

Diocese Of Miami Now Archdiocese

A new ecclesiastical province was established Wednesday in the southeast United States by Pope Paul VI with Miami as the metropolitan See and the Dioceses of St. Augustine, St. Petersburg and Orlando as suffragans.

Bishop Coleman F. Carroll was named first Archbishop

(See special related stories and photographs on Pages 13, 14, and 15.)



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Archbishop-Designate Coleman F. Carroll



Bishop-Designate
McLaughlin

of the new Archdiocese of Miami; Auxiliary Bishop Charles McLaughlin of Raleigh, N.C., First Bishop of St. Petersburg; and Msgr. William Borders, rector, St. Joseph Cathedral, Baton Rouge, La., first Bishop of Orlando.

The Holy Father, it was announced by Archbishop Luigi Raimondi, Apostolic Delegate in the United States, also named Bishop James W. Malone to be Bishop of Youngstown, Ohio; Msgr. Michael R. Dempsey, and Msgr. Alfred Abramowicz to be auxiliary bishops

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Bishop Coleman F. Carroll Named First Archbishop

The Most Rev. Coleman F. Carroll, D. D., J.C.D., first Bishop of Miami, has been appointed by Pope Paul VI as the first Archbishop of the new Archdiocese of Miami.

The first Metropolitan of the Archdiocese of Miami, was born in Pittsburgh, Pa., of Irish Catholic parents.

His father, William J. Carroll, was a native of Kings County, now County Offaly,

and his mother, Mrs. B. Margaret Hogan Carroll, came from County Carlow. He was the second of three sons, all of whom were ordained to the priesthood. His older brother, the Most Reverend Howard J. Carroll, served as Bishop of Altoona-Johnstown, Pa., until his death in 1960. They were the only blood brothers who served as bishops in United States dioceses.

Their younger brother, Monsignor Walter S. Carroll, was serving the Vatican Secretariate of State when he died in 1950.

A graduate of Pittsburgh's Holy Rosary grade and high schools and Duquesne University, the Archbishop studied for the priesthood at St. Vincent's Seminary, Latrobe, Pa., where he was awarded a Master of Arts degree in 1928. Two years later, he was granted a licentiate in sacred theology and was ordained to the priesthood on June 15, 1930, by the late Bishop Hugh C. Boyle.

During his school year, the then Father Carroll developed an interest in music and learned to play the organ. While attending Duquesne, he was assistant organist at the Cathedral in Pittsburgh, and played during week-day Masses in Holy Rosary Church.

TAUGHT PHILOSOPHY

He served as assistant pastor at the parishes of Resurrection, St. Scholastica, St. Basil and Holy Cross in the Diocese of Pittsburgh; and also taught philosophy at Mt. Mercy College. For four years he headed the philosophy department and was a member of the faculty at Duquesne University. In 1944, Father Carroll was awarded a doctorate in Canon Law from Catholic University of America.

Over the years, he also served

in several capacities in the Diocese of Pittsburgh Chancery. In 1935, he was appointed to the marriage tribunal. In 1949, he was assigned the task of organizing St. Maurice's parish, Forest Hills, Pa. He was named a pro-synodal examiner in 1950 and the following year was appointed Vicar for Religious.

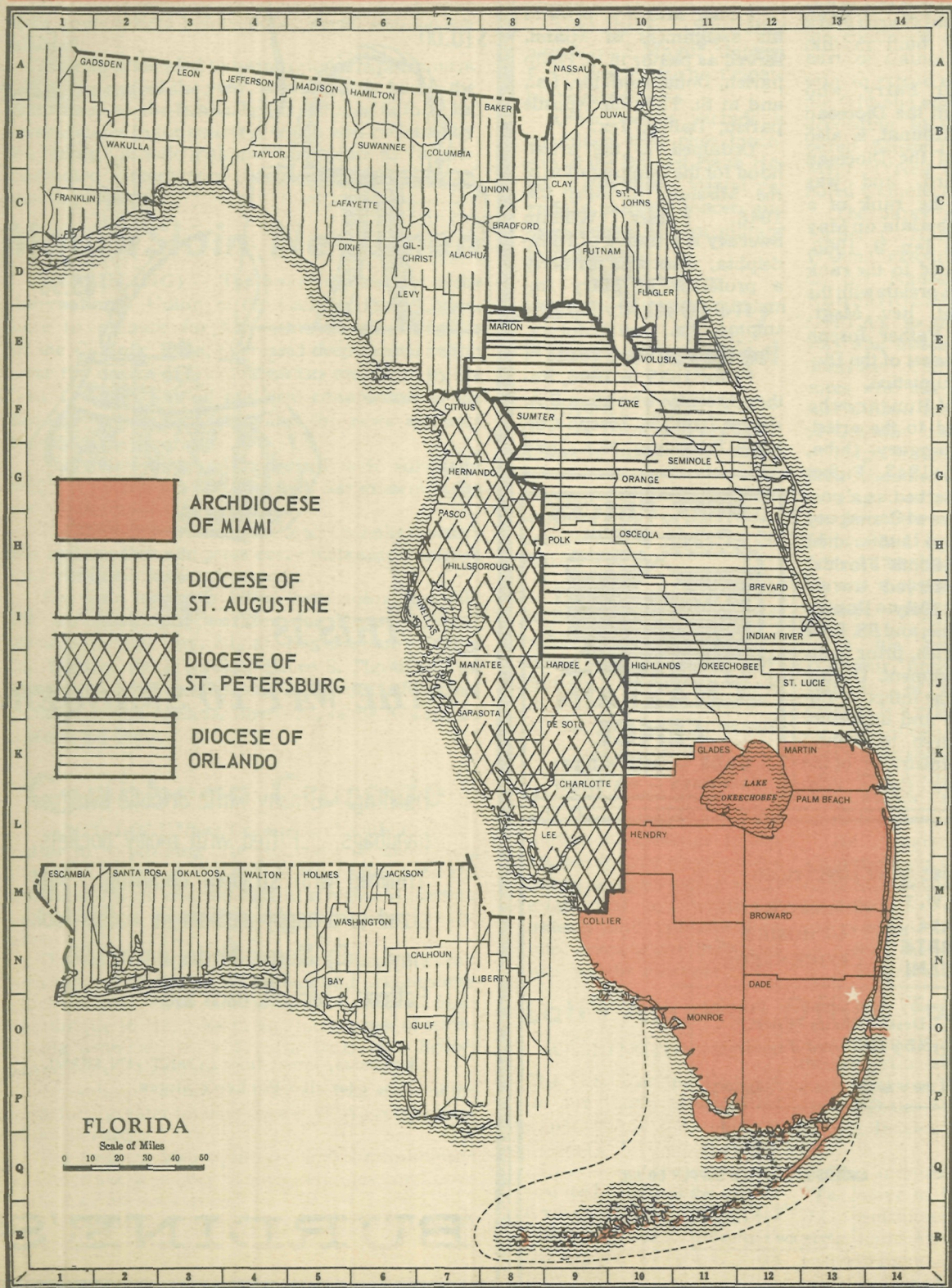
He was elevated to the rank of domestic prelate with the title of Right Reverend Monsignor in September, 1952, and was consecrated as Auxiliary Bishop of Pittsburgh in the fall of 1953 by Amleto Cardinal Cicognani, now Vatican Secretary of State, who at that time served as Apostolic Delegate to the United States.

In recognition of his role as pastor, teacher and student of ecclesiastical law, Archbishop Carroll's alma mater Duquesne university conferred upon him an honorary degree of Doctor of Education in June 1955.

The accompanying citation acknowledges Archbishop Carroll's scholastic endeavors and role as Vicar for Religious through which "you have assumed responsibility for the welfare of those dedicated women who labor in the schools and social agencies in the diocese and sustained your interest in

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Two New Dioceses Created



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the VOICE

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

Nine Priests To Observe Jubilees

One golden jubilarian and eight silver jubilarians in the Diocese of Miami will observe the anniversary of their ordinations to the priesthood during a Mass of Concelebration with Archbishop Coleman F. Carroll at 11 a.m., Wednesday, May 15, in the Cathedral, mother church of the Diocese.

Father John W. Krispinsky, who retired as pastor emeritus of Our Lady of Mercy Church, Cleveland, in 1964, will observe the 50th anniversary of his ordination.

Celebrating their 25th anniversaries will be Father Lamar J. Genovar, pastor, St. Sebastian parish, Fort Lauderdale; Father Robert F. Brush, pastor, Blessed Trinity parish, Miami Springs; Father George C. Bucko, chaplain, Holy Cross Hospital, Fort Lauderdale; Msgr. Dominic Barry, pastor, Immaculate Conception parish, Hialeah; Father Paul Saghy, assistant pastor, Corpus Christi parish; Father John Q. Minvielle, S. J., pastor, St. Mary Star of the Sea parish, Key West; Father Joseph R. Murphy, S.S.J., pastor, Christ the King parish, Richmond Heights; and Father William Sweeney, C. M., pastor, St. Vincent de Paul Parish.

A native of Jessup, Pa., Father Krispinsky was ordained Sept. 14, 1918, for the Diocese of Cleveland following studies at St. Bernard Seminary, Rochester, N.Y., and St. Mary Seminary, Cleveland.

He served in parishes of Cleveland and Campbell, O., the latter now in the Diocese of Youngstown, and from 1938 to 1953 was Pro-Synodal Judge of the Cleveland Diocesan Matrimonial Tribunal. From 1959 to 1964 he served as a member of the Cleveland Diocesan School Board.

Father Krispinsky, who speaks Bohemian, Polish and Slovak in addition to English, came to South Florida to retire in 1966, and is now a resident of Fort Lauderdale.

A native Floridian who was ordained April 10, 1943 in the St. Augustine Cathedral, Father Lamar Genovar served in several Florida parishes including St. Mary and St. Rose of Lima in Miami prior to 1951 when he was appointed public relations director of Mercy Hospital.

Early in 1952 he was assigned to organize the parish of St. James, North Miami, where he supervised the construction of the first church.

In April, 1953, he became pastor of St. Francis Xavier parish, Fort Myers, and three years later was named founding pastor of Our Lady Queen of Martyrs parish, Fort Lauderdale.

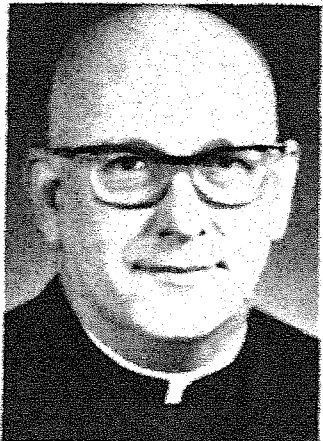
Pastor of St. Sebastian parish since 1965, he was the first director of the Miami DCCM and Diocesan Census, and formerly served as the Bishop's Representative to Hospitals. He is a member of the Diocesan Building Commission, School Board and a Pro-Synodal Judge in the Marriage Tribunal.

Father Robert F. Brush is also a Floridian, having been born in Ocala, and ordained to the priesthood on May 8, 1943, in St. Paul Church, Daytona Beach.

He served in several Florida parishes including Little Flower, Coral Gables; St. Mary, Miami; and Sacred Heart, Lake Worth, as an assistant pastor, before



FATHER GENOVAR



FATHER BRUSH



FATHER BUCKO



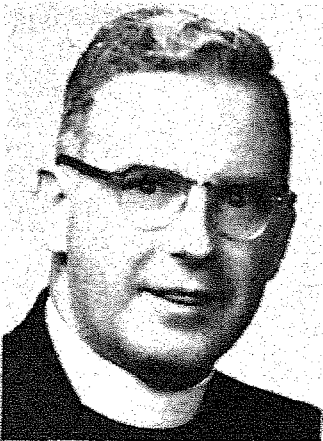
MSGR. BARRY



FATHER KRISPINSKY of the DePaul Hall of Science, a new library and a high-rise dormitory.



FATHER SAGHY



FATHER SWEENEY

being named pastor of St. Mel, now known as Our Lady of Perpetual Help parish in Opa-locka.

There he directed the construction of a church and school. In 1956 Father Brush was assigned to organize the parish of Visitation in North Dade County where he was named founding pastor and under his direction a church and school were erected. A convent was also provided for the Sisters who staff the school.

In 1964 Father Brush was appointed pastor of Blessed Trinity parish, Miami Springs. He served as first director of Diocesan Lay Retreats, is an examiner of junior clergy, executive secretary of the Diocesan Liturgy Committee, and chairman of the Commission of Church Music.

Father George C. Bucko is a native of Bethlehem, Pa., who was ordained in Miami's Gesu Church on May 22, 1943, and served his first assignment as assistant pastor, St. Catherine parish, Sebring.

He was subsequently assistant pastor in other Florida parishes, including Little Flower, Coral Gables; St. Juliana, West Palm Beach; and in 1961 was named pastor of St. Hugh parish, Coconut Grove.

In the following years he served as pastor of Sacred Heart parish, Homestead and St. Ambrose, Deerfield Beach. While serving as chaplain at Holy Cross Hospital, Father Bucko is in residence in St. Coleman rectory, Pompano Beach.

Monsignor Dominic Barry was born in Thurles, Ireland, and ordained at All Hallows College, Dublin, on June 20, 1943, after which he served as an assistant pastor in parishes in the Diocese of St. Augustine.

From 1951 to 1956 he was a U.S. Air Force chaplain stationed with the 1133rd U.S. Air Force Spe-

dial Activities Squadron and served in Fort Myer, Va.; Portland, Ore.; Eilson Air Force Base, Alaska; and Moody Air Force Base, Valdosta, Ga.

When he was discharged from service in 1956 he was appointed pastor of Immaculate Conception parish, where he has directed the construction of a new and permanent parish church, a convent, and an addition to the school.

While serving as administrator of Blessed Trinity parish, Miami Springs, coincident with his pastorate, the provisional church and a school were built in that parish.

Monsignor Barry, who is Officialis in the Diocesan Marriage Tribunal, is also a member of the Diocesan School Board, and was elevated to the rank of a papal chamberlain on May 7, 1958. On Jan. 9, 1966, he was elevated to the rank of a domestic prelate with the title of Right Rev. Msgr. His brother, Father Joseph Barry, is a priest of the Diocese of St. Augustine.

A native of Hungary who was ordained to the priesthood in Camaguey, Cuba, on Dec. 12, 1943, Father Paul Saghy served as a pastor in parishes of Camaguey from 1953 to 1959 when he came to South Florida.

He has served as assistant in Holy Rosary parish, Perrine; and SS. Peter and Paul parish, prior to his present assignment. During the peak of the influx of Cuban refugees and unaccompanied children to Miami he was administrator of the Cuban Boys Camp con-

ducted by the Miami Catholic Welfare Bureau at Florida City.

Father Saghy speaks Hungarian, Spanish, and German as well as English.

Jesuit Father John Q. Minvielle, was ordained on June 23, 1943 at St. Mary's College, St. Mary's, Kansas.

From 1946 to 1955, he was assistant master of novices at St. Charles Seminary, Grand Coteau, La.; and in 1956 became pastor of Sacred Heart Church in Grand Coteau.

During the following years he was pastor of St. Joseph parish, Mobile, Ala., and Christ the King parish, Grand Coteau, before assuming his present duties on August 19, 1966.

Father Joseph R. Murphy, a member of the Josephite Fathers, was ordained May 29, 1943, in Washington, D.C., and is a native of Lawrence, Mass.

He was assistant pastor of St. Joseph parish, Richmond, Va., for one year and then joined the faculty of the Josephite Junior Seminary at Newburgh, N.Y.

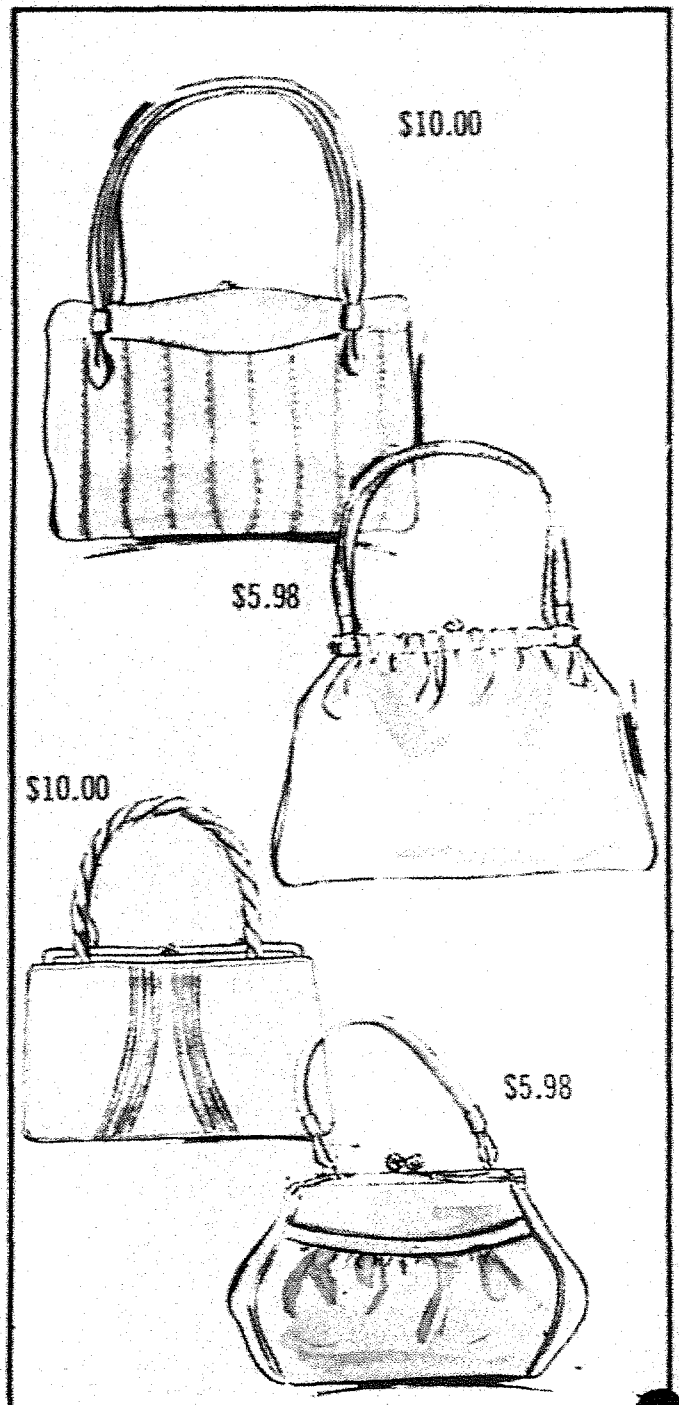
Father Murphy, prior to his assignment in Miami, served as pastor in St. Philip parish, Donaldsonville, La., and at St. Peter the Apostle parish, Dallas, Tex.

Ordained to the priesthood for the Congregation of the Mission on May 29, 1943, Father William Sweeney is a native of Philadelphia, who was formerly a professor at Mary Immaculate Seminary, Northampton, Pa., and St. John's University in New York.

From 1959 to 1966, Father Sweeney, who has a B.A. degree from St. Joseph College, Princeton, N.J., and

M.S. degree in science, school administration and psychology from St. John's University, was vice president for business affairs at Niagara University, Niagara, N.Y., where he planned and directed the construction

He is the charter business manager of the "Catholic Lawyer," a legal quarterly published by St. John's University School of Law and is listed in Who's Who in Commerce and Industry and Who's Who in American Education.



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Fr. Groppi Hails Law

MILWAUKEE (NC)—Passage of a strong open housing law by the Milwaukee Common Council was termed "a significant victory for the Milwaukee NAACP Youth Council" by Father James E. Groppi.

The white Catholic priest is advisor to the group which staged demonstrations in support of the ordinance for 200 consecutive nights.

Father Groppi warned that the ordinance, which became effective on adoption, should not be considered a "panacea for black people living in poverty."

"There are a lot of other things to be done," Father Groppi noted, and said the NAACP Youth Council will turn its attention to gaining public action on other needs.

Currently, he said, the Council is preparing for participation in all phases of the Poor Peoples' Campaign in Washington.

Celebration Marred

NEW ORLEANS, La.—(NC)—An outdoor anniversary celebration attended by some 6,000 here was interrupted by heavy rains which Archbishop Philip M. Hannan of New Orleans called a "direct act of God" sufficient to excuse those present from the Sunday Mass obligation.

The rain began as the homilist—Msgr. Henry C. Bezou, archdiocesan superintendent of schools—mentioned "tropical storms." When the shower subsided shortly, an announcement was made that the Mass would continue.

As the announcement was made, the rain began again and Archbishop Hannan announced the dispensation.

The celebration was in honor of the 175th anniversary of the founding of the diocese of Louisiana and the Floridas and the 250th anniversary of the founding of the city of New Orleans. The celebrated Mass was preceded by a pageant highlighting outstanding events in the history of the Church in New Orleans.

Threaten Church Funds

NEW DELHI, India.—(NC)—The Indian cabinet has discussed a proposed bill to control the funds of all religious institutions in the country.

A special cabinet committee headed by Deputy Prime Minister Morarji Desai met here to consider the legislation, which sets out uniform regulations to control religious funds designated as "public trusts."

The committee decided to ascertain the views of state governments before going ahead with the legislation.

The bill, scheduled to be introduced in parliament before the end of the year, is expected to be on the same lines as the Public Trusts Act now in force in several states in the country, which was criticized by the Indian Catholic Bishops' Conference as "an unwarranted interference in the administration of church property."

Mourn Slain Newsmen

BERLIN (NC) — The board of directors of the International Union of the Catholic Press Union, here to prepare for the eighth World Congress of the Catholic Press, expressed deep consternation over the deaths of four journalists murdered by the Viet Cong in Saigon and sent condolences to the families of the newsmen and the news agencies for which they worked.

The union directors expressed their solidarity with all journalists fulfilling their assignment in the service of impartial reporting.

They protested in the name of all Catholic journalists and the Catholic press every instance of violence that victimizes innocent persons.

The four newsmen killed were John Cantwell, 29, an Australian working for Time-Life, Inc.; Ronald B. Laramy, 31, an Englishman working for Reuters news service; Bruce S. Pigott, 22, an Australian who was Reuters' assistant bureau chief in Saigon; and Michael Birch, 23, of the Australian Associated Press.

Caribbean Crusade

SANTO DOMINGO, Dominican Republic.—(NC) Plans to expanding the activities of the Young Christian Workers (YCW) among islands of the Caribbean were charted here at a regional meeting held to review pastoral and labor problems in the area.

The YCW is established in Puerto Rico, Curacao and this country. The 35 leaders and priest-moderators of the YCW named a field worker from Martinique to start the preliminary work of establishing branches in the French, Dutch and British islands of the Caribbean.

A resolution adopted at the meeting stressed the need for "greater interest (in the YCW) on the part of the hierarchy."

The meeting also approved a recommendation to undertake a survey of socio-religious conditions in the Caribbean islands.

A delegation of Spanish-speaking New Yorkers attended the meeting.

Serra Clubs Set Training Conference

BOYNTON BEACH—Members of the three Serra Clubs of the Archdiocese of Miami will hold their annual Spring Officers' Training Conference this week-end at the Seminary of St. Vincent de Paul here.

Highlight of the one day program will be a Mass celebrated by Archbishop Coleman F. Carroll and Archdiocesan Serra chaplains at 11:30 a.m. Saturday.

Msgr. James J. Walsh, Archdiocesan director of vocations, will open the session at 9 a.m., and District Governor J. B. Egan will chair a morning panel discussion which will be followed by election of new district officers.

A luncheon with students of the major seminary will follow the morning Mass. Afternoon business sessions will include a report from the archdiocesan Vocation Project Committee and considerations constitution and by-laws.

Ceremony At War Memorial

A former member of Gen. William C. Westmoreland's staff in Vietnam will speak during the rededication of the Dade County War Memorial in Bayfront Park Saturday at 11 a.m.

The ceremonies featuring Vietnam veteran Lt. Col. David F. Bird are part of observances planned for Armed Forces Week, May 13 to 18, and will place special emphasis on Dade County veterans killed in Vietnam and Korea.

Metro Mayor Chuck Hall and Miami Mayor Stephen P. Clark will also participate in the ceremonies.

Other events include a combined civic club luncheon at the Dupont Plaza Hotel, a downtown Miami parade, a patriotic concert and open houses at area military installations.

Race Harmony Plans Mapped

JERSEY CITY, N.J.—(NC)—Groups to organize follow-up action were established here as the result of suggestions made at workshops at a day of interracial understanding held at St. Patrick's parish.

Follow-ups are planned in the areas of housing, education and community action, according to Father Robert I. Canavan, S.J., of St. Peter's College, chairman of the day-long program.

Those participating in the small-group discussions which followed the prepared talks have already scheduled additional meetings to formulate specific plans. In addition, a central office will be established to recruit volunteers and channel them into areas where their abilities will be most effective.

Latin America Office To Move

WASHINGTON (NC) — The U.S. Bishops' Committee for Latin America of which Miami's Archbishop Coleman F. Carroll of Miami is acting chairman, announced that the Latin America Bureau Program Office will move here from Davenport, Iowa, on May 10.

Cardinal To Ordain Priest For Service In Miami See

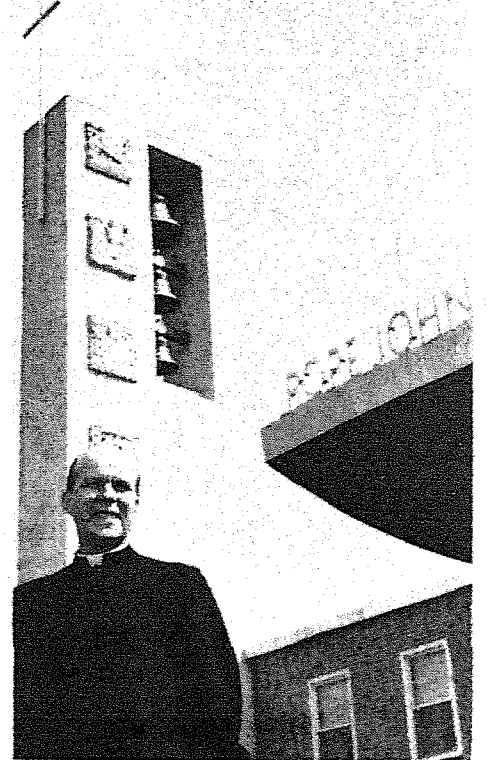
The Rev. Mr. David L. Punch will be ordained to the priesthood for the Diocese of Miami on Saturday, May 11, by Richard Cardinal Cushing, Archbishop of Boston, in St. Ignatius Church, Chestnut Hill, Mass.

A native of Boston, who formerly was a Foreign Service Representative with the U.S. State Department in implementing economic assistance and advisory programs in the Middle East, Southeastern Europe and Africa, the Rev. Mr. Punch recently completed his studies for the priesthood at the Pope John XXIII National Seminary, Weston, Mass.

The son of Mrs. Leonie F. Lahaise is a member of the pioneer class of the unique seminary founded by Cardinal Cushing for men over 25 years of age, formerly in professional fields and various businesses. He served last summer as a deacon in St. Patrick parish, Miami Beach.

A member of the First Marine Division from 1941 to 1945, the Rev. Mr. Punch received the Purple Heart for wounds at Guadalcanal. He later participated in assaults on Empress Augusta Bay at Bougainville, the Solomons; Cape Gloucester in New Britain and the Marianas. Following the war he was awarded a B.S. and an MA degree in economics at Boston University.

He then entered the Foreign service and was in Leopoldville, the Congo, airport terminal in 1960 when it was shot up by rampaging soldiers of Premier Patrice Lumumba; and was caught in the middle of student near-riots in Greece, Jordan and Turkey but escaped harm.



Rev. Mr. Punch

In addition to his mother, the Rev. Mr. Punch has five sisters who will be present for his ordination: Mrs. Janice M. Veeder, Mrs. Patricia A. Morris, Mrs. Corinne M. Ruggles, Mrs. Marguerite C. Hrabetin and Mrs. Carol M. Kornhaber.

Educator's View

'Catholic Schools Must Never Die'

WASHINGTON (NC) — If the Church is to bring Christianity to the young there is "no alternative to the continued effort on the part of Catholics to maintain, to extend and to perfect the Catholic school system," according to a paper prepared before his death by Msgr. O'Neil C. D'Amour, noted Catholic educator.

