

## Historic Rites In Cathedral June 13

Papal Decrees establishing the new ecclesiastical Province of Miami and the Archdiocese of Miami will be promulgated during solemn ceremonies at 11 a.m., Thursday, June 13, in the Cathedral of St. Mary when Archbishop-Designate Coleman F. Carroll will re-

ceive the powers and privileges of an Archbishop.

Archbishop Luigi Raimondi, Apostolic Delegate to the United States, will read the Papal Decrees and be the principal celebrant of Solemn Concelebrated Mass with Archbishop Car-

roll, Bishop Paul Tanner of St. Augustine; Bishop-Designate Charles McLaughlin of the new Diocese of St. Petersburg; and Bishop-Elect William Borders of the new Diocese of Orlando.

Members of the hierarchy from areas throughout

the nation are expected to attend the ceremonies, as well as priests, religious, and laity from the Suffragan Sees of St. Augustine, St. Petersburg and Orlando.

Further details will be published in future editions of *The Voice*.



UNIQUE PENSION plan for priests, religious and laity in the Archdiocese of Miami was explained to newsmen during a recent press conference by Archbishop-Designate Coleman F. Carroll.

## Archdiocese Adopts Unique Pension Plan

A unique pension plan for all priests, religious and lay employees in the Archdiocese of Miami was announced last week by Archbishop-Designate Coleman F. Carroll, as his first official act following his elevation to the rank of Archbishop and Metropolitan of the new ecclesiastical Province of Miami.

At a press conference the Archbishop pointed out: "This is the first such plan in any See in the United States where the laity, priests and Sisters are provided benefits under one plan and trust agreement."

Effective June 1 of this year all participants on the payrolls of South Florida parishes, schools, and institutions of the Archdiocese as well as priests and Sisters will be covered by the plan for which expenses will be completely borne by their employers.

The self-funded pension plan, in which about 1,400 priests and nuns and 1,070 lay persons will participate, has been adopted after detailed series of studies were made on various types of pension plans and funding media.

Lay employees will be eligible to retire at age 65 with a monthly income equal to 50 per cent of the average salary paid to them in the five years immediately preceding retirement, providing they have worked at least 30 years for the Archdiocese of Miami.

Previous service in the Diocese of Miami dating from the erection of the Diocese in 1958 is credited and benefits will be pro-rated for those with less than 30 years of service at retirement.

Employees will have a vested interest, that is a legal right to minimum benefits, after 10 years beginning June 1, which will not be collectable until they reach age 65. If at age 65 a vested employee terminates employment with the Archdiocese, he may apply and receive a monthly income guaranteed for life.

In the event an active lay employee should die before retirement, a death benefit of \$3,000 will be paid to the beneficiary of his choice. Once an employee terminates employment his death benefit ceases.

Archbishop Carroll pointed out that the plan follows the re-

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# The VOICE

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## Leaders Laud Vote Backing Non-Public School Assistance

PHILADELPHIA — (NC) — Public and Catholic school officials hailed the passage by the Pennsylvania House of Representatives of a bill which would enable the state to purchase educational services from non-public schools.

John Cardinal Krol of Philadelphia called the vote a "statesmanlike action" which "showed an understanding of the crisis now facing all education — both non-public and public."

The Cardinal said the lawmakers' action, "while it recognized the justice and wisdom of aid to non-public education, also recognized that today trouble for non-public education directly spells trouble for public education.

The Cardinal also warned the state Senate and Gov. Raymond P. Shafer that parents "have not been deceived — nor will they be deceived — by

specious pleas that, however much the Commonwealth may spend for other purposes, rigorous austerity must be observed where non-public school children are concerned" or "by tactics, both crude and subtle, aimed at delay, confusion or the ultimate death in committee of this vitally needed legislation."

Richardson Dilworth, president of the Board of Public Education and former mayor of Philadelphia, praised the bill's passage and said: "It is just as important for parochial schools to survive as it is for public schools to survive."

Dilworth said he had told legislative leaders that a majority of the members of the Board of Education favored the bill and that the board would consider formal endorsement of the bill at a meeting on Monday.

## King's Widow Leads March

WASHINGTON — (NC) — Mrs. Martin Luther King Jr., widow of the man who first proposed the Poor Peoples' Campaign on Washington, opened the campaign by leading a march of some 3,000 welfare recipients through the heart of the capital's riot-torn ghetto.

