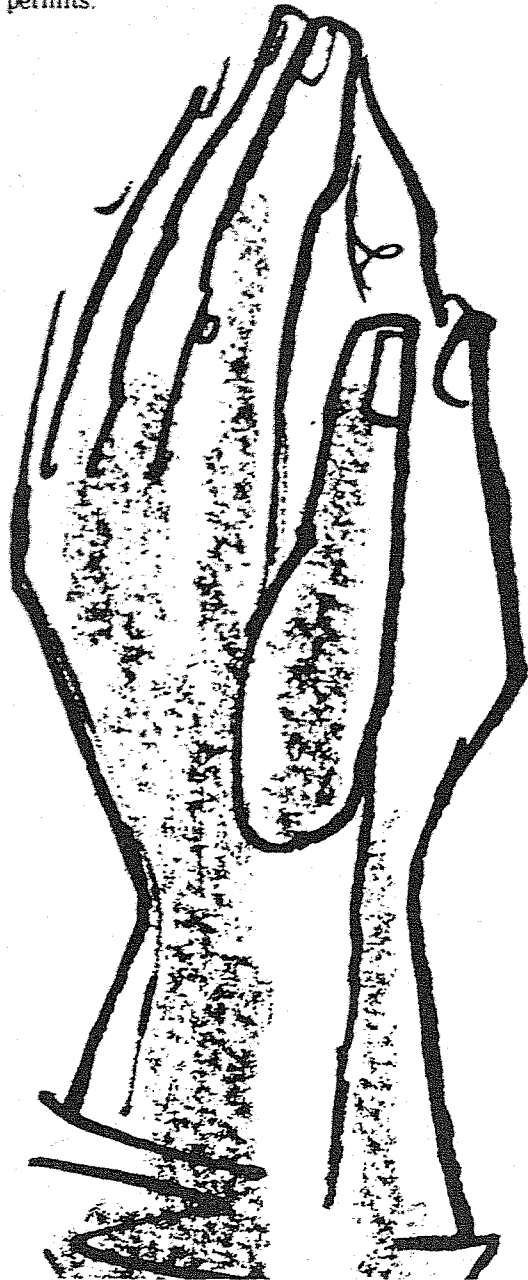
Some 100 able-bodied young men have been released on bail after spending several months in jail pending the outcome of their appeals in the Federal Court against deportation to their native Haiti. These appeals could take a year or longer. Meanwhile, most of them are being housed and fed at St. John Vianney Minor Seminary under an emergency program set up by Archbishop Coleman F. Carroll.

While their present temporary accommodations are a vast improvement on what they experienced in Florida jails and at the Haitian Refugee Information Center, a serious problem must be solved and solved quickly. These men are not allowed to work. In similar cases involving Haitians in the past, the government has granted temporary working permits. This practice of the U.S. Immigration and Naturalization Service has been stopped upon the recommendation of the U.S. Department of Labor.

We think that the government is being rather vindictive in condemning these young men to a life of enforced idleness and dependence upon charity. We are well aware that there is unemployment in Dade county and throughout the nation. But we also know that there are many jobs going begging because Americans do not want to do certain kinds of work.

Since the Archbishop opened the seminary to these Haitians, many such job offers have been received. These Haitians, rather than be idle and dependent, are ready and willing to take these honest, though menial jobs. We do not think that anyone will be adversely affected by allowing these men to work and maintain themselves while they remain in this country.

We therefore urge the government to take another look at its policy and to grant them the necessary work permits.



A MODERN world is reminded of St. John the Baptist in one of the graffiti scratched into the wall of a level of the site in Nazareth thought to be where Mary was told that she should be the mother of Jesus. It is believed to be the first icon of St. John the Baptist produced by a member of the early Church.

Msgr. James J. Walsh is on vacation. His column, "The Truth of the Matter" will resume when he returns.

## Critics of Catholic press shoot with opinions, not with facts

(The following editorial is reprinted from The Monitor, newspaper of the San Francisco archdiocese.)

Criticism of the Catholic press in this country is a never-ending sport. Some of the critics are competent sportsmen, but many are not. Still, all we editors ask is that the critics avoid generalization and get down to particulars in their criticism. In this way, we can listen and attend to their complaints and do something about them.

Alas, too many of our critics resort to sweeping condemnations of the Catholic press without any evidence to back up their propositions against us. Most don't cite facts, only opinions — and opinions seldom stand up under scrutiny.

SO it is, our attention has been drawn to a keynote address to the ultra-conservative Wanderer Forum of Minneapolis by the former Ordinary of Portland, Oregon, Archbishop Robert Dwyer. We read the text of this address and were appalled by the melancholy appraisal of the Church today, and its denunciations of unnamed theologians who, according to His Grace, are bent on destroying the Church. It was a text so different from the recent appraisal of the Church in this country by the National Conference of Catholic Bishops.

But what struck us as even more disturbing was the accusation that the Catholic press in this country is aiding and abetting these so-called destructionists. The archbishop said to The Wanderer Forum:

"I have emphasized, and I repeat the emphasis here, that modernism, doctrinal relativism, Teilhardian evolutionism, are the hang-ups and fixations of a relatively small but lustily vocal minority among those whose intellec-

tual stature and academic training entitle them to be known as theologians. Nevertheless, the harm this minority, clever, persuasive, and seemingly unscrupulous in its manipulation of minds and data, has succeeded in inflicting on the Church, largely through the medium of a press nominally Catholic but acutely in cordial sympathy with the new modernism, is incalculable. Once upon a time, the Christian world woke up and groaned to find itself Arian. Will the same trauma be in store for the Catholic world of our time? Quod avertat Deus!"

NOW, we maintain that His Grace has every right to express his views; but we also maintain that it is unjust and not in keeping with Christian dialogue to lump the whole of the Catholic press with the one or two Catholic newspapers which might be promoting some form of neo-modernism.

We maintain that the only encouragement received by those one or two theologians who may be out of step with the Church comes not from the Catholic press but from the secular weekly magazines, such as Time and Newsweek, and such daily newspapers as the New York Times and the Washington Post.

We receive each week about 100 Catholic newspapers, and we find no diocesan weekly encouraging or promoting discredited modernism. Even the National Catholic Reporter, which is an independent lay-run weekly, has trimmed its extremist sails and toned down much of its anti-modernist stance. Indeed, we find that the little extremism still present in the Catholic press comes only from those national weeklies of the ultra-right, of which The Wanderer (at whose forum the archbishop spoke) is an obvious charter member.

JUST as we must listen and attend to the critics of our weekly efforts and do something about our obvious failings, they too have obligations if the dialogue is to proceed in an orderly and Christian way. There are moral obligations on both sides. We must correct any obvious errors and our critics must avoid the injustice of sweeping condemnations sold as facts but which, in reality, are merely opinions, more emotional than reasoned.

After all, to say that the Catholic press is promoting neo-modernism is also accusing most of its publishers of failing in their duty — and the vast majority of the publishers in the Church's weekly press are our bishops, who are also the teachers. This is a very serious charge to make against them — especially when the reality is otherwise.

We invite Archbishop Dwyer and all the other critics of the Catholic press to continue their criticism if it is constructive and beneficial to our improvement as evangelists of the printed word. But let all the critics judge us, not through their creation of straw men so easily demolished, but rather on the basis of truth, which is the lodestar of all our press activities.

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SUBSCRIBES TO: NC News Service

George H. Monahan  
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EDITORIAL: Bob O'Steen, news editor;  
Marjorie L. Fillyaw, local news editor; Allen  
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features editor.

PHOTOGRAPHY: Tony Garnet.

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

ADVERTISING: Jack Rayner, Herb Blais,  
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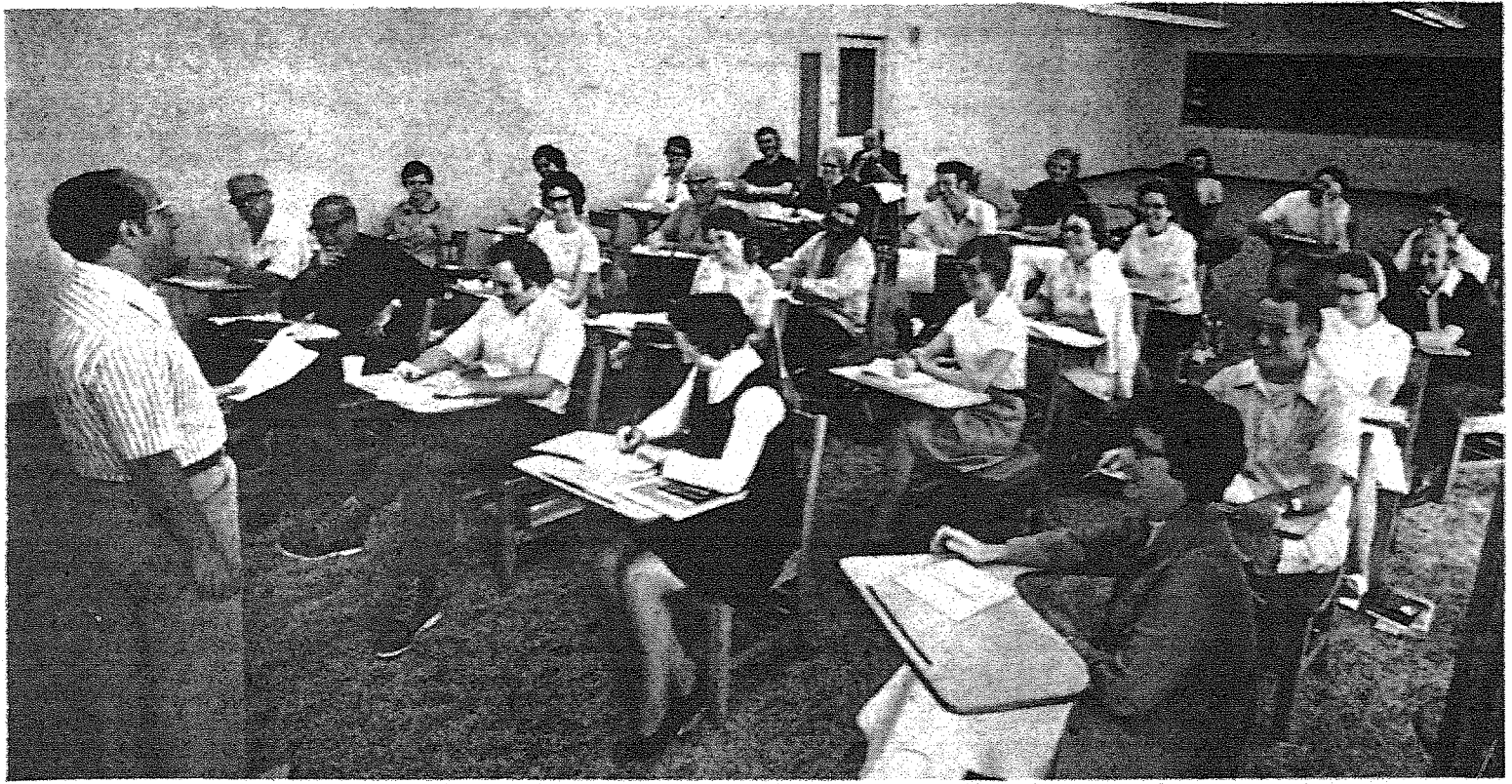
TELEPHONES  
Editorial—758-0543  
Advertising—754-2651  
Circulation—754-2652  
Ft. Lauderdale—525-5157  
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Annual Religious Studies Program sponsored by the Archdiocese of Miami and Barry College is now in session at St. John Vianney Seminary. At right Fr. Seely Bettiani, a member of the faculty at Catholic University of America conducts a class on "The Church" in which priests, Sisters, and laity are enrolled.



## CYO's Pam gets into 'Who's Who'

By JOAN BARTLETT

• Congratulations are pouring in to Archdiocesan CYO president, Pam Campbell, recently selected for the upcoming edition of "Who's Who Among American High School Students." She joins other juniors and seniors across the na-

### YOUR CORNER

tion chosen annually for the honor from among the top three per cent of their classes.

• A pool party and barbecue is the next event planned by the North Dade Catholic Young Adults Club for noon, Sunday, July 21 at 1920 N. 55th Ave., Hollywood. You're asked to bring meats, charcoal, lighter fluid, paper goods, plastic utensils, beverages, ice, and any other goodies.

The CYAC is again planning a Disney World trip in early

August. Those interested should contact Ro Cavanetta at 754-3830 or Marie at 987-5098 in Hollywood.

• Former Archdiocesan High School students continue to accumulate honors and do credit to their alma maters. Thomas J. McElligott, Jr., a Columbus High grad, recently earned his degree in Biology with honors at Harvard. He'll enter the University of Florida School of Medicine in the Fall. Dennis B. Downey, West Palm Beach, who was recently graduated from Florida State University with a BA degree is the recipient of the this year's Blanche Kingery Carroll Memorial Award for religious, campus, community and academic leadership. A major in American studies and government, he was among several nominated for the award by FSU faculty members and students.

• Attention readers in Nativity parish, Hollywood. Your young brothers and sisters who are students in fifth grade or lower grades are invited to movies at 10 a.m., Saturday, July 20 in the parish hall. Admission is fifty cents and pop corn and soda will be available. Show finishes at 12 noon.

## Police, firemen guild seeks new members

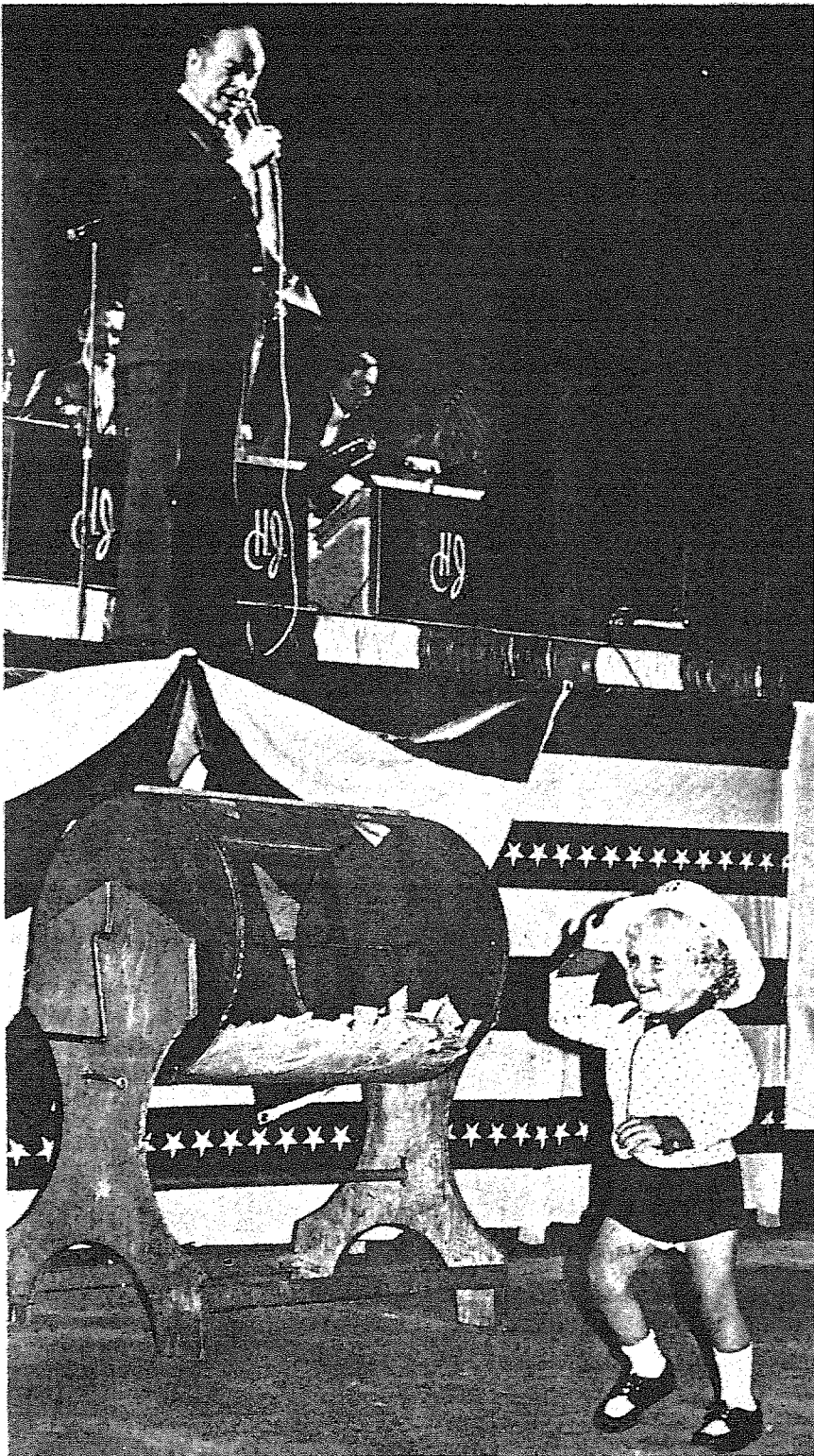
A membership campaign to enroll Catholic men and women involved in law enforcement and public safety is being conducted by the Greater Miami Guild of Catholic Police and Firemen.

Now in its 12th year, the Guild was founded at the suggestion of Archbishop Coleman F. Carroll and is a non-partisan organization administered by elected members of the professional police, fire and other law enforcement personnel, both active and retired.

Purpose of the Guild is to unite all members in a common goal and the promotion of youth programs, particularly Boystown of Florida, facility of the Archdiocese of Miami for dependent boys.

Current social plans of the Guild include a fishing excursion and father-and-son get-together on dates to be announced in the near future.

Anyone interested in membership should call 649-8660 or write to the Guild at 1325 W. Flagler St., Miami, Fla. 33135.



COMEDIAN Bob Hope is upstaged but not for long by a youngster racing across the front of the stage during a benefit at Our Lady of Fatima School in Scarsdale, N. Y., which raised \$50,000. A parishioner who is a show business promoter got the show together for the school when it was threatened with closing.

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## Around the Archdiocese

### 1974-75 school calendar Archdiocese schools in Dade County

Aug 22	Teachers Report
Aug 23	Teacher Work Day
Aug 26	Professional Day—Primary Teachers
Aug 27	Professional Day—Intermediate Teachers
Aug 28	Professional Day—Jr. High Teachers
Aug 29-30	Teacher Work Days
Sept. 2	Labor Day Holiday
Sept. 3	School Opens
Oct. 18	Teacher Professional Day—No Students
Nov. 5	End First Quarter
Nov. 6	Teacher Work Day—No Students
Nov. 7	Begin Second Quarter
Nov. 11	Veterans' Day Holiday
Nov. 28-29	Thanksgiving Holidays
Dec. 23-Jan. 1	Christmas Holidays
Jan. 2	Classes Resume
Jan. 23	End Second Quarter
Jan. 24	Teacher Work Day—No Students
Jan. 27	Begin Third Quarter
Feb. 17	Teacher Professional Day—No Students
Mar. 24-28	Easter Holidays
Mar. 31	Classes Resume
April 4	Teacher Professional Day—No Students
April 9	End Third Quarter
April 10	Teacher Work Day—No Students
April 11	Begin Fourth Quarter
May 26	Memorial Day Holiday
June 13	End Fourth Quarter—Classes end
June 18	Last Teacher Day

### Palm Beach County

A Chicken Barbecue Family picnic is slated for Sunday, July 21 from 2 p.m. to 7 p.m. on the grounds of Our Lady of Florida Retreat House, North Palm Beach. Music will be provided by Mickey D'Allisio's Swinging Combo.

### Dade County

Catholic Alumni Club of Miami will sponsor a party at 240 SW 15 Rd. at 8 p.m. Saturday, July 20 and has scheduled a morning horseback ride on Sat. July 27 at the Golden Eagle. Details may be obtained by calling Ken Cohen at 893-4876.

Class reunion for the '64 graduates of Barry College is planned for today (Friday) through Sunday beginning at 8 p.m. today at the college. Additional information may be obtained by calling 758-3392.

Carmine Bravo has been reelected grand knight of K. of C. Council 3270, Miami Beach. Other officers are Frank Pellicoro, deputy grand knight; Arthur McKenna, chancellor; John Ingraham, warden; John Flynn, financial secretary; Dr. Ruben S. Zabaleta, recording secretary; James P. Mangan, advocate; George Stuart, treasurer; Philip Lux and John Ferrara, guards; Theron Hermes, George Stuart, and Frank Peterson, trustees. Father Deiderf Hoffman is the chaplain. The Council will sponsor a barbecue and games party from 1 p.m. to 5 p.m., Sunday, July 31 at 2050 Alton Rd. For tickets call 754-4731.

### Broward County

St. Joseph Fraternity of the Third Order of St. Francis meets at 2:30 p.m., Sunday, July 21 at St. Sebastian Church, Fort Lauderdale. Plans will be completed for a day of recollection scheduled to be held in Sept.