The paper was read by Father C. Albert Koob, O. Praem., executive secretary of the National Catholic Educational Association (NCEA), to diocesan lawyers and heads of state and interstate Catholic conferences who met here for discussions on the legal affairs of Catholic institutions.

Msgr. D'Amour, who had been scheduled to address the meeting, died in San Francisco where he went to attend the 65th annual NCEA convention. At the time of his death he was a special NCEA assistant on boards of education.

In his paper, Msgr. D'Amour noted that "the situation of the Catholic schools is a critical situation . . . There can be no doubt that unless something is done and done soon there will be no Catholic schools. The crisis is a financial crisis.

He maintained that Catholics can afford to continue their school system but that there has been a "failure to bring the matter clearly before the people and it is a failure to provide the

people with a structure through which they can work and participate in the schooling of the young."

He recommended more lay control of Catholic education and said: "True boards of education must be established and given total jurisdiction over Catholic education." He further recommended that policy-making control be given diocesan school boards.

In the area of finances, Msgr. D'Amour called for central diocesan financing, development of a progressive form of taxation at the local level, contributions from industry toward the preservation of non-public education, and increased support from state and federal governments.

'Walk' Planned In Negro Area

ENGLEWOOD, N.J.—(NC)—Led by a Sister from St. Cecilia's High School, a group of white residents have been making periodic informal walking tours through the predominantly Negro Fourth Ward to meet the people living there.

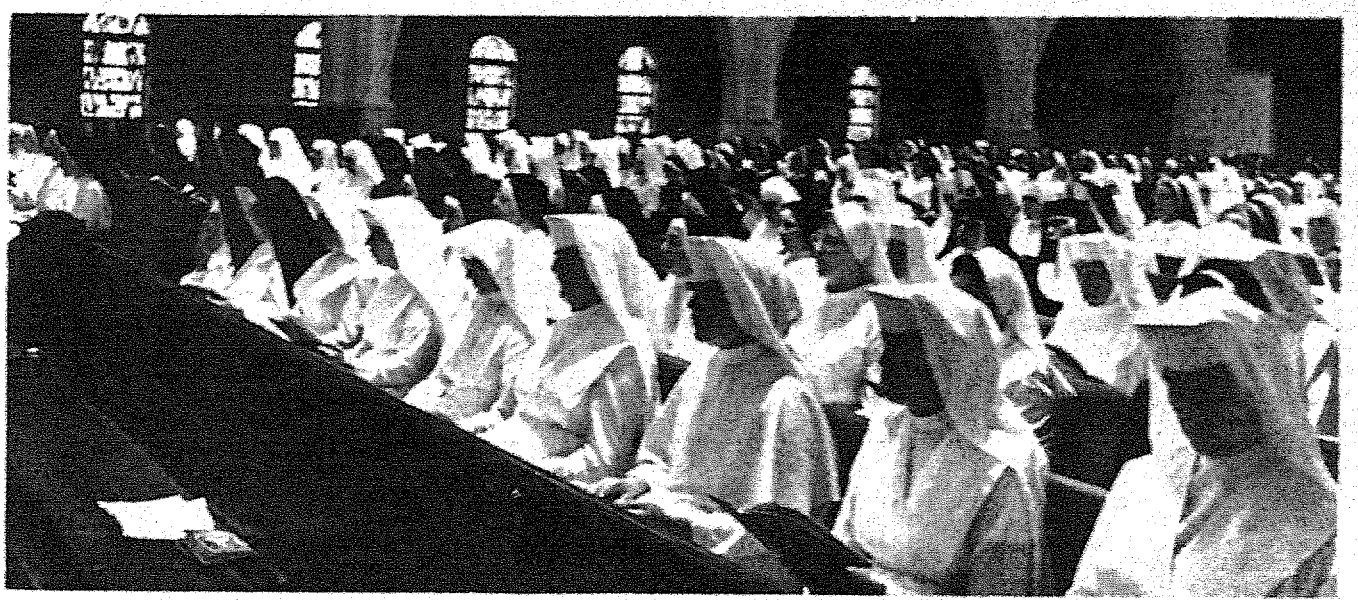
The walks were inaugurated by Sister Robert Jean in an effort to break down barriers in an area where rioting took place last summer.

"We are trying to find out what the needs are," she said. "We realized that we would look like tourists going through, but you have to begin somewhere."

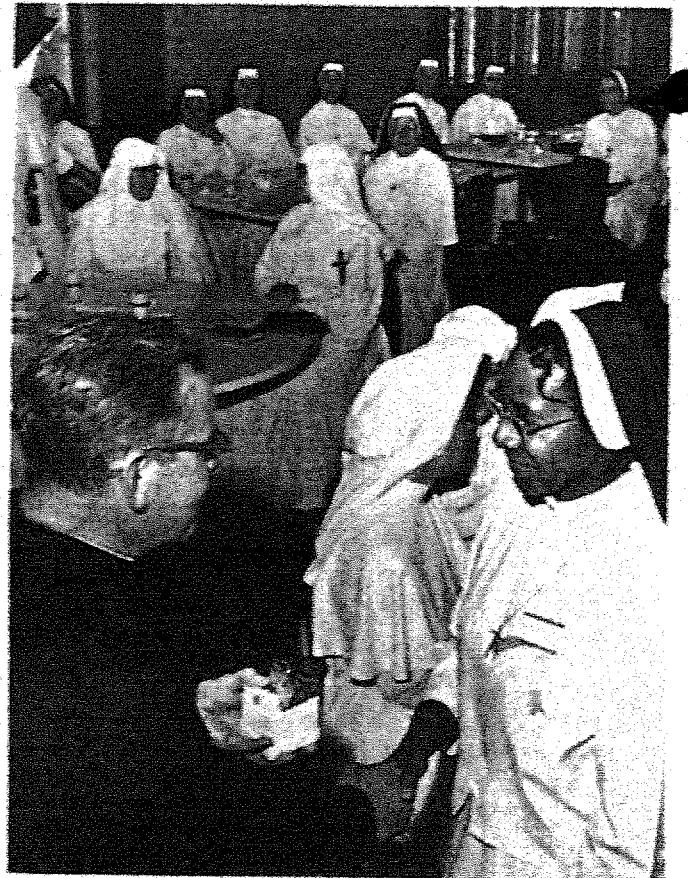
One result of the walks was a neighborhood meeting (May 1) at which white and black people discussed the visits and the possibility of further involvement in the needs of the Fourth Ward community.



"ONE NATION, Indivisible" a documentary dealing with the racial crisis in America, will be presented May 20 on Westinghouse (Group W) stations. This scene of an eighth grade class in Massachusetts reciting the pledge of allegiance is part of the 3-1/2 hour program.



GOLDEN AND SILVER jubilarians received scrolls of recognition from Archbishop Coleman F. Carroll. At left is Mother M. Francella, R.S.M., Holy Cross Hospital, Fort Lauderdale. In upper photo Sisters of various orders participated in Jubilee Mass. Below, jubilarians kneel in Cathedral sanctuary to receive Holy Communion. At right, Sister Mary Clementina, O.S.P., was among nuns receiving medals from Msgr. David Bushey.



Nuns 'Strength' Of The Church Sisters Told At Jubilee Mass

Religious orders of women are the strength of the Church and have a very special place in the community particularly in this day and time, Archbishop Coleman F. Carroll said Sunday during a special Mass for Sisters in the Cathedral.

The Archbishop of Miami spoke during a Concelebrated Mass of which he was the principal concelebrant, honoring nuns observing their golden and silver jubilees this year.

Also concelebrating were Mrs. David Bushey, Vicar for Religious, and rector of the Cathedral; Msgr. James F. Enright, former Vicar for Religious, pastor, St. Rose of Lima parish; Msgr. Dominic Barry, pastor, Immaculate Conception parish, Hialeah; Msgr. Bernard McGrehan, V.F., pastor, St. Juliana parish, West Palm Beach; Msgr. Michael J. Fogarty, V.F., pastor, St. Coleman parish, Pompano Beach; Msgr. William McKeever, diocesan Superintendent of Schools, pastor, Little Flower parish, Hollywood; Father Angel Vizcarra, O.P., assistant Vicar for Religious, pastor, St. Dominic parish; Father Joseph McLaughlin, pastor, Our Lady Queen of Martyrs parish, Fort Lauderdale; and Father Thomas Rynne, pastor, Holy Spirit parish, Lantana.

IMPORTANT EVENTS

"We have in the past 10 years been witnesses of very important, essential, and necessary work done in the vineyard of the Lord in the Diocese of Miami without giving much or little recognition to the Sisters and to their work," Archbishop Carroll told the hundreds of religious and laymen in the congregation.

Archbishop Carroll noted that the occasion, on which five golden and 11 silver jubilarians were honored by the Diocese, was a joyful occasion not only for the jubilarians, the members of their orders, all of the Sisters in South Florida, the Archbishop, priests, and faithful but emphasized "you belong to the Church."

"Perhaps it took us a long time to realize to what extent you do belong to the Church," the Archbishop commented.

"You do belong to the Church, to the Mystical Body of Christ," he reiterated, "and you have a special place in the community, particularly at this time."

"Fundamentally and basically you are the strength of the Church. Varican Council II called upon religious to cooperate more directly and more actively with Bishops in all projects of their dioceses."

"As a result things should be slightly different than they have been in the past," the Archbishop explained.

"There is no question that religious need a fuller participation in the life of the Church, in its liturgy, in the social welfare of the Church and fuller participation in the modern apostolate of the Church."

What kind of habit you're going to wear is incidental," he declared, adding that the Church in the Diocese of Miami will require the efforts and talents of the 500 members of the religious orders of women now stationed here.

"We must face the aggiornamento of the Church which involves you, involves me and involves the priests and the laity," he said.

"We've talked a lot about collegiality, the role of bishop, the role of the priests and the role of the laity, but we've said very little about the Sisters," Archbishop Carroll continued, pointing out that a Council of Sisters has been organized that will enable women of religious communities in the Diocese "to work more efficiently and effectively in the vineyard of the Lord and to fulfill the complex obligations which is ours in this day and age."

Archbishop Carroll emphasized that vocation problems of unrest and ferment which, he said, differ from those of 25 or 50 years ago but declared that these present a "greater challenge. Everyone should have nothing but optimism," he stated.

based upon the grace of Almighty God.

Ask yourself, he told the religious: What have you done as an individual, as a member of your community in the field of vocations?

"We regard you very highly and as a very strong arm in the work of the Church," Archbishop Carroll reiterated. "We ask that you carry out the best you can the directions of the Council that you cooperate as best you can in your community with the work directed by the Chief Shepherd of the Diocese."

"We have no intention of abandoning our schools. We're all working for the same cause," Archbishop

Carroll said, urging the Sisters to continue education courses for the better understanding of the Vatican Council and the updating of the Church in the modern world.

He also exhorted the Sisters to ask the Blessed Mother to give them assurance that the "choice you made when you entered the convent years ago is the right one. It is a life that is most difficult and at the same time I don't know of any life that's easier," he pointed out.

Parish Hires Lay Theologian

BALTIMORE —(NC)— St. Matthew's Church has become the first parish in the Baltimore archdiocese to employ a professionally trained lay theologian as a full-time member of the parish staff.

Joseph Hargadon, a former member of St. Clare's

"Ask the Blessed Mother to make you strong as the religious life today calls for strength. Ask the Blessed Mother to make you happy and to make you holy. If you get these three things, you can't beat that combination," the Archbishop declared.

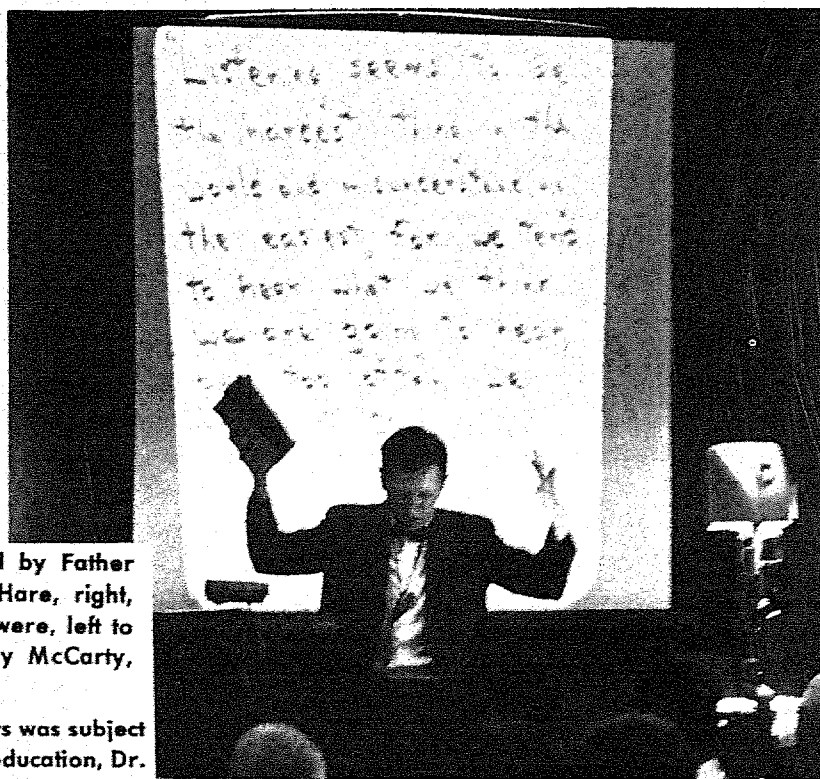
A reception followed in the new Diocesan Hall where medals were presented to the jubilarians by Msgr. Bushey and a musical program was presented by members of various communities.



Postulants, Novices, And Sisters of St. Joseph Novitiate Entertained



CITIZENS OF Valor Awards were presented by Father Joseph P. Cronin and Judge Raymond J. Hare, right, to four young men. Receiving the awards were, left to right, Frank Warren, Lowell Lindberg, Guy McCarty, and Dave Szemcsak.



DIFFICULTIES OF communicating with others was subject of University of South Florida professor of education, Dr. Robert L. Shannon, Ph.D., when he addressed the Broward Guild on Sunday.



REFLECTED IN the glass door at the entrance to St. Clement Church, Fort Lauderdale, Archbishop Coleman F. Carroll greets parishioners after celebrating a Mass for the Broward County Police and Firemen Guild.

Youths Honored For Brave Involvement

Four young men who "disregarded the present-day attitude of non-involvement," and, after a bullet-punctuated automobile chase, captured four men later booked for robbery, were honored Sunday by the Broward County Catholic Police and Firemen's Guild.

The young men, Guy McCarty, 25; Frank Warren, 19; Lowell Lindberg, 20; and Dave Szemcsak, 18; were all employed at the Pembroke Road Kwik Check Store in Hollywood, on Friday, April 26, when the four hold-up men entered.

While three of the men rifled cash registers the fourth held a gun on store employees and customers. "They grabbed my mother, too, and held her hostage while they went through the cash register," McCarty later told police.

When the alleged robbers left the store, McCarty, the store manager, took a carbine which he had planned to use on a hunting trip that weekend from the trunk of his car, and raced for Warren's high-powered 1968 Mustang, and with the three other employees gave chase.

The store employees later reported to police that the suspects "were firing at us with four guns. We saw pistols coming out of every window."

During the chase a bullet from the get-away car hit the windshield of the Mustang, and Warren was cut by flying glass.

After the two cars turned onto Interstate 95, McCarty leaned out the window of the pursuit car and opened fire.

He reported later that he shot everyone they were "in the clear," and aimed for the get-away car's tires.

"Then we shot out their rear window and they stopped. I guess they couldn't see," said Warren. "We jumped out of the car; we were going to stop them. Then one guy dropped to the ground on the other side of their car and started shooting."

In the gun battle which ensued, young Szemcsak was wounded. Three of the suspects subsequently surrendered, and one managed to escape into the underbrush alongside I-95. Warren and McCarty were posed with guns on the suspects, who were lying face down on the roadside, when police arrived.

After a 40-minute search of the underbrush by a skirmish line of police, 17-year-old Jerome Holland, who was wanted by Miami police for jailbreak and suspicion of robbery, was discovered hiding in the brush, his clothes covered with blood from a bullet wound in the chest.

Police later recovered \$1,138.25 in stolen money in two paper bags, in the get-away car.

In presenting Citizen of Valor awards to the four young men, Father Joseph P. Cronin, chaplain for the Broward Guild, and president Joseph U. DeBlous, Jr., paid tribute to the courage of the youths and the fact that they had resisted the attitude of many citizens who "do not want to get involved."

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Metropolitan See A Sign Of Growth

The establishment of Miami as the metropolitan see in a new ecclesiastical province in Florida with Bishop Coleman F. Carroll as the first Archbishop is significant news of special interest to both the Church and the State.

Pope Paul's decision to reorganize the boundaries of the Church in the entire State is impressive indication that the Church in Florida has come of age. Proud of having established the first parish in the United States in St. Augustine 400 years ago, it now has the honor of being the newest province in the Catholic world.

With dioceses in the North, South, East and West, the Church in this deepest section of the continent is being prepared more effectively than ever before to carry on the mission of teaching, sanctifying and shepherding the people of God.

This will mean that bishops and priests and people, confining their activities to smaller areas, will know one another better, be better acquainted with problems affecting all and be prepared more effectively to work in unison for the good of the Church. All the works of the apostolate may now be more easily coordinated. All the people of God will be in closer touch with their chief shepherd and their pastors, and the latter will be better able to use the talents and graces of the religious and laity.

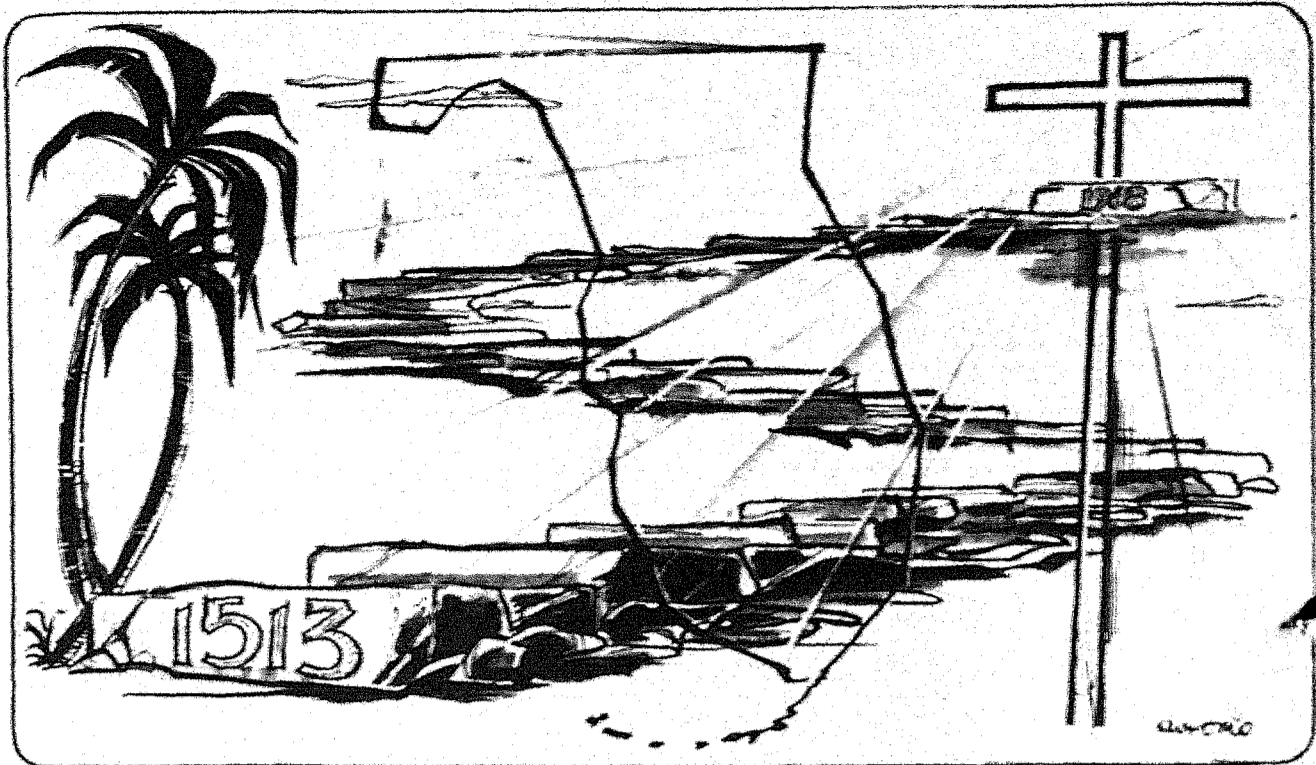
The news of diocesan reorganization will be welcomed everywhere. The astonishing growth of the Church since 1946 has kept pace with the unprecedented growth of the State itself. For 18 years, through the lean period of the war and then into the feverish expansion of the fifties, Archbishop Joseph P. Hurley performed the extraordinary feat of covering almost the entire State, being able to travel 700 miles in a straight line without leaving his Diocese of St. Augustine. When Miami was established as a diocese in 1958 with Bishop Coleman F. Carroll as its first bishop, a new dynamic force came into the area, and at once the vitality of the Church was apparent in the foundation of scores of new parishes, churches, schools and institutions.

It is indeed fitting that Archbishop-Designate Carroll has been chosen by Pope Paul as the metropolitan of this province. Long characterized by intense zeal for the welfare of both the church and the community, a defender of civil rights, an untiring champion of the refugee, sensitive to the problems of all the Latins, Archbishop-Designate Carroll's new distinction will highlight the important role Miami must continue to play in inter-American affairs.

As chairman of the U.S. Bishops Latin American Bureau, Archbishop-Designate Carroll already has demonstrated in both hemispheres his eagerness to cooperate fully with our neighbors south of the border.

Miami, the city, has been the gateway to Latin America. Miami, the archdiocese, will enhance this concept of openness and cooperation.

We congratulate Archbishop-Designate Carroll and the new bishops chosen to work in the Church in Florida. Along with Bishop Paul Tanner of St. Augustine, who recently came to our state, we, the People of God, wish them every blessing and grace in their awesome responsibilities.



Should U.S. Guarantee Incomes?

By JOSEPH A. BREIG

Thirty-odd years ago, during the Great Depression which reduced folks to a diet of soup, I acquired an instant reputation as a blithering idiot by advocating a guaranteed yearly income for every family and every person.

My contention was that the whole thing boils down to this: we can base our economy on the poverty of the many and the wealth of the few, or we can base it on enough for everybody — and build on that.

The upshot of the latter alternative, I said, would be far more prosperity for everybody. The rich would not lose — although I do not deny that I could have tolerated their losing something for the good of their immortal souls.

Now I have lived to see the same sort of program advocated by highly respected economists, industrialists, sociologists and political leaders. In various forms, it is gaining ground and status day by day.

Arjay Miller, president of the Ford Motor Co., suggests that the objective be achieved by what he calls a "negative income tax," or in other words, allowances for poor families while maintaining the incentive to work.

Miller sent forth his plan in a talk to the prestigious National Industrial Conference Board, meeting in New York. He urged that a family with zero income be given a basic allowance according to the family's size and composition.

When a member of the family began to earn income, the allowance would be reduced by a tax — but not to the extent that the incentive to go on working and earning would be reduced or destroyed.

Such a system, said Miller, would replace a bewildering complex of public assistance program with a simple, easily manageable, inexpensively administered "total approach that would reach all of the poor and not just certain segments."

Not long afterward, Americans for Democratic Action came out in favor of a tax-free basic income of \$4,160 a year for each family of four. And the National Conference of Catholic Charities voted to initiate a study of the idea of a guaranteed yearly income for every family.

TRUTH OF THE MATTER

Dour, Extremist Prophets End Up Eating Humble Pie

By MSGR. JAMES J. WALSH

Almost everyone had some firm convictions to air when Pope John was elected in 1958 at the age of 76, but not many since have been willing to admit them. Archbishop Paul Hallinan, who recently died, has an article in this month's "Critic" entitled "I Was Wrong."



MSGR. WALSH

Consecrated just when Pope John was being elected, the Archbishop gave a press conference concerning which he said, with his tongue in his cheek, "I marvel now at the accuracy of my observations."

And no wonder. The Archbishop, like most others, didn't come close. He affirmed confidently that John would be "an interim Pope," perhaps a "caretaker," that no encyclical like those of Pius XI and Pius XII could be expected, although it was likely that "some trusty would write a nice, safe encyclical—on indulgences or the dangers of secularism—and sign of Pope's name."

When asked if there might be some changes in the liturgy because of Pope John's "informality," the Archbishop stated: "Hardly. The rubrics have been fixed for centuries and what was good enough for the Council of Trent Fathers is good enough for us. And besides, any tinkering with the Mass might cause us to lose our inestimable treasure of the Latin language."

On the subject of unity with Protestants, he said: "We have always been open to receive them if they come on our terms..." And he felt in 1958 that the term separated brethren was "ridiculous."

The Archbishop made bold to sum up the situation for the newsmen. "Pope John is a good, simple man. He will do little that history will note. He will keep the Barque of Peter high on a mountain top while the tillers sow the seed."

This is eating humble pie. And I think that candid admissions are what we need more of. Today's prophets, especially the prophets of gloom and the innovators who want to break almost completely with the past, are so positive, one would think they had revelation from on high.

Many others felt the way Archbishop Hallinan did in 1958. Many also in 1962 felt the Vatican Council would produce nothing beneficial. Looking back now, it is obvious that the Holy Spirit is still writing straight with crooked lines, that not even the most learned among the bishops and periti in 1962 could antic-

ipate the strange turns the Council took, the sudden shifts in emphasis and the wholly unpredictable results.

And speaking of Latin. Pope Paul recently explained again for the umpteenth time the reason for the vernacular in the Mass.

"It should not be forgotten," the Holy Father said, "that the Latin language must above all be at the service of the pastoral care of souls and not (used) for its own sake. And we say this because there are those who, being exaggerated venerator of the antique, or for a certain empty search for the beautiful, or being contrary by reason of prejudiced opinion to every change, have spoken sharp words because of the recent changes brought about. In this field, too, the supreme law is the salvation of souls."

Those who still feel the introduction of English in the Mass was an accident or the result of a communist plot or the conniving of a few liturgy scholars should ponder well the words of the Holy Father.

The following should be submitted in some kind of contest as an extraordinary example of lint-picking by a powerful organization in our times when the world is sick unto death with war, racial and social injustice, famine and disease.

The POAU — Protestants and Other Americans United for Separation of Church and State — are working feverishly collecting signatures to keep the "Ave Maria" out of a school song contest in Dayton. The POAU fears the song would "be a threat to religious freedom and a violation of the First Amendment."

The music teacher at the high school under fire commented with restraint that the contention was "absolutely asinine."

The permissive, free-swinging attitudes of the Dutch Catholics apparently are not helping their vocation cause. On the contrary it seems as if something is radically wrong, judging from statistics just released.

In the five-year period from 1961 to 1966, 322 brothers and 432 sisters with perpetual vows left the religious life. One hundred and fifteen priests left last year, compared to 30 in 1965.

Applications for both the priesthood and the religious life are dwindling rapidly. Isn't it likely that going too fast and too far, too radically and too independently is certain to lead to disaster? One does not have to be a rigid conservative to believe this.

Immigration Change

WASHINGTON (NC) — Anticipating a storm of protests from nationality groups which have enjoyed virtually come-when-you-please immigration to this country for years, a top Catholic immigration authority explained new regulations on first-come-first-served immigration which will be effective July 1.

John E. McCarthy, director, Immigration Department, United States Catholic Conference, said since the 1920s immigration to the U.S. was controlled by the national origins quota system, by which a person's opportunity to come to this country was determined by the country of his birth.

"This system favored countries of northern and western Europe and discriminated against those from other parts of the eastern hemisphere," McCarthy said. "Countries such as Great Britain and Ireland never fully utilized their quotas and over the past 10 years an average of 50,000 visas per year were lost from these areas, while families from the low quota countries faced years of separation."

The death knell of the national origins quota system was sounded Dec. 1, 1965, when a new immigration law became effective, based on a first-come-first-served basis.

The VOICE

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Will Honor Mothers At A Breakfast

CORAL GABLES — Mothers will be honored on Sunday, May 12, during a Communion breakfast sponsored by Little Flower Holy Name Society following 8 a.m. Mass in the parish church.

Members and guests will observe a Corporate Communion during the Mass. Dan Fitzgerald, local public relations director, will be the guest speaker during the breakfast, for which reservations may be made by calling 443-8389.

