Why did rioting flare up in Dade?

See text of statement by Archbishop on p. 22

News analysis

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

By PAT HUBER

(Special to The Voice)

From the 68-year-old bellhop commenting that the "young punks" for breaking into stores throughout northwest Miami to the 12-year-old holding a lead pipe and telling me to leave "our" neighborhood, Negroes throughout the area of last week's riots generally agreed as to what caused them.

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

When asked why the disturbances occurred, almost everyone interviewed said they were due to the June 15 insulting of a black woman by Pic n Pay grocery, 2891 NW 54th St. Upon further questioning, however, most acknowledged that in spite of much criticism for this particular store, the incident itself was merely a fuse for a very deep bitterness within Miami's Negro community. "What is happening this week is only the top of the iceberg," said Father John F. Kielman, S.S.J. of Holy Redeemer Church, which serves much of northwest Miami.

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

A young waitress at a Champ Burger restaurant at northwest 62nd street and 17th avenue hesitantly explained the disturbances by saying: "You can't just say what happened - that's all." She was referring to the Pic n Pay controversy.

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

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

Murray, who is 14, was one of at least four black volunteers helping clean up the mess Friday that the 62nd street market suffered from a fire set Wednesday morning by a black gang.

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

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

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

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

A plea for peace in the community was made by Archbishop Coleman F. Carroll during riots which flared up last week in several areas of Dade County. Below two policemen are silhouetted by raging fires caused by fire bombings during a night of violence in a predominantly black section of Dade County.
Catholic Pentecostalism "is not an underground movement in the church," but a movement that "tends to redisclose and follow the doctrine and practices of the faith," a pioneer in the revived movement explained recently.

Father Edward O'Connor, C.S.C., associate professor of theology at the University of Notre Dame, who will conduct a Pentecostal weekend of prayer, which begins today and continues until Monday, pointed out that the Dominican Retreat House, Kendall, emphasized that although Pentecostalism is not the novelty in the Church that it was several years ago, it is "still looked at as something alien," a sense of social awareness is a contribution of Catholic Pentecostals can make to the public's understanding of religion, he added, citing the work of leading Catholic Pentecostals in the field of racial justice. He also stated that social concerns are not entirely absent among many Protestant Pentecostals and noted that some Protestant leaders in the movement are currently involved in rehabilitation of drug addicts.

Father O'Connor, who is presently completing a work on the theology of the Pentecostal Movement entitled "Fire and Water Baptized," recalled that Pentecostalism appeared within American Catholicism three years ago, starting as a movement at Duquesne University, Pittsburgh, and spreading to the Universities of Notre Dame and to many communities throughout the country.

According to Father Kilian McDonnell, O.S.B., of St. John Benedictine Abbey, Collegeville, Minnesota, who also participated in sessions on "Catholic Charismatic Renewal," in Dayton, Pentecostalism with its strong emphasis on the role of the Holy Spirit, is neither a denominational nor a new doctrine but a religious experience, a spirituality and a way of life which has a basis in Scripture.
Refined prelate upholds U.S. on Cambodia move

SA SAMLOE, An official of Catholic Relief Services, announced on Tuesday that the Vatican has approved the new rules. The idea of changing the ways the Church handles annulments was first brought up at the NCCB meeting of Nov. 1969, according to an official. The NCCB approved the NCCB in April 1968, then sent to the Vatican for its approval. The new rules have been set for any case to be completed out of regard for pastoral priorities. If a case moves up to appeals courts, the time limit will be an extra two months when no new testimony is involved and still allow extra two months when new testimony is introduced. The advocates, lawyers for one of the parties in the marriage case, have been given greater recognition and status in the eyes of the diocesan tribunal, with greater leverage than they used to have in questioning witnesses. The basis whereby a judge decides a case, lawyers for the judge said the trial on the basis of original jurisdiction. If a case moves up to appeals courts, the time limit will be an extra two months when no new testimony is involved and still allow extra two months when new testimony is introduced.

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Starvation threatens in quake area

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

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

CANNED goods, blankets, clothing and other supplies may be left at any Catholic Church within the Archdiocese of Miami for collection. The articles should be securely wrapped and sealed in cardboard boxes with the contents labeled on the outside.

Checks may be made out to the Peru-Earthquake Fund-Catholic Service Bureau, 132 West Sagler St., Miami, FL 33125.

Miller explained that he is trying to obtain government planes to fly the materials to Peru for immediate distribution.

Although the United States has already sent 800,000 pounds of relief supplies and many additional tons are presently in route to Miami, President Ford has requested that the United States Government make cargo craft available to the commercial airlines to transport additional quake relief supplies to Peru.

Although commercial airlines have transported these relief supplies continuously the volume of supplies has now outstripped the airlines capacity. Peruvian newspapers have stated that the air cargo has piled up at Miami and has been moved slowly to Lima.

The United States Government contribution has already been significant, President Ford has said. This would be a wondrous way to display government support for the individual American citizen who has contributed by cash or by the sale of goods. MVP products which have been donated to the Peru Earthquake Fund have been among those 2,000,000 items which are needed in Peru and which are needed in the United States.

Lead Times to Peru are now about three weeks; lead time to Lima is now about one week. At this time there are 400 perfectly good trucks in Miami ready to go to Lima.

Furthermore, President Ford, appointed by the President of the United States to coordinate U.S. relief efforts in Peru, has appointed B. F. Spohrer, President of Miami, as the United States representative to Lima.

A number of officers and agencies of the Catholic Church within the Archdiocese of Miami have offered to assist in the collection and distribution of these supplies.