New officers of the Father Michael J. Mullaly General Assembly, K. of C. will be installed during a dinner meeting at 7 p.m., Saturday, July 27 at the Reef Restaurant, Fort Lauderdale. Reservations which may be made by calling 566-8048 or 923-3772 close on July 24.

Derby Dance under the auspices of Nativity Guild begins at 9 p.m., Saturday, July 27 in the parish hall, Hollywood. For tickets call 989-2247 or 983-5221.

### N.D. class '64 to hold reunion

Notre Dame Academy graduates of 1964 will participate in a 10th anniversary reunion at 7 p.m., Saturday, July 20 at the Miami Shores Country Club. Reservations for the dinner and dance may be made by calling Mrs. Valerie Moulton Russell at 754-7811. On Sunday, July 21 the same group of alumni will sponsor a picnic at 11 a.m. in T.Y. Park, Hollywood.

PL 9-6825 A TOUCH OF CAPE COD ON BISCAYNE BAY

# Mike Gordon

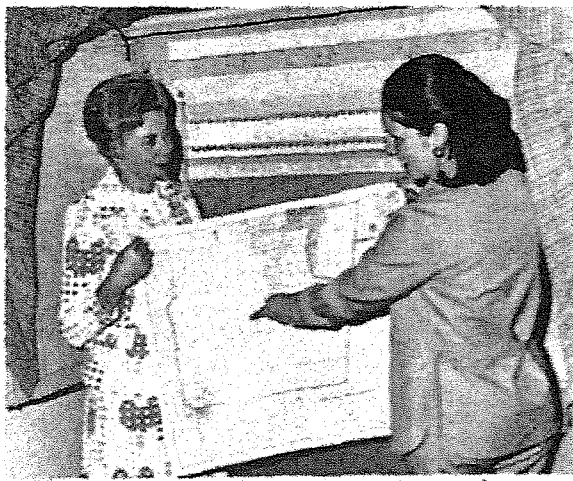
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VOTER REGISTRATION drive is being conducted by the North Dade Deanery of the Miami ACCW who urge citizens to register before 5 p.m. on July 27. Those who have already received new ID voting cards need not re-register but according to Joyce Diffenderfer, left, supervisor of Dade's Election Dept. and her assistant, Jody Gluck, 200,000 persons in the County have not yet registered. Location information is available by calling 377-7501.

### Mass of Thanksgiving on couple's 50th anniversary

FORT LAUDERDALE — The golden anniversary of their marriage was observed last Sunday in St. Anthony Church by Mr. and Mrs. J.P. Lyons.

Father Neil Doherty, assistant pastor, was the celebrant of the Mass of Thanksgiving and witnessed the renewal of nuptial vows by the couple in the presence of their children, grandchildren and friends.

Wed 50 years ago in Visitation Church, Buffalo, N.Y., the Lyons came here 19 years ago when John Lyons retired as a salesman for Warner Bros. Both had been active in their Northern parish where he was an usher and a member of the Holy Name Society and she participated in activities of the parish Altar Society.

For the past 19 years Mr. Lyons has been and continues to be a member of St. Anthony's Ushers Club.

The couple has three children, including attorney John F., New York City; Daniel E., Rochester, N.Y. and Mrs. Paul Knecht, Collinsville, O. as well as 14 grandchildren and two great-grandchildren.

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WEDNESDAY  
Braised Tender Lamb Shank Dressing Mint Jelly ... 3.00  
Old Fashioned Chicken and Dumplings ..... 2.80  
Breaded Veal Cutlet Tomato Sauce ..... 2.80

THURSDAY  
Beef Short Ribs with Oven Browned Potatoes .... 2.85  
Baked Pork Chop with Dressing & A.S. .... 2.80

FRIDAY  
Baked Florida Sea Bass Lemon Butter Sauce ... 2.80  
Fresh Fla Seafood Plate 3.10  
Barbecued Chicken with Fried-Rice ..... 2.95

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### Women get assignments

Twenty-five Miami women have been named to commissions of the North Dade Deanery of the Miami Archdiocesan Council of Catholic women.

HEADING the Church Communities Commission is Mrs. J.E. Matthews, St. Rose of Lima parish. Assisting her are Mrs. James Kindelan, St. Rose parish, Literature and Scripture; Mrs. Catherine Nash, Visitation parish, Ecumenism; and Mrs. Aleck Holewinski, Holy Family.

Mrs. Donald McIntosh, St. Rose parish, serves as chairman of the Community Affairs Commission. Other commission members are Mrs. William Terheyden, St. Rose parish, Catholic Charities; Mrs. Sadie Kennedy, St. Mary Magdalen parish, Housing; Mrs. Lenora Johnson, Mt. Zion Baptist Church, WICS; and Mrs. Arturo Salow, St. Rose parish, migrants.

The Family Affairs Commission is under the chairmanship of Mrs. James Spinney, St. Rose parish, who also serves as chairman of the Home and School and Family Affairs and CCD committee. Others on the commission are

Mrs. Frank Andriola, St. Lawrence parish, Libraries and Literature; Sister Mary Catherine, O.P., Youth; and Sister Marie Welter, O.L.V.M., Senior Citizens.

CHAIRMAN of the International Affairs Commission is Mrs. Edward McHale, St. Rose parish. Assisting are Mrs. Thomas Carney, St. Lawrence parish, hospital-ity; Mrs. John Dobbins, St. Rose parish, Works of Peace; Mrs. Lenora Johnson, Interracial; and Mrs. Richard Keller, Immaculate Conception parish, Hialeah, International Relations.

Mrs. Thomas F. Palmer, the Cathedral parish, is chairman of the Organization Services Commission. Vice-chairmen include Mrs. Phillip M. Santini, St. Lawrence parish, Legislation; Mr. Edward Keefe, Holy Family parish, Field Services; Mrs. T. W. Sullivan, St. Lawrence parish, Right-to-Life; Mrs. James L. Doe, St. Vincent de Paul parish, Membership; Mrs. Frank J. Hildner, St. Rose parish, Newsletter; Mrs. Marjorie L. Fillyaw, St. Rose parish, Publicity; and Mrs. Joseph Niemoeller, Little Flower parish, Coral Gables, Reports.

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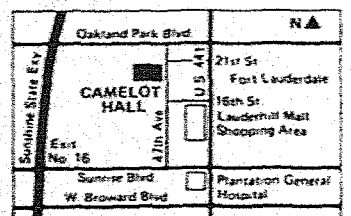
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# Founding Fathers had a special compassion for poor immigrants

By FATHER JOHN B. SHEERIN

On the fourth of July, Roger Mudd on his CBS program showed a group of immigrants from various countries swearing their loyalty to the United States. The ceremony took place, appropriately, at Jefferson's home at Monticello, Virginia. It was equally appropriate that the ceremony took place on July 4th, for this is a day that brought forth the Declaration of Independence, a document of immense significance to immigrants.

The Declaration recognized, of course, the fact that all men are created equal and endowed with rights to life, liberty and the pursuit of happiness. Other countries generally recognized the inequality of all men, attributing special rights and privileges to an aristocracy of wealth or class. The Founding Fathers had a new and different idea.

UNFORTUNATELY many Americans seldom read beyond the beginnings of the Declaration of Independence but there are some very interesting items later on in the document, some of them extremely relevant to the whole question of immigration. The document cites a long list of grievances against the king of England. In the "long train of abuses and usurpations" protested by the Founding Fathers were several relating to his intransigence on immigration.

"He has endeavored to prevent the population of these States; for that purpose obstructing the Laws for the Naturalization of Foreigners; refusing to pass others to encourage their migrations higher."

It seems to me that the Declaration of Independence breathes the Gospel spirit of compassion for the poor. The text shows a readiness to share with all men the natural resources of the new country to the mutual benefit of both country and immigrant. And the Constitution spelled out in legal detail how this broad spirit of compassion was to be implemented, promising legal justice under law and equality of opportunity.

Nowhere has this equality under law been more effectively enforced than in America's treatment of immigrants. The Gospel text, "When I was hungry, you gave me to eat; thirsty, you gave me to drink . . ." is reflected in the motto at the base of the Statue of Liberty. The woman with the torch in her hand welcomes the emigrants from other lands. "Give me your tired, your poor, your huddled masses yearning to breathe free . . ."

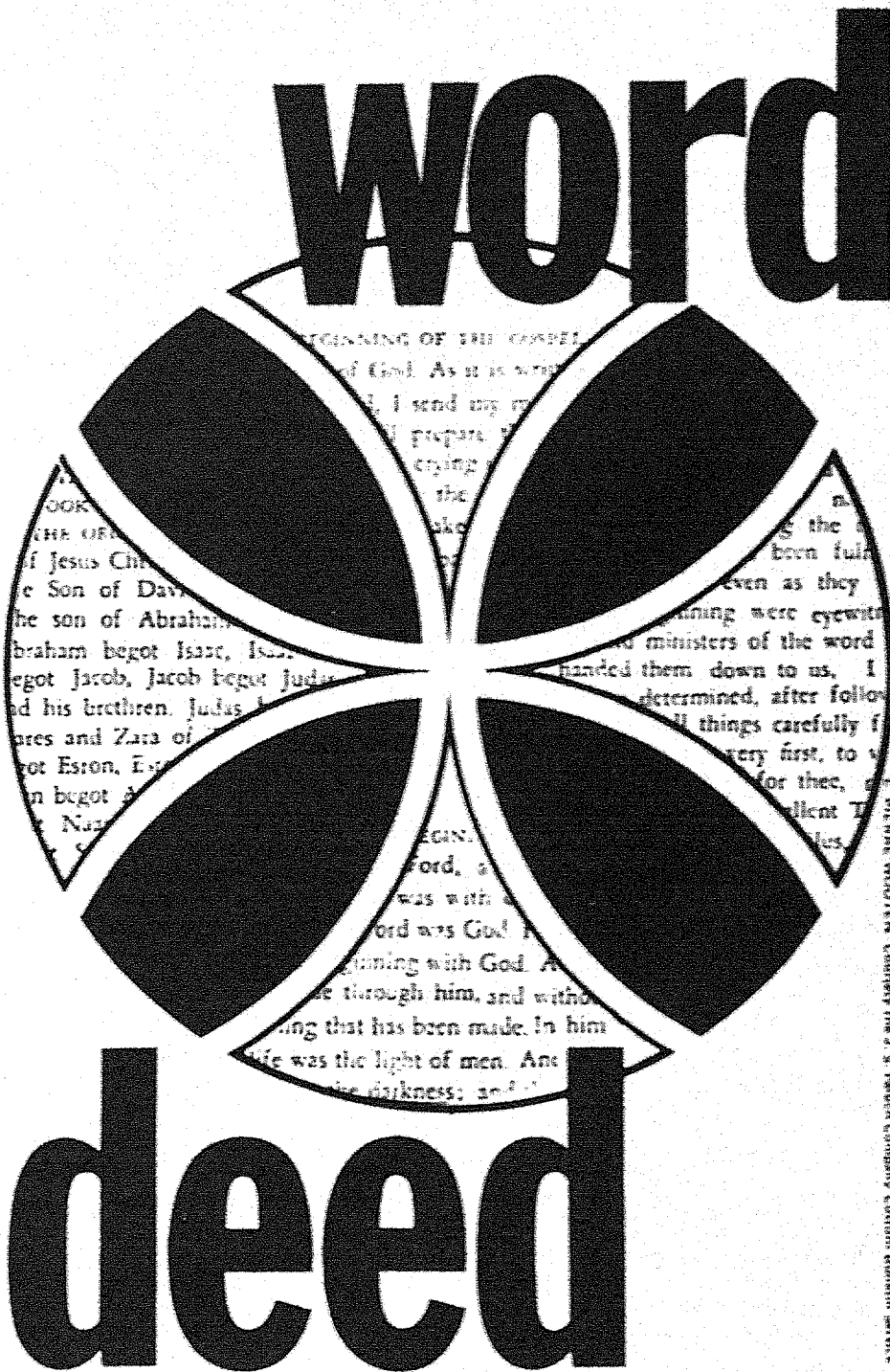
WHEN we tend to become gloomy about the way things are going in this Watergate era, it's reassuring to remember our country's record on immigration. It really is good. Of course, there have been times when nativists and labor unions have pressured legislatures into tampering with established immigration laws but, by and large, our national record is good.

At the present time, Zero Population Growth, Inc. has completed a two-year study on immigration and has called for a 90 percent cut in legal immigration and a crackdown on illegal immigration. I confess, however, that one of their reasons for restriction of immigration at this time sounds reasonable to me. Many of the immigrants currently admitted, according to this organization, are highly skilled professionals, such as doctors and nurses, who come from underdeveloped countries where the need for such professional service is more urgent than in the United States.

In our traditional parades on the fourth of July, some of the paraders wear costumes from Revolutionary War days. This is a thoroughly laudable custom, certainly more commendable than firecrackers or pompous rhetoric as a way of celebrating the Fourth.

But why not marchers dressed in the type of clothes worn by immigrants when they arrived in the States? The very poverty indicated by immigrants' garb would help us remember what the Declaration of Independence did to better the lot of the immigrants. It afforded them equal justice and equal protection of the law, something they never knew in the lands from which they came.

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



**MINISTRY: WORD AND DEED** — This theme is illustrated from these readings for July 21: First — Abraham offers food and rest to three strangers, one of whom foretells the birth of Isaac (Gen. 18:1-10); Second — Paul's ministry is to proclaim Christ, hoping to make every man complete in Christ (Col. 1:24-28); Gospel — While Martha is busy waiting on Christ, her sister listens to His words (Luke 10:38-42).

## 'We are called to get into step not with world but with Christ'

By DALE FRANCIS

A paper prepared by the U.S. Bishops for the coming World Synod said, "The emerging question for the Catholic community in the United States may well be whether it will in the future, as in the past, derive its fundamental beliefs and attitudes from the traditional value system of Catholic Christianity, or whether beliefs and attitudes will be drawn more and more from the secularistic, humanistic value system of the world around it."

That states the question exactly. It is really the basis of the dispute that has been going on among Catholics in the last troubled decade. How this question is answered will determine the future.

It involves moral theology. Do we determine the answer to important questions by an examination of sociological data or do we turn to the teachings of the Church. A moral theologian suggests the answer to the question of the indissolubility of marriage is to be ultimately determined by what Catholics do. If Catholics come to a place where they are willing to accept divorce and remarriage then he would propose that this reflected the teaching of the Church.

But this is gaining the answer from the world, from what men do, not what they ought to do. The Catholic must derive his answer from the continuing teaching of the Church.

THE QUESTION is raised again in theology and Scriptural interpretation.

Scholars may use the latest methods in examining Scripture. Theologians may speculate and offer their own theories. But final answers can not come from scholars or theologians. If what they derive from their studies and speculations is confirmed by the teaching Church, then it becomes a part of that magisterium that guides Catholics. If it is not, then it can play no role in the guidance of Catholics.

The question the bishops raised is a real one but there is only one answer. If we are to be Catholics then we must adhere to what the Church teaches. We must derive our beliefs and our attitudes from the teachings of the Church.

This is not, as some moderns would have you believe, a surrender of your individual will. It is a commitment of your will. Man is never so free as when he makes a commitment to a belief, a standard by which he guides his life.

He is never so much a slave as when he makes no commitment, as when he is moved by whatever winds there may be in the world, as when he never knows where he is going until he is there, as when every decision must be made anew because he has never established a foundation for his life.

The Catholic makes his commitment to Jesus Christ, True God and True Man, who established His Church and promised this Church would be guided by the Holy Spirit until the end of time. When a man makes this commitment he must then by logic derive his beliefs and attitudes from this Church of Jesus Christ.

TODAY this is not always easy.

There are voices inside and out of the Church telling men they must listen to the world, telling them their faith must be relevant to the world — meaning by this they must accommodate themselves to the world.

But the real relevancy is in a firm commitment to Christ and His Church that proclaims to the world that if men are to be authentic then they must heed Christ above all.

We are not called to get into step with the world but to bring the world into harmony with the teachings of Christ and His Church. The only real relevancy is that which proclaims the truth when even the very concept of truth is disputed, that does not hesitate to denounce what is immoral as immoral even if it seems the whole world is unwilling to listen.

We live in a world that rejects the past, which believes there are no certitudes, and we are in possession of a past that is the present and the future, because it is the voice of Christ. We have the certitude that derives from its origin in the Infinite.

The question of whether Catholics will derive their beliefs and attitudes from the traditional value system of Catholic Christianity or whether beliefs and attitudes will be drawn more and more from the secularistic, humanistic value system of the world around it, is tragically the real question.

But the answer for Catholics is certain — and whether they are to be Catholics or secular humanists depends on how they answer it.

# The Mad adventures of 'Rabbi' Jacob

To borrow a phrase from the classic ad, you don't have to be Jewish to like *The Mad Adventures of Rabbi Jacob*, a truly madcap comedy-satire that sneaked through customs this spring and is probably going to infiltrate the nation's box office all summer. The film is really less a movie than a vehicle for its diminutive star, Louis de Funes, who is virtually unknown here but in France is a well loved fixture. As the central character in a host of television and movie productions, the Funes has established himself as a master of slapstick and facial mugging and also as a "caricature" for the bigoted middle class bourgeois prig he invariably portrays. But beneath that rubber-faced exterior and skinny chest beats a heart of pure gold-plate — as we find out at just about the last moment.

THE STORY begins on the Lower Eastside of New York, where Rabbi Jacob and his companion are departing for Paris to attend the Bar Mitzvah of a favored nephew. Rabbi Jacob is the leader of his community, a man of great respect, and his send-off by the neighborhood is a classic exposition of religious and ethnic solidarity and joyous love — a wonderful way to open a film.

Meanwhile, across the sea in Normandy, hard-nosed little businessman M. Privert (de Funes) is being chauffeured home from a vacation by a young man who just happens to be another nephew of the Rabbi now on his way to Paris. The driver wants to attend the same Bar Mitzvah, but bigoted Privert does not agree; the two argue, the car goes out of control, and lands upside down in a lake — but fortunately the boat tied to the top keeps it afloat. From this point, the real madness and adventure takes over, as Privert, trying to make his way without benefit of driver, gets involved with a pack of Arab revolutionaries who are



Louis de Funes is 'Rabbi' arguing with police in French slapstick madcap comedy satire.

trying to overthrow a government-in-exile. This segment takes place in a bubble gum factory, and every-one winds up in a vat of the greenest goo imaginable.

Captured by the rebels whose execution plot he has thrown into chaos (and the bubble-gum vat), Privert nonetheless frets that he is going to miss the wedding. When chance (!) takes the gang and its captive to the Orly airport, de Funes manages once more to slip from their oily grasp and — coincidence of coincidences! — bully the arriving Rabbi Jacob and his companion into exchanging clothes with him.

From there, the film proceeds to the scene of the Bar Mitzvah, where the entire Orthodox community awaits the honored presence of "Rabbi Jacob" who does indeed arrive — just in time to throw the ceremony into a hopeless confusion, and just a step away from the others hot on his trail: the real Rabbi Jacob, the avenging Arab rebels, and last (and certainly least), the Parisian gendarmes. Naturally, all end up at the wedding of the Funes daughter a short while later, which has its own crazy twist. The film ends in an exhausted human clutter of international, inter-

ethnic, inter-religious good fellowship.

THE FILM is the latest of a series of the Funes films, and perhaps it will begin a series of vehicles for him here in America. Under the deceptively casual direction of Gerard Oury, de Funes is simply allowed to run wild through the sort of script that depends on madness. Sight gags, double-takes, pratfalls and quick cuts are the order of the day, and de Funes is an obvious master.