MIAMI SPRINGS — Frank Paglino will be installed as president of Blessed Trinity Holy Name Society following the 8 a.m. Mass Sunday, May 12, in the parish church.

Other newly-elected officers who will also assume their duties at that time are Sam Marzella, vice president; Frank Allen, secretary; Harry Norton, treasurer; and Merie Pratt, marshal.

St. Kieran

A fashion show and luncheon sponsored by the women's club begins at 11:30 a.m. today (Friday) in the home of Mrs. J. C. Pereno.

Catholic Alumni

A "Thank Goodness It's Friday" party sponsored by the club begins at 5 p.m. today (Friday) at No. 1 South, 8699 S. Dixie Hwy.

Coral Gables

Daughters of Isabella will meet at 8 p.m., Monday, May 13, in the K. of C. Hall, 270 Catalonia Ave. Plans will be discussed for a Past Presidents' Tea and a Chinese auction.

Holy Family

Mother and Daughter Communion breakfast under the auspices of the Woman's Club will be held Sunday, May 19, at Miami Lakes Country Club following Corporate Communion during 8:30 a.m. Mass in the parish church. A fashion show will highlight the buffet breakfast.

Husband, Wife Get Honors

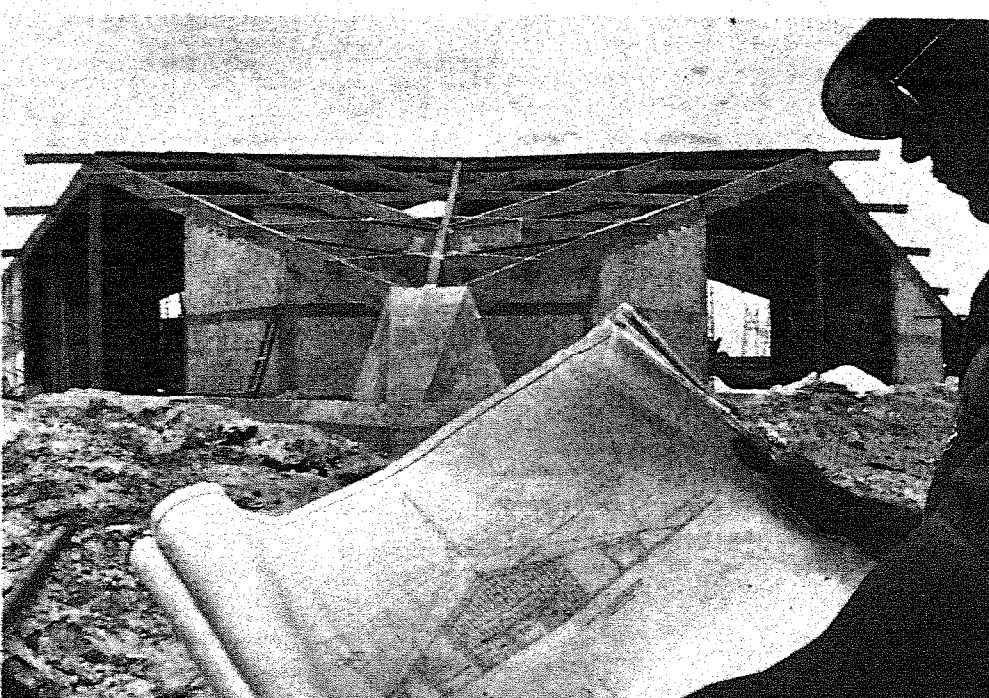
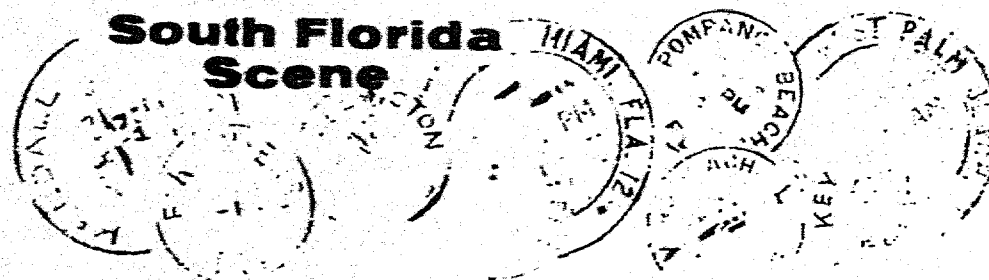
DANIA — Two winter residents of Resurrection parish were honored by Pope Paul VI during ceremonies last Sunday, in Chicago.

Mrs. Anna Blanche Barrett was invested as a Lady of the Equestrian Order of the Holy Sepulchre and her husband, Larry Barrett, was promoted to Knight Commander of the Holy Sepulchre by John Cardinal Cody, Archbishop of Chicago, in the Cathedral of the Holy Name.

Mr. Barrett has been the representative of the Extension Society in the State of Florida since 1948. The couple lives during the summer in Minneapolis.

More Comfort Wearing FALSE TEETH

The greatest discovery in dentistry was made by Dr. FAYETTE... (text is small and partially obscured)



GOING UP is the new Church of the Nativity in West Hollywood which when completed on Johnson St. and 48th Ave., will provide seating for more than 1,000 persons and be completely air conditioned.

Holy Rosary

A weekend retreat will be observed by women of the parish, May 17-19, at the Dominican Retreat House in Kendall. Reservations may be made by calling 238-2711.

K of C

Mother's Day dance under the auspices of Coral Gables Council begins at 7 p.m., Sunday, May 12, at the Council Hall, 270 Catalonia Ave.

Plantation Council No. 5971 was host to Shriners of Fort Lauderdale Thursday at St. Thomas Aquinas School cafeteria.

Beautify-Miami Contest On

Entries in the annual "Make Miami Beautiful Contest," which has four categories, including individual homes, business properties, school grounds and vacant lot or parking areas, will be accepted through June 30. Contestants will be separated into amateur and professional divisions for the contest whose winners will be selected on the basis of aesthetic beauty, simplicity of maintenance and suitability to area. Complete contest details are available by calling Jules Vroon at 371-3592.

St. Pius X

A luncheon and fashion show under the auspices of the Women's Club will begin at 11:30 a.m., Monday, May 13, at Crystal Lake Country Club in Pompano Beach. Fashions will be shown by Heidi of Boca Raton.

St. Anthony

A Corporate Communion will be observed by members of the Catholic Woman's Club during 8 a.m. Mass, Sunday, May 12, in the parish church. Breakfast follows at Patricia Murphy's Candlelight Inn, Bahia Mar.

St. Clare

Second annual parish barbecue under the auspices of the Home and School Association will be held Sunday, May 26.

Nun To Address Library Group

Sister Helen Sheehan, S.N.O., president-elect of the Catholic Library Association, will be a featured speaker during today's (Friday) sessions of the Florida Library Association Convention in progress at the DuPont Plaza Hotel. "Independent Study and the College Library" will be discussed by Sister at 10 a.m. in the Assembly Room East.

Vet Hospital Dedicated

Civic and congressional leaders were present Sunday during the afternoon dedication of the recently-completed Miami Veterans Administration Hospital.

Archbishop Coleman F. Carroll gave the invocation at the ceremonies for the facility, which is located at 1201 NW 16th St. The hospital, with a capacity of 1,035 beds, cost \$22.5 million, including construction and equipment. Speakers at the dedication included Miami Mayor Stephen P. Clark, Metro Mayor Chuck Hall, and Congressmen James A. Haley, Claude Pepper, Paul G. Rogers, and J. Herbert Burke.

ST. HUGH

A rummage sale will be held from 10 a.m. to 5 p.m., Saturday, May 11, on the school grounds, 3601 Douglas Rd., Coconut Grove. A parish fair is scheduled for Saturday, May 18.

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Educator Answers His Critic

WASHINGTON (NC) — Msgr. James G. Donohue, director, Education Department, U.S. Catholic Conference, issued a statement replying to criticism leveled at his stand on the future of Catholic schools by Paul Mecklenborg, president, Citizens for Educational Freedom.

Msgr. Donohue asserted that the CEF head "should go back and read the article" on his stand "carefully." He also said his position was in line with the stand taken by the U.S. bishops at their recent meeting in St. Louis regarding aid to the inner city areas.

Msgr. Donohue's statement follows:

"Mr. Mecklenborg is sending up a smoke screen of words which confuse the issues touched on in my America article. I suggest he go back and read the article over carefully. His statement in defense of the CEF position, vis-a-vis aid to private schools, is a good one but it has very little to do with anything I said in America. He has in fact set up a strawman that he might demolish it.

"Mr. Mecklenborg is correct in assuming that I would fully endorse any program of federal aid that would protect parental right in education. Nothing in the America piece contradicts this.

"There are, however, a number of gratuitous statements of Mr. Mecklenborg's that are indefensible. I would like to address myself to one of them. He asserts that the article 'is opposed to the clear teaching of the Second Vatican Council.' I would ask Mr. Mecklenborg to indicate just what 'clear teaching' I oppose. I have already indicated agreement with his quotation from the Declaration on Christian Education. Is there something that I haven't found in the Vatican council documents that is in opposition to aiding the poor and disadvantaged?"

Angry Parents Play School Deemphasis

NEW YORK (NC)—The head of the nationwide Citizens for Educational Freedom said here reaction of parents has ranged from "disappointment and disbelief" to anger and anguish over the suggestion of a top priest-educator that Catholic schools be deemphasized, many closed and operation funds be channeled to ghettos.

Paul Mecklenborg of Cincinnati, CEF national president, said the reaction came in the wake of suggestions made by Msgr. James C. Donohue, director, Education Department, U.S. Catholic Conference. The monsignor's suggestions were made in an article he wrote for America, weekly magazine published here by the Jesuits.

The reaction, Mecklenborg said, was reported by CEF offices in various sections of the nation and compiled at the organization's headquarters here. He listed four chief objections against Msgr. Donohue's position:

(1) It is opposed to the clear teaching of the Second Vatican Council.

(2) It would encourage state monopoly at the ex-

pende of religious freedom in education.

(3) It is impractical and economically unsound.

(4) It ignores the fairest and most effective education program ever adopted in this country.

"We agree with Msgr. Donohue that Catholic schools are facing a financial crisis. But we disagree on both the cause and the cure," Mecklenborg said. "He attributes the schools' difficulties to 'the failure of the faithful to support them adequately.' He does not even advert to the true cause—the basic fact that Catholic parents are taxed so heavily and so unjustly for public education that many of them can no longer afford the schools of their free choice."

The CEF solution is to ask that education funds, which are raised by equitably taxing all families, be equitably distributed to all families, Mecklenborg said. This could be done under a plan similar to the GI Bill of Rights, which gave "absolute equality of treatment to all veterans, rich and poor, white and Negro. Religious and secular," he said.

College Singers Set Concert

Their annual Spring concert will be presented by the Barry College Tara Singers and the Biscayne College Glee Club at 8:15 p.m., Sunday, May 12, in the Barry auditorium.

Sister Alma Christa, O.P., directs the Tara Singers, and the Glee Club is under the direction of Thomas Spacht.

Harp accompaniment for Breten composition of medieval sacred texts will be performed by Edward Vito, former harpist with the NBC Symphony and Arturo Toscanini.

Renaissance compositions will be performed by the Barry Montiel Singers accompanied by Arnold Grayson.

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 June 14-16 St. Ann, WPB; St. John Fisher
 June 21-23 Belle Glade Area

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Pilgrimage To Eucharistic Congress In August Slated

A pilgrimage for persons from Florida and Georgia to the 39th International Eucharistic Congress in Bogota, Colombia, Aug. 19-26, will be conducted by the Diocese of Miami under the sponsorship of Archbishop Coleman F. Carroll.

Pope Paul VI is expected to attend the Congress and lead at least one of the Eucharistic meetings. If the Pope does visit the congress, it would mark the first time that a Pontiff has visited Latin America during his reign.

The motto of the congress — Vinculum Caritatis, or the bond of charity — was chosen to "express that in a world swept by wars and violence, love, the bond of perfection, nourished by the Eucharist, constitutes the vital mission of the Church . . . and on this is based the peace of the world and the happiness of the individuals," according to Father Eugenio Del Busto, spiritual director of the Pilgrimage.

In addition to Archbishop Carroll, who is acting chairman of the United States Bishops Committee for Latin

America, the trip is being planned under the patronage of the Most Rev. Joseph L. Bernardin, Apostolic Administrator of Atlanta.

The week-long pilgrimage has been offered as a package trip costing \$340 per person.

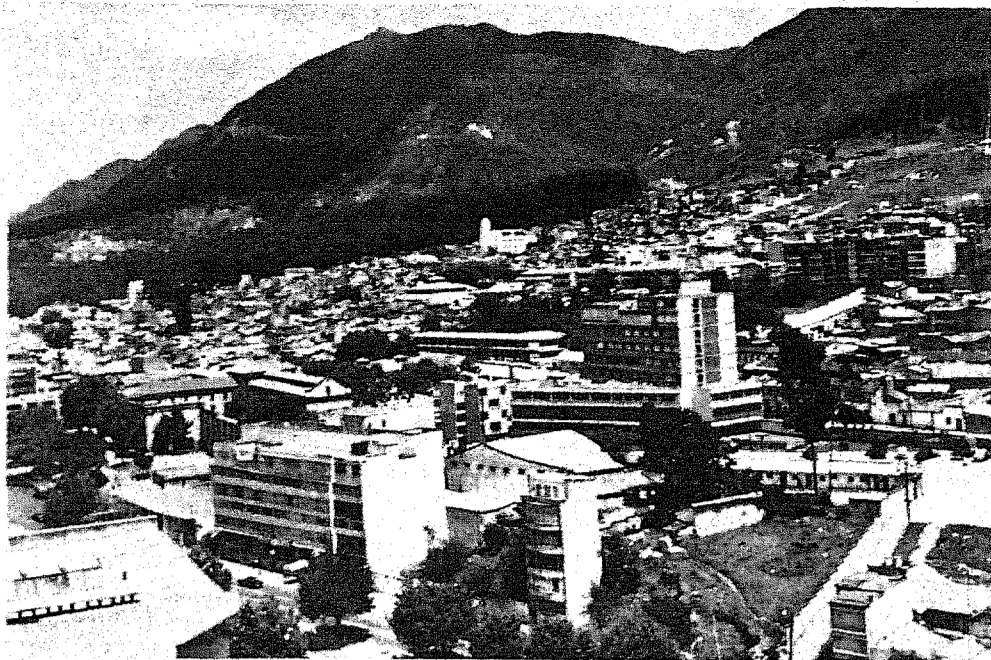
Discussions of celebrated liturgies listed for the individual sessions of the Congress include the first Sacraments of initiation: baptism; confirmation and first communion; Sacraments of the Holy Orders: Diaconate, Priesthood, Episcopate. The penitential Sacraments: Penance and anointing the sick; and the Sacrament of matrimony and the

Religious profession.

Between meetings of the Congress, pilgrims will have the opportunity to see some of the religious and cultural sights in Bogota, including: the Cathedral of Bogota, the ancient Sagrario Chapel, and the Jesuit Monastery, now the Colonial Museum.

Father Del Busto explained that "as a gesture of special sympathy," Pope Paul designated Bogota as the seat of the 39th Eucharistic Congress.

Pope Paul VI has "made a gift of the first stone for the Eucharistic Shrine" to be built in Bogota following the Congress, Father Del Busto explained.



DOWNTOWN BOGOTA, Colombia, site of the 39th International Eucharistic Congress, is a study in the contemporary when contrasted with the primeval rain forests which cover the mountains surrounding the city.

The cornerstone was taken from the Basilica of St. Peter in Rome as a "witness to the special bond between Colombians and the Holy Church," the spiritual director said.

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Biscayne College Maps \$7 Million Growth Campaign

Development plans calling for construction of facilities costing "in excess of \$7 million" over the next 10 years were announced this week by the board of directors of Biscayne College.

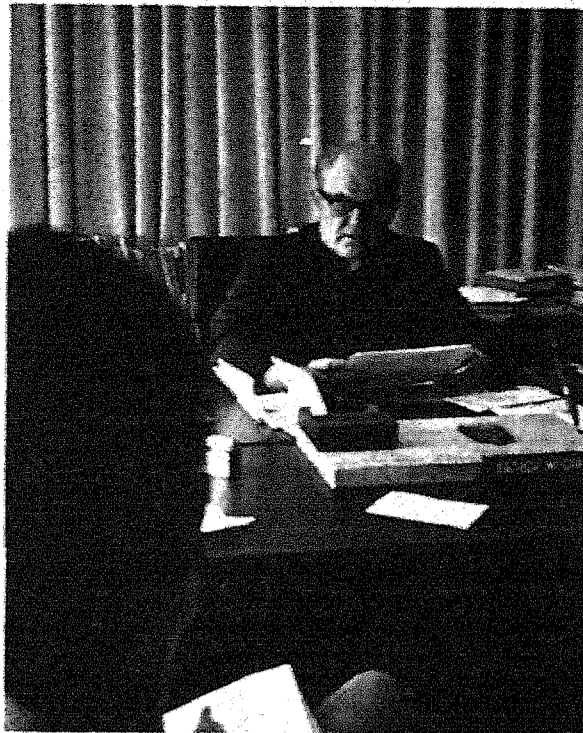
The drive for operating expenses and building funds began Monday at a kick-off dinner in the Dupont Plaza Hotel attended by Dade and Broward County community leaders.

The first phase of the building will be a two-story library building—estimated to cost \$900,000—which will house the volumes stored in Mary Kennedy Hall where the administrative offices,

classrooms, laboratories, lecture hall, faculty offices, student lounge and chapel are located.

Scheduled for groundbreaking in 1970, the library building will be only the first half of the facility, which will be completed sometime during the 10-year master development program, according to the college's expansion officials.

Other buildings included in the construction program for the six-year-old all-male Catholic college are several dormitories, classroom facilities, a separate chapel and an auditorium.



FUTURE EXPANSION has been the topic of discussion for Biscayne College president, the Rev. Edward J. McCarthy, who announced plans this week for a 10-year development program.

Fund-raising for the project will begin in July after the financial development program — running May through June — has been completed. The two-month program will seek operating expenses totaling \$1 million for the next five years.

Billing itself as a "small liberal arts college," Biscayne is the only college of its kind in Florida and is conducted by the Augustinian Fathers.

The college also has instituted an exchange program with Miami's Barry College, an all-girl facility, which allows Barry and Biscayne students to attend classes at both college campuses.

The first phase library construction will be the erection of a two-story building with a seating capacity of 504 and stack space for 105,900 volumes.

The total dimensions of the overall library facility — when both sections are finished sometime during the 10-year development program — will be 113 feet by 225 feet.

The library construction has been termed "imperative" by the development office because the college needs to "accommodate from 30 to 50 per cent of the student body at one time."

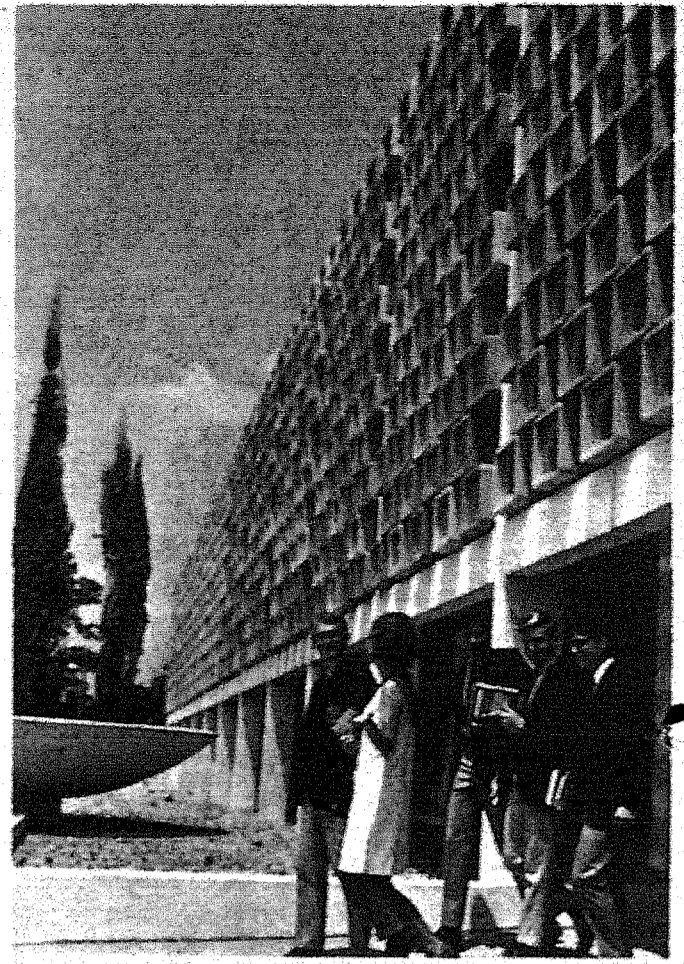
Recently, the library was designated a depository library for United States Government Documents, which entitles it to receive federal publications in the fields of business, history, and political science.

According to the develop-

ment office, the present library facilities provide space for only 80 students and stack space for 20,000 volumes. Officials project that within the next year they will be required to provide room for 150 students and 100,000 volumes plus storage area for periodicals, card catalogues and the school's microfilm files.

Biscayne has a present enrollment of 361 and the college's administrators project a growth rate of 100 students a year until the school reaches a total student body of 1,200 and a faculty of 75 instructors.

Ben C. McGahey, chair-



COEDUCATIONAL GROUPS are seen now on the campuses of both Biscayne College and Barry College since the schools instituted a program of exchange classes.

man of the Board of the First National Bank of Miami Springs and a member of the Biscayne College administrative board, has been named chairman of the overall development fund program.

Although Church-related, Biscayne College is not Church-supported and will have to rely upon contributions to provide the necessary

additional facilities, according to the development office.

The four-year institution was started in 1962 with a freshman class of 34 and graduated its first class in 1966.

Archbishop Coleman F. Carroll donated 50 acres of land and \$500,000 to provide the initial facilities for the college in 1961.



NEW CULTURE forms have become part of the scene on the Catholic college campus as Biscayne College administrators feel that social as well as academic pursuits are a necessary part of higher education.



SUMMER SPORTS such as golf which are usually ruled by the weather are year-round extra-curricular activities at Miami's Biscayne College.



PRESENT LIBRARY facilities located in the same building as administration and other offices will be housed in a new \$900,000 building by 1970, according to college officials.

Yeh, Said Plato

Youth Going To The Dogs?

By JOHN J. WARD

Now hear this:

"What is happening to our young people? They disrespect their elders. They disobey their parents. They ignore the laws. They riot in the streets inflamed with wild notions. Their morals are decaying. What is to become of them?"

Does that sound familiar? Do those words remind you of remarks you have heard recently about some members of our younger generation?

Well, in a way, perhaps.

But the truth of the matter is that those words were written originally in Greek about 400 years before the birth of Christ by the great philosopher, Plato, who lived from 427 B.C. to 347 B.C.

Surprised? Or does it confirm the belief held by this writer and many millions of others of the older generation that our younger generation is not quite so bad as it has been pictured, after all?

And "pictured" is the right and very correct word to use; for most of the blame can well be attributed to television.

Take the recent shenanigans at Columbia University in New York as a prime illustration. There was disorder, of course, but hardly had it started before the TV cameramen were on the scene and grinding away on a made-to-order television spectacular.

Well, what was more natural than for more students to join in the donnybrook? And a lot of non-students, too — whose ranks were

quickly swollen by outside agitators, many of whom, without doubt, included well-trained communist guerrillas.

And so it goes. James J. Kilpatrick, writing in the Miami Herald, refers to the trouble as "anarchy that is spreading a typhus contagion across American campuses this Spring."

Well, maybe so. But we still insist that the "anarchy"

is inspired by a very small minority of outside agitators who have infiltrated the ranks of the student body, many of whom have gone along with it all "just for the fun of it."

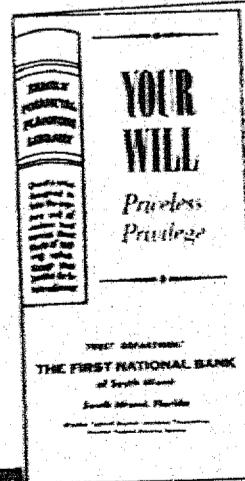
And we still believe firmly that our younger generation, the vast majority of them, are not quite so bad as they have been pictured after all.

What do you think?

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The Voice
Of
Ralph Renick



Guns Kill Only If Man Pulls The Triggers

Since Miami Police Chief Walter Headley's widely-publicized "get tough" policy was stated some four months ago, police have been collecting about 125 guns each week as a result of their "stop and frisk" patrols.

The weapons are confiscated in random checks of suspected thugs in the city's low income areas.

The police department inventory of seized firearms has grown so large that Headley ordered one-third of the guns — 1,315 weapons — sold to a private firm which under terms of the purchase contract must sell the guns outside the United States.

Presumably, there will be ultimate victims on the shooting end of the pistols and revolvers, but they will be non-U.S. citizens.

I guess it is all part of man's desire to kill man. If the gun doesn't come from the City of Miami police collection, it will come from some other quarter, so the city treasury might just as well be enriched by the \$12,075 received from the sale.

The Dow Chemical Co. includes among its line of products, Napalm B. When dropped on human beings, the fiery chemical kills as efficiently as a blast furnace and it can turn the injured into maimed, grotesque semblances of humans.

Eleven Protestant bishops, three leading rabbis and Roman Catholic Bishop John J. Wright of Pittsburgh asked the Dow Co. to give stockholders the opportunity to vote this week on whether the firm should continue to sell napalm for the specific use of annihilating people.

Dow has been the target of student protestations and anti-Vietnam war protestors for some months because of the napalm issue.

In a way it's encouraging to see anybody complaining about the violent killing of anybody else. The Dow Co. is an identifiable symbol.

It would be much better if the issue were brought closer to home — to the hearts, minds and souls of all of us.

Since the beginning man has always been violent to man. Murder and atrocity are as much a part of man's tradition as courtship and marriage. "All's fair in love and WAR."

But, violence is not restricted to the battlefield. The enemy, many times is somebody who has been a friend. Cain slew Abel, his brother.

The pattern of violence has remained consistent ever since — often pitting relative against relative or friend against friend. Last year in New York City there were 746 murders. A police study shows that in 72.6 per cent of the killings, the victim was done in by a person with whom he had some personal relationship:

Thirty-two girl friends were killed by boy friends; 31 wives were killed by husbands; 22 husbands by wives; 21 common-law wives by common-law husbands; 18 boy friends by girl friends; 18 daughters by fathers; 17 daughters by mothers; 15 sons by fathers; 12 sons by mothers.

Eleven common-law husbands were killed by common-law wives; 4 fathers by sons; 2 brothers by brothers; 2 uncles by nephews; 2 aunts by nephews; 2 cousins by cousins; 2 mothers-in-law by sons-in-law; 2 brothers-in-law by brothers-in-law; 2 daughters by both parents; 2 nephews by an uncle; 1 son by both parents; 1 mother by a son; 1 grandmother by a grandson; 1 daughter-in-law by a father-in-law.

Another 321 persons died as a result of disputes that indicated some personal relationship.

On a national basis, the New York City pattern is similarly reflected. FBI figures show that 82 per cent of all murders were committed within families or acquaintances — an average higher than in N.Y.C.

A study conducted by the National Council on Crime and Delinquency of 2,700 murders disclosed that only 37 were committed for economic and political ends or for reasons of vengeance. Most were the outcome of quarrels.

So, if the widening outbreak of protest and revulsion to killing in Vietnam brings about a more sensitive feeling among man for his fellow man's right to live in peace, all well and good.

But don't forget that your participation in an act of mayhem and fatal violence is more likely to take place in your own kitchen, barroom or neighborhood. Neither the Dow Chemical Co. nor Walter Headley's cache of guns has a thing to do with that. YOU do!

Pope Views New Hall

VATICAN CITY (RNS) — Pope Paul VI visited the massive new hall for papal audiences being constructed near St. Peter's Basilica and lauded the workmen for their dedication.