The Catholic Worker, a Catholic newspaper in Miami, has already sent a telegram to President Richard Nixon asking for government assistance in shipping the huge quantities of donated goods.

"The People of the United States have responded generously to appeals for relief supplies for the victims of the disastrous earthquake which occurred in Peru on May 31," President Ford said.

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Women form aid c

Some 200 women — all natives of Peru — are forming an organization under the auspices of the Archdiocese of Miami Latin American Affairs Office to provide a permanent source of aid to those living in Peru. According to Mrs. Carlos de Vizguerra, wife of the Peruvian Consul in Miami, the group was formed in response to the plea for aid to victims of the Peru earthquake, but will continue to function as a permanent committee even after the immediate emergency is over.

PRESENTLY the group is organizing a benefit dinner for aid to Peru on Aug. 1 at the De Lido Hotel. According to Msgr. Walsh, group will include volunteer representatives from Catholic parishes here. Father Jules Rosso, a St. James Society missionary from Pittsburgh, Pa., who has served in this town for more than six years explained: "The parish is the social service center and the local government here as well as the military officials came in here to utilize the services of the Church, sending in relief trucks, and setting up the relief program."

Bodies are dug from

(Continued from page 1)

Many of the relief pouring into Peru from all parts of the world is being dis-
tributed through Catholic parishes here. Father Jules Rosso, a St. James Society missionary from Pittsburgh, Pa., who has served in this town for more than six years explained: "The parish is the social service center and the local government here as well as the military officials came in here to utilize the services of the Church, sending in relief trucks, and setting up the relief program."

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**Editors**

**Voters must seek the general good of the community**

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

Such emotion-charged consideration has already begun to plague Miamians who will go to the polls June 26 to vote on their preferences on the 11 proposals included in the bond issues.

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

**THE court's majority opinion** said: "For a court to simply declare by judicial fiat, that the time has now come to prosecute for murder one who kills an unborn fetus would indeed be to rewrite the statute under guise of construing it." (pp. 6)

Justice Louis H. Burke, in a minority opinion, asked: "What justice will be preserved by construing human life as excluding the baby girl in the cases and her unfortunate successors?"

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

**THE court's majority opinion** suggested that the time has now come to rewrite the statute under guise of construing it. Under a court ruling, the killing of a viable fetus is not murder under California law.

Leaders of 41,000 California Knights of Columbus protest to Attorney General Thomas

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By MSGR. JAMES J. WALSH

Despite the pretensions of "The Priest" magazine of 1946 turns up some interesting contrasts with contemporary wisdom.

When I first encountered the liturgy today, I could find only two references to the liturgy in the magazine's 

article. One strongly reminded priests that books such as "The Priest" of Mass was "the priest's hands are joined full

length, until the priest. The second was that speaking of wearing an al." It was advised that "the difference in the correct method

of wearing the al." It was advised that it "should be at least one tight hint that a removal of the liturgy was really

needed."

The name of the phenomenon, which has recently been crusading for a repeal of celibacy, is Catholic indifference to science. Out of 300

I esteem our young people to consider the
care for a repeal of celibacy, but also to consider the

achievement of eminent scholarship in science. literature or the arts.

He urged our young people to consider the

vocation of devoting themselves to the

ike strong fiinls that a renewal of the liturgy

'Ver silent majority' speaks

How much does Father mean by "heard?" He

implies total capitulation regardless of

to dissent.

Here is little disagreement with and

the minority then the will of the majority

problems nurture the seeds of dis-

pression, etc., etc., the will of the Majority? If and

where there is a direct conflict between the

rights of the minority, controls. If and

and with malice contravenes the will of the

majority.

The key phrase is obviously "direct con-

flict.

I maintain that there can be no direct conflict in substance.

The conflict emerges from the

minority voice takes. This form consciously and

with malice contravenes the will of the

majority.

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minority voice takes. This form consciously and

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The conflict emerged from the

minority voice takes. This form consciously and

with malice contravenes the will of the

majority.

I submit that the admitted intoler-

tantes scratching surface and peripheral

problems nutrate the seeds of dis-

Forced to constantly marshall itself for more

problems by being forced to focus its mental

capacity on putting out the brush fires of dis-

conflict.

Thus there is no meaningful

accomplishment.

I further submit that if it is necessary to

not only hear but to actually address the
dissenting voice of the minority then the substance of the liturgy principles as we know them must be changed.

James A. Larios

Miami

how to apply generous

in us. What a wunder-

less is best. The

for the Jews

In October 1946. "I wish to take this oppor-

nance of setting things right."

for the Jews

You are entitled to your choice from this interesting set. Lead;

"s system is the new Federal Reserve Board Regulations.

The minimum allowed under the new Federal Reserve Board Regulations.

The best in us. What a wonderful-

thing it would be if we could learn from this

example of how the Jews

of Christ for city and love in our everyday

From

Sincerely

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Fort Lauderdale

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"s system is the new Federal Reserve Board Regulations.
Criticize our editorial course

Dear Editor:
I have subscribed to your newspaper for four years, and I would like to discuss its editorial content. I have been disappointed with the lack of diversity in the topics covered and the sometimes biased perspective. I believe that a newspaper should strive to provide balanced and objective reporting on all issues.

Sincerely,
[Name]

Projects like this build understanding

Dear Editor,
I was so pleased to hear that your newspaper is planning to cover a story on the importance of sports in education. I believe that sports have a significant impact on students' lives, both on and off the playing field. They teach valuable life skills such as teamwork, discipline, and perseverance.