While remaining aloof from reality, de Funes creates out of absurdity some very realistic satire on the social and ethnic order of things. But Oury never lets us stop and get serious about anything, and instead very wisely keeps things rolling along at top speed. The effect is exhausting but exhilarating. Laughter is obviously the only objective, and we are spared the tourist attractions that another director might have stopped to gape at. Instead, Oury has served with classic French dressing a delightful, non-stop romp. For parents, there's even more delight in the discovery of a film that all the family can truly enjoy. (A-1)

## Capsule reviews

The Gravy Train (Columbia) Hillbilly ex-miners run amok in the Nation's Capital in a frantic, violent, but often hilarious black-humored spoof on the caper film. Stacy Keach and Frederic Forrest play the dubious Dehon Brothers, Calvin and Russel, who join up with an armored-car heist gang in order to finance their slice of the American Dream pie-in-the-sky, a seafood house called The Blue Grotto. Beginning with a nasty doublecross by the gang's leader (Barry Primus) and ending in a literally crashing shootout in a building being demolished, the film is non-stop in its assault. If it weren't so funny — albeit in a very gross way — it would be excruciating. But there is a lot of rough (and we mean rough) humor and satire at work that relieve the tension. It's not for all tastes or ages, though. (A-IV)

The Groove Tube (Levitt-Pickman) Ken Shapiro and Lane Sarasohn have fashioned a career out of spoofing the current state of TV. Heretofore they plied the college and hip-city circuits with a closed-circuit setup, but now they have reshot some of their standard bits, modified some others, and added a few in this 35-mm production. The format is the same, a satirical presentation of uncensored kiddie and prime-time viewing complete with "commercials," in a television land where there are no sacred cows and the pre-

dominant color is blue. The result is a very mixed bag of wild satire, mad slapstick, and — inevitably — gross scatology, adolescent smut, and your garden variety tastelessness. It seems that the hip, new morality relies heavily on the dreary old immorality for its kicks. (C)

Truck Turner (AIP) Singer Isaac ("Shaft") Hayes debuts (aside from his appearance in rockumentaries) as a Los Angeles skip-tracer, or tracker of criminals who skip bail. The money is just okay, but the beat is deadly and the people you have to mix with pretty awful. There are pimps and prostitutes, dope dealers and other low types to keep Turner and his partner (Alan Weeks) on the move, and Truck's feisty girl friend (Annazette Chase) keeps him on edge with her tendency to spend inordinate amounts of time in prison for petty crimes. The plot, or what passes for a plot, finally boils down to a race for vengeance between Turner, whose partner has been murdered in his place, and the Number One mack in L.A. (Yaphet Kotto), who is out for Turner's hide to avenge the death of a fellow pimp in the hope of taking over the entire prostitution action in town. For all but the most undemanding action audiences, the movie presents a real test of endurance: if the general low tone doesn't

wear you out, the constant barrage of incredibly scabrous language and the accompanying bloodbath clashes and climaxes will. The film is so relentlessly awful, in terms of both quality and its view of humanity, that it makes one seriously question its intention. There is no doubt, though, about its cynical assumption that black audiences will pay to see anything that bleeds or makes noise. (C)

The Mysterious Island Of Captain Nemo (Cinema) resurrects (sort of) Jules Verne's spectacularly misguided genius in the lethargic person of Omar Shariff. To give you an idea of the amount of action you can expect in this Frenchian co-production, Nemo's famed Nautilus has been derelict and is used solely as a kind of plush houseboat by the mysterious captain. Nemo has been having his problems, as the handful of balloonists — blown to the island by a hurricane whilst fleeing Richmond during the Civil War — soon discover. Nemo doesn't exactly welcome visitors, and indeed, often blasts them from afar with his robot ray guns. It turns out that he's not too nice to be near, anyway, thanks to his belated discovery of the deadly effects of his nuclear fuel supply. The curiously disjointed film mixes a thin plot, some lovely scenery, and a torrent of mushy dialogue and low-grade acting (not at all enhanced by careless dubbing) — and the result is another rainy-day matinee special. (A-1)

## Book gives history of Church in U.S.

CATHOLIC AMERICA by John Cogley, Image Books, Garden City, New York, 1974, \$1.75

The Jesuit priest John Courtney Murray stated in 1960: The Catholic may not, as others do, merge his religious and his patriotic faith, or submerge one in the other. He must reckon with his own tradition of thought, which is wider and deeper than any that America has elaborated.

Since 1960 the Catholic Church in America has been undergoing a profound renewal while attempting to adapt itself to the directives of Vatican II. Many of our customs and attitudes have been questioned in the name of this renewal. This situation has caused much anxiety and concern among some Church members who seem to feel that the Church in America is abandoning its historical roots.

John Cogley, keeping in mind the insight of John Courtney Murray, S.J., and sensitive to the concerns of present day Catholics has written a popular history of the Catholic Church in America. His work is not only an account of historical events but even more a portrait of the life of the Catholic community both past and present.

THE AUTHOR uses the past in order to understand the present situation of the Church. He divides the book into two distinct parts. The first part gives a brief sketch of the major stages of development beginning with colonial times progressing to the current decade of renewal. The second part provides insights into the character of the American Catholic com-

munity through an examination of its institutions, leadership and ever-changing attitudes.

The style is simple, clear and readable. Adults and teenagers should find it helpful in understanding how the Church has arrived at where it is at today. Those members of the American Catholic Community who have come from different countries and cultures should find it especially beneficial for comprehending the unique character of the American Catholic.

The author evidences a great respect for the tradition of the American Church, a tradition of which Catholics can be proud. The understanding of our tradition will permit us to live in the present so as to build the future. "Catholic America" is a practical tool which can serve well as a catalyst for discussion and growth.

(Reviewed by — Father Gerard T. La Cerra, Archdiocesan Director of the Confraternity of Christian Doctrine).

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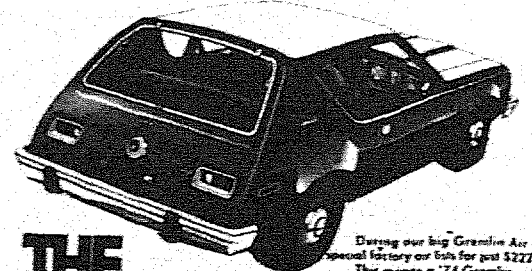
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Loretta Swift as seen on new show

## Tony and Dawn on tube

Tony Orlando and Dawn offer a unique quality in today's music world, dominated by rock, rhythm and blues.

The vocalists, who have zoomed to the top of the music charts with such smash hits as "Tie a Yellow Ribbon Round the Ole Oak Tree," are bringing that special appeal to their own comedy-variety television show, "Tony Orlando and Dawn," on Wednesdays in July, (8-9 PM.) on WTVJ, Channel 4.

"They are performers of today," says co-producer Saul Ilson, "yet their songs have something of the past in them. Their middle-of-the-road music covers the complete spectrum of audience appeal, from the

youngest to the oldest. It is a happy combination of ragtime, vaudeville and music hall."

Co-producer Ernest Chambers describes Orlando as a "show-business phenomenon" with deep feeling for his audience.

Comedy of a topical nature is very much a part of "Tony Orlando and Dawn," and the sketches in which appear Tony and his singing partners, Telma Hopkins and Joyce Vincent Wilson — Dawn — reflect their own cheerful personalities.

The girls do a weekly feature spot as Lou Effie and Moreen, working girls who live in a housing project and see the humorous side of it.

## Ecology disaster, revenge super heist

FRIDAY, JULY 19

9 p.m. (NBC) — **Silent Running** (1972) — Drama about ecological disaster, circa the not-too-distant future, centers on a shipload of scientists (Bruce Dern is the commander and, apparently, the most demented) floating ark-like through space with a precious cargo of plants and living things that can no longer survive on earth. The themes of man's relationship to his environment, especially regarding its despoilment, are thoughtful. The drama, however, is sometimes pretty punk. (A-II)

9 p.m. (CBS) — **The Sweet Ride** (1968) — This was the vehicle that launched Jacqueline Bisset, who literally bobbed on the scene in a tangled plotline having to do with the wasted lives and energies of a pack of Malibu beach burns and their assorted girls. Tony Franciosa is cast as the weak-kneed leader of the pack. Michael Sarrazin appears as a follower who has a sudden moral awakening. (B)

SATURDAY, JULY 20

8:30 p.m. (ABC) — **Mousey** — Kirk Douglas and Jean Seberg star with John Vernon assisting, in a melodrama about a madman out to get revenge on ex-wife, friends, and all of his business associates who had branded him as a failure (in all kinds of pursuits!). The plot is thick, the dialogue seamy, the action fast but opaque. TV flick.

SUNDAY, JULY 21

8:30 p.m. (ABC) — **Project X** (1968) — This futuristic, science-fiction reconstruction of the 22nd century, in which the quality of life has drastically changed but the ideological tensions between east and west have persisted, plunges us into the department of utter confusion. Implicit overtones of 1964 and Brave New World are neither integrated nor sufficiently exposed and our best efforts to "plug into" the film's premises are constantly frustrated by irrelevant and contradictory plot complications. In the end it turns out that the film's pretentious format and sometimes effective special effects photography are employed on behalf of nothing more than a routine secret agents melodrama that might as well have taken place in the present. (A-II)

MONDAY, JULY 22

9 p.m. (ABC) — **Five Card Stud** (1968) — Dean Martin is a fast-talking, fast-loving gambler against Robert Mitchum as a hellfire preacher who also carries a gun. Director Henry Hathaway, a veteran of outdoor oaters, spins a simple story



of retribution motivated by the lynching of a card cheat. Eight slayings, most of them sensationally staged, pile up before Dino rides off into the sunset. The average viewer should feel pleased to sense all along the identity of the revengeful killer. When Martin is not squaring off against Mitchum and Roddy McDowall, the instigator of the lynching party, he divides his charms between wholesome farm girl Katherine Justice and Inger Stevens, shady proprietress of a tonsorial parlor that offers a special "miscellaneous" service. Some spicy dialogue, questionable use of religion, and a little gore keep the film in the adult category. (A-III)

8 p.m. (NBC) — **A Tree Grows In Brooklyn** — Cliff Robertson is the star, and the film shapes up as somewhat more "relevant." Set in the 1940's, the story follows the hand-to-mouth existence of a troubled Brooklyn family: dad Robertson is mostly unemployed and often drunk; mom Diane Baker tries to keep the family together; kids Pam Ferdin and Michael Wixted experience the various pains and joys of being young during hard times.

TUESDAY, JULY 23

8:30 p.m. (ABC) — **Third Girl From The Left** — Tony Curtis and Kim Novak play a comfortable, unmarried-but-long-involved couple whose steadiness is threatened by the arrival on the scene of young lover Michael Brandon. The title of this made-for-television pseudodrama refers to Ms. Novak's position in a high-kicking chorus line.

WEDNESDAY, JULY 24

8:30 p.m. (ABC) — **Scream, Pretty Peggy** — Bette Davis makes a creepy-crawly appearance in this bizarre would-be chiller focusing on a young student-housemaid's near-fatal curiosity regarding a family's carefully guarded "secret" — they keep a hopelessly insane daughter locked up above the garage. Sian Barbara Allen is winsome and properly terrified as pretty Peggy the part-time duster.

9 p.m. (NBC) — **The Great Northfield Minnesota Raid** (1972) — This is a love-it-or-leave-it type of film, a "North-

Western" based on the last great raid by the Cole Younger-Jesse James gang, on a northern Minnesota boom-town bank in 1876. Cliff Robertson is a befuddled, kindhearted, but businesslike Cole Younger, and Robert Duvall is a blood-thirsty, psychotic and treacherous Jesse James. The result of their collaboration is disaster, mostly for the picturesque town of Northfield and Mr. Younger. The real point of the film, however, is a dark and brooding theme about the end of the frontier (and the rough-and-ready life that goes with it), in the face of creeping modernism and industrialization in America. The film is violent and bitter at times, but it has a real bite if you stick with it, especially in the acting of Robertson, Duvall, and an excellent supporting cast of character actors. The best line is Robertson's, when he sees his first steam roller. (A-III)



MARIA MARGARITA Moran of the Philippines, the reigning Miss Universe, will crown the new titleholder on the 1974 "Miss Universe Beauty Pageant" special, to be broadcast live, via satellite, from the Cultural Center of the Philippines in Manila on Saturday, July 20 (10 p.m. - 12 Midnight) on CBS-TV.

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

**SUNDAY, JULY 21**  
11:30 a.m. (6) Abbott and Costello Meet The Killers (Family)  
1 p.m. (6) The Last Safari (Family)  
2 p.m. (5) Geisha Boys (Unobjectionable for adults and adolescents)  
2 p.m. (7) Bus Stop (Objectionable in part for all)

OBJECTION: Suggestive costuming, dialogue, dancing and situations

### RELIGIOUS PROGRAMS

**SATURDAY**  
5 p.m.  
THE TV MASS — (Spanish) — Ch. 23 WLTV Celebrant Father Ricardo Castellanos.

**SUNDAY**  
7 a.m.  
THE CHRISTOPHERS — Ch. 11 WINK  
9 a.m.  
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — Film: "Death of the Elephant," an Irish wake triggers some strange self-revelations.

10:30 a.m.  
THE TV MASS — Ch. 10 WPLG — Fr. Frank Cahill.  
2 p.m.  
INSIGHT — (Film) WINK Ch. 11.

**RADIO**  
Sunday 6:30 a.m.  
CROSSROADS — WSHE-FM, 1035 kc., Miami.

10 a.m.  
CROSSROADS — WJNO, 1230 kc., W. Palm Beach.  
MARIAN HOUR — WSRB, 740 kc., Boca Raton.

2:30 p.m. (12) Valley Of The Head Hunters (No classification)  
3 p.m. (6) Hangman (Unobjectionable for adults and adolescents)  
4 p.m. (5) Hoy I Spend My Summer Vacation (No classification)  
8:30 p.m. (10 & 12) Project X (Unobjectionable for adults and adolescents)  
11:15 p.m. (12) Son Of Paleface (Objectionable in part for all)

OBJECTION: Suggestive costuming, dialogue and situations.  
11:30 p.m. (4) What A Way To Go (Objectionable in part for all)  
OBJECTION: Much of the costuming of the central character appears to have been chosen primarily for the purpose of stimulating prurient interests.

11:30 p.m. (11) Penny Serenade (Unobjectionable for adults and adolescents)

**MONDAY, JULY 22**  
10 a.m. (6) Escape By Night (Unobjectionable for adults and adolescents)  
1 p.m. (6) Plot To Assassinate Hitler (No classification)  
3:30 p.m. (10) The Raiders (Unobjectionable for adults and adolescents)  
8 p.m. (5 & 7) A Tree Grows In Brooklyn (Unobjectionable for adults); followed by Twice In A Lifetime (No classification)

8 p.m. (6) Shane (Unobjectionable for adults and adolescents)  
9 p.m. (10 & 12) Five Card Stud (Unobjectionable for adults)  
11:30 p.m. (4) Man On Fire (Objectionable in part for all)  
OBJECTION: Although this picture presents some strong indictment against divorce, nevertheless, the solution of the plot tends to negate a positive thesis by reason of sympathetic treatment and justification of remarriage.  
11:30 p.m. (10) The Mob (Unobjectionable for adults and adolescents)

tionable for adults and adolescents)  
11:30 p.m. (11) The Girl He Left Behind (Objectionable in part for all)  
OBJECTION: Tends to condone immoral actions.

**TUESDAY, JULY 23**  
10 a.m. (6) Red Mountain (Unobjectionable for adults and adolescents)  
1 p.m. (6) Mantrap (Objectionable in part for all)  
OBJECTION: Low moral tone.  
3:30 p.m. (10) How To Murder A Rich Uncle (Family)  
8 p.m. (6) Strange Love Of Martha Ivers (Objectionable in part for all)  
OBJECTION: Inadequate moral compensation; sordid atmosphere; plot solution by suicide.

8 p.m. (10 & 12) Third Girl From The Left (No classification)  
11:30 p.m. (4) The Safecracker (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) Naked Brigade (Unobjectionable for adults and adolescents)  
11:30 p.m. (11) Pretty Poison (Unobjectionable for adults)

**WEDNESDAY, JULY 24**  
10 a.m. (6) Enter, Inspector Maigret (No classification)  
1 p.m. (6) Escape By Night (Unobjectionable for adults and adolescents)  
3:30 p.m. (10) Storm Center (Special classification)  
OBSERVATION: The highly propagandistic nature of this controversial film (hook-burning, anti-Communism, civil liberties) offers a warped, oversimplified and strongly emotional solu-

tion to a complex problem of American life. Its spurious arguments tend seriously to be misleading and misrepresentative by reason of an inept and distorted presentation.

8 p.m. (6) Scapegoat (Unobjectionable for adults and adolescents)  
8 p.m. (12) Jolson Sings Again (Objectionable in part for all)  
OBJECTION: Reflects the acceptability of divorce.

8:30 p.m. (10) Foreign Exchange (No classification)  
9 p.m. (5 & 7) The Great Northfield Minnesota Raid (No classification)  
11:30 p.m. (4) The Brothers Karamazov (Unobjectionable for adults)  
11:30 p.m. (10) Winchester 73 (Unobjectionable for adults and adolescents)  
11:30 p.m. (11) The Corrupt Ones (Objectionable in part for all)  
OBJECTION: Low moral tone; excessive brutality.

**THURSDAY, JULY 25**  
10 a.m. (6) Plot To Assassinate Hitler (No classification)  
1 p.m. (6) Red Mountain (Unobjectionable for adults and adolescents)  
3:30 p.m. (10) Feminist And The Fuzz (No classification)  
11:30 p.m. (4) The Horizontal Lieutenants (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) Banning (Objectionable in part for all)  
OBJECTION: Low moral tone.  
11:30 p.m. (11) Summer Tree (No classification)

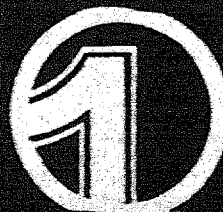
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# SPECIAL CHILDREN

By ANGELA M. SCHREIBER  
When I went into the delivery room for the birth of my sixth child, I was full of joy and anticipation. For the first time, my husband was with me to share in birth.

When we heard our baby cry and saw her tiny, perfect little body, we knew we were blessed once more. She was so beautiful! The children were waiting anxiously and we could hardly wait to phone them.

But 12 hours later, my happiness vanished when the pediatrician dropped by and said casually, "You know, your baby has Down's syndrome." A cold chill went through me and I asked, "What is Down's syndrome?" He replied, "It's a nice name for mongolism. Her mental development won't go beyond age seven — and I don't mean a bright seven. I'll bring commitment papers so you and your husband can sign tomorrow morning. We can get her into Rosewood (an institution for the mentally retarded).

HE WAITED a moment. I could not speak. He went on, "For everyone concerned, this is the best decision. A child like this is just too hard on the whole family. You'll only develop a useless attachment." He walked to the door, then turned and said, "I'd suggest immediate Baptism. She may have a secondary condition — a lot of these children do. If you're lucky, she won't make it through the first year."

For God's sake, baptize her!" I tried to stay calm as I said, "I wouldn't think of an institution. I'll take her home and see how she is for myself!"

Then I kept hearing "mongoloid, mongoloid" echo over and over in my brain and I started screaming. Sedatives helped but I could not stop crying. I experienced deep depression — I, who had no acquaintance with depression other than reading about it. But we came to know one another well.

At feeding time, the nurse asked timidly, "You don't want your baby do you?" I shouted angrily, "Of course I want her!"

I UNWRAPPED her and examined every inch. She was beautiful — then I held her up and she lifted her head! The doctor said she wouldn't. "He's wrong," I told myself. But the oriental slant to her eyes and sluggishness in nursing strengthened my fear.

After they took her to the nursery, I looked out the window — my child could never love the sunshine, the trees, the birds, nor any of God's wonderful creations. I cried bitterly. I don't know whether my tears were for my baby or for myself or for us both. I admonished God for sending such a cross — I begged God not to let it be so — I told Him I could not accept this child. I was hurt and angry and lost.

My husband told the children about Yvonne, and when he and our teenage son and daughter came, they tried to console me. They could accept this cross. I could not. After they left, I called two close friends — Sister Mary Heferman and a long-time friend who had

had a blue baby 18 years before. I asked Sister to pray for my baby and me and I told her exactly how I felt. I just talked to Doris — she and her husband had faced their difficult situation sensibly. Afterwards, I felt some kind of solace.

When I brought my baby home, the only way I could live with myself and everybody else was to ignore the diagnosis. Except for making a stronger effort to stimulate Yvonne, I treated her as though she were normal. Everybody else automatically did the same. Things went smoothly until her one-month checkup with the pediatrician.

I proudly told him she rolled from her stomach to her back. He shook his head and said sadly, "Don't expect too much. She'll probably go back rather than forward. I still think you should put her in Rosewood." My depression was back. Each after-the-doctor visit had the same effect. My husband and the children were infinitely patient and all of us prayed.

WHEN YVONNE was 14 months old, I heard about a doctor who was doing research with Down's syndrome children. We took our little girl to her immediately. The doctor examined her, smiled and said, "Even though she has Down's, she is unusual. You have a lot to hope for."

While I was disappointed that she confirmed the diagnosis, she gave hope. No cure was promised — no miracle — but it was a positive step. I have always believed that if I want God to help Yvonne, I have to do my part too. One child in 600 is born with Down's. Some day there will be treatment. By being part of the research, Yvonne is helping to find answers. And maybe she will be helped in the process.

After this, my feelings and attitudes didn't change dramatically, but depressions were fewer. One particularly bad day, 11-year-old Christopher looked at her, took her little hand in his and said, "You know, Mom, I wouldn't exchange her for any baby in the whole world!" I knew he meant it. My son gave me the courage I lacked. Maybe that's when I started to live again.

As Yvonne grew (there was no secondary condition), she was more and more responsive. She is very proud of each new accomplishment and so are her father and brothers and sisters. Needless to say, so am I! We treat her like a normal child. We expect her to behave and learn but we do not compare her to the other children or to those in the neighborhood either consciously or subconsciously. We focus on what she can do, and patiently work with her on things that are difficult. We love her because she is Yvonne.

SHE'S JUST completed three years at a Montessori school with normal children. Yvonne's speech has been the only discernable slowness. But she talks in sentences and reads simple words. According to her teachers, she is one of the best emotionally adjusted children they have ever taught and they find retardation difficult to detect.