He said that in a sense the workers were "collaborators" with him, in that they, too, were dedicated in seeing completed a building of "high spiritual significance

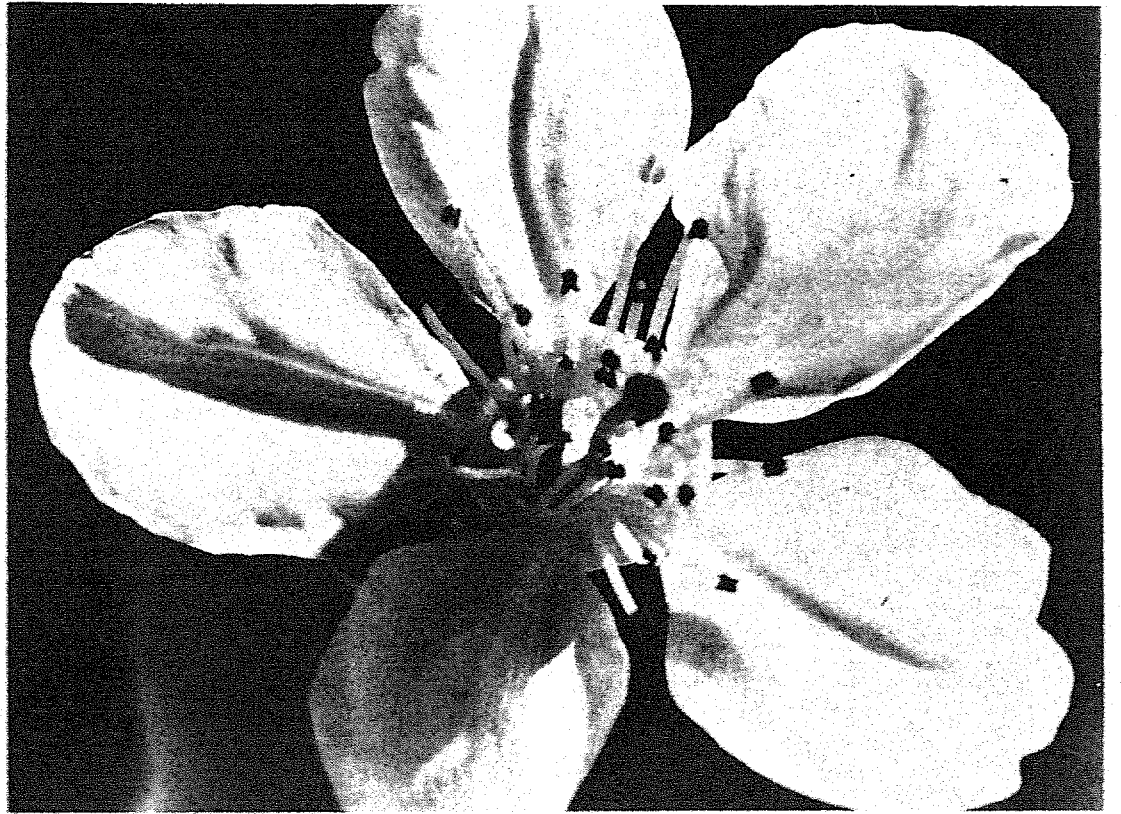
and of great pastoral activity by the pontiff."

The Pope displayed lively interest in the structure, now nearing completion, and even mounted a bridge to obtain a panoramic view of the project.

Pope Paul was accompanied by Pietro Nervi, prominent Italian architect, who designed the papal hall.

The VOICE

FEATURE SECTION



"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

Should The Church Take Stand On Social Issues?

JOHN
COGLEY'S
VIEW

By JOHN COGLEY

More than half, some 57 percent, of American Catholics, according to a recent survey, believe that the Church should stay out of social and political affairs and confine itself to "religion." The figure was somewhat higher than the average among Protestants who took the same position.

There are many loose ends here, so perhaps it would be less than just to reach any firm conclusions on the basis of the flat data.

For example, who or what is the "Church" the respondents had in mind when they answered the query? I doubt that any of them meant to suggest that members of the Catholic laity should withdraw from all political and social action. More probably what they had in mind was that members of the hierarchy, clergy, and the religious orders should do nothing to identify the Church with particular partisan political causes or specific social positions.

Others probably were opposed to pulpit preachments that have clear-cut implications of what stand to take on such matters as the war in Vietnam and the crisis in the cities.

I swear I don't know exactly how I would have replied to the pollster had I happened to be one of those sampled. The reason is that it is quite a distance from the kind of abstract principle or evangelical teaching the Church properly upholds and the concrete application of it in a given circumstance.

As it happens, I generally agree with the positions taken by such well-known activists as the Fathers Berrigan and Father Groppi. But there are other clerical activists with whom I disagree and long have. Yet there is no reason to question the sincerity of the old cold-



warriors in cassock, who I think did a great deal of harm, for example, or even, looking back, the honesty of priests who passionately supported Senator Joe McCarthy in his hey day. Still, I resented their enlisting the Church itself in his crusade, as many of them did at the time.

Perhaps some distinctions are in order. First, isn't it unrealistic to expect the "Church," if by that is meant the entire community of faith, to stand together or anything but the most generalized social or political platform? At the same time there should be agreement on certain basic matters that do have a doctrinal basis. The equality of the races or the need to make a moral judgment on a war would be good examples. Where we go from there, however, should be left a wide open question, subject to debate, discussion, and dialogue within the Catholic community.

The whole pulpit tradition does not allow for this, though. The pulpit performance is a monologue, necessarily. People can not answer back, and when priests sound off on social and political matters, they don't always make a great deal of sense. Sometimes it is a question of conservative pastors outraging liberals, sometimes liberal pastors raising the blood pressure of conservative worshippers.

TO ANSWER BACK

I have a clerical friend, an Anglican, who always gives

his congregation a chance to answer back at a coffee-hour and to add their own views to his. I think the idea is worth copying in all Churches. No man promoting a social or political position should enjoy the sanctuary of an unassailable pulpit.

Then there is the question of the "witness" given by priests and nuns in peace marches, civil-rights demonstrations, etc. I'm all for them, but I have to remind myself how I feel about clerical participation in what I regard as politically reactionary movements. How do I feel about that kind of Christian "witness," for some hold that's what it is?

Certainly no one believes that the Church in either its teaching or preaching should avoid the realities of life or the moral aspects of social and political behavior. But I think that it would be better to live on the side of too much freedom for the laity and clergy, after what, rather than see the community of faith identified with specific political causes or reformist techniques, however much I might think of them personally.

In this sense, I'd have had to tell the pollster that the Church as such should stay out of political and social affairs. On the other hand, if this was taken to mean that the Church should never utter the uncomfortable word or come to the aid of the poor, then I would have to answer the other way.

Perhaps the best solution to the problem is to make the teachings of the Gospel clear and open up channels of communication among Catholics for debate and dialogue about how the teachings apply in given situations.

"Participational" Catholicism, like participational democracy, may yet resolve this and many more issues that have bugged us for years.

The Electronic Arts

'Fiddler On The Roof' Hits High Note In Entertainment

NEW YORK — (CPF) — When she first saw "Fiddler on the Roof," the musical about Jewish family life in turn-of-the-century Russia, it was still in try-out stage in Detroit.

But Sister Mary Immaculate, executive secretary of

the National Catholic Theatre Conference, said "I think it'll run forever" and confidently sent an order to the Broadway theater for a houseful of seats, for a convention which was then a full twelve-months away. At the same try-out, a re-

viewer for "Variety" found the best he could say was: "May have a chance for a moderate success. No smash hit, no blockbuster."

Just recently, "Variety" had to report that "Fiddler on the Roof," after 3 1/2 years, had become the fifth longest-running musical in Broadway history (behind "My Fair Lady," "Oklahoma," "South Pacific" and "Hello, Dolly!"); a road-company "Fiddler" is currently the hottest stage draw in Las Vegas; it has drawn enthusiastic audiences from London to Tokyo, and when it opened last month in West Germany — despite fears that a German audience would not appreciate a story that ends with an anti-Semitic purge — its overwhelming acceptance was worth featuring on Walter Cronkite's TV newscast.

What is making "Fiddler" play so well and so long? Opinions have ranged from Sister Mary Immaculate's "It's the most catholic (with a small 'c') show



The traditional Sabbath ritual of a Jewish family, a scene from the current Broadway production of "Fiddler on the Roof," which stars Harry Cox as "Tevye" and Maria Kornilova as his wife.

I ever saw" to Macy's opinion — expressed in a tie-in ad — that "perhaps we all like to watch tradition change."

It received the Catholic theater conference "best religious drama" award in 1965.

"Fiddler on the Roof," based on stories by Sholom Aleichem, is about a poor Jewish dairyman named Tevye who believes that the most important thing in life

is tradition — despite the fact that the old way of life is crumbling all around him, whether it be in the form of political rebellion or the rebellion of his daughters.

"Because of our traditions," Tevye tells the audience in a prologue, "we've kept our balance for many, many years. Here in Anatevka (his Russian village) we have traditions for everything — how to eat, how to sleep, how to wear clothes.

"For instance, we always keep our heads covered and always wear a little prayer shawl. This shows our constant devotion to God. You may ask, how did this tradition start? I'll tell you — I don't know! But it's a tradition.

"Because of our traditions, everyone knows who he is and what God expects him to do . . . Without our traditions, our lives would be as shaky as — a fiddler on the roof!"

"Tevye's message is this: Whatever our inclinations in times of change, regardless of labels like 'reactionary' and 'radical,' we are all traditionalists. We are only traditionalists of varying shades."

National Office For Motion Pictures

MOVIE RATINGS

- A Minute To Pray, A Second To Die (A-1)
- Accident (A-1)
- Africa Addio (B)
- Africa-Texas Style (A-1)
- And There Came A Man (A)
- Ambushers, The (B)
- Akte (A)
- American Dream, An (B)
- Anderson Platoon (A-1)
- Anniversary, The (B)
- Arizona Bushwacker (A)
- Arrivederci, Baby (B)
- Assignment To Sulu (A-1)
- Barad of Justice (A-1)
- Bambule (C)
- Banning (B)
- Barbarian in the Park (A-1)
- Battle Beneath the Earth (A-1)
- Beach Red (B)
- Beautiful Swindlers, The (B)
- Benjamin (C)
- Bele Desour (B)
- Berseria (A-1)
- Bible, The (A-1)
- Big City (A-1)
- Big Mouth (A-1)
- Biggest Bundle of Them (A-1), The (B)
- Bison Dancer Brain (B)
- Blue (A-1)
- Blue Max, The (B)
- Blow Up (C)
- Bo-Bo, The (A-1)
- Bonnie and Clyde (A-1)
- Born Losers, The (B)
- Brides of Fu Manchu (A-1)
- Brigade of the Grand Canyon (A-1)
- Brown Eye (A-1)
- Buckskin (A)
- Bullwhip Over His (A-1)
- Busy Body, The (A-1)
- Came of (A-1)
- Caper of the Golden Bulls (A-1)
- Casino (A-1)
- Casino Royale (A-1)
- Challenge For Robin Hood (A-1)
- Chubbuck (A-1)
- Chuka (A-1)
- Circle of Love (C)
- Come Spy With Me (A-1)
- Cool Ones, The (A-1)
- Cop-Out (B)
- Corrupt Ones, The (A-1)
- Countess From Hong Kong (A-1)
- Countdown (A-1)
- Covenant With Death, A (B)
- Crazy Quilt, The (A-1)
- Cul-De-Sac (C)
- Custer of the West (A-1)
- Danny in Acid (A-1)
- Dark of the Sun (B)
- Darling (A-1)
- Deadly Affair, The (A-1)
- Deadly Seas, The (A-1)
- Deadlier Than the Male (B)
- Dear John (C)
- Defector, The (A-1)
- Devil's Angels (B)
- Devil in Love (B)
- Devil's Brigade (A-1)
- Devil's Own, The (A-1)
- Dirty Dozen, The (A-1)
- Divorce American Style (A-1)
- Doctor Daalittle (A-1)
- Doctor, You've Got To Be Kidding (B)
- Doctor Zhivago (A-1)
- Doll, The (C)
- Don't Make Waves (B)
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- Double Man, The (A-1)
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- Easy Live (A-1)
- Eight on the Lam (A-1)
- El Greco (A-1)
- El Dorado (A-1)
- Endless Summer, The (A-1)
- Enter Laughing (A-1)
- Eric (C)
- Fahrenheit 451 (A-1)
- Family Way, The (A-1)
- Fantastic Voyage (A-1)
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- Fastest Guitar Alive (A-1)
- Finders Keepers (A-1)
- First to Fight (A-1)
- Flame and the Fire (A-1)
- Film-Flam Man, The (A-1)
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- Fort Utah (A-1)
- Follow Me Boys (A-1)
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- Fortune Cookie, The (A-1)
- Forum, A (A-1)
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- Here We Go Round the Mulberry Bush (C)
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- La Mandragola (C)
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- Le Desert (A-1)
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- Love Goddesses, The (C)
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- Loving Couples (C)
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- Made in Italy (A-1)
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- Mondo Go Home (A-1)
- Mummy's Shroud (A-1)
- Murder's Row (B)
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- My Life To Live (C)
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- Never A Dull Moment (A-1)
- Night of the Generals (A-1)
- Night Games (C)
- Not With My Wife You Don't (A-1)
- ODD COUPLE (A-1)
- Oh, Dad, Poor Dad, Mama's Hung You In the Closet and I'm Feeling So Sad (B)
- Once Before I Die (B)
- One Million Years B. C. (A-1)
- One and Only Genuine Original Family Band (A-1)
- Palaces of A Queen (A-1)
- Oarty, (The) (A-1)
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- Riot On Sunset Strip (A-1)
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- Sound Of Music (A-1)
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- Swedish Wedding Night (C)
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- Taming of the Shrew (A-1)
- Tammy and the Millionaire (A-1)
- Tarzan and the Valley of Gold (A-1)
- Tender Scoundrel (A-1)
- Terrace, The (C)
- Terrapoints, The (A-1)
- Texican, The (A-1)
- 10:30 P.M. Summer (C)
- Time to Sing (A-1)
- That Tennessee Beat (A-1)
- They Came From Beyond Space (A-1)
- Thief of Paris (A-1)
- This Sporting Life (A-1)
- Thoroughly Modern Millie (A-1)
- Three Bites of the Apple (B)
- Thunderbirds Are Go (A-1)
- Tiko and the Shark (A-1)
- Time for a Burning Associates, A (A-1)
- Time of Indifference (B)
- To Love (C)
- To Sir, With Love (A-1)
- 35th Hour (A-1)
- Tobruk (A-1)
- Too Young to Love (A-1)
- Torn Curtain (B)
- Triple Cross (A-1)
- Trunk To Cairo (A-1)
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- Valley Of Mystery (A-1)
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- Vengeance Of She (A-1)
- Victim (A-1)
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- Viscount, The (B)
- Viva Maria (B)
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- War Kill (A-1)
- War Wagon, The (A-1)
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- Way West, The (A-1)
- Whispers, The (A-1)
- Who's Minding The Mint? (A-1)
- Where the Bullets Fly (A-1)
- Who's Afraid of Virginia Woolf? (A-1)
- What A Way To Go (B)
- What Did You Do In the War Daddy? (B)
- What's New Pussycat? (B)

CLASS A — Section 1 — Morally Unobjectionable for General Patronage.
 CLASS A — Section 2 — Morally Unobjectionable for Adults and Adolescents.
 CLASS A — Section 3 — Morally Unobjectionable for Adults.
 CLASS A — Section 4 — Morally Unobjectionable For Adults, With Reservations.
 CLASS B — Morally Objectionable in Part For All.
 CLASS C — Condemned.

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

- SUNDAY, MAY 12**
 - 10:30 a.m. (17) The Avengers (Family) (No classification)
 - 12:30 p.m. (10) Star in the Dust (Unobjectionable for adults and adolescents)
 - 1 p.m. (4) Love Is A Many Splendored Thing (Unobjectionable in Part For All)
 - 1:30 p.m. (1) The Divorce (Unobjectionable for adults and adolescents)
 - 2 p.m. (16) Best James (Unobjectionable in part for all)
 - 2:30 p.m. (1) The Square Jungle (Unobjectionable for adults and adolescents)
 - 3 p.m. (10) The Corn Is Green (Unobjectionable for adults and adolescents)
 - 3:30 p.m. (1) The Tennessee Beat (A-1)
 - 4 p.m. (5) Three Violent People (Unobjectionable for adults and adolescents)
 - 5 p.m. (10) Four Daughters (Unobjectionable in part for all)
 - 5:30 p.m. (16) Best James (Unobjectionable in part for all)
 - 6 p.m. (23) De Muer a Mujer (No Classification)
 - 6:30 p.m. (16) Beloved Infidel (Unobjectionable in part for all)
 - 7 p.m. (7) Playgirl (Unobjectionable in part for all)
 - 7:30 p.m. (10) Each Dawn I Die (Unobjectionable in part for all)
 - 8 p.m. (23) Attack Of The Normans (No Classification)
 - 8:30 p.m. (6) The Buccaneer (Family)
 - 9 p.m. (23) The Luck Of Ginger Coffey (Unobjectionable for adults)
 - 11 p.m. (6) Thunder In The East (Unobjectionable for adults and adolescents)
 - 11:30 p.m. (7) Last Horizon (Family)
 - 12:30 a.m. (10) Stairway To Heaven (Unobjectionable for adults and adolescents)
- MONDAY, MAY 13**
 - 9 a.m. (7) Playgirl (Unobjectionable in part for all)
 - 9:30 a.m. (10) Each Dawn I Die (Unobjectionable in part for all)
 - 10 a.m. (23) Attack Of The Normans (No Classification)
 - 10:30 a.m. (6) The Buccaneer (Family)
 - 11 p.m. (6) Thunder In The East (Unobjectionable for adults and adolescents)
 - 11:30 p.m. (7) Last Horizon (Family)
 - 12:30 a.m. (10) Stairway To Heaven (Unobjectionable for adults and adolescents)
- TUESDAY, MAY 14**
 - 9 a.m. (7) Toy Tiger (Family)
 - 9:30 a.m. (10) Saskatchewan (Unobjectionable for adults and adolescents)
 - 10 a.m. (23) Al, Baba And The Seven Sorcerers (No Classification)
 - 10:30 a.m. (6) Thunder In The East (Unobjectionable for adults and adolescents)
 - 11 p.m. (6) The Silent Enemy (Family)
 - 11:30 p.m. (23) Desperate Moment (Unobjectionable for adults and adolescents)
 - 12:30 a.m. (11) Bunco Squad (Unobjectionable for adults and adolescents)
- WEDNESDAY, MAY 15**
 - 10:30 a.m. (17) The Avengers (Family) (No classification)
 - 12:30 p.m. (10) Star in the Dust (Unobjectionable for adults and adolescents)
 - 1 p.m. (4) Love Is A Many Splendored Thing (Unobjectionable in Part For All)
 - 1:30 p.m. (1) The Divorce (Unobjectionable for adults and adolescents)
 - 2 p.m. (16) Best James (Unobjectionable in part for all)
 - 2:30 p.m. (1) The Square Jungle (Unobjectionable for adults and adolescents)
 - 3 p.m. (10) The Corn Is Green (Unobjectionable for adults and adolescents)
 - 3:30 p.m. (1) The Tennessee Beat (A-1)
 - 4 p.m. (5) Three Violent People (Unobjectionable for adults and adolescents)
 - 5 p.m. (10) Four Daughters (Unobjectionable in part for all)
 - 5:30 p.m. (16) Best James (Unobjectionable in part for all)
 - 6 p.m. (23) De Muer a Mujer (No Classification)
 - 6:30 p.m. (16) Beloved Infidel (Unobjectionable in part for all)
 - 7 p.m. (7) Playgirl (Unobjectionable in part for all)
 - 7:30 p.m. (10) Each Dawn I Die (Unobjectionable in part for all)
 - 8 p.m. (23) Attack Of The Normans (No Classification)
 - 8:30 p.m. (6) The Buccaneer (Family)
 - 9 p.m. (23) The Luck Of Ginger Coffey (Unobjectionable for adults)
 - 11 p.m. (6) Thunder In The East (Unobjectionable for adults and adolescents)
 - 11:30 p.m. (7) Last Horizon (Family)
 - 12:30 a.m. (10) Stairway To Heaven (Unobjectionable for adults and adolescents)
- THURSDAY, MAY 16**
 - 10:30 a.m. (17) The Avengers (Family) (No classification)
 - 12:30 p.m. (10) Star in the Dust (Unobjectionable for adults and adolescents)
 - 1 p.m. (4) Love Is A Many Splendored Thing (Unobjectionable in Part For All)
 - 1:30 p.m. (1) The Divorce (Unobjectionable for adults and adolescents)
 - 2 p.m. (16) Best James (Unobjectionable in part for all)
 - 2:30 p.m. (1) The Square Jungle (Unobjectionable for adults and adolescents)
 - 3 p.m. (10) The Corn Is Green (Unobjectionable for adults and adolescents)
 - 3:30 p.m. (1) The Tennessee Beat (A-1)
 - 4 p.m. (5) Three Violent People (Unobjectionable for adults and adolescents)
 - 5 p.m. (10) Four Daughters (Unobjectionable in part for all)
 - 5:30 p.m. (16) Best James (Unobjectionable in part for all)
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 - 8 p.m. (23) Attack Of The Normans (No Classification)
 - 8:30 p.m. (6) The Buccaneer (Family)
 - 9 p.m. (23) The Luck Of Ginger Coffey (Unobjectionable for adults)
 - 11 p.m. (6) Thunder In The East (Unobjectionable for adults and adolescents)
 - 11:30 p.m. (7) Last Horizon (Family)
 - 12:30 a.m. (10) Stairway To Heaven (Unobjectionable for adults and adolescents)

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What Is An Archdiocese?

In the Latin Patriarchate the archdiocese is a diocese whose bishop is immediately dependent upon the Roman Pontiff. Generally such a diocese is the center of a province or metropolitan area, which is composed of the archdiocese and several suffragan dioceses: occasionally such a diocese stands by itself outside the provincial structure.

Thus in the U.S. in 1968 there were 30 archdioceses, 29 of which were provincial centers (Anchorage, Atlanta, Baltimore, Boston, Chicago, Cincinnati, Denver, Detroit, Dubuque, Hartford, Indianapolis, Kansas City, Kans., Los Angeles, Louisville, Miami, Milwaukee, Newark, New Orleans, New York City, Omaha, Philadelphia, Portland, Ore., St. Louis, St. Paul, San Antonio, San Francisco, Santa Fe, Seattle, and the Byzantine Rite Province of Philadelphia).

Only one, the Archdiocese of Washington, D. C., was not a metropolitan center. This diocese was separate in 1947 from the Province of Baltimore and made immediately dependent upon the Holy See; in 1965 it became a provincial center.

This article confines its attention to the metropolitan center in its relationship to the province and to the suffragan dioceses, and to be reasons for this structural form in the Church.

The relationship to the province and to the individual suffragan dioceses is most easily treated by citing the rights and duties that the archbishop has in the present Canon Law. It may be noted that there is no uniformity in the number of dioceses grouped within a province; thus, in the U.S., the number of suffragan dioceses within a province varies from nine (in the Province of St. Paul) to one (in the Province of Washington, D.C.)

In regard to the province as a whole, the archbishop's principal duties are found in CIC cc. 284 and 292. Canon 284 directs that the metropolitan, after hearing all who may attend the provincial council with deliberative vote, choose the place for its sessions. It is the archbishop's right also to convoke the council, which is to be held at least every 20 years (CIC c. 283), and to preside at its sessions. Canon 292 places on the metropolitan the obligation of arranging every 5th year a conference of the ordinaries of the province to discuss the problems of the Church in their region and to prepare the agenda for the next provincial council.

In regard to the individual dioceses and bishops of his province, the archbishop's functions are listed in CIC c. 274. The principal ones are (1) to observe the doctrine and discipline of the suffragan dioceses and in case he notes any abuses to report these to the Holy See; (2) if the local ordinary has neglected to do so, to conduct a canonical visitation of the suffragan diocese after receiving approval from the Holy See.

During such visitation he is empowered to preach, hear confessions, absolve from reserved cases, make inquiries into the life and conduct of clerics, delegate to the ordinary for correction reprehensible clerics, punish very grave crimes or insults against his person or his retinue.

Other rights are: (3) to celebrate pontifical functions (i.e., liturgical functions in which the insignia of crosier and mitre are required) in all churches of a suffragan diocese, to bless the people, to have the metropolitan cross carried before him; (4) to receive appeals from definitive and certain interlocutory decrees of the courts in the suffragan diocese.

Reprinted courtesy of New Catholic Encyclopedia.

Archbishop Cites Poverty Main Ill

The Catholic Church in America today must continue to address itself not only to the work of teaching and sanctifying but to the pressing needs of the poor and disadvantaged, as well as the crucial issue of peace, Archbishop-designate Coleman F. Carroll declared in the first press conference after the announcement of his new office.

Citing "the complex problems of the area and the time in which we exist," the Archbishop noted that he felt an auxiliary bishop would be named at some future date to serve the new archdiocese.

"The greatest problems at present are the problems of the disadvantaged, the poor and those who are in need, and, of course, peace," the Archbishop said.

"It is more difficult for us to solve in any real way, the problems that are our concern until we have a measure of peace. And it is the prayer of all of us that peace will be established as quickly as possible on an honorable basis," said the Archbishop.

The Archbishop pointed to his appointment on Wednesday as Metropolitan of the Province of Miami as "evidence of the growth within the state."

The growth of the State of Florida and its Catholic population "necessitated the change in the diocesan format" of the State, he said.

At the same time, the increase in the numbers of Catholic churches, schools and institutions of South Florida "can be directly attributed to the good will, faith and generosity of the people within the Diocese of Miami."

And, the Archbishop continued, "You cannot omit the number of Spanish-speaking people who are in the area, and the proximity of Miami to the Southern Hemisphere, the gateway to South America."

"The fact that Miami was elevated to the status of an Archdiocese indicates not only the growth of the State, but the importance of the good relations which exists between the two Americas," he added.

Statement Issued By Bishop Tanner

"The action of our Holy Father in creating the dioceses of Orlando and St. Petersburg from the territory hitherto governed by the Diocese of St. Augustine should be a cause of rejoicing among Florida's Catholics because it is a manifestation of the solid and rapid growth of the Church in these parts. Naturally, we in St. Augustine feel lonesome to see Orlando and St. Petersburg leave us, much, I suppose as the parents of two young and beautiful daughters must feel when the wedding bells ring."

"Although it will be a few weeks before the full canonical separation occurs, it is not too early to express our congratulations to the new dioceses and to our new Arch-

bishop in Miami. Surely Archbishop Hurley must look with joy now on the four dioceses that only about a decade ago were his enormous responsibility."

"The addition of that part of Florida from Tallahassee to Pensacola given to the Diocese of St. Augustine by the Diocese of Mobile consoles us for our loss of Central Florida and establishes a fairly general pattern in our country of making State lines and ecclesiastical provinces coincide."

"May I extend the best wishes of the Diocese of St. Augustine to our new Metropolitan, Archbishop Carroll and to Bishop-elect William Borders of Orlando and Bishop Charles McLaughlin of St. Petersburg."

What Is An Archbishop?

This ancient designation for certain major ecclesiastics has undergone, in the course of centuries, changes of meaning in the East and West that make it difficult to explain. Originally, as its etymology suggests, it designated a superior or chief bishop and was applied to bishops who presided over the greater sees. It was not infrequently in the East a title for those who later were called more technically patriarchs.

In the West (Latin Patriarchate) at the present time the title is closely allied to that of metropolitan, the head of an ecclesiastical province (or regional group of dioceses), and it may be said that today in the West every metropolitan is an archbishop.

This basic correlation seems to be insinuated in the wording of CIC c. 272, which declares that "a metropolitan or archbishop presides over an ecclesiastical province," and by CIC c. 275, which provides that a metropolitan within a period of three months from his appointment must ask for the pallium, "which signifies archiepiscopal power."

It is by no means true, however, that everyone with the title of archbishop is a metropolitan. We may distinguish three other uses of the term. It is used (1) for the ordinary of a diocese that is outside any ecclesiastical province but itself is not a metropolitan center and hence has no suffragan dioceses.

Such for instance was the Archdiocese of Washington, D.C., from 1947, when it was served from the Province of Baltimore, to 1965, when it was made a metropolitan center. The reason for this somewhat unusual disposition is sought in the civil importance of the place or in its former ecclesiastical prestige. The term is used (2) for an ordinary who personally has merited the honor and is so designated by the Holy See. In this case the diocese itself does not change its ecclesiastical status; i.e., it remains within the province to which it already belongs and the successors in that see do not succeed to the title of archbishop. For example, in the U.S. in 1964 the ordinaries of Cleveland, of Mobile-Birmingham, and of Erie, Pa., all had been named by the Holy See "personal archbishops" (ad personam).