Sincerely,
[Name]

Old school spirit high

His view different

Dear Editor,
I have been following your series on the history of our school and was particularly interested in the article about the old athletic field with bleachers. It was fascinating to learn about the history and tradition associated with that location.

Sincerely,
[Name]
Doheny heads unit of Serra

FORT LAUDERDALE — William Doheny, local investment broker, has been elected president of the Broward County Serra Club. Named vice presidents are: Nicholas and Joseph Vargas, Lewie C. Hede, and Patrick J. Miller.

Other officers named during a recent meeting are: Patrick J. Neilsen, C. Nichols and Joseph Vargo, vice-presidents.

The Broward Serra Club meets the second and fourth Monday of each month at 13:35 p.m. in the Galt Ocean Mile Hotel.

HIALEAH — Operation Self-Help, community-sponsored clinics for young people in the pre-addictive stages of drug abuse, was officially opened following dedication services Saturday at 3650 E. Eighteenth St.

According to Father Sean O'Sullivan, president of the program which has the support of local clergy, health care and professional men and women, the clinic has just received a grant of $50,000 from the Inter-Agency Law and Plunkitt Center of Florida and is also negotiating contracts with the Division of Vocational Rehabilitation to obtain grants through its school program to assist youngsters enrolled in the program.

KEYNOTE ADDRESS of official opening of drug clinic in Hialeah was given by Bishop Clough P. O'Connell. The center conducts a three-phase program including group sessions, school programs, and programs for parents by expert counselors.

Summer course for exceptional children is held

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

Classes offered daily from 8 a.m. to 3:30 p.m. include language development, perceptual motor activities, music lessons, games and socialization and field trips.

Additional information may be obtained by calling the school.

Appreciation dinner today

An appreciation dinner honoring Father Mark Cassidy, recently appointed pastor of St. Francis of Assisi Parish, Riveria Beach, begins at 8 p.m. today — Friday on the parking lot of the former Andrews Hotel.

Reservations may be made by calling Mrs. Francesca Bennett, chairman at 374-6260.

For Scout dead

The Mass for Shetland terriered by WPLG, Ch. 10, on Sunday, June 28, will be offered for deceased Scouters and Scouters who have been killed in the war in Vietnam.

Father Frank Cahill will celebrate the Mass, in which 24 Scouts and 15 members of the Catholic Committee on Scouting in the North Dakota Deaconery will participate.

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

happily homes

use delicious, healthy

Alec Gaslik, C. Council will host an installation dinner and buffet. Saturday, July 11, at the Council Hall, 270 Catalonia Ave. 

A dance under the auspices of the Miami Catholic Singles Club will be served between 3:30 and 7:30 p.m.

Masses begin Sunday, June 28, in the new parish of St. Mary of Nazareth, Ft. Lauderdale. The new parish is at 7001 North Dixie Highway.

Hurricane odds in S. Fla. cited

If another hurricane threatens Florida this year, what are the odds of the storm's winds hitting? According to the Florida Agricultural Experiment Station, the chances vary from section to section, with Miami and Key West's odds the greatest — the chances are one in seven that a hurricane will strike either of the two major cities. Palm Beach has a better chance of escaping with big blow with odds of one in 10.

Those interested in obtaining "Hurricane Packets" may do so by writing to the Florida Agricultural Experiment Station, 1250 S.W. 22nd Ave., Fort Lauderdale 30, Fla. 33312.
Airlift opens new world to them

By JOHN B. SULLIVAN

(Washington, D.C.)

Israel Mantra Panero is 43 years old and until two years ago, was a motion picture cameraman in Cuba.

Twenty-five months ago, he became a sugar plantation worker and, by government definition of anyone who wants out of Fidel Castro's Cuba, a "terrorist" — a war

Last March 30, Israel Mantra Panero and his wife Valentita and their three children became refugees.

At 9:15 A.M. that Friday they stepped through the door of an antiquated DCT at Miami International airport. Israel first talks Richard in his arms. He quickly reads the sign: Bienvenidos Amigos, Welcome Friends — at the feet of the steps and walked briskly to a waiting blue school bus.

Nearly 90 others were aboard that flight. An equal number would follow later that morning. Nearly 1,000 had arrived that week which means 60,000 a year and more than 200,000 since 1961, when the United States Department of Health, Education and Welfare signed its contract with Airline International, the charter line that operates the twice-weekly flights between Cuba's Varadero Beach airport and Miami.

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

In Washington, Donald Hoild of the U.S. Catholic Conference-USC Division of Migration and Refugee Services — one of the agencies and the largest in the nation that administers the United States government's Cuban Refugee Program — is familiar with the process. Since the program is primarily one of family reunions, the process must begin simultaneously here and in Cuba. A Cuban must tell his government that he wants to leave and a relative or close friend in the U.S. must tell this government that he wants to join him.

WHAT FOLLOWS is a bureaucrat's dream — of nightmare. Forms are filled out, lists compiled, at both ends. The Cuban government places the would-be refugee on a waiting list after sending out more than 1,000,000 letters a year. The U.S. government conducts security checks, Cuba conducts home property and cash audits which at the proper time will revert to the government.

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

Meanwhile, in Cuba: the de-personalization process continues.

A MAN gains a number and loses his job. He is assinged to whatever work the government needs done, usually the cane fields. He is permitted to live in his house, but he dare not tell anyone for he is now state property by the courtesy of the state.

And then one day, he is told to move out. Pack his clothes in the suitcase permitted, dress in a suit and tie — he must look respectable — and somehow get to Varadero Airport near Havana. Somehow meant, he is on his way in a private car for the airport.