In five short years, Yvonne has given us more than we can ever give her. Little things are more important; working together with the child we love so much has brought us closer and deepened our love for one another. How far her mental development goes seems less and less important, perhaps because her love for



"Yvonne, a Down's syndrome (mongoloid) child is 'according to her teachers... one of the best emotionally adjusted children they have ever taught and they find retardation difficult to detect.'"

is so pure, unquestioning, and gentle. Each morning, she awakes with childish delight to greet the day. Yes, she loves God's creations — the sunshine, the rain, the flowers. Our beautiful little Yvonne is very much a part of it all. I just needed time to understand that God gave us His special blessing.

joy. ONE of the first questions parents must answer for themselves about their newborn is: Should I institutionalize him? More and more doctors are advising against this course of action. And with good cause. Most institutions are bad news. I definitely feel that a retarded child should be kept at home if at all possible. Any institution is a depersonalized place — a setting where even a normal child would have limited opportunity to develop.

I believe foster homes and institutions in small group settings will take the place of institutions as we know them today. We are already seeing foster homes which are willing to take the retarded child. Progress made in these situations tells us this is the road to take.

My recommendation for institutionalization is given only when there is no other solution, e.g., death of the parents or chronically ill parents. And there are rare cases where the child is a danger to the community. Then, there is no other choice. Modern drugs usually make home care possible. Most retarded chil-

dren, particularly Down's syndrome patients, are passive. The individual mothering and attention a child receives at home can be crucial to his development — he may even go beyond expectations. Present studies show that an only child is apt to make greater strides than one who has four or more sibling rivals. Perhaps this is true because the parents have more time for just one. Another reason may be that parents feel, either consciously or unconsciously, that their emotional investment seems to be more on the plus side with their normal children.

Another parental concern is the effect a retarded child will have on their other children. Most children do not react until they are between the ages of 12 and 14 — the sensitive adolescent period. A common manifestation is reticence to bring friends home because there is someone "different" in the family, but this phase passes. Many patients have told me that overall, the retarded child has helped brothers and sisters to reach a healthy maturity and has been a plus factor in the home. When parents

## The Parents

Parents of special children experience gloom then light

By SISTER MARY THERESA HARRINGTON, S.H.  
A profound drama begins in a family when a disabled child is born. Great expectation, great longing, and a great hope are shattered by the news, by the awareness, that something is not right.

The sudden plunge into darkness may be short-lived or take a great deal of time but coming to terms with the pain is done in the depths of one's heart. The depth of the drama affects the interiority of each member of the family. Each one needs time and space to struggle with the hurt that wounds them as well as the disabled child.

When all the members of a family agree to pass through this zone of pain and to come up on the other side in the dawning of a new if limited hope, they become transformed people. They enter

into a new solidarity with one another. They enter into a new world where they begin to see with respect other families struggling with the same mystery. They know that they will have to pass through hurtful, dark experiences time and again, but they also know they can do it and reach the light because they have already had some courage. Strangely enough, it is the disabled child who leads them along. What is hurtful can be for everyone's transformation.

ON THE surface, this seems folly. To the Christian it is a way of life.

How does a family become aware that it is experiencing a purification of its value? How does a family become aware of its expectations? How can it cope with all the hurts; those involved in relating directly with the child, and those involving friends, neighbors,

teachers, doctors, priests and other family members?

Certainly the temptation to hide, to put the child apart, to pretend, to reject, will only make matters worse. Gradually the family and the disabled child need to relate to others. They need to belong to a community where each one can explore the significance of what is happening.

Within a group of believers this exploration will be within the framework of the Gospel. When an insight from the Gospel, from the life of Jesus in his relationship to His friends and to His Father, sheds light on an event, the person can go back to the same situation with new courage because his heart has been changed.

THIS struggle for insight, for faith, hope and love needs to be experienced by the disabled child as well as by his family. They should all receive the type of pastoral care that is meaningful, that corresponds to their needs.

Just as there are different philosophies of education and of therapy, so there are different schools of pastoral care. Pastoral care includes the liturgical, social and catechetical services offered by a Christian community.

One school of pastoral care would apply the same norms to everyone. Be-

cause of this mentality, there has only been a vital religious education for the mentally retarded for the last 20 years.

Another school of pastoral care would say that, although everyone belongs to the Church, differences in life style, in ways of knowing, and in age must be acknowledged. The pre-school child, the student, the aged, the adult person are not set aside permanently in the Christian community but there are times when everyone acknowledges that they have a special life task to cope with. So, too, the disabled person and his family belong to the parish but there are times when they need to say who they are liturgically, catechetically, socially. They have a quality of presence which is a gift to a parish.

When a disabled child and the family have the courage to come forward and to be visible in a parish, they minister to the parish. They break down prejudices and inspire others. But the whole burden is not to be on them. In turn, the parish is to provide specialized services when they are needed and in an appropriate manner.

Then the disabled child will have led the family and the parish into the Light where the basic values of the Gospel, of the Resurrection are manifest.

## Unique calendars used in days of Advent, Lent

By FATHER JOSEPH M. CHAMPLIN

This is one of those put-it-in-the-files-save-it-for-later ideas. Nevertheless, the principles of lay participation and inter-parish cooperation behind the project can be applied in different areas at any time of the year.

Father Adam Smalley, pastor of St. Patrick's Church in Chittenango, New York, believes strongly in the value of "give aways" at Sunday Mass. True to his convictions, last fall he and his parish worship team developed a unique Advent calendar for distribution to families at the onset of that season.

Tastefully designed and produced by a commercial artist and printer from Father Smalley's previous assignment, the sizable violet calendar contained five tabs — one for every Advent Sunday and the last for Christmas.

UNDERNEATH each tab (except for December 25) were notations of the proper Mass readings for that day. The Christmas "door," when pulled back, revealed a customary holiday greeting.

Mrs. Patricia Okoniewski, one of our grammar school released-time religious education instructors, conceived a somewhat similar calendar for her students. This creation, however, included all the Advent days, with a tab for each and some picture or drawing beneath it. I discovered these in several homes around the parish throughout that season with the tabs pulled correctly by young boys and girls obviously quite conscientious about their preparation for the Lord's coming.

Immediately after Christmas, Father Smalley and I discussed the possibility of a Lenten sacrifice calendar like his Advent item, but with positive suggestions for every one of the 40 days. His artist-printer friend agreed it was possible and we established committees in both parishes to work on the idea.

Some of the ideas follow:

- Make this a meatless day.
- Be ready on time; keep no one waiting.
- Visit a needy or unfortunate person.
- Tell someone you love them.
- Smile and say hello to a stranger.
- Meditate on one of the Stations of the Cross.
- Go for a walk and experience God's creation.
- Read and reflect on one passage of the Bible today.

Mention of this project to a few neighboring priests brought immediate interest and in the end 5,000 copies were prepared for 10 different parishes at a cost of about 25¢ each.

The response at Holy Family to these calendars was entirely favorable and highly enthusiastic. I saw them on refrigerator doors, posted in classrooms, taped to bedroom walls with the "windows" torn open or off. The suggestions had clearly been studied, we can presume they were also carried out.

At the Evening Mass of the Last Supper on Holy Thursday, a woman who labored on this calendar carried one to the altar during the presentation of gifts. Representing the Lenten sacrifices of all parishioners, it was later cut into pieces and used to light the Easter fire and, ultimately, our Paschal candle.



"When all members of a family agree to pass through this zone of pain and to come up on the other side into the dawning of a new if limited hope, they become transformed people."

## What can medical science recommend today in the case of retarded children?

By MARY COLEMAN, M.D.

Every expectant mother has but one real wish — a perfect child. The sex isn't that important. But her little one's physical health and perfect brain is. And if she had to make a choice of which she could have for her child — physical health or a perfect brain — most mothers would choose a perfect brain. Well, neither the mother nor the physician are given a choice.

The cold, hard fact is that out of every 100 live births, about three percent have some type of retardation. Down's syndrome accounts for the largest percentage. It is to the parents of retarded children that I address this article.

After the initial shock of learning you have a retarded child has passed, you want to know: What can medical science do for my child? Why wasn't my child perfect? Should I place my baby in an institution? How will this child affect my other children?

RESEARCH doctors are looking for causes and finding treatment for afflicted children. But, unfortunately, re-

search funds in the United States are limited. Present programs are funded through the National Institute of Child Health and Human Development. We spend approximately the same amount each year but because of inflation, the allocation seems smaller and smaller. It is difficult for young doctors to specialize in retardation research. The money is not there to see them through, so many who are interested are forced to go into a more lucrative type of practice.

My field is medical research. I am a neurologist and for the past six years have been deeply involved in the study of Down's syndrome, autism, and a number of rare diseases: areas of purine metabolism, amino acid, calcium, and epilepsy. We have learned some things that are positive treatments for some of these conditions. For instance, my research group has discovered two new treatments in connection with epilepsy.

What has been learned to date about Down's syndrome by our research team is contained in a volume entitled "Serotonin in Down's Syndrome" edited by Mary Coleman, North Holland Publish-

ing Co., Amsterdam; North Holland Publishing Co., Ltd., London, 1973.

Besides my own studies, there are programs being conducted in the Western part of the U.S. and in Europe.

Whom does retardation strike? It knows no bounds. No race. No religious background. No economic strata. No educational level. Any family in the world runs the risk of producing a retarded child. Medicine knows no cause for the majority of these defects.

There are, of course, genetic factors involved with some couples. And with a chromosomal anomaly (Down's syndrome is the most common), the percentage is larger in mothers over the age of 35. However, we see a number of chromosomal anomalies in births which have occurred with younger mothers so we cannot conclude that the age factor is the culprit. To those parents who still have guilt feelings, I urge you to put an end to them. They are destructive and serve no useful purpose. There is too much you can do that is constructive, and if you have not yet realized it, you will find that your retarded child can bring you much

joy. ONE of the first questions parents must answer for themselves about their newborn is: Should I institutionalize him? More and more doctors are advising against this course of action. And with good cause. Most institutions are bad news. I definitely feel that a retarded child should be kept at home if at all possible. Any institution is a depersonalized place — a setting where even a normal child would have limited opportunity to develop.

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dren, particularly Down's syndrome patients, are passive. The individual mothering and attention a child receives at home can be crucial to his development — he may even go beyond expectations. Present studies show that an only child is apt to make greater strides than one who has four or more sibling rivals. Perhaps this is true because the parents have more time for just one. Another reason may be that parents feel, either consciously or unconsciously, that their emotional investment seems to be more on the plus side with their normal children.

Another parental concern is the effect a retarded child will have on their other children. Most children do not react until they are between the ages of 12 and 14 — the sensitive adolescent period. A common manifestation is reticence to bring friends home because there is someone "different" in the family, but this phase passes. Many patients have told me that overall, the retarded child has helped brothers and sisters to reach a healthy maturity and has been a plus factor in the home. When parents

accept the retarded child, the rest of the family usually follows suit. The days of hiding an "imperfect" child are finished. Over the past 10 to 15 years, community attitudes have changed. More programs are being designed for the mentally retarded, and since almost every family knows of at least one case, acceptance by society should improve.

The greatest danger parents face with their retarded child is overprotection. The classic emotional problem is the ability of parents to allow their children to make their own decisions. It is simply blown up if a child is retarded. Interestingly enough, some children with terribly low IQs are self-supporting and take buses unaided. They are products of parents who knew how to encourage independence. There are, of course, limitations.

In the medical literature there is a case cited of a mongoloid (adult) who was kept at home by his parents. His IQ was 26 but he had been treated as a relatively normal child. Upon reaching adulthood he held a full time job, rode

buses, and received a citizenship award for turning in a lost wallet to a bus driver. He read simple things and was self-supporting. He needed to stay in an institution after the death of his parents but he still kept his job and was a contributing member to society.

Studies 20 to 40 years ago indicated that the average IQ for a Down's syndrome child was around 20. Today in my clinic and many other clinics, the average IQ for the Down's syndrome child is around 50. Most of these children come from upper middle-class families, enjoy parental acceptance, enter some type of nursery school at about age three, live at home, and are being treated under present research programs.

Down's syndrome can be diagnosed at birth because of physical characteristics. This, perhaps, is the biggest strike against it. Knowing immediately that it exists conditions parents to expect a lot of limitations. However, parents usually get what they expect from children — normal or retarded. Studies prove that high parental expectancy usually produces higher performance.

Since clinical reports indicate a lesser development in Down's syndrome children from large families, it is reasonable to conclude that more and better parent-sibling programs should be developed. A better understanding and a more acute awareness of what might be accomplished could produce more retarded adults who are self-supporting and contributing community members. While a majority of mildly retarded people are employed today, that number could grow beyond all expectations with the right understanding and development of better programs.

Many of those in institutions today should not be there. They should have been lowered at home, trained in proper programs, and integrated into the community. Apart from being contributing members to society, this could save a lot of the taxpayers' dollars.

An imperative demand of modern-day society is to expand research not only in the areas of prevention of birth defects but also in programs that correct defects resulting in mental retardation.

The Voice  
of  
The Holy Father



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 tells pilgrims: 'Go out and discover Rome'

VATICAN CITY — (NC) — Go out and discover Rome. Pope Paul VI told throngs of pilgrims and tourists in St. Peter's Square July 14 before reciting his customary Sunday angelus blessing, as he welcomed them to "this our diocese of Rome."

"Rome is not only history, not only art, not only a type of civilization; Rome is mystery," the Pope said. "It is this because the transcendental destiny of humanity has here its key, has here its secret, which derives from the fact that it is the custodian of the tombs of the Apostles Peter and Paul, and of so many other martyrs and saints."

SPEAKING to the crowds below from his study window, Pope Paul continued: "It is here that the precedent of unity and of Catholicism is silently but brightly affirmed in that ancient, but ever-young, divine-human institution at the service of the world, which is the Catholic Church.

"It is here that the voice of centuries and of things, if you listen well to them, speak of faith, of love and of peace; it is here that the image of Christ, patient, living and ever present, almost as though it were the eve of His eschatological reappearance, is mysteriously to be glimpsed."

The Pope said: "One must know how to look around, how to see, how to understand. Then the Roman visit — no matter how brief and tiring it may be — is, yes, an original, prophetic, happy moment."

Pope Paul had been forced to cancel a general audience a few days before on July 10, because he had suffered from an attack of arthritis of the knee.

The news of the papal disability was announced only a few hours before the 11 a.m. audience was due to be held July 10. The 76-year-old pontiff has been known to suffer from arthritis for the last few years but has, whenever possible, withstood the pain to fulfill his public appointments rather than disappoint his visitors.

In announcing the news, the Vatican press office stressed that the malady was simple in nature but that because of pain in his right knee the Pope found it impossible to go through with the audience.

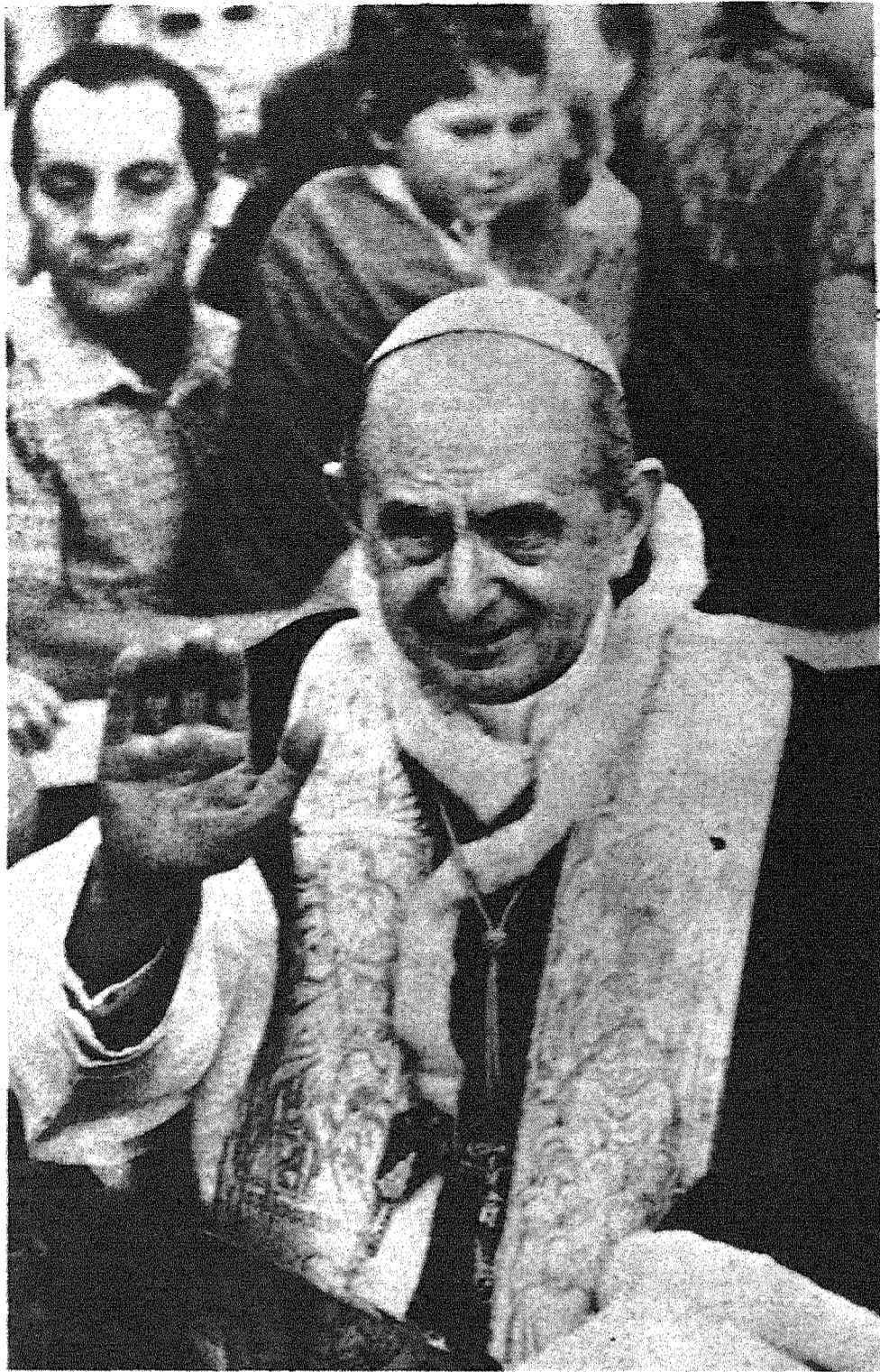
INSTEAD, Pope Paul at 11 a.m., on the morning of the general audience, appeared at the window of his private apartment overlooking St. Peter's Square and told assembled thousands below that he was sorry he could not keep his weekly appointment.

"Most dear sons," the Pope said, "please excuse us if we can not visit with you this morning, but we are ever more unhappy than you are that this pain inhibits free movement and does not permit us to take part in the general audience."

The Pope added that all his usual good wishes, blessings and love were extended freely to those who had planned to take part in the general audience, concluding: "We now extend to you the apostolic blessing . . ." He repeated his greetings in English, French, German and Spanish.

The Vatican published the text of the talk which the Pope had already prepared to deliver at the general audience. In it, Pope Paul stressed the need for the Church's unity and took issue with those who today contest Church and doctrinal authority.

The papal text noted that often today critics maintain that the Church is against liberty and is only interested in authoritarian and antidemocratic positions. But these critics, the papal text pointed out, forget that the concept of freedom must be accompanied by the "intrinsic relationship of moral obligation" and that, according to the words of Jesus, "It is the truth that makes you free."



POPE Paul VI waves to cheering throngs as he arrives for a visit to a Rome church.

## Archeologists dig at Nazareth for traces of the early Church

By DESMOND SULLIVAN

NAZARETH, Israel — (NC) — Nazareth, the boy Jesus, the country village on a hill top, the rural peace of the hidden life are part of us, like a fuzzy childhood memory. In today's Nazareth this image is hard to find.

At the top of the town is a wooded hill from which Jesus must have caught his first glimpse of the sea of Galilee. From there too can be seen the distant blue of the big sea — the Mediterranean — and a few miles to the east majestic Mt. Tabor rises skywards from the fertile plain of Esralon. But modern Nazareth, through shyness or secularity, seems a drab noisy town hiding its memories.

UNTIL a few years ago the Nazareth of Jesus seems to have vanished. The understanding of Scripture even was contested by some.

The very word Nazarene, still used in modern Arabic for Christians, has earned long columns of controversy in biblical dictionaries. Nazarene, indeed meant the geographical village, but also, perhaps more important a family group — the Nezer or scion of David, who kept their genealogies through the Babylonian and Assyrian exile to prove their royal link with the king of Judah. Nazareth as a town was never mentioned in the Old Testament, and Christian writers, even up to St. Jerome seem to have treated the town as unworthy of notice.

The memory gap between Gospel and history seemed only to have been bridged 400 years after Our Lord, when Western Christians came to build a basilica. They called it "the hous of Mary" but more as a memory than a historical site. In Western literature or in the monuments of earlier times there seemed no trace of an earlier Church. One scholar had found a series of caves — a "veritable troglodyte city" and traces of graves. However, Nazareth seemed to retain little early trace of its claim to fame.