Finally, the term is used (3) for nonresidential bishops ("titulars") who are raised to the dignity because of their special functions—as members of the Roman Curia or the papal diplomatic corps (e.g., apostolic delegates) or because of exceptional service as coadjutor or auxiliary bishops.

For archbishops who head archdioceses that are not metropolitan centers, the dignity is one of a certain immediate dependence on the Holy See. In the case of ordinaries who are "personal" archbishops and of titular archbishops, the title confers a special honor (the title itself, precedence in ecclesiastical gatherings and liturgical functions, generally the possession of the pallium and the right to the metropolitan cross), rather than any ecclesiastical power.

Reprinted courtesy of New Catholic Encyclopedia.

Diocese Of Miami Now An Archdiocese

(Continued from Page 1)

to John Cardinal Cody, Archbishop of Chicago.

The division in Florida leaves the Province of Atlanta with suffragans in Charleston, Raleigh and Savannah, as well as the Abbey nullius of Belmont Abbey, N.C.

TERRITORY YIELDED

The new Archdiocese of Miami yielded part of its territory to the newly-erected Dioceses of St. Petersburg and Orlando and now consists of eight South Florida counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

The total population of these counties is approximately 2,305,400 in 10,768 square miles.

A Catholic population of almost 400,000 is served in 78 parishes and institutions of the Archdiocese by 164 diocesan priests and 141 priests of religious orders.

The new Diocese of St. Petersburg, where the Church of St. Jude has been elevated to a Cathedral, includes the counties of Citrus, Hernando, Hillsborough, Manatee, Pasco, Pinellas, Sarasota, Charlotte, DeSoto, Hardee and Lee, in an area of 7,169 square miles and

a population of 1,066,960 and a Catholic population of 103,394. It has 74 diocesan priests and 98 religious priests serving in 57 parishes.

In the central part of the state, the new Diocese of Orlando includes the counties of Brevard, Lake, Marion, Orange, Osceola, Polk, Seminole, Sumter, Volusia, Highlands, Indian River, Okeechobee and St. Lucie.

The Church of St. Charles Borromeo has been elevated to a Cathedral in Orlando. The diocese covers 12,684 square miles with a total population of 982,642 and a Catholic population of 87,374. It has 55 diocesan priests and 15 religious priests in 47 parishes.

The redefined Diocese of St. Augustine, of which Bishop Paul F. Tanner is the Ordinary, now covers 23,651 square miles with a total population of 1,392,259 and a Catholic population of 68,322. Serving in 61 parishes are 75 diocesan priests and 17 religious priests.

With the addition of counties formerly in the Diocese of Mobile-Birmingham, the Diocese of St. Augustine is comprised of the following counties: Bay, Calhoun, Escambia, Gulf, Holmes, Jackson, Okaloosa,

Santa Rosa, Walton, Washington, Gadsden, Franklin, Wakulla, Leon, Jefferson, Madison, Taylor, Hamilton, Suwannee, Lafayette, Dixie, Columbia, Gilchrist, Levy, Baker, Union, Alachua, Bradford, Clay, Duval, Nassau, St. Johns, Putnam and Flagler.

The Diocese of Mobile-Birmingham is now coextensive with the State of Alabama.

Bishop McLaughlin was born in New York City, Sept. 26, 1913, and attended Cathedral College, New York; St. Joseph's Seminary, Yonkers, N.Y., and St. John's Seminary, Little Rock, Ark. He was ordained in St. Patrick's Cathedral, New York, on June 6, 1941, and served as director of youth in the diocese of Raleigh prior to being named titular bishop of Risinum and auxiliary to Bishop Vincent S. Waters of Raleigh in January, 1964.

Bishop-elect Borders was born Oct. 9, 1913, the son of Thomas Martin and Zelpha Ann (Queen) Borders. He attended St. Simon's elementary school and Washington Catholic High School, Washington, Ind.; and made his college and seminary studies at St. Meinrad, Ind., and at Notre Dame

Seminary, New Orleans.

He was ordained in New Orleans on May 18, 1940. He made post-ordination studies at the University of Notre Dame, Notre Dame, Ind., taking a master's degree in education.

The bishop-elect was an assistant pastor in Sacred Heart parish, Baton Rouge, from 1940 to 1942, and served as a chaplain in the United States Army from 1943 to 1946. He studied at Notre Dame in 1946 and 1947, and was chaplain and teacher of religion and philosophy at the Catholic Student Center at Louisiana State University from 1948 to 1959, and again from 1961 to 1965. He has been pastor of St. Joseph's Cathedral and rector of St. Joseph Cathedral Prep since 1965.

Bishop-elect Dempsey was born in Chicago, Sept. 10, 1918, the son of Edward A. and Mary C. (Ryan) Dempsey. He attended Quigley Preparatory Seminary, Chicago, and St. Mary of the Lake Seminary, Mundelein, Ill., and was ordained at St. Mary of the Lake on May 1, 1943. He made post-ordination studies in theology at the seminary, taking a master's degree.

The bishop-elect has served

at St. Mary of the Lake parish, taught theology at Mundelein College for Women, from 1946 to 1959; and has been pastor of Our Lady of Lourdes church since 1965, vicar delegate of the archbishop of Chicago since 1966, and coordinator of the Inner City Apostolate since 1967.

Bishop-elect Abramowicz was born in Chicago, Jan. 27, 1919, the son of Adolf Joseph and Victoria (Fukaczewski) Abramowicz. He attended Quigley Preparatory Seminary in Chicago, and St. Mary of the Lake Seminary, Mundelein, Ill., where he was ordained on May 1, 1943. He made post-ordination studies in canon law at the Gregorian University in Rome.

He has held pastoral assignments in Chicago, served on the matrimonial tribunal in 1948 and 1949, made his studies in Rome from 1949 to 1951; served on the matrimonial tribunal since August, 1951. He has been in residence at Holy Name Cathedral since 1951; was made a papal chamberlain in 1959, and Officialis in December, 1966, and has been executive director of the Catholic League for Religious Assistance to Poland since July 4, 1960.

The New Archbishop

(Continued from Page 1)

academic life by a deep concern for all who teach and guide our youth."

Honorary degrees have also been conferred on Archbishop Carroll by Barry College, Miami Shores, Fla.; University of Miami, Coral Gables, Fla.; Niagara University, Niagara Falls, N.Y. and Mount St. Mary's College, Emmitsburg, Md.

Pope Pius XII appointed Archbishop Carroll as first Bishop of Miami on Aug. 13, 1958. He was installed in the Cathedral of St. Mary, Miami, on Oct. 7 of the same year by the late Archbishop Francis Keough, Metropolitan of Baltimore.

GREAT DEVELOPMENT

The almost 10 years of his administration in the Diocese of Miami have brought about significant changes to this once missionary territory.

A new men's college, Biscayne in North Miami, has been founded in the past several years. This brought the college strength in the diocese, along with Barry College for women and the Seminary of St. Vincent de Paul to three schools with an enrollment of more than 1,700. There are also three Junior Colleges; St. John Vianney Minor Seminary, Miami; Marymount College, Boca Raton; Joseph's College, Jensen Beach. The latter was dedicated in 1966.

Since the Archbishop came here, two seminaries for the training of young men for the priesthood have been established: St. John Vianney Minor Seminary and the Seminary of St. Vincent de Paul, both staffed by the Vincentian Fathers.

The pedagogic interest of Miami's Archbishop on behalf of education was recognized outside the diocese when St. Louis University named him as member of its Episcopal Advisory Committee in 1964. Earlier, the Notre Dame Alumni Club of Miami named Bishop Carroll "Man of the Year" for his untiring efforts on behalf of the University of Notre Dame and its alumni.

The Marian Center for Retarded Children was opened two years ago and is expanding its facilities to handle hundreds of applications.

Of special significance was the founding of Centro Hispano Catolico, the Catholic Spanish Center, to care for the spiritual and physical needs of the growing Spanish-speaking population of this area, even before the first Cuban refugees arrived. Since its establishment, the Spanish Center has ministered to the needs of over 400,000 refugees, a bequest of nearly \$2 million made possible through the generosity of Archbishop Carroll and the assistance of friends and benefactors.

His concern for the plight of Latin American spurred the National Catholic Welfare Conference to name Archbishop Carroll as member of its Episcopal Committee for Latin America in 1962. More recently, the National Conference of Catholic Bishops named him acting chairman of the U.S. Bishops' Committee for Latin America.

In this position the Archbishop served as chairman of an historic meeting in June of 1967 when representatives of Latin America hierarchy met with members of the U.S. Bishops' Committee at St. John Vianney Minor Seminary. At the suggestion of the Archbishop semi-annual Inter-American meetings of committee of bishops are now scheduled, the second having been held last Dec-

ember in South America where he presided.

At the episcopal conference of the National Conference of U.S. Catholic Bishops, the Archbishop was named a member of the administrative committee of the newly reorganized body of American hierarchy.

In his first three years as Bishop of Miami, Archbishop Carroll was responsible for a building program in excess of \$30 million. Of this \$13 million was spent by individual parishes on parochial construction and the remainder went for diocesan and non-diocesan projects.

The Annual Bishop's Charity Drive for 1968, which raised a record total of \$1,597,550, has earmarked its voluntarily-contributed funds for still further expansion of the Marian Center, development of Boytown, establishment of Newman Centers in area colleges, construction of a 200-bed nursing home for the aged, expansion of Bethany Residence, extension of closed circuit educational television, as well as the establishment of Novitiates for the training of nuns and expansion of facilities of the Catholic Welfare Bureau.

Recognizing the need for an active lay apostolate, the Archbishop moved swiftly in establishing diocesan organizations of men and women immediately after his installation as First Bishop of Miami.

First to be organized was the Miami Diocese Council of Catholic Women and the Miami Serra Club, an affiliate of Serra International, which now has three clubs in South Florida. Other established in rapid succession were the Miami Diocesan Council of Catholic Men, the St. Vincent de Paul Society, Diocesan Union of Holy Name Societies, Legion of Mary, Miami Diocesan Council of Catholic Nurses, Catholic Lawyers Guild, Catholic Guild of Police and Firemen, Catholic Teachers' Guild, Catholic Youth Organization, Newman Club Apostolate, and the Catholic Physicians Guild.

Soon after his arrival in Miami, all Catholic elementary and high schools were integrated and open to qualified Negro students.

Not content with the program in the area of civil rights, the Archbishop met with representatives of other faiths to deal with the racial problem in this area and because of his leadership in matters relating to racial justice he was invited to serve as first chairman of the Dade County Human Relations Board, a duty he discharged with distinction for two years.

As a result, he was named Dade County's "Outstanding Citizen of 1964" by Sholem Lodge 1024 of B'nai B'rith and Dade Federal Savings and Loan Association of Miami and singled out for his contribution to Dade County's remarkable progress in the area of race relations.

In nominating the Archbishop community leaders said: "Largely as a result of his efforts Dade County during 1964 was a model community in working toward total elimination of discrimination and segregation and in support of civil rights promoting freedom of housing, employment, education, job training and public and welfare accommodations."

The National Conference of Christians and Jews followed by conferring its Silver Medalion Brotherhood Award on the new Archbishop citing him for his outstanding contribution to good human relations.

His work in this field was also recognized by President Lyndon B. Johnson who named Archbishop Carroll as member of the National Citizens

Committee for Community Relations in 1964. He was the recipient in 1963 of Palm Beach County's Human Relations Award in recognition of his efforts in the interracial field.

In the latter part of 1966, Archbishop Carroll was honored for "his outstanding dedication and distinguished achievements" in the field of equal opportunity and human relations by the Greater Miami Urban League.

Recently, the Archbishop has turned his attention to the plight of the migrant worker seeking to rouse community conscience to a positive and immediate solution of his pressing socio-economic problem.

Early in September, 1967, the Archbishop-elect was honored as "Man of the Year" by Alianza Interamericana in recognition of his programs designed to promote inter-American good will and understandings.

During the same month Florida's Governor Claude Kirk named him as one of five Dade Counties to serve on the Governor's Commission for Quality Education in Florida.

Last November as Episcopal Moderator of the Catholic Youth Organization, the Archbishop was host to the ninth annual convention of the National CYO Federation at Miami Beach. On that occasion Archbishop Carroll was the principal concelebrant of Mass with CYO moderators from various areas of the country for more than 4,000 delegates attending sessions at the Hotel Fontainebleau.

A zealous opponent of poverty, particularly among migratory workers, Archbishop Carroll has many times during the past nine and a half years emphasized the need for justice and non-discrimination among all peoples regardless of race or creed.

Early this year speaking before a hearing on low-income housing by subcommittee of the newly-formed Urban Affairs Committee of the Florida Legislature, the Archbishop pointed out, "We are part of the many local communities in this state. To the extent that community goals are designed to overcome conditions that affect a recognition of human dignity, we will participate."

The new Metropolitan of the Archdiocese of Miami offered the Miami Community a \$50,000 housing fund with a challenge to expand it to \$1 million to inaugurate non-profit housing for the poverty-stricken in the area.

Last week, the Archbishop announced that Dade County bankers have pledged more than \$10 million which will be made available to local contractors at a low interest rate to build low-cost housing through the South Florida Citizens Housing Foundation, Inc., which was organized and chartered by the State of Florida with the Archbishop as president last March.

"With those funds available as seed money," the prelate declared, "it is hoped that some 30 to 40 thousand homes can be built."

Coincident with his announcement it was revealed that complete facilities at St. John Vianney Minor Seminary will be utilized for a residential two-week camping program for 1,000 underprivileged youngsters during Dade County's 1968 Youth Opportunity Program called, "Operation Speed."



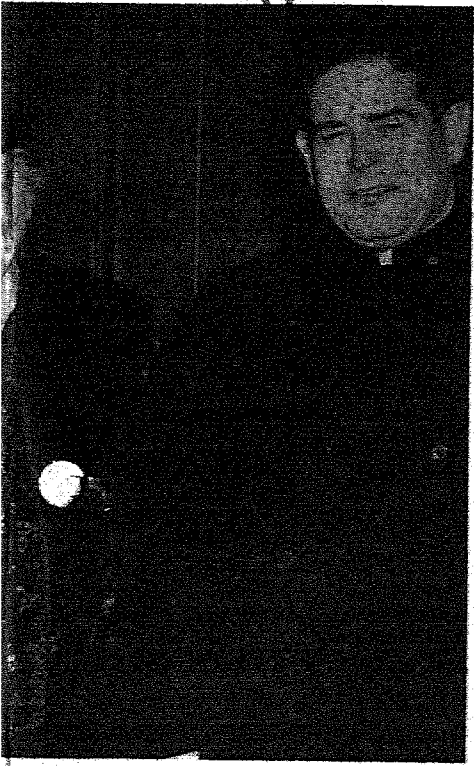
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Howard Carroll, form



Pope Paul VI, then Msgr. Giovanni Montini, left, chats with the then Father Coleman F. Carroll on the grounds of the residence of the then Bishop John F. Dearden.



In the fall of 1952, new Metropolitan was invested as a Domestic Prelate by the then Bishop John F. Dearden in the Diocese of Pittsburgh.



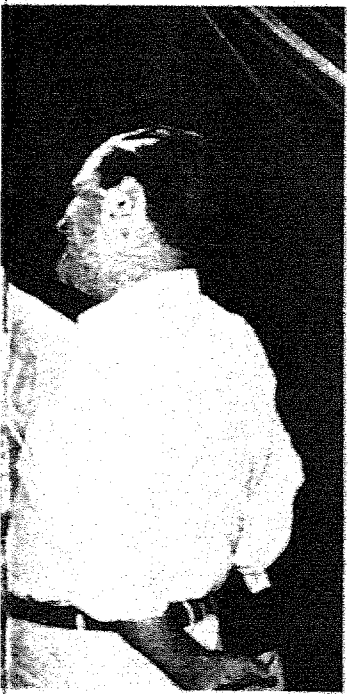
priest-sons of the late William J. Margaret Hogan Carroll of Pitts- shown above, were Archbishop Carroll of Miami, right; the late er Carroll and the late Bishop rly Bishop of Altoona-Johnstown.



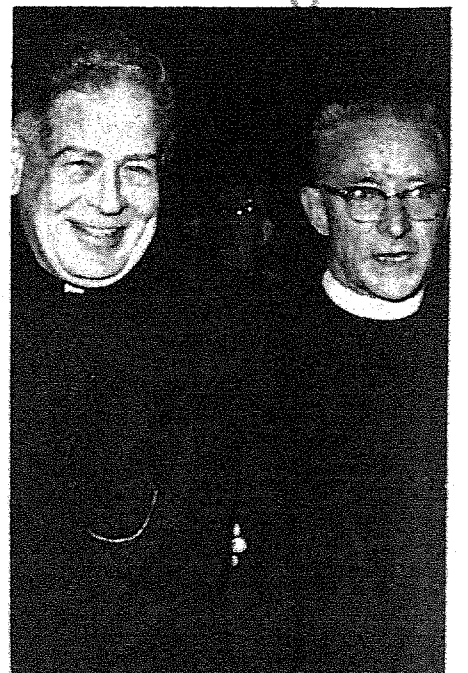
Following his consecration as Auxiliary Bishop of Pittsburgh, the Archbishop, right received the congratulations of his late brother, Bishop Howard Carroll.



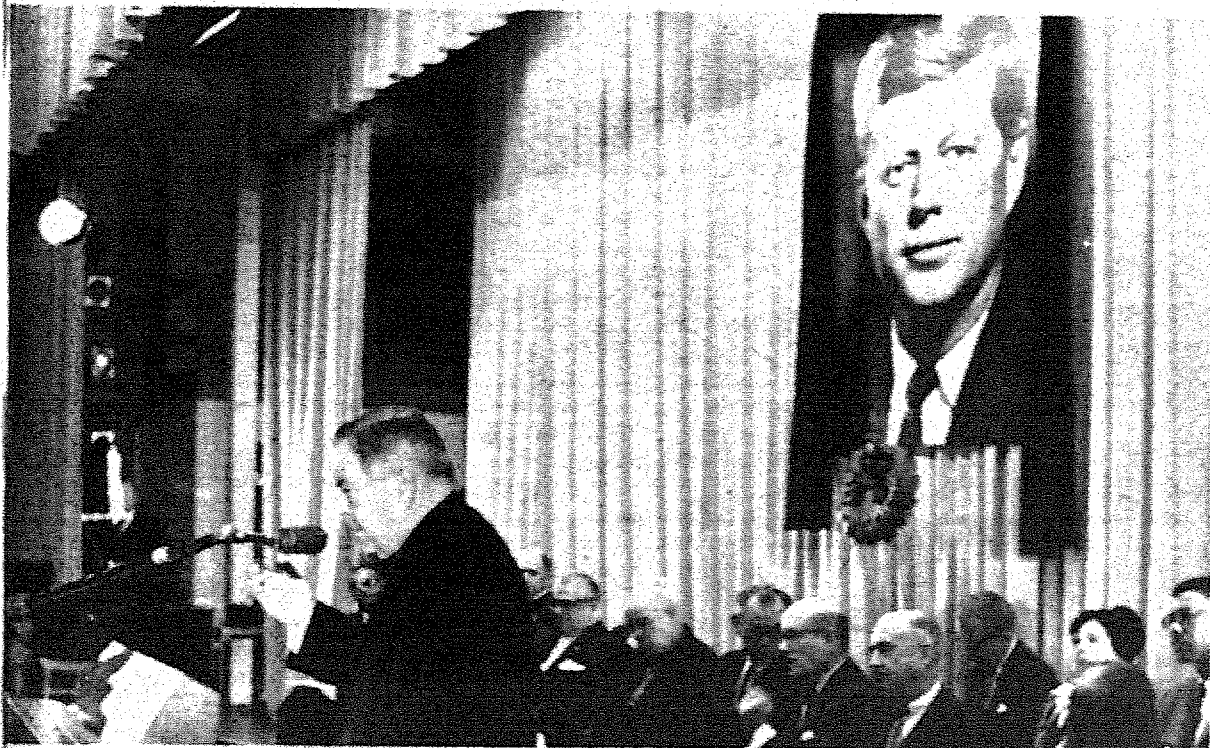
Papal Bull creating Diocese of Miami in August of 1958.



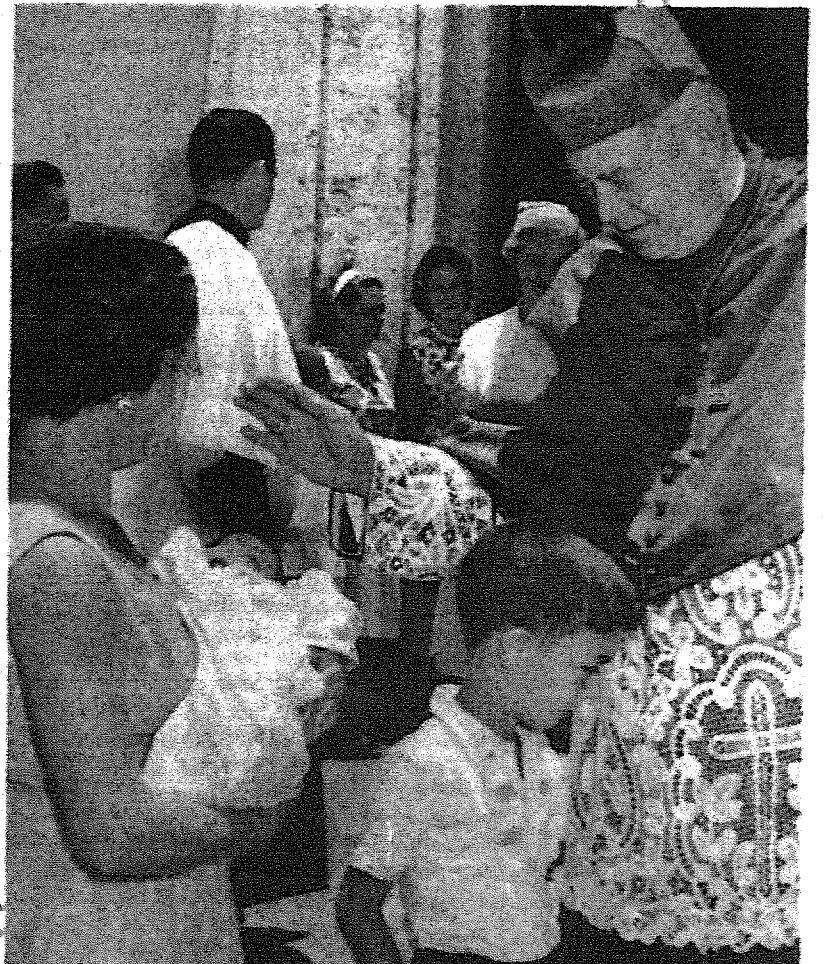
Late Metropolitan of Baltimore, Archbishop Francis Keough, is shown in front of St. Mary Cathedral with Archbishop Coleman F. Carroll following his installation as First Bishop of Miami.



First Bishop of Miami is Welcomed Home From Vatican Council



Portrait of then recently assassinated President Kennedy was in background as Archbishop addressed United Steel Workers of America.



New Archbishop gives his blessing to an infant after Pontifical ceremonies in St. Mary Cathedral.

RACIAL REPORTS From Two Hemispheres

Point To

SOUTH

A Misunderstanding

By PAUL CHAPMAN
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the Catholic Features Cooperative

I wanted to sit quietly in the back of the classroom and simply observe, but Brazilian hospitality requires that a guest be honored.

The teacher suspended her normal plan for the study of Portuguese conversation and decided that each student in turn should ask me a question. After the routine questions had all been covered—"Do you like Brazil?" etc.—questions were asked about life in the U.S., about the Vietnam war, and then about the racial crisis.

Undiplomatically, I equated the situation in the States with the situation in Brazil. In a flash, half the class—including the teacher—jumped to their feet, waving their fingers back and forth in a characteristic gesture of disapproval. Obviously, I had desecrated a sacred precinct by suggesting that anything approaching the very sorry American situation could also exist in Brazil.

American experience has taught me to be slightly suspicious, however, when a white-controlled nation claims—as Brazil frequently does—to be free of prejudice. Perhaps the persistence with which Brazil asserts that it is color blind only deepened my suspicions, and nothing here has changed them.

But observations are better than suspicious and the comparison of faults. An article in "Realidade," a popular liberal review, recently exposed many of the injustices in Brazilian society. Two Brazilians—Odacir de Mattos, a Negro, and Narciso Kallil, a white—last August spent 20 days together in six Brazilian cities, testing the racial openness of hotels, schools, hospitals, and other facilities.

My own experience is limited to one city—Salvador—and these observations are not informed by sociological expertise, but they are simply the plain facts available to anyone preoccupied with the question of race.

Again, American conditioning has taught me to lump everyone, except Orientals and Indians, into two broad categories—black (or Negro) and white (or Caucasian). But these haven't served me well in Brazil. Three boys, two black and one a tone lighter, one day stopped at the house to chat and soon asked if it were really true that there were boys of their color in United States.

I assured them that this was so, and for emphasis I pointed to each one in turn and said, "In the U.S. we have black people like you." But when I said this to the third boy, the coffee-colored one, the fingers started waving back and forth again. And they explained that there is a significant difference between "black" and "brown."

Both "blacks" and "browns" are descendend from the 3,500,000 slaves who were brought to Brazil until Emancipation in 1888. Black describes Negroes

(about 12 million today) whose skin and facial characteristics are all Negroid, while brown describes the 17 million whose ancestors are partly Negro or partly Brazilian Indian mixed with white. Except for 500,000 Orientals, the remaining 52 million Brazilians are white (total: 81 million).

Within the three major classification there are many different subdivisions in popular parlance—all based on hair texture and skin tone. There are two kinds of hair: good hair (cabelo bom), which is straight or slightly curly; and bad hair (cabelo ruim), which is tightly curly. Backfence discussions often include words like sarara (light skin, bad hair), moreno escuro (dark skin, good hair), mulatre (dark skin, bad hair), etc.

Seventy per cent of Salvador's population has traces, or more, of Negro heritage; and the social significance of the different tones of brown is impossible to generalize, though one can't escape the fact that black skin and curly hair are synonymous with the hardest economic conditions.

Look, for example, at our street in Nordeste: 66 houses ranging in quality from tile and stucco construction, with both running water and electricity, to mud huts with neither. The street has 48 black families, of whom 41 live in mud huts and seven in stucco. There are 17 brown families, of whom only two live in mud houses. The further into the valley we walk, toward the frontier of the barrio where new mud huts are being constructed, the less frequently we see brown skin; and the farthest boundary, past the electricity and water service, there are only blacks. Again and again, black skin, powerlessness, and poverty are in reality synonymous.

But, like all social illness, this fact can be comfortably avoided. Not far from Nordeste is the subdivision of Salvador called Barra. Here are located the wealthiest homes of the city, some residences with yards and elaborate stucco sculpturing, and others have high rise apartments with the first floor reserved for cars and play area for children.

Although one would hope to find exceptions in the employment picture, they are too few for comfort. On the wall of one large bank is a graphic mural depicting slave trade in Salvador 150 years ago. In the rows of deaks underneath the mural are signs of the continuing damage which slavery wrought—row on row of desks, manned by brown people, and whites, but no blacks. At the other end of the scale there are jobs almost exclusively reserved for blacks, and those jobs range all the way from the most venal to the hardest of work. Whenever there is a hierarchy of employes, there is a similar color pattern.

NO BLACK TEACHERS
In the school where I visited the Portuguese class, for example, each class has not only a teacher but a

room assistant, or "servant," as she is called. She sits at the door, maintains discipline if the regular teacher is late (as he usually is), and keeps the room neat, blackboards erased, and all that. There are no black teachers in the school, though most of the assistants are black.

Again and again, in stores and restaurants, the authors of the "Realidade" article uncovered a severe conflict between what the nation thinks about itself and what appears to be the case in reality. Some who were interviewed admitted the discrepancies, but felt that exposing this conflicts would only serve to exacerbate the problem.

A Recife University student, for example, said: "I think it better that you not meddle with this issue. People know that prejudice exists. But the more we talk about it, the more it grows and is likely to explode." Many Negroes, especially those who have taken a first step toward overcoming the economic liabilities of color, shared this view. "Our sufferings," they said, "will only increase if the situation becomes aggravated." Some comments from Negro professionals sounded like classic examples of Uncle Tomism.