Within 96 hours, if nothing goes wrong, he is on a Cuban steamer bound for one of Cuba's ports. A bus is provided for the half-mile ride to the U.S. government's refugee facilities.

THE BUILDING is called T-99 and it looks like what it is: a remnant of some military barracks at the western end of the Miami International Airport's main runway.

When you file into the city, if you sat at the left-hand seats of your plane and watch closely as the plane comes in low over the &m, you will alight T-99 for just second before the bump of landing reminds you to gather your magazines and under-seat luggage.

The refugees have no magazines and little luggage. There are no trails to look at and no food. Theirs is the effiency with which the government supplies them.

A welcoming speech, a briefing on what to expect in building T-99, polite, sincere applause and then the slow numerical process of immigration forms, health examination and finally, the real business of help in finding a new life.

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

Each immigrant can make a choice of where he will settle, but the government will help him choose his new place to live. A job, a home — that is the 15:16:12 choice. In 1969, Catholic Charities assisted 20,000 Cuban refugees out of the 80,000 who entered.
**THE SILENT MAJORITY**

The sky is falling...

...THROUGH 1970

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

Apostle's 2:22

**Catholics given warning on eased abortion law**

By BUREK WALSH

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

Some observers thought it raised more problems than it solved. Others called it one of the tribunal's multi-dimensional decisions.

The draft law states a conscientious objector as a man objecting to participation in war and to be an objector if he is religiously motivated, not original or philosophical in nature.

The majority of the court of the nine justices that the bill would have an actual impact on the draft.

PERHAPS the most widely expressed opinion of the Supreme Court is the decision by the majority of the Justices that the bill would have an actual impact on the draft.

The bishop reaffirms the Church's position against abortion.

That is, of course, true.

In John F. Harlan's separate opinion, which gave the majority of the Court, east upon the constitutionality of the conscientious objector's operation to increase the scope of consciences, he has its impact upon the whole draft system could be extensive indeed.

There are already bills in Congress looking to the expansion of the draft law, and the many bills have been passed as having that action on these lines. But, that, of course, remains to be seen.

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**BY FATHER ANDREW M. GREELEY**

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

FATHER

ANDREW M.

GREELEY

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

- **MORE PEOPLE** than ever before want to be involved in the political process — the Blacks want in, the young want in, the middle majority wants in. The whites want in, everyone seems to be concerned about politics. This is obviously a sign of collapse of democracy.

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

MEMBERS of minority groups in the United States are making more social progress than they have at any previous time in the nation's history and attitudes towards social and political integration of minorities among the white majority are more enlightened than they have ever been before. Obviously, you can only have this kind of progress in a nation that is basically sick.

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

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

- There is a rapidly emerging consensus among the political leaders of the nation that the war is immoral. Only in a weak, corrupt nation — one indeed that is on the verge of collapse — could such a moral judgment be effective.

- Black are being elected to public offices all over the country — state legislatures, congress, mayors of important cities, and the blacks that are being elected are young, bare-}

BUREK WALSH

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A salute from talented Liza

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

GUESS whose room reservation wasn't held offer 10 p.m.? Jack Lemmon and Sandy Dennis getting a first-hand taste of "Fun City's" world of hospitality. "The Out-of-Towners," a bright and biling comedy written for the screen by Neil Simon.

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

Ask any studio hot shot and he'll tell you that Jack Lemmon and Sandy Dennis are in a tough space, for they can take out the long war from New York to La Guardia. And despite repeated attempts to que the colorful hot-shot tales that still make you feel you're on the move, the nearest you'll get to them is the nearest stop-out of town.

Or better yet, go see "The Out-Towners," a movie comedy that has just about everything going for it — from the starry yarn Lemmon and Sandy Dennis to an original screenplay by Peter O'Toole and Susannah York as Simon, direction by craftsman Arthur Hiller, photography by Andrew Laszlo, music by Quincy Jones, and far from least of all, little old New York as the built for show of Simon's hardball hilarious paceпари.

Simon has made an immediate impression on his Italian-American colleagues, swelling all the more the middle-class values. In a series of snappy setups and turning sequences we are all but stuck and infernal. Not a scene and laughter at our own insecurities in the living room of the simulated show-business talent. And leaving no one unlaughed.

THIS film Lemmon and Dennis are the outstanding performances with Walter Matthau and Helen Hayes, who head the list. Only 24. Liza Minnelli is a major new show-business talent surprising for the daughter of Ma-Jo and a major new acting talent. For the open-minded and strong-stomached only. The simple story of a-IV

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Comedy of the scatter-gun type

A. Section I. morally unobjectionable for general patronage: Class A.

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Planning the Mass of the Acts of the Apostles

By FATHER JOSEPH C. CHAPMAN

FLEXIBILITY in the revised Order of Mass and General Instruction to the Roman Missal allows worshiping communities and liturgical committees to develop special theme Masses. Article 313 of the liturgical document in fact encourages this practice. The practical effectiveness of a celebration depends in great measure on choosing readings, prayers, and songs which correspond to the needs, spiritual preparation, and attitude of the participants.

ONE THINKS automatically of unique occasions — July 4, graduation, anniversary Masses, home masses — when celebrations with a carefully worked out rhythm are needed. But even the Sunday Eucharist lends itself to a unified approach as it is observed a few weeks ago in describing the parish worship committee process. The successful liturgy group is one which both understands and accommodates the concrete circumstances of the celebration. These Masses may be accompanied by only a few sentences in length. Except for occasions which feature the presence of a particular person, there should be no additional eucharistic prayers.

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

The need for new forms of prayer and devotion is being felt by the Catholic community. These prayers and devotions should be prepared by several people with each one participating by contributing to the group. The group members should be dedicated to helping each other grow in the spirit of the ancient church.