The march was peaceful, if somewhat confused, and both police and campaign organizers said they were hopeful that precedent would be followed during the rest of the campaign.

The next day, volunteers began construction of "Resurrection City"—the canvas and plywood camp which will house some 3,000 of the campaigners in a clearing near the Lincoln Memorial.

Already several hundred members of the campaign had arrived from the South, and were put up temporarily at a half-dozen churches—including two Catholic churches.

The Sunday Mother's Day march was organized by the National Welfare Rights Organization. It began at the Kennedy playground on Seventh St., N.W., surrounded by the blackened rubble of buildings destroyed during the violence which followed the death of Dr. King.

And it continued under almost continuous rain, through the streets of the ghetto to Cardozo High School, a mass of red brick situated depressingly behind Clifton Terrace, one of the city's most notorious slum apartments.

Along the way the march gathered strength, and by the time Mrs. King began speaking, more than 5,000 had been seated in the Cardozo stadium.

The widow, a large purple orchid pinned to her dress, spoke directly of violence—but not the visible kind whose effects she had seen during the march.

"I must remind you that starving a child is violence," she said. "Suppressing a culture is violence. Neglecting school children is violence. Punishing a mother and her family is violence.

"Discrimination against a working man is violence. Ghetto housing is violence. Ignoring medical needs is violence. Contempt for poverty is violence."

By the time the rain had stopped, and when the rally ended the marchers went to their homes and to their temporary shelters in the churches, where they were fed and a round of medical examinations and vaccinations were begun.

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## Pope Announces Trip To Bogota

VATICAN CITY — (NC) — Pope Paul VI has announced that he will fly to Bogota, Colombia, next August to take part in ceremonies of the 38th International Eucharistic Congress and the opening of the general conference of the bishops of Latin America.

The papal voyage, which will be the longest in the Pope's five-year reign, was announced by the Pope during his general audience. He described his trip as being "very rapid by air and very brief, two or three days," at most.

(A pilgrimage for persons from Florida and Georgia to the Eucharistic Congress will be conducted by the Archdiocese of Miami under the sponsorship of Archbishop Coleman F. Carroll.)

The Pope's announcement put an end to years of speculation about a trip that will take him more than 11,000 miles by air round trip. It will also be the first time any Pope has visited Latin

America. Immediately after the closing of the International Eucharistic Congress in India in 1964, speculation stirred over the possibility that he would make a similar visit to Bogota in 1968.

While it was generally understood for some time that the Pope wanted to make such a trip, no authoritative confirmation could be issued, because of the long time lag between congresses, held every four years. With his illness and operation of last November, the Pope's ability

to make such a long and strenuous trip became more questionable.

Previous air trips of the Pope included visits to the Holy Land, India, Portugal, Turkey, and the United Nations.

In speaking of his new journey, the Pope spoke of both the Eucharistic Congress and the general meeting of all Latin American bishops. Of them, he said, "They are two religious and ecclesial events of exceptional importance at which it

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

# 'Love' Is The Message CCD Teachers Learn

Mrs. John Roche has been a Catholic all her life. She even teaches the fourth grade students in her parish CCD program.

"But suddenly I feel like a convert," she says. The 2,000-year-old Catholic Church has really come to life," she declares: "and it's great."

"And that is the way many of our students feel at the end of the course. Suddenly the religion which they have been living by rules and law for much of their lives becomes a religion of love and understanding," explained Sister Marie Socorro, O.L.V.M.

So many of today's Catholics are shackled by the technicalities of laws and regulations, the Sister explained, that they fail to understand that "We teach others about our religion by being—by acting out our religious convictions in the experiences of our everyday lives." We must remember, she said, "ours is a religion of love."

The lessons of modern Catholicism didn't come easily, noted Sister Gabriel Marie. They "came through



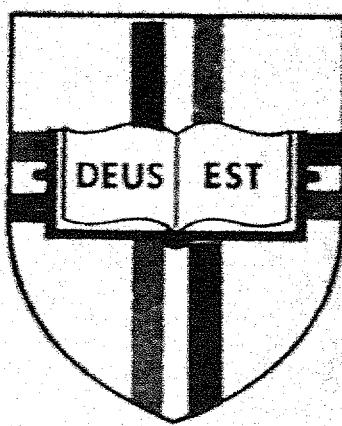
DISCUSSING PLANS for future CCD classes with Sister Gertrude Marie, O.L.V.M., one of the instructors in the CCD program, are graduates of the course after a Mass in which Broward County students received their diplomas.

weeks of working at achieving an understanding of the lesson of love and study of the true meaning of our religion, our Church and, especially important, all of the changes which have taken place as a result of the Second Vatican Council."