SINCE the Middle Ages, the Franciscan order has kept the shrine of Nazareth and preserved its memory of the Holy Family. The strength of faith, and the stubbornness of possession gave the Franciscan owners enough courage and conviction in the 1950s to plan a huge basilica on the traditional site of the Annunciation. A worldwide campaign was launched for funds to clear the area of its unpretentious 18th-century church and build a monumental church worthy of the modern devotion to Mary.

However, the authenticity of the site of the Annunciation came under challenge from the Franciscans themselves. Jerusalem's Franciscan school of biblical and archeological scholars received permission to make a scientific survey of the foundations below ground to bridge the gap in knowledge between the Gospels and the historical data available.

The question posed was delicate: could science uncover traces of the original house of Mary?

The Franciscan scholars had strong reasons for believing that an archeological dig in Nazareth would produce historical proof. They had already made a series of detailed

digs in holy places on the Mount of Olives, Bethlehem and Capharnaum discovering new historical evidence for Judeo-Christian churches which had been forgotten by Western scholars for over a thousand years.

TRADITIONAL wisdom of older Franciscans however feared the risk. Scientific poking might reveal nothing, and skepticism might be reinforced by a negative result. The whole project of a basilica "of the house of Mary" without any historical evidence might be imperilled. As a commemorative site Nazareth was enough for devotion of the faithful, which should not be shattered by dubiously scientific digging.

In essence the question was: What do you expect to find? A humble house of Nazareth, after 2,000 years, in the perishable limestone of the area could hardly have left a trace. The "Ave Maria" of the Angel Gabriel can hardly be verified with an archeological shovel.

"It would be unforgiveable," the scholars said, "to hide all the history of Nazareth under a huge basilica without first examining the subsoil for historical traces of the first Jewish Christian church." They hoped to find artifacts and traces of the belief of the brethren of Jesus and the first believers.

The search began. They dug up the confused mass of disturbed stones and masonry at Nazareth's holy place of the Annunciation.

(Second Article Next Week)

## Pope names prelates

VATICAN CITY — (NC) — Pope Paul VI on July 16 named two new bishops with American backgrounds to dioceses in Mexico.

Msgr. Genaro Alamilla Artega, 60, who had studied at the Mexican National Pontifical Seminary of Montezuma, New Mexico, was appointed bishop of Papantla.

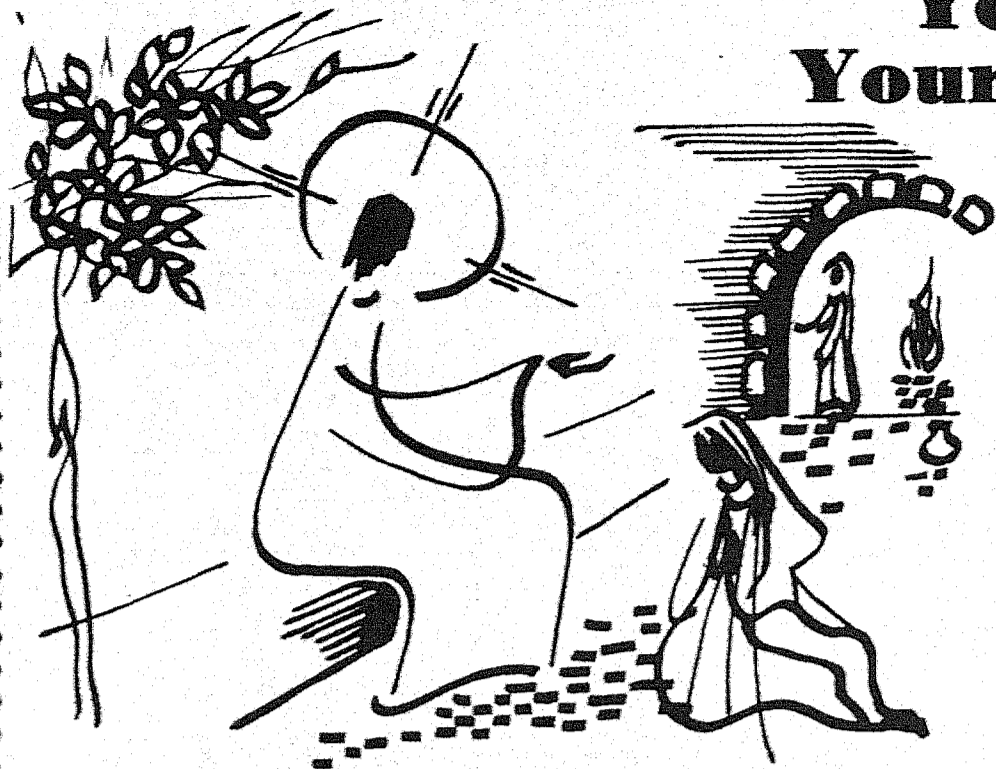
Father Jose Fernandez Artega, 40, parish priest of Los Angeles in Tulancingo, who has been named bishop of Apatzingan, earned degrees in philosophy and theology at Montezuma and completed his studies at the Pontifical Gregorian University in Rome.

Bishop-elect Alamilla Arteaga is secretary of the Mexican Bishops' Conference.

VATICAN CITY — (NC) — Pope Paul VI has named Auxiliary Bishop Thomas F. Little of Melbourne, Australia, as archbishop of Melbourne.

The new archbishop was born at Melbourne Nov. 11, 1925, and was ordained in Rome in 1950. He served in various parishes of his archdiocese and for four years also worked in the apostolic delegation located in Sydney. He was named a bishop in 1972 and was ordained a bishop during the International Eucharistic Congress in Melbourne in February, 1973.

# You and Your Faith



## From Sunday's Gospel

On their journey Jesus entered a village where a woman named Martha welcomed Him to her home. She had a sister named Mary, who seated herself at the Lord's feet and listened to His words.

Luke 10:38-39

# Prayer Of The Faithful

16th Sunday of the Year  
July 21, 1974

**CELEBRANT:** When faced with many needs that would make us anxious and upset, the Lord invites us to turn to Him for help and support.

**COMMENTATOR:** In response to the following petitions, please say, "Lord, we place our trust in You."

**COMMENTATOR:** That we and all members of the Church may be attentive to Christ, our Lord, and like Mary seek the one thing necessary, we pray to the Lord.

**PEOPLE:** Lord, we place our trust in You.

**COMMENTATOR:** That the Carmelites, Trappists, Poor Clares and other contemplative orders of the Church may increase in numbers and perfection, we pray to the Lord.

**PEOPLE:** Lord, we place our trust in You.

**COMMENTATOR:** That we may be preserved in good health, and in time of sickness bear up with faith and courage, we pray to the Lord.

**PEOPLE:** Lord, we place our trust in You.

**COMMENTATOR:** That peace, love, and happiness may increase in our families, we pray to the Lord.

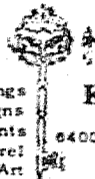
**PEOPLE:** Lord, we place our trust in You.

**COMMENTATOR:** That leaders of Church and State may be inspired to take energetic means to come to the assistance of the hungry and starving people of Africa and Asia, we pray to the Lord.

**PEOPLE:** Lord, we place our trust in You.

**CELEBRANT:** Lord, pressed by many needs, we are tempted to become anxious and upset. Give us the grace to place our trust in You, and help us with peace of mind to seek the one thing necessary, always to be united to You.

**PEOPLE:** Amen.



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## Imagine God is speaking to you

By FATHER JOHN T. CATOIR

The following is a brief prayer which I came across. It had no named author or publisher. I thought you would enjoy it, and I am passing it on to you intact. The idea is to imagine that you are in the presence of God, and that He is speaking to you, saying:

You do not have to be clever to please me; all you have to do is to want to love Me. Just speak to Me as you would to anyone of whom you are very fond.

Are there any people you want to pray for? Say their names to Me, and ask of Me as much as you like. I am generous, and know all their needs, but I want you to show your love for them and Me by trusting Me to do what I know is best.

Tell Me about the poor, the sick, and the sinners, and if you have lost the friendship or affection of anyone, tell Me about that, too.

IS THERE anything you want for your soul? If you like, you can write out a long list of all your needs, and come and read it to Me. Tell Me of the things you feel guilty about. I will forgive you if you will accept it.

Just tell Me about your pride, your touchiness, self-centeredness, meanness and laziness. I still love you in spite of these. Do not be ashamed; there are many saints in heaven who had the same faults as you; they prayed to Me and little by little, their faults were corrected.

Do not hesitate to ask Me for blessings for the body and mind; for health, memory, success. I can give everything,

and I always do give everything needed to make souls holier for those who truly want it.

What is it that you want today? Tell Me, for I long to do you good. What are your plans? Tell Me about them. Is there anyone you want to please? What do you want to do for them?

And don't you want to do anything for Me? Don't you want to do a little good to the souls of your friends who perhaps have forgotten Me? Tell Me about your failures, and I will show you the cause of them. What are your worries? Who has caused you pain? Tell Me all about it and add that you will forgive, and be kind to him and I will bless you.

ARE you afraid of anything? Have you any tormenting, unreasonable fears? Trust yourself to Me. I am here. I see everything. I will not leave you.

Have you no joys to tell Me about? Why do you not share your happiness with Me? Tell Me what has happened since yesterday to cheer and comfort you. Whatever it was, however big, however small, I prepared it. Show Me your gratitude and thank Me.

Are temptations bearing heavily upon you? Yielding to temptations always disturbs the peace of your soul. Ask Me and I will help you overcome them.

Well, go along now. Get on with your work or play or other interests. Try to be quieter, humbler, more submissive, kinder; and come back soon and bring Me a more devoted heart. Tomorrow I shall have more blessings for you.

## New Sacramentary in English ready

WASHINGTON — (NC) — The U.S. Bishops' Committee on the Liturgy set July 1 as the distribution date for the official English Sacramentary, the official liturgical book containing the prayers of the priest who presides at Mass, to be used in this country.

The Sacramentary may be used as soon as it is available after that date. It must be used throughout the United States beginning Dec. 1, the First Sunday of Advent, according to a directive from the bishops' committee and Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB).

The new Sacramentary does not change the Order of the Mass but provides nearly 2,000 new prayer texts, including opening prayers (used at the end of the introductory rite), prayers over the gifts (used to conclude the preparation of the bread and wine), prayers after Communion (used at the end of the Communion rite), and a large number of new Prefaces to the Eucharistic Prayer.

In 1969, Pope Paul VI approved the new Sacramentary as revised according to the directives of the Second Vatican Council. The English translation, prepared by an international group of specialists under the direction of the International Committee for English in the Liturgy (ICEL) was approved by the NCCB last November and confirmed by the Vatican in January.

In 1969, Pope Paul VI ap-

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## Thursday feast day of Apostle James

By JOHN J. WARD

Thursday, July 25, the Church commemorates the feast day of St. James the Apostle. This apostle was by birth a Galilean and the son of

Zebedee. He was the elder brother of St. John and was related to the Lord Himself, his mother being the first cousin to the Blessed Virgin.

Jesus called James and John, one day while they were fishing in the Sea of Galilee with their father. They left immediately with Jesus and became disciples of the Lord. Jesus took James and John, the sons of Thunder as He called them, with Him as His constant companions — Also Peter. They were with Him at the Transfiguration and His agony in the Garden of Olives.

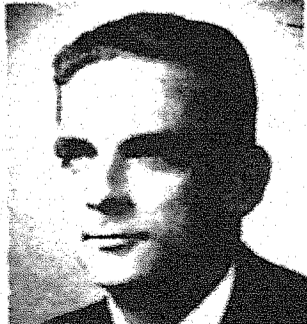
When Herod Agrippa was made Governor of Judea, to impress his subjects, he started a persecution of the Christians. James was singled out to be the first to be condemned and he was also the first Apostle to sacrifice his life for Christ.

Jesus foretold the martyrdom of James and John when he said "You that have followed Me shall sit upon the seats judging the twelve tribes of Israel." St. James' death took place July 25 in the year 44. His body was carried to Compostella, Spain.



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## What one person can do College prexy dug way to the facts

Dr. John R. Coleman, president of Haverford College near Philadelphia, spent a six-month sabbatical fulfilling "a long-secret dream." He dropped out of college and became a blue-collar worker.

A labor economist and author of "Blue Collar Sabbatical," the 52-year-old educator explained why: "As much as I love the academic world, I feel that it is a 'precious,' isolated world. I have often urged students to drop out of school when they are tired — not taking full advantage of the place. So I began to think that, if it's good advice for them, maybe it's just as good for me."

BY WORKING as a ditch-digger, a salad and sandwich man and a garbage collector, Doctor Coleman learned a great deal about himself and other people:

• "I don't think any one lesson was more important to me in these jobs than the need that people have for appreciation."

• Given "meaningful work to do and some appreciation" people "work extraordinarily hard."

• How vitally important it is to have a grievance process — an impersonal kind of way your problem, out into the open.

He also saw a great need for career guidance: "Hundreds of thousands are crying out for guidance, and nobody's hearing the cry."

Why should a college president pick up a shovel? To find out how other people live.

To remind himself that higher education isn't just a privilege, but a responsibility. To learn how much alike people are — whether they wear a cap and gown or a cook's apron. One person can do a lot. One place to start is to find out what other people are really like.

For a free copy of "What Are Doing With Your Life?" send a stamped, self-addressed envelope to The Christophers, in care of The Voice, P.O. Box 38-1059, Miami, Fla. 33138.

## Arabic university opens in Israel

BETHLEHEM, Israel — (NC) — Cardinal Paul Philippe, head of the Vatican's Congregation for Eastern-rite Churches, attended the official opening ceremony here of the first Arabic university in Israel. The University of Bethlehem, staffed by three American Christian Brothers and 15 Arab professors, was started in October 1973 and has just completed its first academic year.

## Schedule of Serra Clubs

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Columbus Hotel, Miami  
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### Serra Club of Broward County

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

### Serra Club of Palm Beach

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

# In reply: Addicts need methadone, not firing squad



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.

By DR. BEN SHEPPARD

To the ex-policeman who wants all the addicts lined up against a wall and shot: From the tone of your letter, I would say that I am happy that you are an Ex-policeman.

Experience has taught us that addicts who have been placed on methadone and whom we see intermittently, have turned into good useful citizens, remaining drug-free. Some of these who have been followed in our graduate groups have been tested and are doing well.

For more than two generations, society has been using the punitive approach and it has failed miserably.

IT SEEMS reasonable to me that we must get the addict's cooperation to improve himself on his own accord; if we are going to be punitive in our treatment programs, they will never change their life style. We must begin with the addict's desire to change — and you would be surprised at the number of true heroin addicts who are willingly brought to the methadone clinic by other clients.

The heroin addict will see that his friend on methadone is employed he has money in his pocket to buy the necessities without resorting to shop lifting or the like, and very often he will decide to give methadone maintenance a try. You cannot impose treatment, but if you can truly induce him to try methadone for a few weeks, he might become a willing and strong member.

Ideally, we should have four sections: one for the people who have become socially rehabilitated by maintaining their methadone; the second for those who are judged to be able to get off the drugs completely after slow detoxification; the third for the drug-free group who will continue with group and individual counseling; and the fourth for the reentry type who would stay in the "house" until able to adequately support himself.

Many methadone maintained patients continue to move among their former friends, the heroin addicts

**"Experience has taught us that addicts who have been placed on methadone and whom we see intermittently, have turned into good useful citizens."**

who are still shooting heroin and do not have the desire to "get off." Methadone has been called the tool to help someone strengthen his motivation and get away from the relapse tendency.

One of the differences between heroin and methadone is that with heroin there is a high and a fall which in some cases lasts for four hours, followed by the need to get high again.

WHEREAS methadone, in the proper dosage, remains in the blood for 24 to 36 hours, thereby helping to stabilize the heroin addict. After approximately four hours have gone by, the heroin addict gets withdrawal symptoms which are never experienced by the properly medicated methadone patient. The heroin addict's life is dominated by the need for the next fix, in other words, he becomes "married to heroin."

If we accept the metabolic disease idea, the followers of this claim that a certain level of narcotics must be present in brain cells and fluids for them to function properly. This is comparable to the barbiturate addict who will go into convulsions when abruptly deprived of his barbiturates; the barbiturate level in the brain causes changes in the acidity of the fluids and unless it is gradually lowered, the addict may experience convulsive seizures.

The argument that patients in the methadone clinic cheat with other drugs and therefore the methadone clinic should be closed does not hold water because experience has taught us that most of those

who do cheat will stop when the dose is adjusted. On the other hand, if the patients who have graduated from therapeutic communities and become abstinent should start using heroin, they generally go right down the road that leads to a run of heroin.

ANOTHER BENEFIT of methadone dependence is that the patient, in order to avoid getting sick, must take the medicine daily. In this way he sees the people working in the clinic and does have some transference to them which will help bring about strong changes in his way of living.

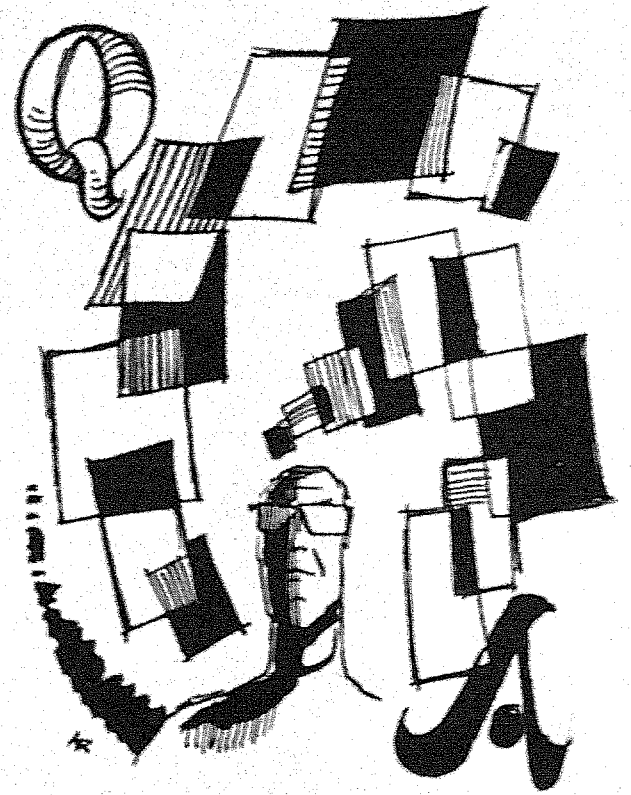
Another thing that deters the methadone patient from using heroin is that it takes a great deal of heroin to get over the blocking effect of methadone, and heroin is not going to have the same effect — it may be dangerous to life.

In the absence of any positive proof that addiction is a metabolic disorder, I do not agree with those who say that slow detoxification from methadone should not be undertaken. It may take as long as a year to just build up a desire to get off. This is not the precipitous descent — what I call the "numbers game."

All programs must be flexible. By that I mean if a methadone patient has taken heroin while on the program, there is no need to throw him back on the street. He should be given another chance and be evaluated more clearly and closely, and if he was abstinent and started to use heroin again, he should be taken into the program again and started anew.

We must find out by trial and error, the metabolic theory is difficult to prove. I lean toward the psychological concept and the modification of behavior by reeducation. Humane methods are the best.

I will answer any questions.