EVERY PERSON, guided by the Holy Spirit, can contribute to the life of the church in a way consistent with his personality, education, and interests for the enhancement of Christian piety and Christian presence. Participation in liturgical prayer is a very important part of every Christian's religious life. A person should spend a few minutes in contemplation before engaging in daily prayer. This daily prayer should also be a part of our daily prayer.

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

Meditative prayer

By NSGR. JOSEPH G. CHATHAM

A Catholic treatment of prayer would not be complete without reference to the ROSARY. The rosary is a very personal method of prayer and can be said in different ways. It may be recited on Sunday, Tuesday, and Thursday.

The same prayer is said for a rosary which is appropriate to the occasion, properly phrased, and intended to praise, thanksgiving, repentance, faith. which everyone has to do. Such as worship. In practice, consequently, a planning committee should select those from the Father and the Son. for a personal Divine Being who is distinct from them. The Spirit, must fashion his own prayer life in a concrete, and contemporary theme. It must correspond to the needs, and be chosen to the needs of the group. This and next week's columns under LITURGY focus on the Acts of the Apostles.

IN THE CASE of the Acts of the Apostles, the spread of the Christian message from Jerusalem to Rome, to the Gentiles, beyond the sea, through Judea and the New East, and as far as Rome, the capital of the world, there is a great variety of themes to be considered. This is because it is the life story of the apostles. Peter and Paul. and their followers. The Acts of the Apostles is a continuous sequence of events or mysteries in the life of Christ. The saying of the rosary is by tradition a guide to such meditation.

UP TO NOW I have been saying (the author) — but I need not be so cautious. He is surely the person who composed the Gospel according to Luke. The Acts of the Apostles is surely a continuation of that Gospel. And secondly, Thessalonians. the style of both books above the authors of the first letter to the Corinthians, and the author of Galatians. A first-hand apostolic author has yet proved better than the traditional theory of later attribution of these books to Luke the apocryphal companion of Paul. One of the things to watch for is the source-material Luke has used. For example, Luke's story of the source-material Luke has used for the miracle of the Feeding of the Five Thousand. with Paul, anecdotes from eyewitnesses. etc. For example, the fact by the way, that details mentioned in Acts and in other official and liturgical procedures correspond exactly to what is known from other sources. I have to stop here. In the next look at the Acts of the Apostles you will realize that the book is almost always about the apostles and the apostles. Peter and Paul. The first part is about Peter, and the second part, somewhat longer, about Paul and his story of the Acts of the Apostles. You will see how Peter and Paul together constitute a book. Peter and Paul in the Responsorial, or even the first passage of the Acts of the Apostles. Luke deliberately focuses on Peter and Paul as the spokesmen for the church. For, after all, he had only so much space available for a manageable book and because he wanted to point to the idea that Peter and Paul really did the job that Luke wants to explain. In the next column we will begin getting the message from Rome to Jerusalem and Acts of the Apostles in its heart the account of a great controversy among the apostles. Some of them said that the gentiles who accepted Christ should also receive the fullness of the law. and others said that the gentiles who accepted Christ should be considered Gentiles. This idea is the concept of the Mosaic Law (that is, that they should be circumcised and observe the ceremonial, and civil, and the written laws, etc.), and others said the gentiles were under no such obligation.

On the basis of what we were working with the idea of fulfillment of the law of the prophets: both sides were quoting Christ's teachings, especially his own words, in order to fulfill the law: both sides had their appropriate versions of Christ. The Gentile Christians claimed that the apostles should be called "Armenians and his seed." It was a struggle between two different viewpoints of what God wanted done through the preaching of the apostles and an "exclusive" view. The Gentile Christians claimed that the apostles should be called "Armenians and his seed." It was a struggle between two different viewpoints of what God wanted done through the preaching of the apostles and an "exclusive" view.

In practice, consequently, a planning committee must select those passages which correspond to the needs of the group. The editor has chosen a lectionary from which the practical ideas and useful helps in formulating successful eucharistic services.
Human feelings in Christian life

By FATHER CARL J. PFEIFER, S.J.

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

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

About 15 minutes later I met Joan and asked her the same question. She is about 20 years younger than Phyllis. Her answer was enthusiastic. "Human feelings and Christian Life? Why, that's what it's all about. That's where it really is."

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

For many, in all areas of Catholic Life — prayer, liturgy, works of charity, faith, worship — what was seen as so essential to human life before had become suspect and a string of important decisions should be in the grasp of loving, reasonable, well intentioned emotionally distractive. The number a good deal had the more against rather the more because of it all.

TODAY there is a pastoral interest in the ways that the Christian Church pressed on or adopted a new focus on the church as the Christian Life through the new area of psychosocial care as well. The Pastoral care movement is growing through a whole new generation of Catholic Church in many parts of the United States.

The Catholic Church in many parts of the United States...

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

Don't smile before Christmas

By DOLORES CURRAN

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

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

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

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

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

At that time, children were students, great chances to be filled with information and passed on to the next stage. They weren't people with special needs and feelings. If a teacher slipped and became "involved," he was expected to quickly make amends. We, on the other hand, were never so fortunate. Still, most of us slipped; in retrospect now, I'm still haunted by a particular omission of mine. I was teaching sophomore English in a large suburban high school where rather inflexible standards were encouraged. A lovely girl in one of my classes consistently failed to complete homework, pass tests or turn in makeup work.

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

WERE WISER in education today but we're facing a new threat — the computer. A man complained to The Denver Post last year that he received a drawing from his daughter signed "Love number 35." Our children do indeed face the danger of becoming IBM numbers and we must effect that danger of us can.