During the past week, some 475 men and women

from parishes throughout the Archdiocese marked what Father Joseph Brunner, director of the CCD program, calls "the end of the beginning" of their training as "practical and effective post-Vatican Council Catholics."

In ceremonies throughout the Archdiocese, the "graduates" were awarded Con-



fraternity of Christian Doctrine diplomas, marking their completion of a 25-week training course. With their new diplomas, many of the graduates will begin teaching in the parish CCD programs. "But not all of them," noted Sister Gertrude Marie. "Many of the students came, not because they planned to teach, but simply because they wanted to learn more about their religion, and how to make it a practical part of their lives."

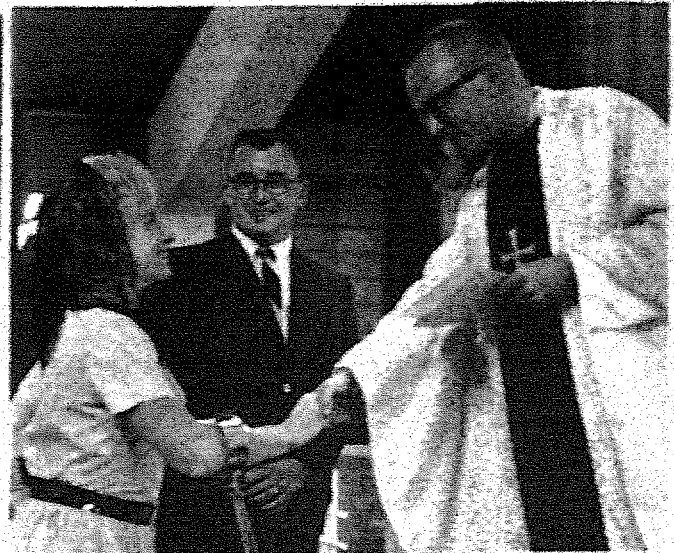
"I had students in my class from all walks of life," recalled Sister Gertrude Marie. "In one I had a Ph. D. and in another I had a lady who was 83 years old."

It is the interaction of the students who take the two-hour a night, once a week course which is the key to the success of both the individual and the class, pointed out Sister John Joseph.

"When the classes first begin they do not know each other at all, generally speaking. But during the course of the program, they begin to understand and develop a genuine interest in each other," she continued.

"This sense of concern for others," she said, was "reflected in the reaction of students in one course to the death of a member of the class. It happened just a day or so before the final class meeting, and the students asked if they could spend the evening at the Requiem Mass rather than attend a class. This, they felt, was what the class had taught them—a concern for others, and so they wanted to pray for the well-being of the soul of their classmate."

"That," said Sister Socorro, "is the meaning of our Catholicism and the lesson of our CCD program—Love."



CONGRATULATIONS are extended to Mr and Mrs. John O'Connell, St. Brendan parish, by Father Joseph Brunner, Archdiocesan director of CCD. They met at a Catholic Young Adults club party, and when they were married, just before the end of the CCD session, their classmates gave them a party.

## Feast Of Ascension, May 23

By JOHN J. WARD

On Thursday of next week, May 23, the Church observes the Feast of the Ascension. It is a holy day of obligation.

What is the Feast of the Ascension?

It marks the departure of Christ from this world 40 days after His Resurrection and it is, therefore, observed 40 days after Easter. It is an ancient festival. St. Augustine attributes it to the Apostles, but its origin is probably of somewhat a later date.

St. Luke, in Chapter 24:50-51, describes the Ascension of Christ into Heaven in these words:

"Now He led them (the Apostles) out towards Bethany, and He lifted up His hands and blessed them. And it came to pass as He blessed them, that He parted from them, and was carried up into Heaven. And they worshipped Him, and returned to Jerusalem with great joy. And they were continually in the temple, praising and blessing God. Amen."

And St. Mark had this to say in Chapter 16:19-20:

"So then the Lord, after He had spoken to them, was taken up into Heaven, and sits at the right hand of God. But they went forth and preached everywhere, while the Lord worked with them and confirmed the preaching by the signs that followed. Amen."