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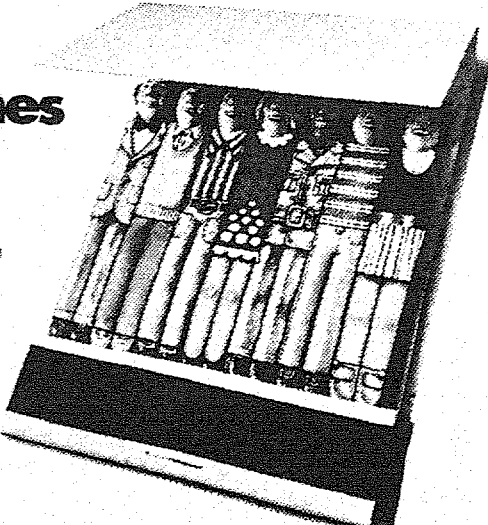
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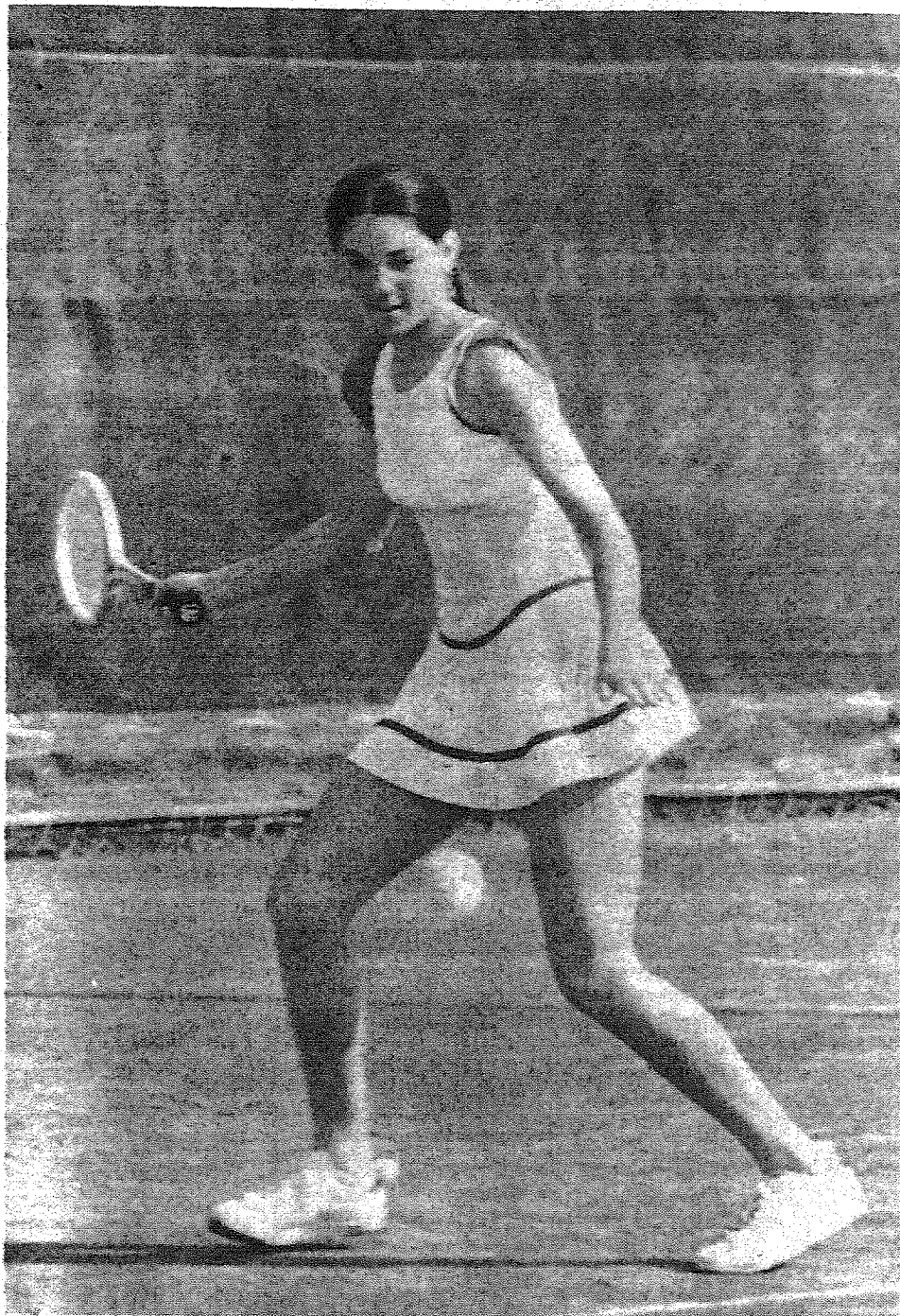
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# Voice of Youth



Laurie Fleming, ex-Gibbons star, to swing for CYO.

## Flamingos-Buckskins match will serve up windfall for CYO

South Florida tennis fans are expected to be present en masse at the Miami Beach Convention Hall on Wednesday, July 24, when the Florida Flamingos meet the Minnesota Buckskins in a match which will benefit Archdiocese of Miami Youth Activities programs.

The CYO will receive 50 per cent of the proceeds from tickets sold by that office. There is a 50 per cent discount on all tickets sold to anyone 17 years of age or younger.

Additional information may be obtained by contacting the Youth Activities office at 757-6241. On the weekend or evenings call 987-5797.

Leading players for the Flamingos, Miami's entry in the World Team Tennis League are Wimbledon players, Cliff Drysdale, Mark Cox and Betty Ann Grubb and former Cardinal Gibbons High star, Laurie Fleming.

Tickets will available only through Monday, July 22.

## Life in music

**You and Me Against the World**  
(Tell me again mommy)  
You and me against the world  
Sometimes it feels like  
you and me against the world  
When all the others turn  
their backs  
and walk away  
you can count on me to  
stay.

Remember when the circus came to town  
and you were frightened  
by the clown

Wasn't it nice to be  
around someone that you  
knew

Someone who was big and  
strong and looking out for  
you?

You and me against the  
world

Sometimes it feels like  
you and me against the  
world

And for all the times  
we've cried

I always felt that God was  
on our side.

And when one of us is gone

And one of us is left to  
carry on

then remembering will  
have to do.

Our memories alone will  
get us through

Think about the days of  
me and you

You and me against the  
world.

(I love you mommy  
I love you too baby)

Almo Music Corp.  
(c) 1974 Capitol Records, Inc.

Written by: P. Williams  
K. Ascher

Sung by: Helen Reddy  
By the Dameans

Being a male and being  
celibate are already two  
strikes against me in commenting upon a song which expresses the unique relationship between mother and daughter. The singer of this song is the same Helen Reddy who made a hit out of "I Am Woman" a few years ago (at which time our article was immediately categorized as male chauvinistic). With the feeling of slight uneasiness expressed, I will now proceed.  
In contrast to "I Am

Woman," the tone in this song is definitely milder. The mood set gives the impression of a child being tucked in bed by her mother. The voice of a little girl opening the song, "tell me again mommy," as well as at the closing, "I love you mommy," give "You and Me Against the World" an informality and warmth which is quite refreshing. (Certainly an exception from the super-sex songs on this week's top 100). This song takes us through the cycle of a relationship — from birth, through the time of growing up and finally to the moment of parting. Each phase has its unique characteristics, each offering opportunities of

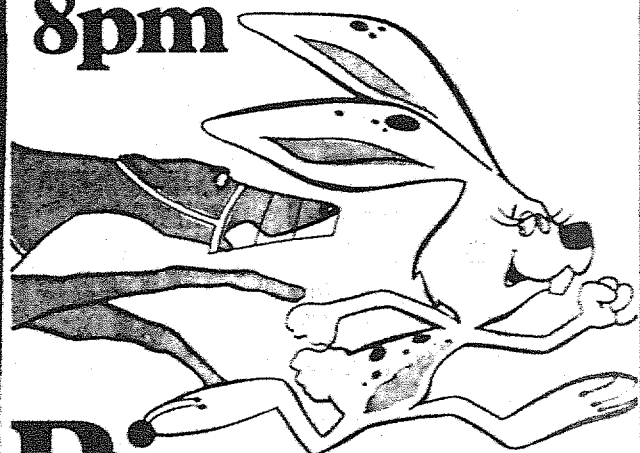
growth because of the love shared, yet each being only a step in the total process of love.  
When Helen Reddy begins with the words, "You and me against the world," one does get the idea of mother and child joined in the most intimate and unique experience of childbirth.

The last part of the song completes the cycle of a relationship, that moment when the parting must take place. The physical presence is ended, but certainly the relationship takes on a new phase and lives on. This is the time when "remembering will have to do" and when the "memories will get us through."

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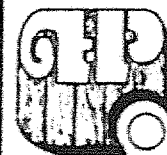
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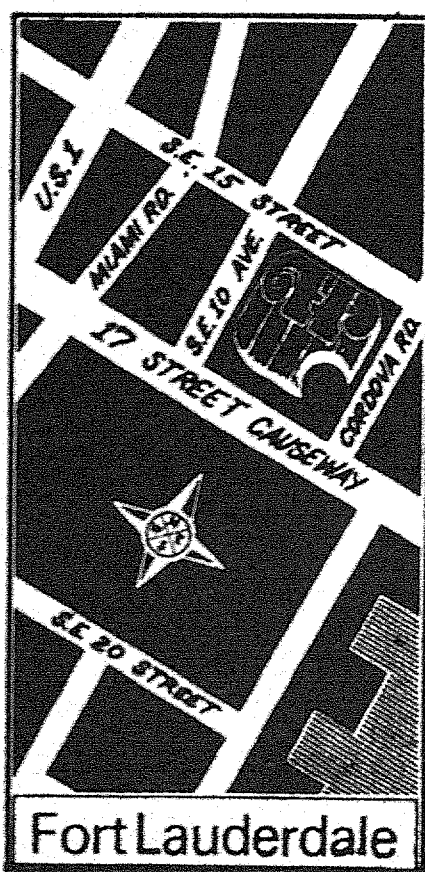
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### WHAT BIG EYES YOU HAVE!

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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# Text of bishops' review of Catholic life in U.S.

Following is the text of "A Review of the Principal Trends in the Life of the Catholic Church in the United States" by the National Conference of Catholic Bishops, 1974:

The word "malaise" is often used to describe the current state of U.S. society in general and, in particular, the condition of organized religion in the United States. Many observers find in both the secular and religious spheres a disturbing degree of polarization, confusion, self-doubt and uncertainty about fundamental values and purposes. The more optimistic view this as the necessary prelude to a new era of committed purposefulness, or, as they might say, the birth pangs of a "new consciousness." The more pessimistic hold that the current situation reflects decadence and portends collapse.

It is not the purpose of this paper to suggest that either of these viewpoints is entirely true or entirely false. If history is any guide, it seems possible that both will be proved right to some extent and wrong to some extent. Both secular society and organized religion are passing through a time of rapid and dramatic change. It is probable that both will be different in significant ways in the future. At the same time, many areas of continuity with the past are likely to remain. The present era of change does not represent a total sloughing off of tradition but rather a winnowing process in which some values and institutions may be discarded but others will be reaffirmed and strengthened.

THE PROBLEMS of secular society in the United States and the problems of organized religion are not identical. At the same time it is impossible to dichotomize the "secular" and "religious," particularly when attempting to reflect on the state of mind of individuals, who themselves do not experience their lives as dichotomized. Certainly many issues in the "secular" sphere have "religious" dimensions, and vice versa. Problems in one area tend to reinforce and aggravate those in the other.

## 1. Secular society

Many elements enter into the current malaise of secular society in the United States. Only a few can be mentioned here.

It is obvious that the deep divisions caused by U.S. military involvement in Southeast Asia have not been healed. Fundamental questions of conscience raised by the Vietnam war remain unanswered. Considered in this context, the current political crisis in the United States has occurred at the worst possible moment for the well-being of the nation. With the end of active U.S. military involve-

ment in Southeast Asia the American people stood urgently in need of political leadership which would help them achieve reconciliation and regain consensus. Instead disclosures of wrongdoing by public figures have contributed to divisiveness and, worst of all, to feelings of cynicism and disgust with regard to the entire political process. There is evidence that many Americans simply no longer trust their public institutions, and that among these institutions government is trusted least of all.

ONE RESULT of the weakening of public consensus has been to reinforce the selfish tendencies of groups and individuals. Deep seated social problems such as poverty and racism seem little closer to solution than they were a decade ago; worse still, in some sectors talk of poverty is regarded as a bore, and racial separatism is advocated as a positive good. The current energy crisis raises additional questions about American altruism and willingness to sacrifice. There is fear that the burdens of the energy shortage will be shifted to those least able to bear them and least able to raise an effective protest: the poor and lower-income individuals and families. Neo-isolationism, following on the Vietnam war and reinforced by the energy crisis, has caused many Americans to ignore or discount the imperatives of international social justice.

Radical changes in individual moral values have also occurred in recent years and are continuing to occur. Whether or not it is accurate to speak of a "sexual revolution," it is clear that many people now regard sex primarily as an instrument of individual gratification rather than a means for the expression of mutual love and commitment between husband and wife, fundamentally oriented to the begetting of new life.

CHANGING attitudes toward sex, toward the roles of men and women, and toward relationships among members of different generations have subjected family life to unusual strain. Divorce is widely accepted and divorce rates are extremely high; it is not far-fetched to suppose that the easy availability and social acceptability of divorce encourage a "divorce mentality." There is now widespread, although by no means universal, acceptance of abortion on grounds of convenience. The right of each woman to exercise control over her body is frequently advanced as a total and self-evident justification for the destruction of unborn life.

Similarly self-centered and individualistic attitudes underlie the growing movement for legalized euthanasia. Although

"humane" arguments are generally put forward in favor of euthanasia, the reality is that many people now accept the idea that persons whose age, illness or incapacity renders them burdensome, have thereby forfeited the right to life.

MANY tend to blame communications media for the deterioration of traditional moral values in American society. To some extent this is unfair, since to a significant degree the media simply reflect what is happening in society. However, it is apparent that the media experience great difficulty — some would say unwillingness — in exercising self-control in their depiction of violence, sexual permissiveness, and the pursuit of materialistic values.

## 2. The state of organized religion

Much of the confusion and uncertainty apparent in American society in general is mirrored, in one way or another, in organized religion. Granted that there are few reliable empirical indicators of religiosity (which makes it difficult if not impossible to generalize about the state of religion considered as a matter of individual experience), the fact remains that the churches as institutions seem in many instances to be ailing.

Some describe the current difficulties of organized religion in the United States as a "crisis of faith." Whether or not such a crisis exists, only God — literally — can say. Beyond question, however, in the United States at the present time transcendent religious belief finds itself engaged in direct contestation with a secularistic, humanistic worldview which rejects supernatural religion and absolute moral values.

THE difficulties of organized religion express themselves in such ways as declining membership, declining church attendance, and declining contributions. To be sure, a "church" is not constituted by entries in a ledger. Nevertheless the statistics point to basic problems. The churches themselves are in some cases experiencing a crisis of self-identity. The social activism of the 1960's (identified with such causes as civil rights, anti-poverty efforts, and the anti-war movement) has declined and is regarded as passe in some quarters. At the same time many sectors of organized religion have found

nothing to take its place. The quest for religious "relevance" continues, but there is little agreement as to what now constitutes relevance. Religious fads come and go with regularity.

Simultaneously, however, the other phenomena of quite a different sort have begun to appear. Some ultra-conservative, fundamentalist churches report all-time high memberships and financial contributions. Pentecostalism and the Jesus Movement continue to attract adherents. There is strong, although in many instances obviously superficial, interest in Eastern religions and the occult. It is extremely difficult to interpret these phenomena with much certainty; perhaps it does them an injustice to lump them together. Nevertheless one may hypothesize that, to some extent at least, each represents in its own way a reaction against socially oriented religion and a retreat to a more individualistic approach.

IT IS generally recognized that the positive influence of organized religion on public policy and public morality has declined sharply in the United States in recent years. Court decisions interpreting separation of Church and State along narrowly absolutist lines have excluded religious observance and, for all practical purposes, religious education from the public schools.

Many parents, church leaders and others are justifiably concerned about both the immediate and long range implications of this situation for the religious and moral formation of the young and, therefore, the religious and moral bases of American society in the future. It is perfectly true that perfunctory and pro forma religious activities in the classroom are unlikely to accomplish much. The special tragedy is that even the perfunctory

Continued on page 19

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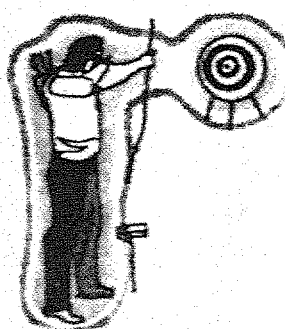
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# 'At the heart of what is needed — evangelization'

Continued from page 18

tory and pro forma are now regarded as beyond the pale of constitutionality.

## 3. The state of the Catholic Church

It has been customary in recent years to discuss tensions within the Catholic Church in the United States in terms of conflict between "conservatives" and "liberals." It may be, however, that the time has come to cast such discussions in different terms. The emerging question for the Catholic community in the United States may well be whether it will in the future, as in the past, derive its fundamental beliefs and attitudes from the traditional value system of Catholic Christianity, or whether its beliefs and attitudes will be drawn more and more from the secularistic, humanistic value system of the society around it.

Historically, The Catholic community in the United States until recent years lived in a certain isolation from attitudes and values which prevailed in the larger society. This is not to say that Catholics were uninfluenced by the experience of living within American society — something which would have been both undesirable and impossible to effect. It is to say that the Catholic community was relatively isolated and homogeneous, and that in a host of different ways, ranging from the trivial to the urgently important, the distinctiveness of "Catholic" beliefs, "Catholic" values, and "Catholic" practices was affirmed and reinforced.

THIS state of affairs has changed markedly in the last 15 years and with increasing rapidity since the end of Vatican Council II. It is beyond the scope of this paper to discuss the reasons for this change, although no doubt some are to be found in the internal life of the Catholic Church during this period while others are due to social trends and forces at work in secular society. In any case, and leaving aside the question of what has caused the change, the pertinent issue now is whether Catholics in the United States are more powerfully formed and influenced by the Church or by secular society. At the very least, many would say that for a large number of Catholics, the influence of secular society — and all that implies, for good as well as ill — counts more heavily than the influence of the Church.

Viewed in this light, it comes as no surprise that the Catholic Church in the U.S. has many of the same problems as the rest of organized religion. Polarization and ferment are widespread in the Church, not least in the religious life. The shortage of vocations to the priesthood and religious life remains a serious problem. The reaffirmation of clerical celibacy by the 1971 Synod has helped reduce confrontation on that issue; yet departures from the active ministry continue at a disturbingly high rate.

THERE is even evidence that weekly Mass attendance has begun to decline significantly among some Catholics. This is particularly striking since very high rates of weekly attendance at religious services have up to now been one of the distinguishing traits of the Catholic community. Evidence of the same tendency — toward assimilation of the values and attitudes dominant in the general society — appears in data indicating that many Catholics are tolerant of abortion in at least some circumstances, reject official Church teaching on means of family limitation, have a divorce rate not markedly different from that of other Americans, and regard most social issues very much as their non-Catholic countrymen do.

It would be an exaggeration at the present time to say that such Catholics have rejected the Church. There is no reason to think

they have: for the most part they continue to perceive themselves as Catholics. But Catholic beliefs and values no longer occupy the same central place in their lives that they did in the lives of their parents and grandparents — and may have done in their own lives in years gone by. And their attitude toward the Magisterium is ambivalent at best.

This is, however, only part of the story of the contemporary Catholic community in the United States. The situation is considerably different for that other segment of the community for whom Catholic beliefs and attitudes do continue to hold a position of centrality.

THE experience of these Catholics has not been particularly happy in recent years. Increasingly they have found themselves at odds with dominant trends and values in the society in which they live. Their discomfort has reached the point at which it now is described by some as "alienation." Two events of 1973 dramatized and exacerbated such alienation in an especially acute way: the January decisions of the U.S. Supreme Court legalizing abortion on demand and the June decisions of the same Court apparently closing off most avenues of new and substantial public assistance to nonpublic schools and nonpublic school children and their parents.

The January decisions on abortion were a flat contradiction of traditional Catholic attitudes concerning the right to life of the unborn child, as well as traditional Catholic beliefs concerning the role of law and public policy. The June decisions on educational aid were perceived by many Catholics as a callous repudiation, with some anti-Catholic overtones, of their claim to equitable treatment and full, unimpeded participation in the American educational enterprise.

IT IS extremely risky to attempt to predict the future course of events as far as the Catholic community in the U.S. is concerned. The tendencies noted here have become pronounced only recently and with surprising speed. It is possible that a new change of direction will occur with equal suddenness, but it would be presumptuous to assume that such a change will take place. A simple return to the past seems out of the question in any case.

It would be a mistake, however, to conclude that the current condition of the Church in the United States can be adequately summarized by cataloging problems. The problems described here are real, but they do not exhaust the reality of U.S. Catholicism today.

Many observers feel that a profound spiritual renewal is now taking place among many American Catholics. Centers and movements for the study and practice of spirituality among priests, religious and laity are springing up in many places. There is a deep and growing interest in prayer. Although comprehensive data are lacking, there is reason to believe that the practice of frequent confession is growing again after several years of decline.

Many young people, as well as their elders, are active participants in charismatic groups. Spiritually-oriented movements for married couples are attracting increasing numbers of husbands and wives. After a period of transition, liturgical reforms are now widely accepted and working well.

THE SPREAD of parish and diocesan councils has involved more people than ever before in the exercise of shared responsibility. Many priests and religious, after a period of uncertainty and confusion, manifest renewed and selfless dedication to the mission of the Church. The Holy Year theme of renewal and reconciliation has been welcomed with interest and enthusiasm, and many dioceses and parishes are now involved in Holy Year programs.

There is a strong and healthy interest in the future of religious education, which in recent years has already been much enriched in both Catholic schools and out-of-school programs. Well planned efforts are underway at many levels to develop or strengthen programs in which fidelity to the teaching of the Church is combined with the best in contemporary educational methodology.

The bishops have given leadership to this movement by their collective pastoral on Catholic education To Teach As Jesus Did (1972) and the document Basic Teachings for Catholic Religious Education (1973), as well as by their plan for a national Catechetical Directory. There are many new and successful programs for the continuing education of clergy and religious, as well as lay persons.

National organizations and dioceses manifest a heightened awareness of the social dimensions of the Church's mission to minority and ethnic groups and a greater sensitivity to such issues as women's rights, Ethical and moral abuses, such as legally sanctioned permissiveness concerning abortion, have helped create a renewed sense of unity among concerned Catholics and have awakened them to their responsibility to be a positive force for good in the nation's life.