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

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

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Children need to be told we love them. We can't leave it to chance. They need to be told the freedom to express themselves. Paradoxically while we're enyng them, we're stifling their freedom by saying, "Big boys don't cry," "Don't touch me," "Don't smile if you don't know her."

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

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

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

Children need to be told we love them. We can't leave it to chance. They need to be told the freedom to express themselves. Paradoxically while we're enyng them, we're stifling their freedom by saying, "Big boys don't cry," "Don't touch me," "Don't smile if you don't know her."

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Paradox of peaceful Moslem and the war - like Christian

By FATHER JOHN J. SHEEHAN

The crisis in Jordan underlines a paradox. King Hussein is a Moslem and George Habash, the leader of the Popular Front for the Liberation of Palestine, is a Christian, primitively a Greek Orthodox. The Christian stereotype of the Moslem is that of a warlike people. It is probable that the impression comes from the fact that Mohammed himself preached and led "holy war." The Christian, on the other hand, is supposed to be a man of peace, one who takes seriously the command, "Thou shalt not kill.

Yet it is the Moslem king who is killing, and the Christian leader who is planning and reconciler whereas the Christian energies are as the tough missionary, and the Moslem revolutionary. After the cease-fire was set, both Habash kept up the fight.

Father Henriot, a French priest who had tried to prevent the Commandos from operating freely in Jordan against the Israelis. As a member of an editor's tour of the Middle East, I took part in an interview with Hussein last November. I found him to be a gentle person,apro-American, a man of reason, although he was to make a bloody revolution in order to change the occupation. He was of quieter times an eminently successful ruler, beloved by most of Cambodia and Vietnam.

He considers America an enemy of the poor as well as a friend of Israel. Though he knew there were Americans in the State Department, the White House, and the Senate, he said, "Believe me - and I am not joking - we were determined to get hostages in order to have been smashed in our camps."

Hussein, with the great theological issue of the time, "How to revolutionize society on behalf of the poor".

This is not to say that controversial issues of this type should be completely avoided in church sermons, but simply to suggest that Father Henriot's suggestion that the priest could give a sermon on the mass as commander in chief might be preferable to seconding the controversial issues of public policy as to moral and theological dimensions of war. At what point, in the intimacy of smaller discussions where everyone wants to speak his piece will have a reasonable chance of giving effect to his point of view.

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

On the contrary, it is being widely denounced as "unorthodox" and so-called "conservative" alike. There was a time when, in a sense, the liberal churches, on the left, were then hastened to add that people want to discuss the application of the moral principles of peace to specific political issues which are no reason for the pulpit, but preferably in the give-and-take of the house of God, not perhaps, in the intimacy of smaller discussions where everyone wants to speak his piece, to have a reasonable chance of giving effect to his point of view.

Father Henriot's point is well taken. I would agree with him, in other words, that the pulpit, as a general rule, is not the proper forum in which to pontificate on complicated and controversial issues of public policy - as opposed to a general statement of these principles and a declaration of the Church's position, but preferably in the give-and-take of the house of God, not perhaps, in the intimacy of smaller discussions where everyone wants to speak his piece, to have a reasonable chance of giving effect to his point of view.

"A priest may hold a legitimate position on a controversial issue. He may even be asked to use the pulpit to present his views," a young Jesuit priest who heads a group called Henriot, asked a group. A sermon on the moral and theological dimensions of war makes good sense from the pulpit, he said, but then hastened to add that people want to discuss the application of the moral principles of peace to specific political issues which are no reason for the pulpit, but preferably in the give-and-take of the house of God, not perhaps, in the intimacy of smaller discussions where everyone wants to speak his piece, to have a reasonable chance of giving effect to his point of view.

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The Pulpit, be concluded, isn't the place for that. As an alternative, he suggested that the priest could give a sermon on the Christian's obligation to work for peace and then invite anyone who wants to discuss the application of the moral principles of peace to specific political issues to an immediately afterwards, private meeting.

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Mass — a faith experience

By FATHER JOHN T. CATRIO

A middle-aged couple left the Church Sunday morning with a heavy dose of suppressed frustration: "I can't stand these Masses anymore. What we hear is so boring. Why can't we have another kind of thing?"

But when two teenage girls were heading home: "Wasn't that sermon ridiculous? I'm never going to go to Mass again."

A young mother walking across the parking lot leaps out of the way of an impatient get away car. She mutters: "It's so-called progress, but I don't like it."

These guitar Masses. Why do we have to be subjected to this kind of thing?"

As an impatience grows, the Mass is a faith experience.

The ritual is the central mystery of the Mass. What is the Mass, the central mystery of the Christian faith? The Mass is the sacrament of the sacrifice of Christ. The Mass is his sacrifice of love to his Father, in union with the sacrifice of his Passion, Death and Resurrection. The Mass is the sacrifice of the Church to the Father, the sacrifice of the Church to Christ, the sacrifice of the Church to the Holy Spirit, the sacrifice of the Church to the Holy Trinity. The Mass is the sacrifice of the Church to the world, the sacrifice of the Church to mankind, the sacrifice of the Church to the individual, the sacrifice of the Church to the individual person.

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The story of 'Coop'

By George Carpenter

Arlington House

George Carpenter has been tempted to be a little too colloquial in his biography of the great movie star who as the leading man of the day has made his characters swim with charm and integrity and charm and rather mysterious air and more than anyone else embodied Fenimore Cooper's Semi-

Narrative Ramper.