The Ascension took place from the Mount of Olives. Christ ascended, body and soul, into Heaven. The Apostles and the Disciples were present. It was in full daylight.

He had given His followers His last instructions.

Then He raised His hands and blessed them. He told them to preach the Gospel to all nations and promised to be with them to the end of the world. While all looked on, He was raised up, by His own power, and a cloud received Him out of their sight.

"As He blessed them... He was carried up into Heaven." (Luke 24:50)

The disciples returned to Jerusalem with great joy. Their Master had returned to Heaven in glory and His arrival there had opened to His followers the heavenly gates.

"Christ the King had earned for men infinite grace and had gone home to prepare a place for men in Heaven." (John 14:16; 2 Cor. 1:7).

Why did Christ remain on earth 40 days after His resurrection. He did so in or-

der to prove that He had truly risen from the dead and in order to complete His instruction of the Apostles.

Why did He ascend into Heaven? He did so in order to enter the glory He had merited; to send down the Holy Spirit on His Church; to be our intercessor with the Father, and to prepare a place for us in Heaven.

Christ had performed many miracles on inanimate objects, as when He changed the water into wine, calmed the storm at sea and multiplied the loaves and fishes. He had healed the sick, the blind and the lame. He cast out devils and He raised the dead to life.

But as He had done in the Transfiguration and the Resurrection, He worked a miracle on His own person in His Ascension into Heaven.



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## Requiem For Bishop, Once Red Prisoner



BISHOP O'GARA

UNION CITY, N. J. — Funeral services will be held in St. Michael Church today (Friday) for Bishop Cuthbert Martin O'Gara, C. P. winter resident of Our Lady of Florida Monastery, North Palm Beach, who was exiled in 1954 from Communist China following imprisonment.

Bishop O'Gara, Vicar Apostolic of Yuanling, China, died Monday in Teaneck, N.J., at the age of 82. He had been in ill health since returning to the United States in 1954.

A native of Ottawa, Canada, the prelate taught for nine years in monasteries of the Congregation of the Passion until 1921 when he was appointed associate editor of the Sign, national monthly magazine published by the Passionist Fathers here.

He was assigned to the mission field in Hunan, China, in 1924, and consecrated titular Bishop of Elis and Vicar Apostolic of Yuanling in 1934. In that same year, he was forced by Communist persecution to take to the underground with his priests in order to keep in touch with his people and moved from village to village to escape detection.

After a long struggle, government forces rid Hunan of

Communists and the Bishop began the task of rebuilding. When Sino-Japanese hostilities broke out again in 1937 he opened 13 refugee camps to house refugees seeking safety in Hunan missions as well as two hospitals.

When in 1948, the Reds attempted to undermine the loyalty of Chinese Catholics, calling on them to separate from the authority of Rome, Bishop O'Gara declared by proclamation that excommunication would be incurred by anyone attempting to participate in the establishment of a national church.

Formally arrested in 1951, he was taken before the altar of his church, charged with being an enemy of the state and the people, stripped of his episcopal insignia, bound with ropes and marched through the streets to prison. Following several years of solitary confinement he was released and exiled.

## Three Faiths Back Million Jobs Plan

WASHINGTON —(NC)—Spokesmen for Protestant, Catholic and Jewish organizations have backed federal legislation which would provide one million jobs for the nation's unemployed.

Their support was given in testimony before the House Select Subcommittee on Labor, which is holding hear-

ings on the Guaranteed Employment Act of 1968.

Testifying were Father John McCarthy, assistant director of the Social Action Department of the U.S. Catholic Conference; Dr. Grover Bagby of the Department of Social Justice of the National Council of Churches; and Rabbi Richard G. Hirsh, di-

rector of the Religious Action Center of the Union of American Hebrew Congregations.

They specifically supported three provisions in the bill:

- Creation of an Office of Guaranteed Employment Opportunity, "as a continued development of public policy,

set forth in the Full Employment Act of 1946, which provides for "useful employment opportunities for all those able, willing and seeking to work."

- The Act's emphasis on education and training. "Training should be open-ended so that the possibility of permanent full-time employment beyond the present situation is a reality. Training programs of this type should include basic education, counseling, and opportunities to learn about appearance, management of income, health and other factors affecting personal well-being and development."