Brazilians frequently see no parallels between the U.S. and Brazil, because, when they look at us, they see first the violence of open conflict in South and North alike—a violence which has not appeared in Brazil. What they do not see is that, tragic as it is, this is but symptomatic of a sickness from which their great nation also deeply suffers. Brazilians are like some Americans who are more shocked by the riots than by their causes.

A Brazilian author, Alfonso Arinos (white), concludes indeed that what is happening in the U.S. will never occur in Brazil. His reasoning, though instructive, is of doubtful value as history. He blames racism in the U.S. clearly on the teaching of the Protestant Church, which, he claims, has supplied the Biblical justification for racial separation; and he contrasts this with the teaching of the dominant Catholic church in Brazil—which is integrationist. "Realidade" pointed out earlier, however, that in colonial times the Negroes, both slave and free, were denied access to the Church and sacraments "lest they bring disharmony and tumult to the house of God."

A parallel examination of Brazil and the U.S., then, obviously suggests that Negro self-consciousness and pride and thirst for power, as well as his determination to grasp a place of influence in the mainstream of American life, is precisely what is encouraging about our problem. But here in Brazil all these elements are lacking.

NORTH

An Omission

By JOHN R. SULLIVAN
(NC News Service)

Where the Kerner Commission stopped, a group of San Francisco seminarians kept going. And where religion in the United States has stopped before, religion must now go.

The Kerner Commission—officially the National Advisory Commission on Civil Disorders—stopped far short of discussing the role of organized religion in combating—or supporting—the racism which it said is responsible for the crisis confronting the country.

The Kerner Report, issued in March, probed deeply into many of the causes of last summer's riots, and into white and black attitudes. It handed down more recommendations for curing conditions than either the President or Congress could, apparently, digest.

STUDENTS REPORT

Six weeks after the Kerner Report was issued, a group of students at St. Patrick's Seminary in Menlo Park, Calif., the major seminary for the San Francisco archdiocese, issued their own 500-page "Little Kerner Report" in which they applied the national commission's findings to their own area.

Where the official Kerner Report found housing inadequate on a national scale, the seminarians' report supplied the facts and figures for San Francisco. While the Kerner Report focused almost exclusively on Negroes, the racial bias suffered by San Francisco's minorities—Negroes, Chinese and Mexican-Americans—was described graphically by the seminarians.

And while the Kerner Report ignored religion, the seminarians devoted 125 pages to its history, its teachings and its actions on race and poverty.

They found it wanting, and made a number of recommendations for change.

The report, prepared for the San Francisco Conference on Religion Race and Social Concerns, was addressed to all the city's churches and synagogues. Thus, while its general conclusions can be applied to no particular church, they exempt no church. And in one section—in which ghetto-area churches were polled specifically about what they were doing—particular parishes are cited.

According to the seminarians' report, the churches' "greatest guilt lies in what they have not done. Instead of fulfilling its role, religion in America has become just another vehicle for the uncritical reinforcement of existing values."

Such criticisms are easy to level—as any attack is. But they are sometimes hard to justify, and it is in making the justification that the report, in the eyes of many San Francisco area clergymen, has contributed significantly to an understanding of the

relationship of church and society in the United States.

And if it does nothing else, it provides a clear insight into the attitudes of religious-oriented young people toward this relationship.

What, then, is the role of religion in the eyes of the seminarians.

It is "to provide society with an experience, both intellectual and emotional, of a reality that exists at the depths of the here-and-now."

"This experience gives support in time of crisis and security in an uncertain and rapidly changing world."

AN INDICTMENT

And then the key to their indictment of organized religion:

"When the goals of society conform to religion's critical sense of the good, the churches can provide important motivation for working with the social system. When society goes wrong, religion should be the prophet and the source of creative social protest."

Finally, they said, "religion can assist individuals in finding a sense of identity in society," as it did in helping immigrants become Americans.

In at least three ways, they said, religions "have assisted in developing and maintaining democratic institutions:

- "Their transcendental reference has provided a standard above the established institutions, enabling challenge and criticism to be woven into the fabric of democracy.

- "These religions have also stressed the autonomy and dignity of the individual. By relating the individual to God, religion has helped man become more than a mere member of a group.

- "The doctrine of brotherhood and universalism preached by Western religions represents an important source of democratic ideals and reinforces them in the lives of believers."

But, they add, "the influence of religion on democracy has not always been a positive force."

The problems started with institutionalization, and the "serious problems" raised by this have at times had negative effects in the same areas in which religion was a positive force in democracy.

The greatest danger in institutionalizing the church, they said, is that "the transcendental reference of religion, from which it derives its authority to criticize other institutions, tends to become no more than the status quo, and the only object of challenge is the attempt to change."

They cited a study of San Francisco-area churchgoers—later analyzed at length in the report—which showed that "a large majority of church members deny the right of their churches to challenge their prejudices."

The second major problem brought on by institutionalization, they said, lies in the liturgy and in the ex-

pression of dogma or belief.

As for liturgy: "As ritual becomes objectified there is a tendency to remove the symbols from meaningful contact with the attitudes of the people. The symbol then loses its power to elicit response and affect people."

As for dogma: "The vast intellectual structure can become not a guide but a burden to faith and a danger arises that intellectual assent can replace the true act of faith." Minds, but not hearts and souls, are moved.

"The teaching can also become so complex that it is unintelligible and, where it might be a source of criticism for the current practices of a society, loses any possible influence."

Finally, they said, the danger is that as institutionalism progresses to the point of religion's identification with the society around it, "faith is supplemented by public opinion and current ideas of respectability."

"What was once a commitment and the answering of a 'call' can easily become merely the support of accepted authority."

This is all somewhat theoretical, but the report strongly points to the fact that all these conditions now exist in American religion today. As support, they cite Will Herberg's finding in "Protestant, Catholic and Jew" that religious distinctions are very blurred in America, and that there is a common religion, known most often as "The American Way of Life."

DANGERS LISTED

What are the dangers inherent in such a condition? The report lists four:

- "In its provision of support and consolation, religion will console those who have no stake in the social order and reconcile those alienated from society to the degree that it inhibits protest and impedes social change.

- "Ultimately, its postponement of reforms may yield the buildup of sufficient resentment to produce a destructive revolution.

- "In the performance of its priestly function, religion will sacralize finite ideas and provincial attitudes to the degree that it inhibits society's development, contributing not to viable social stability but to atrophy.

- "As it supports the norms and values of society, religion will provide an eternal significance to those norms of behavior which, once useful, are no longer appropriate. The upholding of the status quo in a society besieged by new problems is not a service to that society.

- "The prophetic function of the church will cease to exist. As the churches more and more accommodate to society, they will be unable to see any divergence between the actions of the established order and their standards of values—they will be the same."

The students make no attempt to support their findings on the basis of national indicators. But they do make a good case for their finding that these conditions apply in San Francisco

How Far Can The Church Serve World?

By FATHER JOHN B. SHEERIN

Recently a Protestant theologian at an ecumenical gathering discussed Catholic doctrine on Mary. He urged a Protestant reexamination of the whole question of Mary's relation to the life of the Church.

This was surprising not because he as a Protestant was in favor of devotion to Mary but because Mariology is a topic that is seldom discussed at ecumenical meetings. Almost inevitably the focus of attention is the Church itself.

Catholics and Protestants are agreed that the Church should be servant of the world but both are asking how the Church can serve the world and still retain its own identity.

This is a key question that seems to be overlooked by certain apostolic Catholics who are intent on making their religion relevant to the world of 1968.

They fix their attention almost exclusively on involvement in problems of peace and war, civil rights or poverty without asking: What can I bring to the solution of these problems that secularists cannot bring?

The trend at ecumenical meetings therefore is away from discussion of traditional doctrinal differences such as justification by faith, Mariology, infallibility and transubstantiation.

The ecumenists are not looking at each other's doctrines but at the world, trying to puzzle out how the Church can serve the world and remain Church.

Are the forms and structures of the Churches obsolete? Should we scrap the institutional Church and rebuild it from cellar to ceiling so that it will answer the needs of men and women of 1968?

INTERCOMMUNION

Inevitably, at ecumenical meetings, the question of intercommunion comes up for discussion.

Most theologians seem to take a strong stand in opposition to intercommunion, but they realize that it is a growing practice, especially in the so-called underground church, and they respect the motives underlying the desire for intercommunion.

That motive is the desire of certain Catholics and Protestants to receive the

Eucharist as a means of nurturing the spirit of unity. They regard the traditional ban on intercommunion as an obsolete taboo that prevents Christians from sharing together in that sacrament which is the very source of Christian unity.

When they attend Mass together, as at ecumenical retreats, they feel that they are united until Communion time when a sword of division comes to forbid their receiving Communion together. They feel that a Church structure is cutting them off from the common spiritual strength they need so badly in order to collaborate in solving the problems of a sick world.

THE REAL LUTHER

Recently, this emphasis on the servant Church was brought home to me through the reaction to two talks I gave to a group of about a hundred Lutheran clergymen.

In my first talk, I discussed Luther, the man, tracing the remarkable change in the Roman Catholic image of Luther since the early days when zealous Catholic biographers portrayed him as a liar, sensualist, pornographer and generally immoral person.

In my second talk, I discussed present-day Catholic reaction to Luther's theology, showing how Catholic theologians of the 16th century misinterpreted much of Luther's theology, a distortion that is being set straight by contemporary Catholic scholars.

CHURCH MUST SERVE

What intrigued me was that the spirited discussion which followed the talks was not triggered by any of my remarks about past controversies, not even by my observation that in his views on justification, Luther was not rebelling against traditional Catholic theology but against the Nominalism being taught by certain Catholic scholars of the time.

The Lutherans I was talking to were chiefly concerned about the Church as servant: How far can the Church go in serving the world?

And I would say that their position was basically the position we would find among a similar group of Catholic clergy: the Church must serve the world for which Christ died but let the Church be the Church!

BELOW OLYMPUS By Interlandi Business Regards Safety Bill As Spook



"A 'prelude to negotiations' means they're meeting to decide which building, which room and which side of the table to sit on!"



"Looks like it's going to be an exciting election—should we get involved?"

HIGHLIGHTS OF TV

A film about the life of St. Rose Of Lima and the many trials and tribulations that she and St. Martin de Porres (the only two saints from Latin America) faced because of their deep love for the poor, will be shown on Ch. 23 May 18 at 7:30 p.m.

The National Council of Catholic Men will present a series of six half-hour programs entitled "The Changing Church" over Ch. 7 WCKT, the first of the series being scheduled at 10:30 a.m. this coming Sunday.

Surveying the significant changes which have taken place in the American Catholic Church in the past 10 years, the series will consist of three half-hour films in color.

By MSGR. GEORGE G. HIGGINS

Recently representatives from more than 30 concerned national organizations met in Washington to form a Joint Committee on Occupational Health and Safety.

This committee will do all it can to focus America's conscience and concern on the need for legislation to save lives and prevent accidents and illness at work. More specifically, it will lend its support to the so-called Occupational Safety and Health Act of 1968 now pending in the Congress.

As co-Chairman of this Joint Committee, I noted, with regret, at our first meeting in Washington that the American business community had, for reasons of its own, declined to join our ranks.

I had hoped against hope that the National Association of Manufacturers, for example, and the U.S. Chamber of Commerce might find it possible to cooperate with the committee in support of the enactment of effective federal legislation in the field of health and welfare.

It turns out that I was being naive in holding to any such hope, for the Chamber of Commerce, far from supporting the Occupational Safety and Health Act of 1968, is vigorously opposing it.

In the April issue of its official organ, Nation's Business, the Chamber launched what I can only characterize as a demagogic and almost hysterical attack against the bill it-

self and against one of its leading proponents, Labor Secretary Willard Wirtz.

This article is shamefully misleading. Ominously entitled "Life or Death For Your Business," it charges in lurid terms designed to scare the wits out of its readers (businessmen, for the most part) that the Secretary of Labor "wants the power to shut you down in the name of health or safety."

It also warns its constituents that "a man you once refused to hire" with "no education and no potential talent," whose "main experience consisted of cashing welfare checks," could threaten "to padlock your gates and have you fined \$1000 a day if you don't do as he says."

Then, in a barefaced falsehood, the Chamber article states that "Labor Secretary Willard Wirtz blandly explained to Congressmen that getting people (as safety inspectors) would be no drawback. He said he could staff his safety policing team with the hardcore unemployed."

One wonders what the Chamber of Commerce hopes to accomplish by such a patently false attack on Secretary Wirtz — a conscientious and dedicated public servant.

One wonders, also, at the Chamber's obvious disdain for its own credibility — or does it really have such little respect for its own membership's intelligence as to believe that such a ridiculously prejudiced article would be embraced by American businessmen, the vast majority

of whom are committed to truth and fair play?

In my judgment, the Chamber does itself, and its membership, a distinct disservice by treating such a serious matter in such a crudely demagogic manner.

Surely the Chamber knows that the sponsors and supporters of the Occupational Safety and Health Act of 1968 have no desire whatsoever to hamper or harass American industry, whose prowess is unequalled and has helped us to achieve the highest standard of living of any country in the world.

The fact is, however, that we, as a nation, have simply not faced up realistically to the problem of occupational health and safety. Thousands of workers are still being killed needlessly, or being injured and disabled and infected on the job by largely preventable accidents and disease.

It is true that many large industrial establishments have excellent employee health and safety records. They are to be highly commended, and they would be set under the proposed legislation now before Congress.

The real need for safety and health standards is to be found in plants employing under 500 workers. These plants, as a rule, offer little or no protection for their workers — and yet they constitute over 90% of all working establishments.

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Treat Problem Child At An Early Age



Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Diocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.

There is a danger that the "diagnosis of minimal brain damage" is becoming a garbage dump phrase—not a diagnosis.

The phrase has been created out of necessity to describe children with a particular syndrome, who behave in a particular way, and are not emotionally disturbed.

Usually the teacher or the school psychologist makes the diagnosis first, with the result that the parents of the child become extremely upset and go to a physician for help. Usually they represent the patients no one wants to see.

Better diagnosis, and, especially important, early diagnosis, is needed to help the physician. In most cases, the physician, the educator, and the psychologist should work together in planning and treatment.

Neurological tests generally indicate very little in the case of "minimal brain damaged" children. Some may have minimal nerve or motor damage or dysfunction.

There are simple tests that the physician can give, such as the "draw-a-man test," the drawing of geometric figures, and certain ages are known to be able to do these tests.

Dr. Robert Cassidy of the Albany Medical College has seen three types of "minimal organic dysfunction"—a phrase which he prefers to minimal brain damage. The three problems listed by Dr. Cassidy include (1) the hyperkinetic child; (2) the child with an organic learning problem; and (3) the "clumsy child" group.

The first group shows definite signs—purposeless motor activity; difficulty in concentrating during the early school years; exhibits extreme variations in emotions, temper tantrums, failing to learn by experience—therefore difficulty in discipline; and difficulty in abstract learning.

Drugs can help 70 per cent of these children because the brain is a psychological organ of the body and will respond to certain drugs.

One optimistic aspect of the hyperkinetic child is that the child does not maintain this attitude through adolescence.

The child with organic learning problems or perceptual difficulties in the one most frequently seen. Most of these children are dyslexic, 50 per cent of them have a family history of the problem in other males. This minimal organic dysfunction is seen mainly in male children.

This problem must be identified at an early age. School authorities have an important role in the detection of dyslexia, and children who suffer from the problem are complete non-readers, despite normal or above normal intelligence.

This superimposes a psychological handicap above the reading problem, and after the second grade it is frequently impossible to separate the two.

We must have schools so constructed and staffed that the child does not need to read in order to learn. Dr. Cassidy feels that the public schools on the whole have failed to provide the proper environment for these children. Programs should be made to accommodate them, including typing and gymnastics, which will help overcome these problems.

Finally, we are faced with the problems of the "clumsy child" whose motor abilities are just barely normal, and whose fine motor activity is bad. Usually his clumsiness is noted from infancy.

Efforts should be made to teach the clumsy child gross movements and to encourage him to move and participate in sports that do not require fine motor coordination—or put him in a competitive position.

Early diagnosis is important in presenting the by-products of mental retardation, such as emotional overlay or educational failure and in helping parents to accept the handicap and set realistic expectations around the child.

Diagnosis of severe retardation can usually be made in the first year of life, since it is usually related to gross impairment; but children with milder retardation may escape detection until the time of entrance into school. Thus early detection depends on the doctor.

Screening tests are not too difficult. Before a definite diagnosis of retardation can be made, however, several observations are necessary and all areas of functioning must be examined.

School-aged children should be evaluated by a multi-functional team, since testing becomes more complex when it includes social and emotional studies, and considers speech and language disorders as well as other difficulties.



FAMILY COUNSELING services at the Miami Catholic Welfare Bureau are discussed by Father Roger Radloff, director; with Mrs. Thomas J. Kelly, center, volunteer; and Mrs. Leonard Boymer, general chairman of the benefit dinner-dance which the Women's Auxiliary will sponsor Saturday, May 11, at Miami Springs Villas.

Aloha, It's Luau Time

A Luau sponsored by the women's auxiliary of Bethany Residence for teenage dependent girls will begin at 8 p.m., Saturday, May 18, at the Key Biscayne Hotel.

Proceeds will be donated toward the new Florida Room at the residence staffed by the Dominican Sisters of Bethany at 2400 SW Third Ave.

Mrs. George J. Korge is president of the "Friends of Bethany" and other officers are Mrs. Frank Mackle, Mrs. Arthur Wood, Mrs. Ted DeZinno and Mrs. Earl Clawson.

During the past year the

auxiliary has provided through fund-raising benefits, air conditioning for the residence; has furnished birthday cakes and opened a birthday bank account for each girl; sponsored a Christmas Open House, and redecorated four bedrooms.

An automobile for the staff was a gift from Mrs. Theresa Cronin, life member; and another friend, Miss Wilhelmina Fritz; and a 10-day vacation for the girls and religious was hosted by Mrs. Frank Mackle at her home in Lake Flacid.

Reservations for the Luau may be made by contacting Mrs. DeZinno at FR 9-8127.

Auxiliary Sets Installation

Mrs. Joseph Galluccio will be installed as president of Mercy Hospital Women's Auxiliary during a luncheon at the Four Ambassadors at noon on Wednesday, May 15.

Outgoing president.

Mrs. Anthony Fleming will present the annual auxiliary check to the hospital for the Cancer clinic during the luncheon, of which Mrs. William F. Urankar, a past president, is general chairman.

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WOMEN ON THE MOVE

Catholic Daughters' Eyes On Key West

KEY WEST— Hundreds of Catholic Daughters of America from three dioceses are expected to participate in sessions of the 22nd biennial state convention, May 17 to May 19, at the Key West Motor Inn here.

Court St. Mary Star of the Sea will be hostess to the three-day meeting, which will open formally during Concelebrated Mass celebrated at 9 a. m., on May 18, by Archbishop Coleman F. Carroll, and Court chaplains from the Diocese of Mobile, St. Augustine and Miami.

Registration of delegates and guests will begin at 4 p. m., Friday, May 17, followed by a reception. The

convention banquet will be served at 8 p. m., Saturday, during which the Outstanding State Junior will be announced.

Election of state officers and delegates to the national CDA convention will highlight business sessions on Sunday afternoon.

At the present time there are six courts of Catholic Daughters in the Diocese of Miami, including Court Miami 262; Court St. Coleman, Miami Springs; Court Patricia, Miami; Court Palm Beach, West Palm Beach; Court Holy Spirit, Lantana; and Court St. Mary Star of the Sea.

Nurses To Observe Communion Sunday

POMPANO BEACH — Their annual Communion Sunday will be observed by members of the Miami Diocesan Council of Catholic Nurses Sunday, May 19, when Pontifical Low Mass will be celebrated by Archbishop Coleman F. Carroll at 11 a. m. in St. Coleman Church.

The Broward County Chapter of the Council will be hostess for the one-day meeting, which will begin at luncheon at 12:30 p. m. in Sands Harbor Inn, 125 N. Riverside Dr.

Guest speaker will be Dr. James R. Jude, professor of Surgery at the University of Miami School of Medicine;

and chief of the Division of Thoracic and Cardiovascular Surgery at Jackson Memorial Hospital.

"The Medical and Moral Aspects of Organ Transplants" will be the topic of Dr. Jude, president of the Catholic Physicians Guild.

Mrs. Eileen Ingram is general chairman of arrangements for the one-day sessions assisted by nurses in the other four chapters of the Council. Annual election of officers will be held during a business meeting after lunch.

Reservations for luncheon may be made by contacting Mrs. Ingram at 2320 SE 14th St., or calling 942-3538.

Club World Highlights Officer Installations

Installation of officers highlight the month of May in Catholic women's organizations throughout South Florida before adjournment for the summer.

NORTH MIAMI — Mrs. Katherine Koppel was installed as president of Villa Maria Auxiliary during luncheon Wednesday at the Sauter-Hilton Plaza Hotel, Miami Beach.

Other officers installed by Mrs. Jay Weber, a past president, are Mrs. Elmer Johnson, Mrs. Fred Powell and Mrs. John Hurta, vice presidents; Mrs. Richard Infant, recording secretary; Mrs. Marcel Gloriot, corresponding secretary and Mrs. Albert Will, treasurer.

SOUTH MIAMI — Mrs. Richard Hickley has been installed as president of St. Louis Women's Club.

Father Frederick W. East, pastor, also installed Mrs. Norman Askey and Mrs. James Donnelly, vice presidents; Mrs. Marguerite Hughes, recording secretary; Mrs. Samuel Giannotta, treasurer; and Mrs. John Davis, corresponding secretary.

CORAL GABLES — Mrs. Richard Conard is the new president of the Little Flower Junior Women's Club.

Others named to office in the organization, which has as its principal project the Sunday morning nursery for small children, are Mrs. William Padden, vice president; Mrs. George Ferguson, recording secretary; Mrs. Paul Carter, corresponding secretary; and Mrs. John Ridd, treasurer.

PLANTATION — Mrs. Walter Hentzowski will be installed as president of St. Gregory Women's Guild at 8:45 p. m., Tuesday, May 21, in the parish church.

Others who will be installed are Mrs. Raymond Stewart and Mrs. David Smith, vice presidents; Mrs. Albert Labasky, recording secretary;

Mrs. A. M. Collins, corresponding secretary; and Mrs. Robert Kearns, treasurer.

Dinner will follow at Bayberry Inn, Room 54, Fort Lauderdale.

POMPANO BEACH — Mrs. Blair D. Davis, Jr., will be reinstalled as president of St. Elizabeth Guild at 11 a. m., Saturday, May 11, in the parish church.

Father Matthew Morgan, pastor, will also install Mrs. Hardy Taylor, vice president; Mrs. Robert Sorrell, treasurer; Mrs. Pat Dix, recording secretary; Mrs. Sam Miloto, corresponding secretary.

WEST HOLLYWOOD — Mrs. John Hauser will be installed for a second term as president of St. Stephen Council during 7 p. m. ceremonies, Tuesday, May 14, in the parish church.

Father Lawrence Murphy, assistant pastor, will also install Mrs. Albert Barrett, vice president; Mrs. Willie Kline, secretary; and Mrs. Larry Sincich, treasurer.

Father John Sheley will be the guest speaker during dinner which follows.

CORAL GABLES — Mrs. Virginia Elias was installed as president of the Little Flower Society on Tuesday.

Magr. Peter Kelly, pastor, also installed Mrs. Lorena Buck, Mrs. Anne Campbell, and Mrs. Veva Kelly, vice presidents; Mrs. Helen Kovack, Mrs. Catherine King, corresponding secretary; and Mrs. Bonnie Bertolini, historian.

Mrs. Michael V. Bergen will be welcomed as president of Corpus Christi Altar and Rosary Society at noon, Thursday, May 23, at Robin Hood Inn.

Other officers who will be installed by Mrs. Thomas F. Palmer, NCCW director of the Province of Atlanta, are Mrs. Jack Downey, vice president; Mrs. James Birmingham, secretary; and Mrs. Edward Grothman, treasurer.



NEW DEANERY presidents who serve as vice presidents of the Miami DCCW are, left to right: Mrs. Norman Gerhold, Homestead, South Dade Deanery; Mrs. William Terheyden, Biscayne Park, North Dade Deanery; Mrs. Bernice Knothe, Hollywood, Broward Deanery; Mrs. Bernard Engle, Vero Beach, East Coast Deanery; and Mrs. Dan McCarthy, Clewiston, Southwest Coast Deanery.

DCCW Backs Social Justice; Opposes Liberalized Abortion

Members of the Miami DCCW in convention last week at Miami Beach pledged themselves to encourage formation of Community Relations Organizations for the purpose of eliminating divisive misunderstanding; to work for the elimination of the injustice of present disregard of the educational welfare of children enrolled in non-tax supported schools; to become involved in and aid programs of assistance to Latin American nations and their citizens in South Florida; to continue their vigorous opposition to liberalized abortion laws; continue their support of agricultural workers for effective educational, health, and housing opportunities; and to arouse the moral conscience of the community and law enforcement agencies against obscene material.

In resolutions passed by the Council during final sessions of the 10th annual convention, members pledged themselves as an organization and as individuals to be "involved in appropriate ongoing activities of Community Relations Organizations as they come into being so that we may give proper witness to our Christian heritage and commitment."

Members also agreed that "good private schools have proven to be necessary and a strong contributor to the welfare of a democratic and pluralistic society, that the parents of children have willingly encouraged a good public school system, especially through their tax payments, as well as paying the full expense of private education for their children, and that the parents of approximately 10,000 children in Florida are being deprived of their freedom of choice in education because the non-public schools at present cannot accommodate them, and that there is a significant educational and cultural contribution rendered to the State through the efforts of non-tax supported schools."

They resolved that the DCCW make an effort to convince elected representative of the "injustice of continuing the present disregard of the educational welfare of the children attending non-tax supported schools and to demonstrate to them the benefit to our State of the private schools sharing educational benefits in those areas of the school curriculum and facilities where this is possible while at the same time safe-

guarding the distinction of the Church and State."

Under the chairmanship of Mrs. Robert D'Amore, St. Joan of Arc parish, Boca Raton, resolutions also pledged the membership of Catholic women in 16 South Florida counties to following the leads of Archbishop Coleman F. Carroll, acting chairman of the U.S. Bishops' Committee for Latin America, in his appeals for relief and aid to Latin Americans; called for an all-out effort to protect the right of the unborn to life; and resolved to become identified through both study and personal contact with the problems facing migratory farm workers in the labor camps where they live.

Delegates also voiced their intentions to promote good literature and to report to proper authorities the sale, distribution or mailing of all obscene material; to boycott stores selling salacious reading material and to cooperate with all public and private agencies in the fight against smut.

Members unanimously agreed to inaugurate legisla-

tion committees to provide a channel for alerts and information from the Diocesan Legislation Committees on issue which affect the Church, homes, schools and communities.

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Lunch, Style Show Slated

Exceptional children enrolled at Marian Center will benefit from the first annual luncheon and fashion show sponsored by their parents at 12:30 p. m., Saturday, May 18, at the Miami Springs Villas Playhouse.

Mrs. Salvino Susi of St. John the Apostle parish, Hialeah, is the general chairman of arrangements

Reservations for the luncheon, where fashions from J.C. Penney will be shown, may be made by calling the Marian Center at 624-2591 or Mrs. Susi at 887-0520.

Mrs. Palmer Guest Speaker

Mrs. Thomas F. Palmer, NCCW director in the Province of Atlanta and a past president of the Miami DCCW, was the guest speaker during the closing banquet of the combined annual conventions of the Savannah DCCW and DCCM last Saturday at Callway Gardens, Ga.

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The 'Good Ol Days' of Camp

Parents, remember those lazy days of summer spent at camp? Well, it's time to start preparing the children for camp — which means that the required number of T-shirts, towels, socks and tennis

shoes will have to be round-ed-up and properly name-tagged before the first camp sessions start in June. Swimming, campfires,

ghost stories and riding are only part of the adventure of spending a few weeks next to nature. There are hundreds of Catholic summer camps — both day and over-night — throughout the United States where various religious communities care for young minds, young spirits and young bodies.