IN SHORT, the Catholic Church in the United States faces many difficult problems at the present time, but along with the problems there are also many signs of underlying strength and vitality. American Catholicism is changing, not collapsing, and while a period of change is not a time for complacency, neither is it a time for gloom.

## 4. Conclusion

In seeking to influence change positively, the Catholic Church in the United States cannot pretend to have easy or failure-proof answers to the problems outlined here, whether of secular society, organized religion, or the Catholic community. In a sense the message of Christ is the "answer" to them all. But in nearly 2,000 years of trying, the Church has not been consistently successful in communicating this message. There is no reason to suppose it will discover a panacea in 1974: yet certain avenues to

improved performance are well worth exploring.

As far as the transmission of values from generation to generation is concerned, the role of parents is crucial. The Church could perform a significant service by increasing its direct assistance to parents who are engaged in this vital task. Supportive efforts by the Church are now more essential than ever, since society at large not only no longer offers such assistance to Catholic parents but in many ways fosters values which directly contradict those they wish to transmit to their children.

THIS CALLS for strengthening Catholic schools and other educational programs in all ways possible. At the same time, however, it must be recognized that, important as these are they can only reinforce the parental effort; they cannot substitute for it where it is lacking or deficient, nor do they really constitute "direct assistance" to parents themselves.

Serious thought should therefore be given to what forms "direct" assistance to parents might take in the future to help them in the task of transmitting values to their children. Efforts to involve parents directly in the religious and moral education of their children, already underway in many programs, should be fostered, and new means and media should be explored for reaching both parents and children.

Many of the ills now apparent in secular society (and reflected in one way or another in the religious sphere) are manifestations of an almost atomistic individualism. Yet paradoxically, to judge from popular literature and rhetoric the quest for "community" has never been more urgent and widespread. It may be, of course, that many are now seeking community precisely because they have lost it or never experienced it. The Church could play a crucial role of reconciliation in society by speaking movingly to men and today of the community envisioned and brought into being by Jesus. To do this, however, it must become much more of a loving community — and be perceived as such — than it is now.

Effective evangelization lies at the heart of what is needed now. In order to evangelize effectively in the modern world, the Church must do at least two things. First, it must achieve a clear understanding of what evangelization means in the contemporary context. Second, it needs to assess all means of evangelization now at its disposal (and perhaps some which are not now at its disposal but which potentially could be) in order to determine which can best reach and touch minds and hearts today. The pastoral reflections of the Synod can be of inestimable value in responding to these two pressing needs.

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## "La Paz Depende También de Ti"

El sumo Pontífice se refirió esta semana al perdón y dijo que él y la imaginación pueden abrir nuevos senderos hacia la paz en la tierra.

El Vaticano esbozó el pensamiento del Papa Paulo VI en una presentación escrita del tema que seleccionó para el primero de Enero de 1975 — Día Mundial de la Paz — "Reconciliación, el camino hacia la Paz".

Todos los años el Santo Padre ofrece a los católicos un tema para manifestaciones de paz y plegarias. Se le anuncia con antelación a la celebración del primero de Enero, con el fin de dar a los fieles tiempo para reflexionar. El tema de este año es: "La Paz Depende También de Ti".

Haciendo un llamado a la imaginación para la superación de las disputas personales y nacionales, la presentación dice:

"Lejos de ser un paso atrás o una inmovilidad conservadora y paralizante, una justificación del status quo, la reconciliación cristiana es, en su misma esencia, un mejoramiento con respecto a lo que existía antes de la disputa. Es una opción y una advertencia para el futuro. Aporta nuevas ideas y senderos en los cuales los amigos de ayer, si no hubieran pensado, subsecuentemente se habrían convertido en enemigos".

La presentación no menciona ningún tema específico tal como el Oriente Medio o el desarme. El Papa Paulo discutió ambas cuestiones en una reunión que mantuvo el sábado pasado con el Secretario de Estado Norteamericano, Henry A. Kissinger.

La reconciliación, dice el documento, pone fin a las disputas al abrir "un nuevo sendero que altera los detalles del problema".

"Por lo tanto la reconciliación moviliza no solamente al corazón y la humildad sino que también a la imaginación y los poderes vivientes de los antiguos enemigos, en busca de una nueva acción y construcción común — en una palabra, para una paz fresca y original", dice la presentación.

Expresa finalmente que la reconciliación entre los hombres "es dada gratuitamente, pero esto no significa que también sea automática. El don no es ni impuesto ni está ya confeccionado. No es una amnistía mágica. Todo hombre, toda comunidad, es llamada a fin de que reconozca, en sí misma y en forma concreta, esa paz así adquirida y prometida".

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**COMENTADOR:** En respuesta a la siguiente petición, por favor digan, "Señor, ponemos fé en Ti."

Que nosotros y todos los miembros de la Iglesia seamos atentos a Cristo nuestro Señor, y, como María, busquen aquello que les es necesario, le rogamos al Señor.

**PUEBLO:** "Señor, ponemos nuestra fé en Ti."

**COMENTADOR:** Que los Carmelitas, los Trapenses y otras órdenes contemplativas de la Iglesia, aumenten en número y se perfeccionen, lo rogamos al Señor.

**PUEBLO:** Señor, ponemos nuestra fé en Ti.

**COMENTADOR:** Que seamos conservados en buena salud y, en tiempo de enfermedad, la soportemos con fé y valor, le rogamos al Señor.

**PUEBLO:** "Señor, ponemos nuestra fé en Ti."

**COMENTADOR:** Que la paz, el amor y la felicidad se incrementen en nuestras familias, le rogamos al Señor.

**PUEBLO:** "Señor, ponemos nuestra fé en Ti."

**COMENTADOR:** Que los dirigentes de la Iglesia y el Estado se inspiren y adopten medidas energéticas para ir en ayuda de los hambrientos y los que perecen de hambre en África y Asia, le roguemos al Señor.

**PUEBLO:** "Señor, ponemos nuestra fé en Ti."

**OFICIANTE:** Señor, presionados por muchas necesidades, nos acusa la tentación de sentirnos perturbados y ansiosos. Dáanos la gracia para poner nuestra fé en Ti y ayúdanos dándonos la paz para buscar aquello que es realmente necesario, el estar siempre unidos en Ti.

**NUEVA DIOCESIS CIUDAD DEL VATICANO — (NC) —** El Papa Paulo VI estableció una nueva diócesis para los Católicos de rito Ukraniano en New Westminster, Canadá, y nombró al Padre Jerome Chimy como obispo de la nueva diócesis. El Padre Chimy era rector del Colegio Ikraniano en Roma. El Sumo Pontífice también nombró al Padre Martín Greschuck como obispo auxiliar de la diócesis de rito Ukraniano de

Edmonton, Canada. Nombres como éstos han causado protestas entre católicos ukranianos en el pasado, quienes sostienen que se debe establecer un patriarcado ukraniano con el derecho de nominar sus propios obispos responsables ante el patriarca. El candidato para el patriarcado de los católicos ukranianos es el Cardenal Josip Slipyi, Arzobispo de Lvov del rito ukraniano, quien ahora vive en el exilio en el Vaticano.

# Mundo de AMOR de Sister Victoria

Por Mercedes Hernandez - Amaro

Durante nuestra conversación resulta a veces difícil distinguir si está hablando Sister Victoria de niños o de ancianos, aunque en todo caso, si de seres extremadamente queridos.

Miembro de la comunidad religiosa de los Hermanos Sociales del Centro Hispano Católico, Sister Victoria trabaja tiempo completo como Trabajadora Social, y su "part time" es la dedicación a más de un centenar de ancianos cubanos, algunos con familia en Miami, otros no, pero que viven solos en hoteles cercanos al Centro, y a los cuales ella trata de dar una razón de ser, llenando fe y alegría cada nuevo día.

"Pues la idea del Programa de Recreación se nos ocurrió a Sister Nicoletta y a mí, ante uno de los problemas que en forma más frecuente nos planteaban los ancianos que visitaban el Centro."

Y así comenzó el peregrinar de la hermana Victoria por los hoteles, tocando a las puertas de las habitaciones arrendadas por ancianos, y en no pocas ocasiones teniendo que enfrentarse a un brusco rechazo a su gestión: algunos eran incapaces de comprender que alguien, a quien nada les unía, fuera hasta ellos para proporcionarle su amistad, brindarle el calor del amor cristiano que el Centro podía ofrecerles, y la posibilidad de hacer desaparecer su soledad al contacto con otros tan necesitados de cariño como ellos.

"Tenemos hoy noventa ancianos dentro del programa, 15 de ellos señores y el resto damas".

Nos cuenta Sister Victoria que se trató de buscarles distracciones varias, entre otras coser.

"Al principio se resistían, alegaban que tenían reuma y no se cuantas otras enfermedades, nada, impedimentos



Sister Victoria y su grupo de distinguidas damas que integran el Programa de Recreación del Centro Hispano van de excursión, y sus rostros no pueden mostrar mayor complacencia.

mentales que fueron desapareciendo lentamente".

El Programa de Recreación fue iniciado en el año de 1971, y las reuniones se llevaban a efecto los viernes, día en que los ancianos compartían socialmente, jugaban al bingo, etc.

Tratamos que pasen en el Centro de 3 a 4 horas haciendo alguna tarea de utilidad para la comunidad, y se les retribuye con una pequeña suma mensual de doce dólares."

Más ciertamente gran parte del día lo pasan en el Centro Hispano.

Desde el pasado dos de enero se les ofrece almuerzo de lunes a viernes, programa este del Geriatric Nutricional Program for the Little Havana Olders American, patrocinado en su mayor parte por el gobierno federal y el resto por el United

que hay inscriptos 420 ancianos que califican para tomar parte del mismo.

"Pero nuestro presupuesto alcanza solamente para 120, así que cada rato me pregunto qué vamos a hacer si se nos juntan en el comedor 200 ancianitos."

A este "soldado", como se llama a sí misma Sister Victoria cuando le preguntamos acerca de su papel en esta grandiosa obra, se le iluminan los ojos cuando nos relata acerca de los planes de excursiones, de los trabajos que realizan sus "niños" y con cuyo producto económico al venderlos, han logrado establecer un nuevo servicio de lavandería (una secadora y una lavadora, faltan aún los fondos para su instalación).

"También organizamos bailes."

Pero si son 15 los caballeros, ¿qué hacen con las 75 damas restantes?

"Pues bailan solas o unas con otras. Sabes, no es que no deseen un gentil compañero, pero afirman que va contra su dignidad invitarnos ellas a



Muchas cosas podemos esperar de este Programa de Recreación, entre otras, por ejemplo, esta boda entre dos de sus miembros, los esposos Jorge y Margarita Calás, acontecimiento que revolucionó por un tiempo a las restantes 75 damas, y que fue festejado en el propio Centro con la asistencia de gran cantidad de invitados.

Fund."

Muchos de los ancianos se han interesado vivamente por el plan de clases del idioma inglés.

"Hay más de 50 alumnos matriculados — nos dice Sister Victoria —, y los lunes y miércoles vienen dos profesores pagados por el gobierno federal para dar las clases."

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estos bailes, por lo que nos piden que lo hagamos nosotras; y estoy pensando hablar con Rafael Villaverde para que nos los consiga." Y aparte de esa meta, ¿cuál es la nueva aventura de Sister Victoria y sus "niños"? Pues viajar a Disneyworld, y para ello están guardando dinero, ya que sus deseos son pasar dos días en ese bien llamado "maravilloso mundo de Disney."

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# Tierra Santa

## Reflexiones de un Peregrino(II)

Por Fr.

Jose L. Vazquez, O.P.

En general, casi todos hemos tenido la ocasión de ver muchos paisajes y muchas piedras, más o menos bien amontonadas. Al ir a Palestina, no íbamos buscando ni lo pintoresco de los lugares, ni la antigüedad de los monumentos, ni el placer de los lugares de descanso. Íbamos con la sola y grandiosa ilusión de visitar los lugares donde vivió Cristo, mirar lo que El miró, poner nuestros pies donde El puso los suyos, situar en nuestra geografía mental los nombres de tantos lugares ya conocidos.

Decíamos en otro lugar que un viaje a Tierra Santa no es del mismo orden que cualquier otro turismo. Yo diría aun más: tampoco es una peregrinación, como hay otras, la de acercarnos a la tierra donde el Hijo de Dios ha querido vivir su vida de hombre. Palestina tiene una misteriosa dimensión.

Es la tierra que está ligada al libro que da testimonio de la gesta de Dios y de la economía de sus designios de salvación. Tierra que recibió a Aquel que quiso ponerle el sello a la Revelación, haciéndose carne y habitando entre nosotros.

### UBICACION GEOGRAFICA

El asombro del cristiano — y yo me imagino que la del judío también — cuando peregrina a Israel, comienza cuando uno pone pies en cualquier punto. Al borde de cualquier ruta, van apareciendo las señales de tráfico con cualquiera de esos nombres que, desde la infancia, están asociados a la educación de nuestra fe: Jerusalem, Nazareth, Tiberiades, Hebrón... Y lo que, para todos nosotros, pertenece a nuestro fundamental vocabulario religioso o es ilustración catequética, está al alcance de la mano y de los ojos. Uno quisiera encontrar esos lugares como los soñó: tal vez los encuentre llenos de una vida al margen de lo religioso y que tiende a modernizarse. Pero con un inefable gozo interior nos encontramos con lo esencial: una gruta, un pozo, un lago, una tumba, una iglesia... Esa es la tierra. Apretados a ella, como en otro tiempo los heraldos de Dios, hemos de sacar el vigor para continuar nuestro combate.

### AQUI Y HOY

La liturgia nos sumerge en la actualidad salvadora de una celebración y encarna misteriosamente esa dinámica en el tiempo, para que nosotros participemos y nos sintamos contemporáneos. Como si ocurriera hoy, en este mismo día: **Hodie**.

Así viene a ser la Tierra Santa: lleva en cada uno de sus rincones la gracia viva de un misterio.

Qué profunda emoción sube al alma cuando uno lee sobre unos escasos metros de tierra: "Aquí el Verbo se hizo carne, aquí, de la Virgen María nació Cristo".

De esa manera, lo que vamos desarrollando al hilo del año litúrgico, lo podemos revivir a lo largo de un itinerario. Navidad en Belén, Pascua en el Santo Sepulcro, miles de cosas en torno al Lago. En cada lugar podemos celebrar la fiesta, al menos abriendo nuestra Biblia, leyendo el pasaje que allí tuvo lugar y orando a la luz de ese pasaje. En estos lugares se anunció el Evangelio.

Esto ocurrió en otros tiempos, hoy viven

aquí gentes que, tal vez no lo conozcan. El peregrino está, a la vez, en el lugar y en la Buena Nueva. Para él ha dejado de ser referencia histórica: es aquí y hoy.

Cuando el Angelus suena en Nazareth, estamos en el momento de la Anunciación; cuando nos acercamos a la gruta de Belén, la estrella nos advierte que entramos en la alegría de la Navidad.

Nos hacemos contemporáneos de Cristo, sus compatriotas, beneficiarios de su enseñanza, por obra y gracia de la tierra.

### EL QUINTO EVANGELIO

Creo que fué Renán el que designó de esa manera el conocimiento experimental del terreno del Nuevo Testamento. Y con eso nos quiso decir que es tan importante como el texto escrito. Yo no me atrevería a tanto, pero no cabe duda de que uno a través de los años puede haber ido almacenando imágenes convencionales, que un contacto directo obliga a abandonar cuando se pisa el propio terreno. Sin hablar de los enriquecimientos, claro está. Se puede desconfiar de ciertas localizaciones y sonreír escépticamente ante otras. Lugares como el de la multiplicación de los panes o del llanto sobre Jerusalem pueden haberse desplazado de los lugares auténticos al correr de los años; pero los pozos, las cavernas, los ríos, los lagos y las montañas han quedado fijados por la naturaleza. Lo mismo hemos de decir, por ejemplo, del templo o de la colina de Sión. De esta manera, la inteligencia de los textos se enriquece con el estudio de la naturaleza. Además, la supervivencia en todo el oriente de las antiguas formas de vida, ayuda a esta comprensión. Bajo las negras tiendas de los Beduinos, que se ven acampando en los desiertos, ¿quién dice que no podrían vivir aun hoy los Patriarcas? Las carreras y juegos de los niños de Nazareth o de la Jerusalem Vieja son idénticos a los de hace siglos. La vida diaria de las aldeas de Galilea sigue siendo el fondo a que Jesús recurre y le da materia para sus comparaciones y parábolas; en las plazas todavía hay hombres que holgazanean y discuten; la torta de pan parece acabar de salir cocinada del rescoldo; el asno humilde cumple por doquier sus servicios; las turbas al pie del muro moviéndose y recitando salmos nos dan el ambiente del Templo.

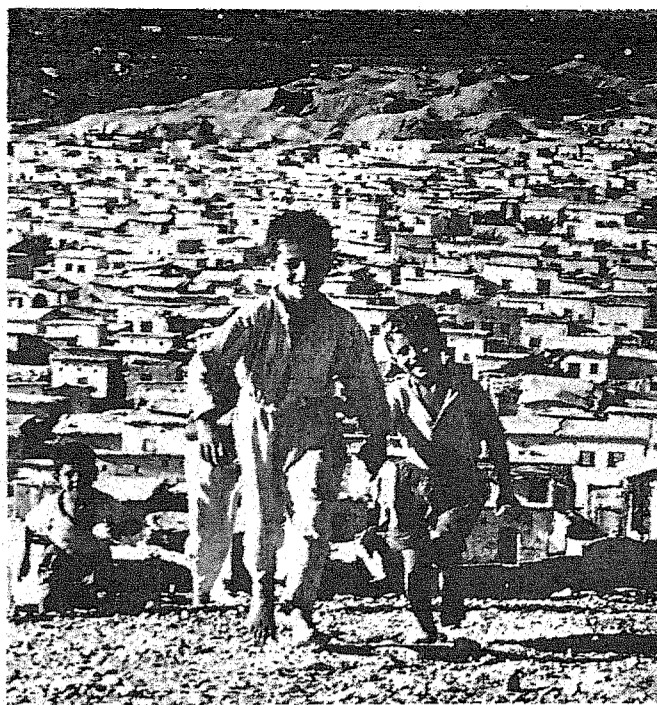
### BIBLIA Y EVOCACION

Yo llevaría a apostar que, una vez conocido todo esto, la Biblia será para nosotros un libro más familiar y no lo dejaremos dormir en los anaqueles de nuestro librero. Además, cuando la liturgia nos proponga un texto, el recuerdo del contorno le dará esplendor y le aumentará la vida. Es como un lazo que se estrecha entre la Escritura y la tierra.

Gracias a las imágenes de la Jerusalem histórica, de la Ciudad de David, tan rica en evocación, será más fácil entrar en el misterio de la Jerusalem, donde se debe vivir, en el hoy, la aventura interior del designio de Dios. Esa Jerusalem que es imagen de la ciudad celestial, visión de paz y mansión del Cordero.

¡Ciudad de la esperanza!

Allá se nos proporcionará todo lo que la Tierra Santa nos ha hecho presentir y desear. Jerusalem será el final de nuestro humano peregrinar.



Podrá el avance de la civilización haber borrado muchas huellas de la historia de la cristiandad, pero sus máximos valores permanecen inalterables, algunos preservados por la propia mano del hombre, otros por su fe; y junto a una Jerusalem de edificios nuevos y relucientes, hay también una Tierra Santa inalterable que guarda los misterios de nuestra Redención.

## Una Pseudo-Doctrina sin Historia Escrita

Por el DR. MANOLO REYES

Una forma clara y evidente de detectar cuando una revolución no está hecha para el bien de un pueblo, o cuando un sistema es nefasto y contrario a los intereses esenciales de vida del ser humano, es cuando esa mal llamada "revolución" niega a sus propios líderes. Tal es el caso del comunismo internacional generado por la Unión Soviética.

Tómese la historia escrita de la Unión Soviética dada a conocer al pueblo Ruso y al mundo y se verá como nombres y hechos de muchos líderes que participaron en forma prominente en el orden cultural, económico, militar o político de ese país, han sido silenciados, han sido purgados.

La sentencia del silencio hace del comunismo una pseudo-doctrina sin historia escrita.

Innumerables serían los nombres y actuaciones de comunistas Rusos que trabajaron en pro de la nefasta pseudo-doctrina que hoy tiraniza a diferentes pueblos del orbe, y hoy ni se mencionan dentro de Rusia. Triste futuro le espera a los que hoy son jefes y mañana estarán purgados.

Para algunos ejemplos digase que todos los líderes que produjeron el levantamiento Ruso de 1917, dentro del territorio de ese país, fueron purgados más tarde, con excepción de uno que falleció de muerte natural.

El propio Lenin que llegó más tarde a Rusia, jamás aparece en fotografías en los libros de historia o en la Plaza Roja de Moscú, sino pintado en óleo. La mayoría de sus fotos son en compañía de Leon Trotsky, quien fué organizador del levantamiento Ruso y más tarde se apoderó del Gobierno Ruso. Su labor fué tan importante como la de Lenin. Sin embargo, fué purgado.