- Involvement of private, non-profit organizations. Such organizations, they said, "will cooperate with the development of community-based social services to meet human and community needs. Recipients of funds should not conduct sectarian programs."

While they acknowledge that passage of this legislation would be no cure-all for the ills of poverty in America, the spokesmen said that any attempt to combat poverty must provide meaningful jobs.

"The cultural values of this country," they said, "are such that work becomes the basis by which a person's worth is judged. A job not only tends to determine an individual's acceptance by society, but it also affects one's attitude about oneself. Studies have shown that unemployed persons have a very low level of self-esteem and that this attitude tends to provide a self-fulfilling prophecy since it then becomes more difficult to find or hold a job."

## New Finance Office Set By Vatican

VATICAN CITY —(NC)—Seven cardinals and two prelates and one laymen, an expert in financial affairs, have been named to a new Vatican office which will administer the bulk of funds belonging to the Holy See.

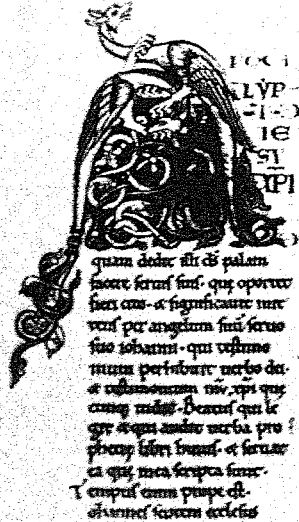
The new office was established by Pope Paul VI in his reform of the Roman Curia (the Church's central administrative offices), and is called the Administration for the Patrimony of the Holy See.

It encompasses two older financial offices which have now been suppressed. They were the Administration for the Goods of the Holy See and the Special Administration of the Holy See.

The Administration for the Goods of the Holy See was charged with the administration of the normal revenues coming into the Vatican, such as Peter's Pence, donations, legacies and other monies.

The Special Administration of the Holy See was established in 1929 by Pope Pius XI to oversee the investment and use of indemnities paid to the Holy See by Italy for lands and properties seized by Italy with the fall of the papal states in 1870.

Both of the older administrations have virtually the same group of cardinals and prelates as their chief officers. The new administration retains almost all of these administrators with the exception of Giuseppe Cardinal Pizzardo, who is 91.



FOUR MEDIEVAL texts are among the 200 items included in a comprehensive Bible exhibition at Brandeis University, Waltham, Mass. At top left St. Mark is depicted holding pen and codex from 13th century Greek version of the Gospels. At bottom left, a decorated Hebrew Bible dated 1294. At top right, early 12th century New Testament in form of writing known as Early Gothic Miniscule. At bottom right, early 15th century German Bible which selectively uses the life of Jesus for thematic unity.

## Pope Lauds Motherhood

VATICAN CITY —(NC)—On Mother's Day Pope Paul VI paid tribute to motherhood as the "highest, most generous, most sacred function of human existence in the natural and temporal order."

Speaking from his window overlooking St. Peter's Square Pope Paul said: "Let us honor the innumerable mothers who, with incomparable

tenderness and heroic readiness to sacrifice themselves, respond to their great mission in the memory of and invoking the most chosen of mothers, the most blessed of all women, the mother of Christ whom each of us, next to one's own most sweet natural mother, desires to have as a second mother on the great level of supernatural life."

## World And Nation

### Prelate Urges Action

NEW ORLEANS —(NC)— Archbishop Philip M. Hannan asserted here: "As far as I am concerned, segregation in the Church is dead. We are past the time for statements. Now is the time for action."

The archbishop of New Orleans told delegates at an archdiocesan conference on social action: "I assure you we are going forward."

He outlined programs for better education, for adequate housing, and for recognition of the inherent dignity of all men.

"The Church is exerting its influence in every way to assist the poorest," he said. "If we follow Christ, we must begin with the poor, even if this means asking others to wait a little longer."

"Anyone can live poor," the archbishop said. "The key thing is dignity."

"This does not mean that this dignity is recognized by a dole or a handout or even preferential treatment. We are confusing issues when we talk of dignity as if it can be bought or paid for," he said.

"I am totally for equal opportunity in jobs and for adequate housing, not just open housing. In human dignity everyone has an equal right to education and to culture," he declared.