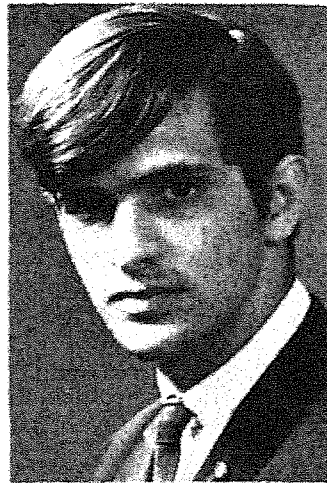
Scenes shown here are from Our Lady of the Hills Camp, Hendersonville, N.C.



'J.G.', Beats Odds In Bid For State NHS Office

Jose G. Perez hasn't decided what he wants to do after he graduates from college. That's all right, though, because he still has another year to go before he graduates from high school.

Meantime, however, "J.G." as he is known to his friends, might begin to give serious consideration to entering politics. He recently parlayed a series of deficits for any politician into a winning combination in his bid to become president of the Florida Chapter of the National Honor Society.



"First, I was a Cuban, and besides that I came from a Catholic school," said the LaSalle High School junior recalling some of the difficulties which faced him in the recent NHS election.

With elections behind him, 16-year-old J.G. has turned his efforts to strengthening the recently consolidated Negro and white state-wide NHS organizations.

He is also planning for

the up-coming meeting of the Florida Youth Advisory Council of the Secretary of State's Office.

"YAC," he explained, "was the group most responsible for having the proposed change in the state constitution which will allow 19-year-olds to vote."

In addition to his work with the NHS and the Youth advisory Council, Perez has

maintained an "A" average at LaSalle, is a member of Mu Alpha Theta, the national high school and junior college mathematics club, and the National Catholic Forensics League.

The son of Mr. and Mrs. Gustavo Perez of St. Hugh parish, he is also copy editor of the LaSalle yearbook and a member of the school's literary magazine staff.

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Civic Teens At Plantation Given Special Recognition

The "Civic Teens" of St. Gregory School, Plantation, have been singled out from among 4,000 Catholic civic clubs throughout the United States for special commendation by the Commission on American Citizenship of the Catholic University of America.

Moderated by Sister M. Honesta, C.S.F.N., the "Civic Teens" were among 32 organizations which receive this year's National Letter of Recognition, which is conferred annually in appreciation of outstanding achievements.

Members of the club, which is composed of eighth grade students and chaired by Marilyn Janosky, sponsored a variety of programs during the past year including drives to provide canned goods for Miami's Camillus House, and a "clean-up" project in which they improved the landscaping of the St. Gregory Church and removed weeds and debris which blocked a canal near the Church property.

U.S. Brother Killed

DAYTON, Ohio—(NC)—Marianist Brother Roman Wicinski, a native of Cleveland, Ohio, was killed during a battle in the Nigerian civil war, the Society of Mary provincialate here was notified by the U.S. State Department.

According to reports, Brother Roman was killed in a clash between Nigerian federal troops and those of secessionist Biafra at Asaba, where he had been assigned in January of this year to serve as principal of a school the Marianists are trying to open.

Previous to that assignment, he had been head of a Marianist house of formation for Africans at Ekpoma, near Asaba, since January, 1965.

He had gone to Nigeria at the beginning of 1960 and at that time was stationed at Asaba.

Campus Politicos And Honors

Mike Gillin will head next year's student government at Miami's Biscayne College. Gillin garnered 54 per cent of the votes cast in the recent student elections.

Other members of his administration will be Alfredo Manrara, vice-president; Thomas Shea, treasurer; and Davice Ayrea, secretary.

A graduate of Lake Worth's Cardinal Newman High School, John J. Considine, has become the fourth junior in the 125-year-history of Villanova University to be named to the executive board of the Student Government Association.

Among Considine's duties will be that of parliamentarian for the SGA, according to SGA president Joseph Mayberry.

Gibbons Man All County

Cardinal Gibbons High School senior Mike Quackenbush grabbed a berth on the Broward all-county golf team this year and led his team to an 11-2 season.

The teenage golfer has also led the county high school duffers with a low-score average and brought his own high school driving career to an 11-win, one loss and one tie season's end.

Hazel E. Calver, who is currently serving as president of the Barry College sophomore class, has been elected to succeed herself, but next year it will be as president of Barry's junior class. Hailing from Fort Lauderdale, she is an elementary education major.

Also re-elected is Elizabeth T. Morris, of West Palm Beach, who will move from junior class president to senior class president in September. Miss Morris is a

member of Delta Epsilon Sigma national honor society, and Lambda Sigma honor society.

Carlos Manuel DeTorres, Jr., has been elected to Delta Epsilon Sigma national honor fraternity at Belmont Abbey College, Belmont, N.C.

Membership in the organization is the highest scholastic honor which can be gained by students at the Abbey.



WHO ARE YOU?

Caterpillar Mark Johnson inquires of the lost "Alice in Wonderland," Abigail Burdick during a Rosary Academy production of the play.

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Pace's Hurling Staff Key To Tourney Hopes



How would you like to go into the state baseball finals with a junior and two sophomores as your pitching aces?

Well, that's what faced Coach Lowell Sammons of Msgr. Pace High as the Spartans entered the four-school Class B

There have been two pleasant surprises this year for Sammons, Killian's long ball hitting and the improved hitting of second baseman Bobby Wilkos.

"Killian's hit four home runs this year, a school record, and that has



Don Cooke

Allan Killian

Gary Sweet

championship finals. And, it doesn't phase Sammons one bit.

"The pitching is our strength," he states, referring to Junior Gary Sweet and tenth-graders Allan Killian and Don Cooke.

"The pitching saved us in the district tournament when we had to play four games in four days and win them all. And we did it all right in the regional playoff," he added.

Pace won the district crown two weeks ago and last Friday toppled Melbourne Central Catholic, 3-2, with Cooke and Sweet sharing the pitching. Cooke started and after the Spartans had given him a 2-0 lead, Sweet took over in the fifth after Melbourne rallied to tie up the game.

Sweet ended the inning and then set down the challengers in order in both the sixth and seventh.

In the bottom of the sixth, Jorge Cespedes singled in Sweet with the game's winning run. The Spartans had tallied twice in the third on a walk to Cooke, a single by Bill Shepard followed by an error and another single by Pat Sullivan.

The Spartans will take a 15-9 record into the finals with the 6-4 Cooke expected to pitch the first game and Killian the second. Sweet, a starter at shortstop, will be used in relief if needed.

Cooke is 6-4 for the year, Killian 3-1 and Sweet 6-2.

Killian, an outfielder, Sweet, Sullivan, another soph and playing first base, Mark Godwin at third and Skip Washa in the outfield have been the prime hitters for the Spartans.

Pace got off to a slow start this year, which accounted for most of Cooke's losses.

"Some of our boys were tied up with basketball and Cooke had to do most of it alone," explained Sammons.

The Spartans won the district basketball crown and then competed in the regional tournament before players like Sweet and Washa could turn their attention to baseball.

surprised me. Last year, he didn't hit a single one.

"And, Wilkos has developed surprisingly well," he continued. "Last year he hit only about .100 and this year he's up around .290. That has helped a lot."

Pace has also benefited by moving down from Class A to Class B this year, with enrollment at about 185 boys in the top three grades. The Spartans expect to be about 210 next year but will remain in Class B, as classification is based on this year's enrollment.

The happy combination of another year in Class B and all three pitchers returning add up to a bright future.

In track, the diocese qualified a slim crop of just two for the Class AA championships but came up with three first place finishers and a total of seven individuals, plus Cardinal Newman High's mile relay in the Class A qualifying.

In AA, Christopher Columbus' Mike Sweeney finished second in the two-mile run while Manuel Camunus of Archbishop Curley placed third in the mile-run.

At the Class A district meet, winners were Tom Regan in the high jump (6-3), Norm Duff of Newman in the 120 high hurdles (14.9), and freshman Dennis Skelton of Chaminade in the mile run (4:32.5).

Also qualifying for the state championships were Newman's Tom Moser in the shot put (second in the district), Duff in the 180 low hurdles (second); Tom Kaywell of Newman in 880 (second); John Reynolds of Chaminade in the 880 (fourth); Domingo Bethart of LaSalle in the 220 (fourth); and the Newman mile relay team (fourth).

Newman was the top diocese team in the A-7 qualifying, taking fifth place in the point standings.

The championships in both Class AA and Class A will be held Saturday at the University of Florida track in Gainesville.

Mary Tops Team Point Totals

When varsity swimmer Mary Clark hits the pool for Cardinal Newman High School, she displaces records as well as water.

In her second year of varsity swimming, she has accumulated more points than swimmers who have been on the team for four seasons. In April, she broke two area records in the 100 meter free-style and the 400-meter free-style. She also holds records in the 200-meter individual



Mary Clark

medley and the 100-meter butterfly.

Last year she made the all-County Team in Palm Beach and she brought two medals back this spring from the Inter-Scholastic Invitational in Atlanta Ga. — one in the 200-meter free-style and the other in the 100-meter free-style.

During the 1967 season, Mary has 11 first places and one second place for a total of 58 points of a possible 60.

The high school sophomore has been nominated for the athlete of the week at Cardinal Newman by her swimming coach, Sue Merkle.

Curley Ace, Team Get Top Rankings

Archbishop Curley High's "super-star" Cyril Baptiste and Honolulu's St. Louis High School cagers shared top honors in the 18th annual All-American Catholic Basketball Team ratings, announced in Chicago.

Baptiste, 6'9" who scored 1,405 points during his junior and senior years at Curley, led the list of the top five Catholic high school players, and his Curley squad was ranked as the number five team in the nation in the poll sponsored by the "New World," Chicago archdiocesan newspaper.

"Every college coach says Baptiste is the best big man in the country," said Curley Coach Phil Petta. "He is able to play both inside and outside."

Baptiste is currently one of the hottest college scholarship prospects in the nation. Although he has received letters from 75 college coaches, he has not yet decided on what school to attend in September.

The Honolulu team was rated number one after compiling a season record of 29-0 and has run-up a 97-0 record over the last four years. St. Louis, however, failed to place a man on the All-American Catholic team.

Other top players selected were: Tom Riker, 6' 10" St. Dominic, Oyster Bay, N.Y.; Mike Kuppich, 6' 5-1/2" Shanley, Fargo, N. D.; Greg Davis, 6' 5-1/2" Schlarmann, Danville, Ill.; and John Somogyi, 5' 11" St. Peter's, New Brunswick, N.J.

The annual selections are made by Robert L. Speeter, Minneapolis attorney, with the aid of scouts in all sections of the country. His hobby has gained him the reputation as one of the nation's foremost authorities on Catholic high school basketball talent.

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Christ Has Made Us His Modern Tabernacle

By FATHER DAVID G. RUSSELL
The Master and His disciples were just finishing the supper which recalled the flight of the Jews from Egypt through the Red Sea into the promised land. Jesus stood up and looked straight into the eyes of His followers. "I'm going to leave you," He said. "I will not be gone

But as truly as His prediction came true that He would leave them, so His promise of returning to them soon came true. He rose from the dead, ascended to His heavenly Father, and sent His spirit to them. They were no longer orphans.

Sometimes we get shook to the roots; we think we have been left alone. The fact is that His promise to the apostles of returning He made to all of us. His spirit which He poured out on Pentecost He has poured out on us at our Baptism and Confirmation. He has kept His promise to return.

In a very real way, then, we do not have to look for a second coming of Christ. He has already returned to us. Unless He lies to us, He is already with us. He dwells within; we are His home on earth. His earthly temples, His human fleshy Church. His resurrection from the dead was both His return to the Father and to us, for now no time or space can retain the presence of His resurrected body.

Does this mean that the future holds no more than the present? In a way no,



and in a way yes. The Christ of the future is present in us now, but not fully revealed and manifested in us yet. We are clay vessels which contain and hide the divine. Behind our opaque flesh the glory of God is masked. Christ has risen but His resurrection is veiled within our unresurrected bodies. The promise of the future is the complete revelation of the glory of the present.

Unfortunately, this all seems unreal to us. We find it hard to believe that we are His living sacraments, the human centers of His presence. We do not feel His indwelling or sense His majesty within. We seem to realize only our hollowness and the enormity of our sins. We think ourselves too un-

worthy to be the human chalice of His living body and blood.

The very density and thickness of our own lives that hides His presence from the sight of others, also clouds our own vision of His dwelling within us. It takes the same act of faith we make in the Eucharist, by which we say that bread and wine has become His body and blood, to affirm that He inhabits us. It takes an act of faith to believe in the unseen holiness of ourselves in the faith of the very apparent unholiness of our lives. We are as much objects of faith to ourselves as the consecrated bread and wine on the altar is to us.

Perhaps it is because we find it so difficult to be convinced that Jesus has returned to us and fulfills our longing to be possessed by Him, that we find it difficult to believe in the holiness of our neighbor. What we feel is impossible in ourselves we cannot grant to another. In a way, our intuition of its impossibility is well founded. For God, it is not only possible but promised.

Our problem, then, is not our knowledge of the unworthiness of man; that is all too well known. Our problem is the belief in the promises of God made good in Jesus Christ. He has returned and made us His modern tabernacle.

MISSAL GUIDE

May 12 Mass of the Fourth Sunday After Easter. Gloria, Creed, Preface of Easter.

May 13 Mass of St. Robert Bellarmine, Bishop, Confessor, Doctor, Gloria, Preface of Easter.

May 14 Mass of the Fourth Sunday After Easter, no Creed.

May 15 Mass of St. John the Baptist de la Salle, Con-

fessor, Gloria, Preface of Easter.

May 16 Mass of St. Ubaldo, Bishop, Confessor, Gloria, Preface of Easter.

May 17 Mass of St. Paschal Baylon, Confessor, Gloria, Preface of Easter.

May 18 Mass of St. Venantius, Martyr, Gloria, Preface of Easter.

May 19 Mass of the Fifth Sunday After Easter, Gloria, Creed, Preface of Easter.

Auxiliaries Consecrated In Detroit

DETROIT (NC) — More than a score of visiting bishops were among those attending the consecration rites here for two new auxiliary bishops of Detroit — Bishops Thomas J. Gumbleton and Walter J. Schoenherr.

Archbishop John F. Dear-den was the consecrator at the ceremonies at Blessed Sacrament cathedral. Co-consecrators were Bishop Alexander M. Zaleski of Lansing and Auxiliary Bishop Joseph M. Breitenbeck of Detroit.

The two new bishops, with the consecrators and 15 other priests, concelebrated the Mass following the consecration. Preaching the homily was Auxiliary Bishop James A. Hickey of Saginaw.

Bishop Gumbleton, who at 38 is the youngest Catholic bishop in the United States, was born in Detroit on Jan. 26, 1930. He studied at St. John Provincial Seminary and was ordained in 1956.

He made post-ordination studies at the Pontifical Lateran University in Rome where he earned a doctorate in canon law.

When appointed bishop he was vice chancellor of the archdiocese, acting director

Forty Hours Devotion

Week of May 12
St. Catherine-Sebring
Resurrection-Dania
St. Francis de Sales-Mi-
ami Beach

Week of May 19
St. Bernadette- Fort
Lauderdale

St. Ann-West Palm Beach
Week of May 26
Assumption - Pompano
Beach

St. Hugh-Coconut Grove
St. Monica-Carol City

Church-WCC Meet To Talk About Liturgy

ROME (NC) — Representatives of the Catholic Church and the World Council of Churches (WCC) held a three-day (April 29-May 1) meeting in Geneva to compare notes on their liturgical thinking, it was announced in Rome.

Michele Cardinal Pellegrino of Turin led the Catholic delegation, which included experts from the Vatican Commission on Reform of the Liturgy. WCC participants were representatives of the Faith and Order Commission on Worship.

The meeting was arranged by the Holy See's Secretariat for Christian Unity and the WCC's Faith and order Secretariat.

Prayer Of The Faithful Fourth Sunday After Easter May 12, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. The Holy Spirit lives in those who are God's children; He opens our minds and hearts not only to God the Father and God the Son, but also to the needs of all men who share with us this sonship of God.

LECTOR: (1) For our Holy Father, Pope Paul; our Archbishop, Coleman F. Carroll; our Pastor, N., and all priests and religious, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For President Johnson and our peace negotiators in Paris, that through their patience and diplomatic skill they may win for all men an early and just conclusion of the Vietnam tragedy, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For all mothers, both living and dead, that through the prayerful and loving remembrance by their children this day and throughout the year they may share more perfectly in the joy of the Risen Christ, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For all who have just made their First Holy Communion, that they may continue to nourish their bodies and souls with the Body and Blood of Christ to reach full Christian maturity, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For N. & N., members of our Parish who died last week, and for all seriously ill members of our Parish, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For all those who recently received the Sacrament of Confirmation, that they may follow in their lives the inspiration of the Holy Spirit Who now dwells perfectly within them, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For all of us in this assembly of the People of God, that through our mutual celebration of this Mass, we may, with the help of the Holy Spirit, be quick to listen and slow to speak, and especially — slow to anger, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear our petitions and grant them we beseech you, O Lord, Through Jesus Christ, Your Son.

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Sharing Eucharist, Inter-Faith Topic

St. LOUIS (NC)—Participants in the third consultation between the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs and the Council of Christian Unity of the Christian Churches—also known as the Disciples of Christ—have urged their respective communions "to explore as rapidly as possible the circumstances and procedures for responsible Eucharistic sharing."

Representatives of the two churches met here April 29 to May 1 to discuss "Responsible Theology for Eucharistic Intercommunion in a Divided Church." After hearing papers from members of both churches and discussions, they agreed on six points:

"The act given to the Church by Our Lord Jesus Christ and variously known as the Eucharist, Communion and the Lord's Supper, is the highest expression of unity within the church."

"Since all have been baptized into the 'community which God pledges to mankind,' we have a 'given unity in the Lord Jesus Christ which our unhappy divisions have not been able to destroy.'"

'MORE SIMILAR'

"Even when we celebrate the Eucharist separately, we are aware that we are in com-

munion with the same Lord, and, therefore, in union with one another."

"We have discovered that our understandings of the Lord's Supper are more similar than we had expected."

"Both churches gather 'around the Table of our Lord' at least each Sunday, and 'we mutually recognize that the bond of Christian community and the power of Christian life are centered upon the Eucharistic celebration. For both of us the nature of the Church is discernible principally in the fellowship of the Lord's Supper.'"

"We have found sufficient theological justification in principle for some Eucharistic sharing. Furthermore, we detect that urgent theological, ecumenical and especially pastoral reasons exist in our country to make some Eucharistic sharing desirable."

"We urge our communions to explore as rapidly as possible the circumstances and procedures for responsible Eucharistic sharing."

Co-chairmen of the meeting were Father John F. Hotchkin, assistant director of the U.S. Bishops' Committee on Ecumenical and Interreligious Affairs, and Dr. George G. Beazley, Jr., president of the Council on Christian Unity.

NOW-- Christianity

long, but you cannot come where I am going. I am going to the Father."

A buzz must have gone through the disciples. "What does He mean, He is going to leave us? Why can't we go, also?" Perhaps there was a little panic in the pits of their stomachs.

Calmly, Jesus reassured them. "I will not be gone long, only a little while. I will not leave you orphans."

That was the night He was arrested. The next day He was gone. He was crucified.



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Do you read our mail? . . . If so, you'll receive in the next week or two our invitation to help the Holy Father do what Christ did in the Holy Land. . . . In Bethlehem, for instance, At the Pontifical Mission Orphanage our Sisters are giving a home to 60 little Arab girls who otherwise might have been lost forever. . . . In Jerusalem the Pontifical Mission office provides clothing (collected in the U.S.A.) to the aging and the crippled, babies, the destitute—as well as food and medicines (more than 1,000 children daily receive their only hot meal). . . . Refugee boys are becoming tailors at the Salesian School in Nazareth, automobile mechanics at the Benedictine School in Lebanon. . . . Blind girls learn to "read" in the Gaza Strip, deaf-mute boys begin to speak at Father Roberts' home near Beirut. It's all possible because you support the Pontifical Mission for Palestine. . . . What is the Pontifical Mission? The sister agency of the Catholic Near East Welfare Association, it's the Holy Father's self-help relief agency for 1.4 million Arab refugees, begun 19 years ago by Pope Paul himself (then Monsignor Montini) after the first Arab-Israeli War. Your own mission of mercy in the Holy Land, it serves Moslems as well as Christians on the basis of 'need, not creed.' . . . If you do not hear from us this week, why not write to us? We'll tell you how you can help.

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- \$2 Blanket for a baby
- \$1 One month's lunch for a refugee child
- \$ Whatever is needed

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Elevada Miami a Arquidiócesis

Designado el Obispo Carroll Primer Arzobispo de la Nueva Arquidiócesis

WASHINGTON—El Papa Paulo VI ha establecido una nueva provincia eclesiástica en los Estados Unidos con Miami como sede metropolitana y las diócesis de St. Agustín, St. Petersburg y Orlando como sufragáneas.

Su Excelencia Coleman F. Carroll que ha sido hasta ahora el Obispo de Miami, fue nombrado el primer Arzobispo de

Miami. Miami pasa al rango de arquidiócesis.

El Obispo Auxiliar de Raleigh fue designado primer obispo de St. Petersburg.

Mons. William Borders, rector de la Catedral de San José, Baton Rouge, La., será el primer obispo de Orlando.

La nueva arquidiócesis de Miami ha cedido parte de su territorio a las nuevas diócesis de St. Petersburg y Orlando y consistirá ahora de los siguientes condados:

Broward, Collier, Dade, Hendry, Glades, Martin, Monroe y Palm Beach. Abarcará 10,768 millas cuadradas con una

población total de 1.588,774 y una población católica de 351,319. La archidiócesis tiene 78 parroquias, 145 sacerdotes diocesanos y 35 sacerdotes de órdenes.

El nuevo Arzobispo Carroll es además el presidente en funciones del Comité de Obispos de Estados Unidos para Asuntos de Latinoamérica.

(Pasa a la Pag. 25)



Una de las primera obras del entonces Obispo Coleman F. Carroll fue la fundación del Centro Hispano Católico en enero de 1960. Comenzó así su atención a la creciente colonia latina de Miami.

Declaraciones del Nuevo Arzobispo

Su Santidad Paulo Sexto se ha dignado establecer la nueva provincia eclesiástica de la Florida con sede en Miami.

En mi condición de Arzobispo de esta provincia eclesiástica, agradezco a Su Santidad este nombramiento y expreso mi lealtad filial al vicario de Cristo.

El establecimiento de la Arquidiócesis de Miami es una indicación del crecimiento de la iglesia en el Sur de la Florida, un reconocimiento a la importancia de Miami y a su estrecha vinculación con Latinoamérica.

Los latinos y cubanos que residen en esta área han contribuido con gran medida al engrandecimiento de esta nueva arquidiócesis. Me complace saber que los fieles latinos, en igual medida que los norteamericanos, han recibido con gran júbilo el anuncio de la nueva arquidiócesis y la elevación de su pastor a las responsabilidades de Arzobispo.

Pido a todos los sacerdotes, religiosos y fieles latinos elevar sus oraciones a Dios Todopoderoso por el bienestar de la Iglesia para que pueda continuar su misión apostólica y social.

A todos vosotros paternalmente os bendigo como vuestro nuevo Arzobispo.

Coleman F. Carroll

Irá el Papa a Colombia Organizan Peregrinación de Miami al Congreso Eucarístico

Cuando entraba en prensa esta edición recibimos la información cablegráfica en que fuentes del Vaticano confirmaban que el Papa Paulo VI se dispone a visitar Colombia con motivo del Congreso Eucarístico Internacional.

Una peregrinación a Colombia para participar en el Congreso Eucarístico Internacional esta siendo organizada por la Diócesis de Mia-

mi para los días 19 al 26 de agosto, fechas en que se celebrará el importante evento religioso.

Existen fundadas esperanzas de que el Papa Paulo VI asista a este congreso, como lo hizo anteriormente con el efectuado en Bombay, India. El Santo Padre ha expresado su deseo de visitar Latinoamérica y fuentes autorizadas del Vaticano han expresado que ningún momento mejor que éste para esa visita. Si así lo hiciera, sería la primera vez que un Sumo Pontífice visita Latinoamérica.

El lema del Congreso — Vinculum Caritatis —, o Vinculos de Caridad— fue seleccionado para expresar que "en un mundo abatido por guerras y violencia, el amor, el vinculo de perfección nutrido por la Eucaristía, constituye la misión vital de la Iglesia . . . y en ello

(Pasa a la Pag. 24)



En septiembre del pasado año, el ahora Arzobispo designado inauguró la capilla provisional a la Virgen de la Caridad del Cobre, como paso inicial de su preciado anhelo de que los cubanos honren aquí en su destierro a la Patrona de Cuba.

Flores a la Virgen

El tradicional ofrecimiento de flores a la Virgen durante el Mes de Mayo, organizado por los matrimonios del Movimiento Familiar Cristiano, tendrá lugar este año en la explanada de la Capilla de la Caridad el domingo día 19 a las 5 p.m., teniendo a continuación una misa de comunión de campaña.

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Rosario Viviente el Día de las Madres

Un "Rosario Viviente a la Madre por Todas las Madres" tendrá lugar el domingo, a las 8 de la noche en los jardines de la Capilla de la Virgen de la Caridad del Cobre.

El acto será como la culminación del día de las madres y forma parte del programa de celebraciones del Mes de Mayo, mes consagrado a la Virgen María, en la capilla de la Patrona de Cuba.

Entonando cánticos marianos, los niños acudirán a hacer un ofrecimiento de flores a la Virgen y junto a sus mayores ofrecer un rosario por todas las madres.

El Padre Agustín Román advierte que habrá rosario y procesión de flores, pero no misa, por lo que los fieles deberán cumplir antes con el precepto dominical.

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Perjudican los Laicos Que No Actúan

Tacuarembó, Uruguay (NA)—El obispo de Tacuarembó, monseñor Miguel Balaguer, señaló en su mensaje pascual que "al no tomar los laicos su puesto en la Iglesia, que es la cristianización de las obras no sagradas, están perjudicando al sacerdocio y con esto hiriendo a la sociedad cristiana en sus pilares fundamentales."

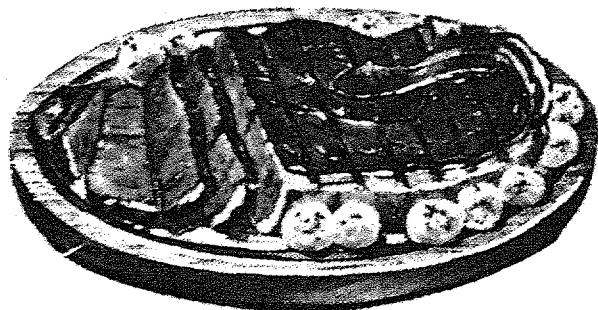
Añadió después que el laico es plenamente responsable de su apostolado. "Las ocupaciones temporales que menguan en el sacerdote el tiempo no escaso que debe dedicar a la oración y al ministerio de la palabra oportuna e importunamente -agrega- no le permiten tareas ni menos ocupaciones que corresponden a otros miembros de la Iglesia."

Afirma asimismo que "el sacerdote debe formar espiritualmente a los laicos de quienes son propias esas actividades apostólicas a fin de que sean verdaderamente cristianos, hombres de gran caridad y oración, para que lleven a la política, al trabajo, a las diversiones, y a todo lo demás, el verdadero espíritu del Evangelio."

Monseñor Balaguer añade que "el sacerdote, a lo sumo, deberá promover estas obras donde no existen, pero formando un grupo de laicos capaces de llevarlas adelante e impulsándolos a su realización, sin tomar el responsabilidad directa". Advierte que de lo contrario, el sacerdote se sumerge en el mundo laical "con desmedro de su vida de oración y estudio de las cosas sagradas, y su espiritualidad sacerdotal sufrirá detrimento, y no experimentará las satisfacciones sobrenaturales propias de la misma, que hacen del sacerdote el hombre más feliz del mundo."

Hogar y Familia

Los Cortes de Carne



Continuamos esta semana con los rápidos comentarios familiarizando al ama de casa y al comprador latino con las cualidades de la carne de res en Estados Unidos. La semana anterior nos referimos a los grados de calidad de la carne. Esta, a dar a conocer el significado de los distintos nombres de los cortes.

Porque, dentro del mismo grado de calidad algunos cortes de carne son más tiernos que otros. Las carnes cuyos músculos son menos usados, como las del lomo del animal, son siempre más tiernas que las de las patas y los costados.