José Stalin, el llamado "padrecito" de los Rusos dominó con mano ferrea a Rusia. Y después de muerto, Nikita Kruchev, lo purgó y su cadáver fué sacado de la Plaza Roja de Moscú.

El presente régimen del Kremlin, en forma muy cautelosa, ha hecho alguna referencia a Stalin calificándolo de líder errático pero hábil.

En el desfile del primero de mayo de 1957 se tomó una fotografía de los jefes rojos que presidieron tal desfile. En el mismo primero de mayo pero de 1964 todos aquellos líderes de siete años atrás, no aparecen en la nueva foto porque todos habían sido purgados.

## El Mundo Católico

ELIGEN PARROCO LOS FIELES

Los fieles de la parroquia de la Santísima Trinidad de la localidad napolitana de Piano Di Sorrento, han elegido a su párroco, basándose en un antiguo privilegio papal que se remonta al siglo XVI.

La elección se efectuó en el mayor orden en los locales de la sacristía de la iglesia, según la modalidad de una consulta electoral normal: los electores (sólo tienen acceso a las urnas los hombres, mayores de edad) recibieron una papeleta sobre la que habían sido impresos los nombres de los tres sacerdotes candidatos, propuestos por la curia arzobispal de Sorrento.

De los 377 votantes, obtuvo 187 sufragios y fue por tanto elegido nuevo párroco el padre Antonio Despósito, mientras que los otros dos candidatos, los padres Natale Pane y Franco Maresca, recibieron ocho y cinco votos, respectivamente. De las restantes papeletas, dos fueron depositadas en blanco y 170 anuladas.

### HOMENAJE A ROBERTO CLEMENTE

El Alcalde de Miami Maurice A. Ferré ha anunciado la participación del Arzobispo Coleman F. Carroll y del Obispo Francisco Reus, uno de los más destacados líderes espirituales de Puerto Rico, en las ceremonias de inauguración del Parque Roberto Clemente.

El Arzobispo Carroll tendrá a su cargo la bendición final. El Obispo Reus hará la invocación inicial.

Se calcula que unas 5000 personas — entre las cuales estarán el Gobernador de la Florida Reubin O'D. Askew y el Gobernador de Puerto Rico Rafael Hernández Colón — asistirán a la ceremonia el próximo 20 de julio a las 10 de la mañana.

La Ciudad de Miami ha designado el antiguo Parque Wyndwood, en el 101 N.W. de la Calle 34, con el nombre del destacado jugador de beisbol de los Pittsburgh Pirates.

La viuda de Clemente y sus tres hijos están entre los invitados de honor además de funcionarios municipales, estatales y nacionales.

## Encuentros Familiares

Por Isis Rivero, responsable de Relaciones Públicas

HOY en día se habla de muchos temas de actualidad, pero ninguno más candente y comentado que el de la juventud. Es una expresión muy normal y corriente la de: "La Juventud está Perdida". Pensamos y estamos convencidos de que esta no posee los valores morales y espirituales que nos legaron nuestros padres y culpamos a los jóvenes de esto, porque a alguien hay que culpar. Pero si bien nuestros padres nos legaron esos buenos principios, ¿Por qué nosotros no los transmitimos a nuestros hijos, que nos está sucediendo, cuál será la herencia de ellos?

Todo lo vemos negro, fatal, nos sentimos abatidos, desanimados, impotentes ante la indiferencia de nuestros hijos que se alejan cada vez más de nosotros y nos sentimos, (cosa contraproducente) algo aliviados, si decimos: "La Juventud está Perdida".

pegaron en Miami los Encuentros Familiares. Un grupo de matrimonios e hijos que trabajan y luchan por unir a las familias, guiados y orientados por el Padre Florentino Azcoitia S.J. Dicho grupo, tanto jóvenes como adultos se han hermanado, y en un verdadero Cristianismo positivo luchan — hombro con hombro por unir y restaurar la familia. Comenzaron ellos con asistir a un Encuentro Familiar por dos días, sábado y domingo de 8 de la mañana a 6 de la tarde para recibir y discutir las charlas tan acertadas que han sido estudiadas cuidadosamente para llevar la luz a los padres de familia así como a los hijos que muchas veces por su corta edad no pueden valorar las realidades de la vida. El desenvolvimiento de estas charlas nos lleva a un encuentro con nosotros mismos, con Cristo y con nuestros hijos.

El Movimiento de Encuentros Familiares



Durante una misa de clausura de un Retiro de Jóvenes, aparecen en esta foto el Reverendo Padre Florentino Azcoitia S.J., director espiritual del Movimiento de Encuentros Familiares y el ingeniero Manuel Arvesú, coordinador seglar.

trabaja y lucha por defender lo único que realmente tenemos, los hijos, nuestro último valiente y el único que realmente importa.

Nos esforzamos en supe-

rarnos, en educarlos, en darle estudios a nuestros hijos para asegurarles un bienestar económico, pero, ¿qué preparación recibimos nosotros los padres y nuestros hijos para hacerle frente a estas

presiones que nos ahogan como un océano desbordado?

Pero cuando vemos a los Encuentristas, como se les llama, trabajando padres con hijos, adultos con jóvenes, sin diferencias de edades, compartiendo juntos las alegrías de hacer felices a tantos hogares, dándose ellos mismos a otros, descubriendo a Cristo y descubriendo la felicidad, es cuando podemos decir: Si, el sol brilla.

Hay algo muy noble y sincero en los jóvenes y nosotros no lo vemos. El joven reflexiona, pues ese es el fin de los Encuentros, llevar a padres e hijos a reflexionar, para ser mejores, para amarnos más, para darnos a El que lo dio todo a todos.

Los Encuentros Familiares logran que haya verdadera comunicación en la familia, terminando con el tan de moda "generation gap" o sea el abismo de generaciones.

Una vez descubierto el verdadero amor que estaba dormido en nuestros hijos y más unidos que nunca, con verdaderos deseos de armonía y buena voluntad, la familia se dispone a emprender una nueva vida llena de amor, comprensión y tolerancia, teniendo a Cristo en el centro del hogar.

Los Encuentros Familiares comparten momentos de felicidad participando juntos de Encuentros, retiros, actividades recreativas como bailes, picnics, deportes y culturales como círculos de estudios.

El próximo Encuentro tendrá lugar los días 21 y 22 de septiembre. Se puede obtener más información llamando a los teléfonos 625-8779 y 648-7117 o escribiendo al apartado postal siguiente: P.O. Box 457, Riverside Station, Miami, Fl. 33125.

Cuando vemos personas preocupadas por la humanidad podemos decir: SI EL SOL BRILLA.

**On Abortion issue**

# Protestants say media misrepresents Catholics

WASHINGTON — (NC) — A group of 14 protestant church leaders meeting here to form a pro-life group have charged the news media and pro-abortion forces with attempting to portray Catholics as the only people opposed to abortion on demand.

"If anybody's been muzzled, it's been the Protestants all down the line," said the Rev. Dr. Calvin (Jack) Eichhorst, an American Lutheran Church pastor from St. Cloud, Minn.

Dr. Eichhorst, who heads For Life, Inc., was elected chairman of the newly formed National Protestant Pro-Life Convention (NPPC).

The Rev. Bob Holbrook, national coordinator of Baptists for Life, said:

"The pro-abortion camouflage of making abortion a separation of church and state issue must be exposed as a propaganda tactic. One of the major reasons for the con- vocation of our group is that

abortion has been presented by the media as a Catholic issue, and Protestants have been largely ignored by the media. This only feeds bigotry."

DURING recent hearings on proposed anti-abortion amendments to the U.S. Constitution, Mr. Holbrook said, most of the media reported only on the testimony of four Catholic cardinals.

"My testimony and my presence," he stated, "was not even mentioned."

This slanted reporting by the news media, claimed the Texas Baptist clergyman, has caused many people to believe that the Catholic Church is attempting to destroy the principle of separation of church and state.

"And that just will not wash here," Mr. Holbrook said, because "the historical Protestant position is anti-abortion."

The abortion controversy should be viewed as a civil and

human rights issue, one that the churches should feel free to involve themselves in, he added. "And we ask that the issue of abortion be examined in the same light."

Many Protestants try to evade the human life issue by injecting the church-state argument, he said. "Charges they make appeal to a baser motive in life, that is, religious prejudice."

THESE people, he said, maintain that Catholics should not be allowed to enter the public forum to give expression to their opinions.

Catholics, said Dr. Eichhorst who was present at the Second Vatican Council as a member of the press corps, have been intimidated and unwilling to challenge Protestants on the abortion issue.

But at some point, he added, Catholics will have to question and even resist Protestants on this problem.

## 6-day retreat for Sisters

LANTANA — A six-day guided Scripture Retreat for Sisters begins Monday, Aug. 5 and continues through Aug. 12 at The Cenacle Retreat House 1400 S. Dixie Hwy.

Father Donald Rowe of Chicago will be the retreat master for the conferences, which will focus on "deep personal prayer and union with God through listening and responding to His Word."

ACCORDING to Sister Helen Tiemann, R.C., Sisters will be free to plan their own periods of private prayer with the help of Father Rowe's orientations, texts and suggestions given to the group twice daily.

Both the Jesuit priest and the Sisters of the Cenacle will be available for individual consultation and help with prayer.

Mass will be celebrated daily in the late afternoon for retreatants at the Cenacle, designated by Archbishop Coleman F. Carroll as an extraordinary shrine for the gaining of the Holy Year Indulgence.

Reservations may be made by calling the Cenacle at 582-2534.

## St. Timothy CYO wins volleyball championship

St. Timothy CYO swept the top two places in the Third Annual CYO Mixed Volleyball Tournament to win the championship on the grounds of St. Rose of Lima parish last Sunday.

The No. 1 team came from behind in the semi-finals match to defeat defending champion, St. Rose and then proceeded to wipe out St. Timothy's No. 2 team, 11-1, 11-3 for the championship.

In the semi-finals, St. Timothy's No. 1 team dropped the first game to St. Rose 11-5, then bounced back to sweep the next two with scores of 11-8, 11-5. St. Timothy's No. 2 team earned its way to the finals by defeating St. Monica's No. 2 team 11-4, 2-11, 11-8.

St. Rose captured third place by defeating St. Monica 11-4, 7-11, 11-3.

## Clayton Farris, head of corporation, dies

DELRAY BEACH — The Funeral Liturgy was celebrated Tuesday in St. Vincent Ferrer Church for Clayton Farris, prominent trucking executive who died here at the age of 79 from cancer.

Father John F. Flynn was the celebrant of the Mass for Farris, president of Trucktor Corp. which was the first mass producer of third axles for large trucks.

Born in Fort Smith, Ark., Farris was an Air Force pilot instructor during World War I and started his truck business in Newark, N.J. in 1928. In the second World War he was one of 75 business executives in the nation invited to participate in a project at the Command and General Staff School, Fort Leavenworth, Kan. to determine how business could assist in the war effort. He was a graduate of Stevens Institute, Hoboken, N.J. where he majored in engineering.

In addition to his wife, Alice, he is survived by two sons, Clayton Jr., South Orange, N.J. and John, Livingston, N.J.; a daughter, Mrs. Charles McAdam of Bal Harbor; a sister, Mrs. Flor-

ence Mudd, St. Louis, Mo. and 10 grandchildren.

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## Drivers asked to watch out for kids at play

"Watch out when the kids are out" is urged by the Florida Highway Patrol, now that youngsters are on summer vacation from school.

"Children can hear safety rules in school and at home but still forget all about them when a ball rolls out into the street," it was emphasized this week by Col. Eldridge Beach, Patrol Director.

He reminded drivers to keep a constant lookout for such situations and be ready to act fast in an emergency. He also cautioned motorists to give bike riders every break, adding, "Be careful when you drive near playgrounds, in residential areas, or any other locale where youngsters are likely to be found. Even when you don't see children around, they may be dangerously near, so look for such clues as tricycles, roller skates and other toys lying around," Col. Beach warned.

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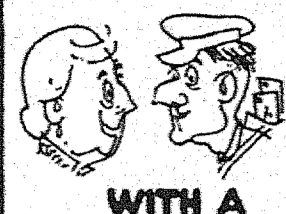
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# Two auxiliaries named for Washington; one Black

WASHINGTON — (NC) — Pope Paul VI has named two auxiliary bishops for the Washington archdiocese, one of them a black.

The city of Washington is predominantly black, although a majority of the Catholics in the whole archdiocese, which includes parts of Maryland, are white.

Black Catholics in the archdiocese have long been calling for the appointment of a black bishop.

THE new bishops-designate are Msgr. Thomas W. Lyons, 50, pastor of St. Thomas Apostle Church here, and Father Eugene A. Marino, 40, vicar general of the Josephite Fathers, a congregation founded to work among blacks.

The appointments were announced here by Archbishop Jean Jadot, apostolic delegate in the United States.

Bishop-designate Marino was born in Biloxi, Miss., in

1934, where he attended Catholic elementary and high schools. He later studied at Epiphany Apostolic College and Mary Immaculate Novitiate in Newburgh, N.Y., and St. Joseph's Seminary here. He was ordained in 1962.

FOLLOWING graduate work at the Catholic University of America here, Loyola University in New Orleans and Fordham University in New York, where he earned a

master's degree in religious education, he taught at Epiphany College until 1968. He was spiritual director of St. Joseph's Seminary from 1968 to 1971, and spiritual director of the permanent diocesan program of the Washington archdiocese from 1969 to 1971, when he was named Josephite vicar general.

Bishop-designate Lyons is a native Washingtonian. He attended parochial school here and St. Charles College,

Catonsville, Md., and St. Mary's Seminary, Baltimore. He was ordained in 1948. He served assistant pastor and pastor of a number of Washington archdiocesan parishes and in 1954 was named assistant director of education for the archdiocese. He was promoted to director in 1964, serving until 1973, when he was named archdiocesan secretary for Christian education. He currently holds that post.

## Special Mass and procession at St. Vincent

MARGATE — A special Mass commemorating the Feast of Our Lady of Mt. Carmel will be celebrated at 12:45 p.m. Sunday, July 21 in St. Vincent Church.

A solemn procession will begin the Liturgical Celebration. Marian hymns, prayers and consecration of families will honor the Blessed Virgin.

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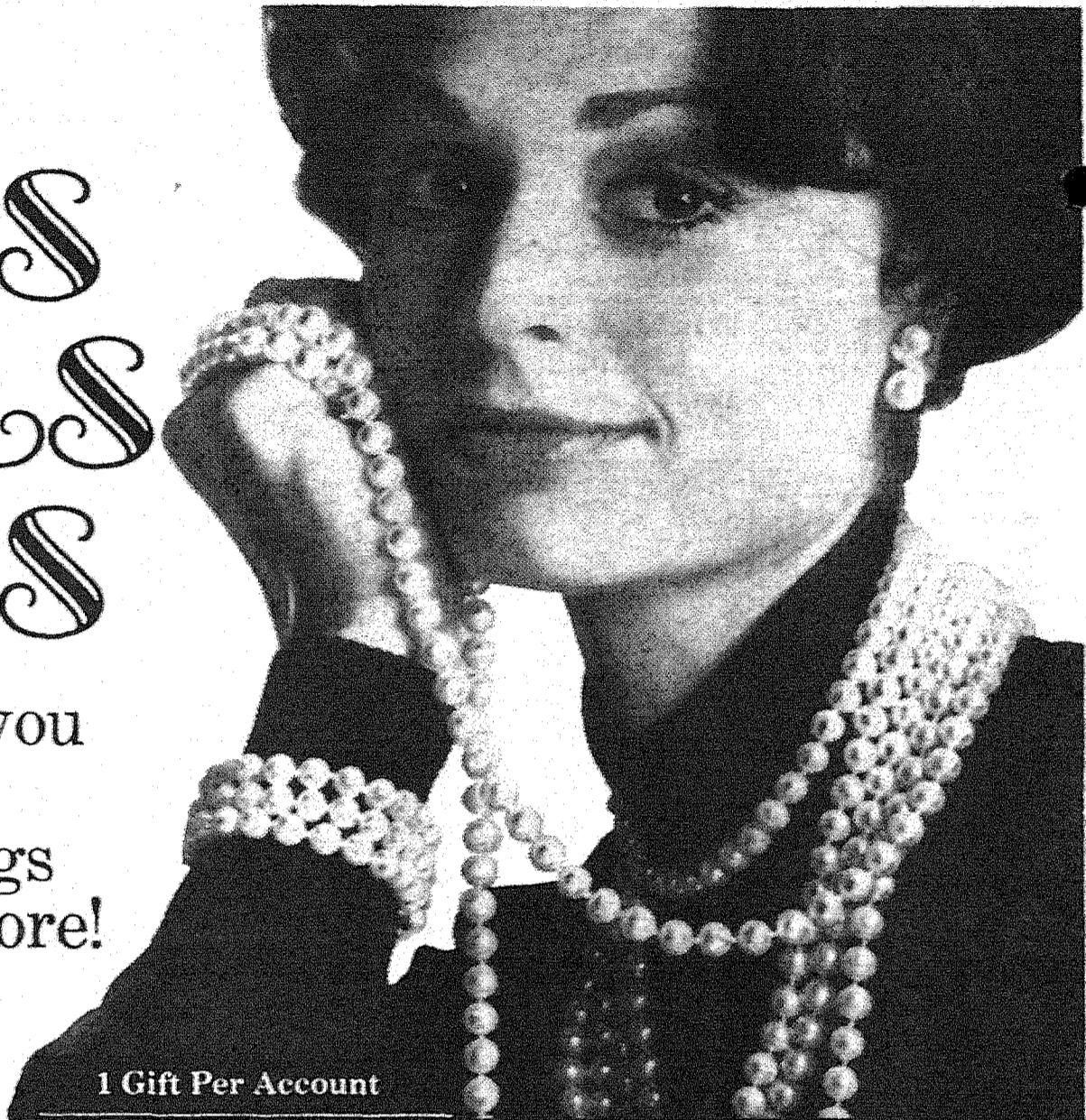
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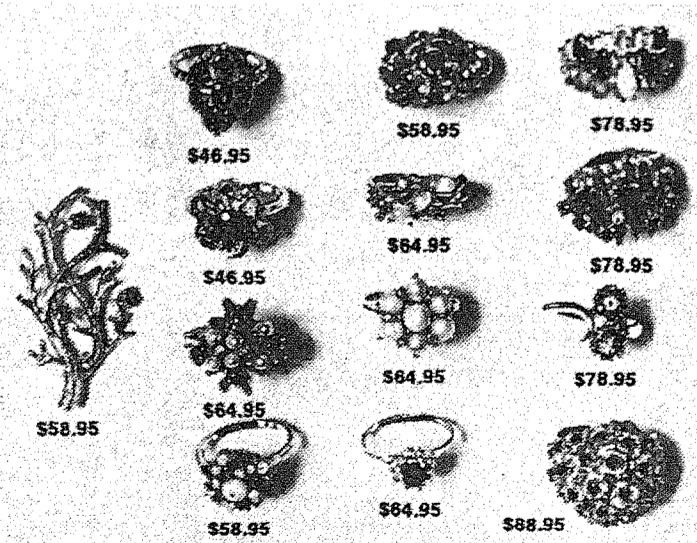
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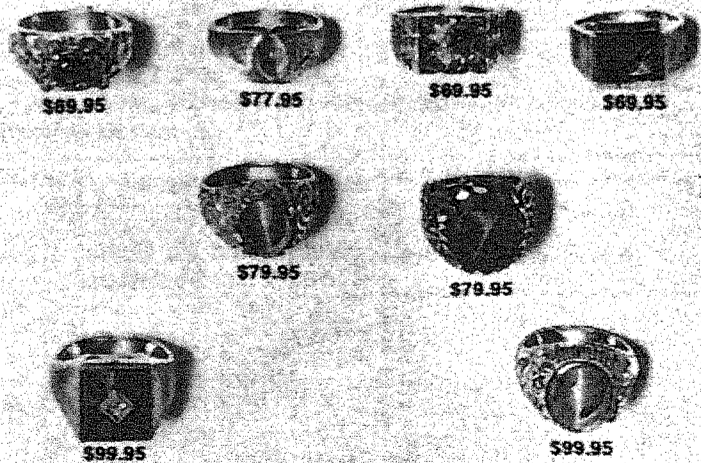
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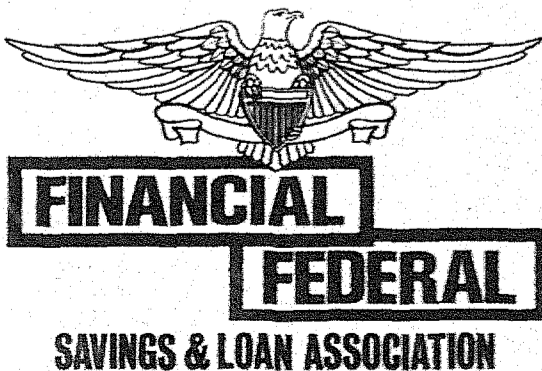
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