He succumbs at times to the temptation, but the basic story is well told and is of interest. If the book is not quite heroic proportions. Cooper's battle with cancer toward the end of the year, his gradual recovery and his return with special reference to the help his conversation to Roman Catholicism gave him.

A generous slant of 32 pages of photographic plates brings the man back, with the wish that TV could stage a George Cooper Festival at least of the best of his films.

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

Jonah, whale, galomf, klink!

NEW YORK - CPP: — Close to the beetled ship the flat

waves ran and sighed, gapping his jaws to well in Jonah's

soul below. Down he went, with a bundle of other load

bearyed by the Lord for food, said the Lord.

In a wide, wildly printed children's book called, "Jonah

and the Lord, not only does the Lord call Jonah to

a distant and untamed sea voyage, but he sets him

abriefing for his Death, not only were the

scenes of his kindnesses there, but also

the Lord's avenging the food.>»

WITTEN by Scottburtton poet George MacBeth, who

was invited to the story of Jonah because of a pes-

tropic for whales, although, in this book, he refers to it

as a "great deal of Jonah and the Lord, has been describ-

ed by Catholicist Fred Wayland as a little

story, to be enjoyed by both parents and children.

MacBeth's gross the tones in the Prophetic, New

York Times, B. W. B. with a change of strength and humor.

Published in Holt, Rinehart & Winston and illustrated

with Grower's drawer drawings by Margaret Head, "Jonah

and the Lord" is a straight telling of the Old Testament

story of the prophet Jonah, as well as requesting the
dedication of Christ for the year.

But in re-creating what Mrs. Nevald calls "one of the

most enduring moral tales of the Old Testament, He

beats the rhythm of world patterns that could be

set to a hand-clapping people-pleasing beat.

"NOW THE Lord heard Jonah and he smote on his

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Biscayne College's new field hurried for Dolphin training

BY JACK HOUGHTON

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

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

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

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

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

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

DO-DAY for Dolphins is July 12 when the rookies move in. The veterans check in a week later.

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

Although actual plans for the handling of the 1,500 spectators anticipated each day have not been completed, school officials will argue that N.W. 36th Ave. be used for those driving to the field. The college itself faces onto N.W. 36th Ave., but the practice site is located in the west of the main buildings and the only close access will be off 37th Ave. The field is just one block south of the Palmetto Expressway.

THE MAIN locker room of the fieldhouse will be approximately 2,500 square feet in size, with room for 38 individual lockers. The lockers will be mobile and, when the squad is trimmed, the number can be reduced to 50, which will also be the number utilized by the Biscayne coaching staff.

The locker room, adjacent to the Dolphins' leave, is an air-conditioned room where the players can cool off as well as have a chance to visit the Dolphins' doctors. Shula and the Dolphin coaches will utilize rooms in the dorms for their office needs.

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

"We were called on April 3 with the work to be done and turned the first shovel of dirt on April 8.

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

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

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

A $170,000 insurance tag will be placed on the entire building.

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

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BISGAYNE COLLEGE 16400 N.W. 12nd Ave. Phone 625-1561

HIGHER INSPECTORS check progress on the new fieldhouse and football field. The new fieldhouse and football field will be the operating room for Coach Don Shula and his squad.

DOLPHINS' former training camp and to the Orange Bowl to use what type of facilities they had. EXCELLENT cooperation has also placed a role in putting everything together as rapidly as possible.

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

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

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

FENCING IN practice field awaiting the Dolphins training plays fascinates youngsters gathered in prayer basketball.

YOUR BEST BUY!

by Don Allen

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Page 21
Archbishop on tv, called for peace during disorders

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Why did rioting flare up in Dade?

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Church-state talks in Paraguay grow

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ASUNCION, Paraguay — NC — Discussing problems of personal and press restriction with Paraguay's chief of state, a Church official reported some progress, but brought untoward youth and tensions here.

There is good reason to believe that at least some are true. A white professional man of northern background, who asked to be identified, told The Voice: "The police are efficiency, although, the most important thing, as we ask why start and why continue, is that the young people telling and hearing these stories are convinced of their truth." "We want some very clear here," one of these boys said disgustedly. When asked if there weren't some who said there were a few black police, he said "no as many as there were white police."

"RELATIONSHIP with police is a serious problem in Negro areas," said L.D. Kennedy of the Model City Government Board. "Negroes are white and many from states where there is less racial equal- ity than in Florida."

"Everybody is tense," explained Mrs. Olivia Chargin of Santa Clara superior court publicly expressed concern about "campaign of vilification" against apostolic or- ganizations.

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

At 2:45 p.m. his friend got out and the contested young man drove off to work. His lack of bitterness is characteristic of many well-employed Negroes. Well-employed Negroes are not characteristic of much of northwest Miami.

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

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

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

Black Americans feel grossly frus- trated because they aren't closing the gap at all explained Silvia Rolle, public relations representative of the Model City Program. "Rests result from dissatisfaction with the status quo. Revitalize the Declaration of in- dependence and you have the cause of anywhere in the world. The Declaration states, even though it doesn't state it quite this way. But I don't know why black Americans are supposed to be any less passionate than any other Americans."

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

As he made his way off by washing a 1960-year-old car in front of his small but pleasant house in northwest Miami said "it did not make sense to raise hell all around the area because of a griev- ance against one store. "Then he emphasized that sometimes people are not "raising hell" because "a sensible complaint doesn't do any good around these bastards that cheat and steal. They talk revolution, in some cases talking doesn't do any good..."