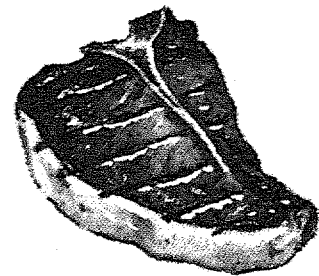
Los cortes más tiernos salen sólo de una pequeña porción del animal y además, es mucho mayor su demanda, por lo que su precio es más alto.

He aquí algunos cortes:

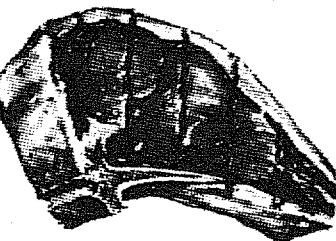
Tenderloin. (filete mignon). La más tierna de las carnes, sin hueso y poca grasa. Puede asarse o preferiblemente freírse en todos los grados.

Porterhouse. Considerado por algunos el mejor de los cortes del bistec, general-

mente es más caro que otros cortes con hueso. Ofrece una generosa porción de filete, la que puede ser servida

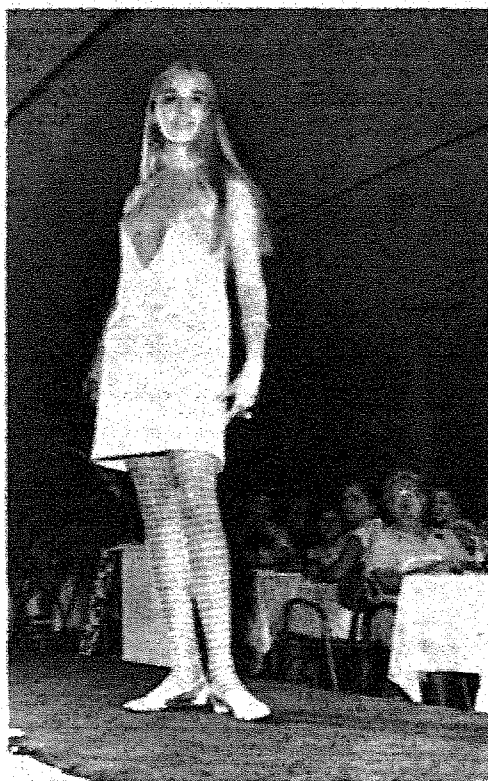


T-Bone. Muy similar al 'porterhouse' pero con menos parte de filete. Puede usarse de la misma forma que el anterior.



Club Steak. Como los dos cortes anteriores es parte del lomo del animal. Es la misma parte de músculo pero sin la porción de filete. Su tamaño pequeño lo hace ideal para porciones individuales.

¿Es Vd. mayor de 21, bilingüe, está libre para trabajar de 10 a.m. a 12 del día o de 7:30 p.m. a 10 de la noche? Puede ganar más de \$50 semanales. Para entrevista llame a Mr. Meyer, 444-7134 entre 11 a.m. y 1 p.m. solamente.



El Almuerzo a Beneficio del Centro Hispano Católico volvió a ser este su segundo año un verdadero éxito, con una nutrida participación de damas tanto norteamericanas como latinoamericanas. En la composición gráfica ofrecemos dos de los juveniles diseños de primavera presentados durante la exhibición de modas del modisto José Rivero, son ellas Kiki García Serra y Patricia Álvarez Fuentes.

Libros Para El Seminario

Una llamada desde el Seminario de la Diócesis de Miami:

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Pueden llamar al Padre John Crowley al teléfono 221-3233, o escribir al Departamento de Español indicando dónde y cuándo podemos pasar por su casa a recoger los libros. O si usted quiere traerlos aquí, tanto mejor. La dirección del Seminario es 2900 SW 87 Ave., Miami, Fla., 33165.

?Qué Es la Confesión?

Argentina — El obispo de la diócesis de Nueve de Julio, Mns. Antonio Quarracino, emitió una carta pastoral sobre la Confesión o Sacramento de la Penitencia, que ha encontrado amplia resonancia en todos los sectores católicos de la Argentina.

En primer lugar, Mons. Quarracino se dedica a aclarar qué es lo que el sacramento de la penitencia no es, para continuar afirmando que es el signo visible por el que Dios perdona nuestros pecados. Como Sacramento, agrega, es un encuentro personal con el Señor.

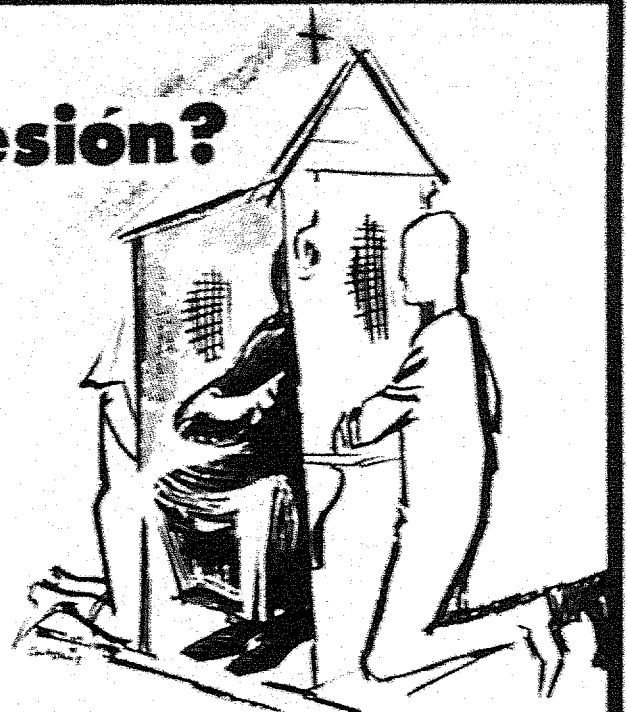
1- El Sacramento de la Penitencia, la Confesión, como lo denominamos comúnmente, no es una especie de realidad mágica que por el simple hecho de arrodillarse en el secreto del confesionario produce infalibles efectos de perdón.

Menos aún la confesión debe ser considerada como una suerte de "expediente" que se hace correr para que "vayan bien las cosas": por ejemplo no enfermarse o que el hijo salga bien de los exámenes o se arreglen cuestiones familiares o se consiga un empleo...

Tampoco el Sacramento de la Penitencia es un laboratorio psicológico o una cierta especie de psicoterapia donde es posible volcar "problemas" interiores esperando del sacerdote infalibles soluciones de naturaleza psiquiátrica o algo parecido.

Ni la confesión es un rito que necesariamente debe anteceder a la comunión, como una especie de "pedido de permiso" para comulgar.

2- El Sacramento de la Penitencia es el signo visible por el que Dios nos perdona nuestros pecados. Como Sacramento, es un encuentro personal con el Señor. El sacerdote, cualquiera que sea, es un instrumento Suyo. Por él se canaliza el perdón de Dios. En ello radica y termina su importancia. El sacerdote, por lo que oye del penitente, puede juzgar de su contrición, de su sentido del pecado y del sacramento, y pronunciar en nombre de Cristo la absolución de las culpas. Pero en definitiva Dios juzga la responsabi-



dad moral última del penitente, así como la sinceridad de su arrepentimiento.

Ustedes pueden deducir -insiste el obispo- que sin un "encuentro" de amistad con Jesucristo en el interior de sí mismo por el arrepentimiento y el deseo de ser mejor, de nada vale arrodillarse ante el confesor y escuchar sus palabras de perdón. Lo que acabo de decir invalida toda idea mágica de la confesión.

Confesarse, dice Mons. Quarracino, es acercarse a Jesucristo, con fe y esperanza para hacerle entrega de nuestras culpas a fin de que por la gracia de su Resurrección nos purifique y se profundice más nuestro amor a El y a nuestro prójimo. Ello supone la sincera voluntad de superar todas nuestras personales negativas al cumplimiento de su Voluntad y a obrar según las exigencias que brotan de nuestro bautismo, de nuestra condición de cristianos."

En líneas generales, agrega el obispo de Nueve de Julio, en la confesión hay que evitar dos excesos: el uso rutinario o abusivo del sacramento y la creencia de que se puede prescindir del Sacramento de la penitencia para obtener la reconciliación con el Señor cuando un pecado grave nos ha separado de El.

Organizan Peregrinación de Miami al Congreso Eucarístico

(Viene de la Pag. 23)

está basada la paz del mundo y la felicidad de los individuos", usando palabras del Padre Eugenio del Busto, director espiritual de la peregrinación.

En combinación con el Obispo Carroll, que es presidente del Comité de Obispos de Estados Unidos para Latinoamérica, la peregrinación está siendo organizada por el Obispo Joseph L. Bernardin, administrador apostólico de Atlanta.

La peregrinación de una semana está siendo ofrecida

a un precio de \$340 por persona que incluye todos los gastos de transporte y estancia.

Además de participar en las ceremonias del Congreso Eucarístico, los peregrinos tendrán oportunidad de visitar los lugares de mayor atractivo turístico de Bogotá, como son la Catedral y otros templos, incluyendo la impresionante Catedral de Sal de Sipaquirá.

El Padre Del Busto señaló que el Papa había seleccionado a Bogotá sede del Congreso Internacional

como un gesto de simpatía particular hacia Latinoamérica en general y Colombia en particular.

El Papa Paulo obsequió la primera piedra para el Santuario Eucarístico que se construirá en Bogotá después del Congreso, "Esa piedra fue tomada de la Basílica de San Pedro, en Roma como un simbólico testimonio de los lazos entre los colombianos y la Santa Sede: idénticos en su fe y su amor por la Iglesia", agregó el director espiritual de la

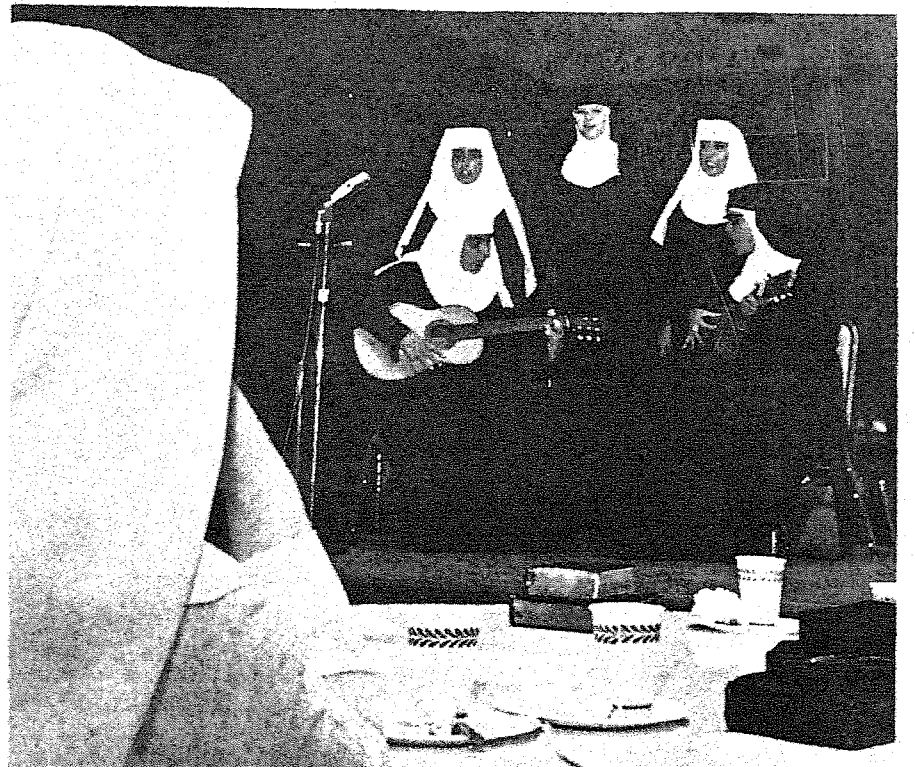
peregrinación.

Los delegados al congreso participarán en sesiones durante los cinco días de la semana y el domingo formarán parte de la Procesión Eucarística y solemne ceremonia de clausura.

La peregrinación de una semana ha sido ofrecida en el precio especial combinado por la línea aérea colombiana Avianca, dijo el Padre Del Busto. Los 340 dólares incluyen viaje de ida y vuelta, hotel y comidas durante la peregrinación.



Dieciséis religiosas de la Diócesis de Miami celebraron el jubileo del vigésimo quinto aniversario de su consagración. Una de ellas, Sor María Elena, de las religiosas del Apostolado, nativa de México y que fue consagrada y tra-



religiosas en el ágape que siguió a la misa oficiada por el Arzobispo Carroll. En la foto de la derecha, religiosas cubanas del Noviciado de San Felipe de Neri, animan el ágape con sus voces y guitarras.

Mons. Serantes Salió por Santa Efigenia

Por Gustavo Amigo Jansen, S. J.

Santo Domingo (NA)—Cuando a fines del año 1961, arreciaba en Cuba la campaña del gobierno castrista contra la Iglesia, ya expulsando en masa a doscientos sacerdotes y un obispo (cubanos y extranjeros juntamente), ya presionando a muchos más para que salieran del país "espontáneamente", le sugirieron con cierta discreción a monseñor Enrique Perez Serantes, arzobispo de Santiago de Cuba, y cuyo prestigio popular era tan notable, que abandonara también el territorio.

Pero el digno y firme prelado, conocedor y amante como pocos, no solo de la patria de adopción que acogiera en 1901, sino ante todo de los deberes de un obispo ante su grey, especialmente en los días de tormenta, respondió significativamente: "Yo no salgo de Santiago sino por Santa Efigenia" (Santa Efigenia es el cementerio de aquella capital donde reposan, entre otros muchos, los restos gloriosos del gran José Martí).

Y ahora la Providencia, dueña como siempre de los destinos humanos, lo ha llamado al descanso de la Patria eterna por ese mismo camino que él se había señalado. La noche de Jueves de Pascua, 18 de abril en curso, a los 85 años de edad, monseñor Serantes entregó su vida a Dios y ha sido sepultado en el cementerio santiaguero de Santa Efigenia. Sobre su tumba y su figura lejana en la distancia, pero cercana y siempre viva para quienes tuvimos la dicha y el honor de conocerlo íntegramente—caen no sólo nuestras oraciones de sufragio, inútiles quizás, pero siempre debidas, sino el recuerdo agradecido, ejemplar y fecundo, al que se unirán sin duda otras muchas más y mejores voces que las humildes nuestras.

Graduado en Roma con brillantez en los estudios eclesiásticos, que realizó en la Pontificia Universidad Gregoriana, al regresar a Cuba fue sucesivamente profesor del seminario, vicario general de la diócesis de Cienfuegos, obispo de Camaguey (1922 a 1949) y finalmente arzobispo de Santiago de Cuba (desde 1949 hasta su muerte).



El Alcalde Metropolitano Chuck Hall y la señora Ann McCreary, directora interina de la Biblioteca Pública de Miami, reciben libros Salvadoreños de manos de Ricardo Dutrix, Consul General de El Salvador en Miami, y Rafael Montes, delegado del Ministro de Educación de esa nación La Republica de El Salvador obsequio así al pueblo de Miami diversas obras de autores salvadoreños tanto en inglés como en español, al objeto de difundir conocimiento de la historia, geografía, literatura y otros aspectos de la vida y cultura de ese país centroamericano.

bajó toda su vida en Cuba hasta que se vio forzada a abandonar ese país viniendo a Miami, aparece en la foto compartiendo con otras

En todas partes dio el ejemplo inestimable de su propia vida, llena de pobreza evangelica, de acogida paternal a todos, de espíritu sobrenatural, de carácter franco, atrayente y campechano (que por cierto sabia dominar con la virtud su genio vivo y disimular las incompreensiones y las dificultades que no pueden faltar a las almas grandes). Hasta podemos afirmar que, adelantándose a los tiempos, emprendió lo que hoy llamamos "pastoral de conjunto", planeando y organizando con prevision y sagacidad las prioridades, los puntos claves y las líneas concretas de la acción apostólica que la Iglesia, habia de llevar con tanta carencia de elementos humanos y de recursos económicos.

Jamás le arredraron la ausencia o la dificultad de las comunicaciones para recorrer sus diócesis, ni la incomodidad de la vivienda, la pobreza del alimento y mil obstáculos más que hubieran detenido a otros muchos. Fue un Obispo misionero, como el gustaba de llamarse, hasta los últimos momentos de su fecunda y generosa vida.

Muchas anécdotas suyas pudieran citarse, pero vaya una sola. Para facilitarle de alguna manera sus trastornos circulatorios, que iban agravándose sin hacerle empero detener sus actividades, los médicos le aconsejaron tomar dos veces al día un vasito de whisky: y, al hacerlo, nos decía una vez con gracia: "Si esta medicina fuera coñac. . . ¡qué a gusto la beberia, pero este aspero whisky es cosa horrible."

Descanse en la paz de Dios el noble, celoso y abnegado obispo, que Cuba entera recuerda con tanta veneración como cariño.

Nuevo Arzobispo

(Viene de la Pag. 23)

La nueva arquidiócesis tiene una marcada influencia Latinoamericana con la presencia de mas de 300,000 habitantes de origen latinoamericano, en su mayoría refugiados cubanos.

Debe observarse que en la cifra de censo que se ofrece más arriba como población católica de la nueva Arquidiócesis, no se incluye a muchos de esos refugiados y residentes de origen latinoamericano, así como tampoco a los miles de trabajadores agrícolas migratorios de origen puertorriqueño y mexicano que vienen todos los años a trabajar en las cosechas de cítricos.

La Diócesis de Miami fue fundada hace diez años por el Papa Pío XII y en ese momento el ahora Arzobispo Carroll fue nombrado su primer obispo.

Servicio Católico En República Dominicana

Santo Domingo—El Servicio Católico de Auxilio informó recientemente que llevó a cabo 214 proyectos de ayuda "Alimentos para el trabajo" entre julio de 1966 y junio de 1967. Los proyectos incluyen dispensarios medicos, drenajes de aguas negras, Jetrinas publicas, centros sociales, escuelas de costura y campos deportivos. Además se terminaron 580 kilómetros de caminos de acceso a regiones que anteriormente estaban aisladas y se repararon otros 320 kilómetros.

Español Misas Dominicales

- CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW.-7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.
SS. PETER and PAUL, 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.
ST. KIERAN Assumption Academy, 1517 Brickell Ave.-7, 10 a.m., 1, y 7:30 p.m.
GESU, 118 NE 2 St.-5:30 p.m.
ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.
ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.
ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.
ST. DOMINIC, NW 7 St., 59 Ave.-1, 7:30 p.m.
ST. BRENDAN, 87 Ave. y 32 St. SW-6:45 p.m.
LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach-6 p.m.
ST. JOHN THE APOSTLE, 451 East 4 Ave., Hialeah-12:55, 6:30 p.m.
INMACULADA CONCEPCION 68 W. 42 Pl., Hialeah-12:55, 6:30 p.m.
BLESSED TRINITY, 4020 Curtiss Parkway, Miami Springs-7 p.m.
OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.
VISITATION, 191 St. y N. Miami Ave., North Dade-6:30 p.m.
LITTLE FLOWER U.S. 1 y Pierce St., Hollywood-6:45 p.m.
NATIVITY 700 W. Chaminate Dr., Hollywood-8 p.m.
ST. PHILLIP BENIZI Belle Glade-12 M.
SANTA ANA Naranja 12:30 a.m., 7 p.m.
ST. MARY Pahokee-9 a.m. y 6:30 p.m.
GUADALUPE Immokaiee-8:30, 11:45. Misión Labelle, 10 a.m.

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Pick Mother's Day For Welfare March

By JOHN R. SULLIVAN
WASHINGTON — (NC) — The nation's capital will get its first taste of massive, organized protest on Mother's Day, May 12, when thousands of welfare recipients demonstrate against welfare amendments which go into effect in July.

The reaction of official Washington could well determine the kind of summer the city will experience when the Poor People's Campaign, organized by the late Dr. Martin Luther King's Southern Christian Leadership Conference, comes to stay.

The welfare recipients will come to protest amendments passed late in 1967 which would — if allowed to take effect on July 1 as planned — curtail federal contributions to Aid to Families of Dependent Children, the major source of income for families whose parents cannot work.

The occasion is the Mother's Day March, a nationwide protest which will focus on Washington and become part of the Poor People's Campaign, which opened March 29. The same day protests will be held in 40 to 50 other U.S. cities.

GHETTO MARCH
The Mother's Day demonstration is sponsored by the National Welfare Rights Organization. It will start with a march through Washington's ghetto to Cardozo High School, where Mrs. Coretta King, the widow of Martin Luther King, Jr., and welfare rights leader George Wylie will speak.

The following week main elements of the Poor People's Campaign are scheduled to enter the city and to set up their "New City of Hope"

somewhere in the city.

The campaign head, Rev. Ralph Abernathy, expects to bring in about 3,000 — white, Negro, Indian, Mexican-American and Puerto Rican — for non-violent demonstrations.

But the Mother's Day rally promises to top even that figure. The National Welfare Rights Organization has upwards of 6,000 dues-paying members around the country — about half of them in the New York area alone.

And there are — to say the least — many thousands more welfare recipients in sympathy with the goals of the organization. Rally organizers here don't pretend to know how many people will show up. But reports from New York and other cities indicate that 5,000 — including Washington ghetto residents — would not be too high a guess.

SEEN AS TEST
The march — although it will be held on a Sunday, a day on which Washington is normally bereft of all human life but the tourists — will provide the first test of Washington's official attitude toward peaceful protesters.

Unlike the Poor People's Campaign itself, no civil disobedience is planned by the welfare organizers, no "disruption," no impromptu visits to Congressmen.

The occasions for a confrontation with police or other officials are minimal and the march and rally should go smoothly.

If it does, it could be a boon to the Poor People's Campaign organizers. They may want to disrupt Washington if it is necessary to achieve their ends, but they do not want to drive out all the people — it is people,

after all, whom they want to reach.

It could help stem a rising tide of fear in white Washington and its suburbs. In Silver Spring, just across the District line in Maryland, neighbors of Xavierian College are very upset. The college has donated its grounds to the campaign as an assembly point for prefabricated housing for the demonstrators. Once a site for the "New City of Hope" is agreed upon, the dwellings will be trucked from Silver Springs.

Nevertheless, residents of apartments and homes in the area have become concerned that "those people" will destroy their property. Similar feelings are detectable among residents of other suburbs.

A 'Phone-In' Racial Show

NEW YORK (NC)— A national call-in radio show aimed at giving the black "man in the street" and his white counterpart a chance to communicate will begin broadcasting here on June 3.

The program — "Night Call" — will be released by the Television, Radio and Film Commission (TRAFCO) of the Methodist Church in cooperation with the Broadcasting and Film Commission of the National Council of Churches and the National Catholic Office for Radio and Television.

The program will be broadcast on leased telephone wires, which will form an independent radio network tying participating stations together.

Night Call is scheduled to originate here and broadcast to an estimated four million listeners in major metropol-

But not among all. Thanks to the efforts of priests, ministers and rabbis in the Washington area, supplies — food, clothing and bedding — are already being collected in the suburbs and arrangements for education, medical and legal aid have been made for the poor who will arrive in mid-May.

In the two weeks between the start of the campaign and the arrival of the first group of demonstrators on Mother's Day, they have had a chance to become better organized to meet the inevitable emergencies which even the best of planning cannot sometimes anticipate.

And the rest of Washington — the mass of government workers, secretaries, waiters and store owners — have had a chance to anticipate.


Itan areas. The hour-long program will be heard five nights a week.

A yet-to-be-named Negro host, together with a prominent guest, will open up discussion on selected controversial issues each night. The audience will be able to take part in the discussion by telephoning Night Call collect from anywhere in the country.

Stigmatic's Friend Dies

SAN GIOVANNI ROTONDO, Italy (NC)— Mary Pyle, an American woman who had lived here since 1923 to assist the Italian Capuchin stigmatic, Padre Pio, has died in the house she had built in his village. She was born in New York in 1888.

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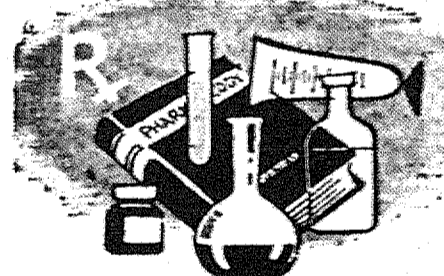
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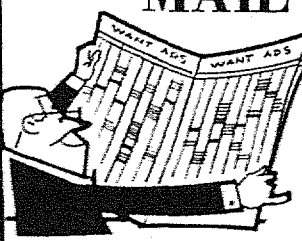
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1968--Repeat Of Korea Talks?

(The author of the following article covered the Korean peace talks for NC News Service 1951-53.)

By Father

PATRICK J. O'CONNOR
SAIGON (NC) — Panmunjom in the early 1950s, Paris in the late 1960s, peace, when?

Nobody who remembers the two years of parleys in Korea (1951-1953) expects instant or even early fruits from the meeting to be held in Paris between the United States and North Vietnam delegations.

All the evidence available — and there is much of it — indicates that the communist leaders are not entering discussions with a simple desire for peace and an end to the sufferings of the Vietnamese people. They are only beginning another phase in their struggle to take over South Vietnam without relinquishing their military and terrorist phase.

According to their own documents captured last year, they will accompany the discussions with fighting. An hour or so before word reached Washington that Hanoi would agree to a meeting in Paris, a terrorist tried to blow up the Vietnamese government television station here. He succeeded in killing two Vietnamese children and one woman and wounding seven others without knocking out the television station.

From the start the Hanoi delegation in Paris is likely to raise objections on any pretext and to jockey for favorable propaganda positions.

Kaesong, the first site accepted for the Korea talks, was behind the communist lines. When United Nations command liaison officers, two Americans and one South Korean, went there on July 8, 1951, to make preliminary arrangements, the communists put them in jeeps carrying white flags.

Communist cameramen were there to take pictures showing the American and South Korean representatives arriving, apparently with a flag of surrender.

It was agreed that no troops except military police were to be in Kaesong during the talks. On Aug. 4, 1951, the UN delegation arriving for the afternoon session spotted a company of well-armed communist soldiers marching around the hill on which the conference house

stood.

The communists explained this violation of the agreement by saying that the troops had lost their way.

This and other incidents led to a temporary breaking off of the talks, which were later resumed in Panmunjom village, closer to UN positions.

"A lot of shadow-boxing," U.S. Admiral Libby, then chief UN delegate, said to correspondents one day, emerging from a typical frustrating session in the Panmunjom tent.

One forenoon the two delegations, after a fruitless argument, reached such an impasse that they sat facing each other in silence for about an hour. Neither wanted to take the responsibility of walking out and thus risking being blamed for breaking up the talks.

Some factors that helped to drag out the Korea parleys are absent from the Vietnam situation. Stalin was still alive in 1951. Shortly after his death, early in 1953, the communist delegation at Panmunjom agreed to the exchange of sick prisoners and in July agreed to a truce.

Former President Dwight Eisenhower has disclosed that to speed up the truce decision he sent a warning to the communists through a neutral government threatening to go further and further with American military resources.

An MD Warns About Abortion Half-Truths

LEUVEN, Belgium (NC) — Many who favor a relaxation of abortion laws are influenced by "humanistic compassion and unbridled emotions" in seeking false solutions to social problems, according to a medical expert.

Dr. Frank J. Ayd, Jr., M.D., a Catholic psychiatrist of Baltimore, said that supporters of such laws "have only fragmentary information . . . which prevent them from bringing wisdom and reflection to the issues."

In a speech entitled "Liberalizing Abortion Laws" to the 10th International Colloquium on Sexology here, Dr. Ayd said that some of their misguided but well-

intentioned arguments are these:

- Present abortion laws are discriminatory, favoring the rich and denying to the poor that to which they have an inalienable right.

- Those opposed to a change are insensitive to the plight of women pregnant by rape or incest.

- It is cruel to force a woman to have a child she does not want.

- It is callous to allow a defective child to be born and suffer.

Dr. Ayd said that these arguments "are conditioned by appeals to emotions."

"Their emotions are fed by half-truths," he said.

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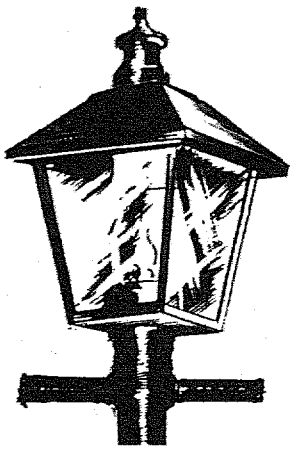
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