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The FACE OF THE TOWER OF THRIFT FOR ALL SOUTH FLORIDA
Misas en Perú y Miami por las Víctimas del Terremoto

En una misa oficiada por el Arzobispo Coleman F. Carroll por el santo día de las víctimas del terremoto en el Perú, Mons. Bryan O. Walsh recordó que Dios "sabe habituándonos como — tarde o temprano — sacar provecho de todo lo que él habrá de derramar para beneficiar a los demás". "Es importante recordar que aunque no siempre seamos conscientes de ello, nuestras acciones pueden tener un impacto profundo en la vida de los demás."

KELLY MARSHALL

"En el cardenal, lo dejé citado porque se lo señaló en la misa de la Arquidiócesis de Miami, reconociendo:" "Hay un resultado en un bien porque significa la realización en parte de la huma- na oración de nuestro Re- dentor en la última cena:" "Porque ustedes son uno, como yo, Padre, santo en el cielo y en la tierra, para que queden unidos como nosotros, el mundo cree que Tú me has enviado."

KELLY MARSHALL

El Cardenal Arzobispo de Lima Juan Landaúrez y el Seminario Episcopal, tras recordar al cardenal y al cardenal emérito, dice que estos esfuerzos van en la línea de una misión de amor y ayuda a los demás. "Para reconvertir lo destruido hay que crear sociedad más justa y dura..."

LIMA, Perú — "Para reconstruir el destruido debo- mos crear una sociedad más justa y dura,..." dijo el obis- po de los pueblos jóvenes de esta capital, Mons. Luis Ballesteros durante una conferencia celebrada en el atrio de la Catedral por el santo día de las víctimas del terremoto que sufrió el 19 de enero de 1965.

El padre de los pueblos, quien perdió varios familiares en el cataclismo, declaró que gracias a la ayuda de donadores, ha venido llegando la ayuda a los damnificados con la ayuda de la Comunidad Episcopal de LIMA.

Esto ha sido el resultado de una tarea de investigación que ha sido realizada por el departamento de Comunicación de la Arquidiócesis de Miami, trabajando en colaboración con el Instituto Nacional de Comunicación, bajo el alero de la Universidad de Loyola. El Instituto Nacional de Comunicación es una institución que se ha dedicado a la investigación y la educación en el campo de las Comunicaciones, con el objetivo de mejorar la calidad y la cantidad de la información que se transmite a la sociedad.

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Refugios llegan en bote
Mantendrá E.U. Contacto Periódico con Santa Sede

WASHINGTON — El Presidente Richard Nixon convocó al secretario de Defensa, Melvin Laird, la mañana del 26 de marzo, para que se entrevistara con el Secretario de Estado, Henry Kissinger, para discutir el tema de los contactos con la Santa Sede.

Kissinger ha estado propuesto para que se realicen diálogos con representantes de la Santa Sede, y se espera que se realicen las primeras conclusiones en Roma durante las próximas semanas.

**LA CONVERSACION DE LA HIJA DE JOSE STALIN**

EL 7 DE MARZO DE 1967

Svetlana, hija de Stalin, que había sido autorizada a viajar a la India para leer las confesiones de su compatriota Brajesh Singh, ha llegado a Miami, iniciando así la elección de la libertad. En su reciente libro, 'Ateo Cristiana', ha escrito que ha conseguido la libertad y que ha sido liberado de las injusticias que le habían afectado durante toda su vida.

**ACERTACION DE RIESGOS**

Al final de su libro, Svetlana ha escrito que ha tomado riesgos que podrían haberle costado su vida, pero que ha sido capaz de superarlos. Ha expresado su deseo de que sus lectores también puedan superar sus problemas y superar sus miedos.

**UN CAMBIO PROFUNDO**

La conversión de Svetlana ha sido un cambio profundo en su vida, pero ha sido capaz de superar los riesgos que ha enfrentado durante su vida. Ha expresado su deseo de que sus lectores también puedan superar sus problemas y superar sus miedos.
Para asegurar una paz que proteger a los pobres

CELEBRANTE: Es en momentos como estos de la celebración de la misa nos sintamos alentados a trabajar más vigorosamente por la paz, en virtud del Vaticano en una misión que hemos encomendado al Misionero a la palabra de Cristo.

Para aseguurar la paz hay que ceder a los hijos de Dios, nuestros hermanos solamente con ternura y respeto. Entonces nos acercamos con nuestro deber, el deber, el trabajo por nuestra paz, por el pueblo, por el pueblo, por la paz entre las naciones y dentro de ellas, oremos al Señor.

CELEBRANTE: Tengo el deseo de hacer una mención especial a los niños y mujeres que se han mantenido a lo largo de los tiempos con un espíritu de paz.

Para aseguurar la paz hay que ceder a los hijos de Dios, nuestros hermanos solamente con ternura y respeto. Entonces nos acercamos con nuestro deber, el deber, el trabajo por nuestra paz, por el pueblo, por el pueblo, por la paz entre las naciones y dentro de ellas, oremos al Señor.
Plentiful communications but no result in communications study

By Father Leo McFadden

VATICAN CITY — One of the first orders of the Second Vatican Council has been fulfilled.

On Dec. 4, 1962, the council gave a mandate to a Vatican agency to draw up a pastoral instruction so that the principles of modern communication might be defined and applied. By the decree "Eucharisticum Mysterium," the council promised that its release was imminent.

Nearly seven years later, however, the commission announced that it was unlikely that the document would soon be ready. The difficulty was getting the Pope's approval of the decree. It was approved by the Fathers as they approached St. Peter's.

The conferences are given three months to respond. The Pontifical Commission for Social Communications, issued a semiannual report last spring that it was unlikely that the document would soon be ready.
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