### Baptist-Catholic Meet

GREEN LAKE, Wis. — (NC)— The second meeting between the subcommittee of the American Baptist Commission on Christian Unity and the subcommittee of the Bishops' Committee for Ecumenical and Interreligious Affairs was held here recently at the American Baptist Assembly.

Papers were read by Father Robert Trisco, professor of history at the Catholic University of America; and Dean George W. Peck of Andover-Newton Theological School, Newton Centre, Mass., on "Christian Freedom and Ecclesiastical Authority," and by Father John A. Hardon, S.J.,

professor of systematic theology at Bellarmine School of Theology, North Aurora, Ill., and Dr. Robert G. Middleton, pastor of Hyde Park Union Church, Chicago, on "Believer's Baptism and the Sacrament of Confirmation."

In these two areas, although there are recognizable differences, there was found to be considerable common ground, and the conversation based on the papers was productive of better understanding and of continued consideration of the issues involved, participants said.

### Deportation Nears

BOMBAY —(NC)—It appears likely that there will be no further extension to the deportation order for a Spanish Jesuit accused of "anti-nationalist activities" and that he will have to leave India before June 26.

Father Vincent Ferrer, S.J., had been ordered by the Maharashtra state government to leave the country by April 26, but a two-month extension was later announced by the national government while it considers the protests of those objecting to the order.

Father Ferrer, founder of the Maharashtra Farmers' Service Society, was originally scheduled for deportation last year, but was granted several extensions.

Father Ferrer has been accused by Hindu anti-missionary groups of anti-Indian activities by using his social work as a guise to convert Hindu farmers to Christianity.

### Indict Nuns' Lawyer

WASHINGTON —(NC)—A federal Grand Jury has indicted a Washington, D.C., attorney on a charge of defrauding a Milwaukee-based order of nuns of \$1.5 million.

Victor J. Orsinger was charged on six counts of mail and telegraph fraud—all federal violations—and nine counts of District of Columbia fraud violations. Each of the latter carries a maximum penalty of 10 years in prison and a \$1,000 fine.

The indictment charged that Orsinger illegally obtained the money from the America Province of the Sisters of the Divine Savior, with headquarters in Milwaukee.

### Ordain Priest For Miami

WESTON, Mass. —(NC)— Pope Paul VI has sent his blessing to Richard Cardinal Cushing of Boston and the first group of 23 new priests to complete studies at Pope John XXIII National Seminary for Delayed Vocation here.

Cardinal Cushing ordained nine of the priests May 11. Fourteen others will be ordained in their respective dioceses later in May.

Among the newly-ordained is Father David Punch, a native of Boston, who will serve in the Archdiocese of Miami.

Pope Paul's message hailed the new priests—ranging in age from 33 to 62—as "worthy of the highest confidence and trust." The Pope also noted the "admirable deference to the wishes of the Holy See" with which the cardinal "generously founded" and "most liberally" maintained the seminary—the only one of its kind in the United States.

The Pope John XXIII National Seminary was established in 1963 at the request of the late Pope John, and includes among its faculty members a Methodist minister.

The 23 newly-ordained priests will serve in 17 U.S. dioceses, as well as in Melbourne and Wagga Wagga, Australia.

## Priests Set To Form Federation

CHICAGO — (NC) — Priests from around the country are scheduled to meet here May 20-21 to form and launch a national federation of priests' councils.

Representatives from more than 100 priests' senates — official diocesan advisory groups established by bishops — and priests' associations — larger independent affiliations of priests — will be delegates to the meeting.

They will vote on affiliation with the national organization and a proposed constitution, elect an executive board to oversee future operations of the organization, and establish guidelines for the future work of committees.

Plans for the meeting were formulated by an ad hoc committee of 29 — including one representative from each ecclesiastical province in the United States and elected at a national meeting of priests held here in February.

According to the proposed constitution the purposes of the new federation will include:

- Facilitating communication among priests from all parts of the country.
- Giving priests' councils a representative voice on matters of concern to the Church in the United States and to the nation at large.
- Coordinating programs of research on such issues and making action recommendations from such studies.
- Cooperating with the laity, Religious and bishops in meeting the needs of the Church today.

## Negro Leadership Urged In Program Of Rebuilding

WASHINGTON — (NC) — The Washington, D.C., City Council has urged that recovery and rebuilding from rioting here be led by Negroes and directed toward the Negro community.

In a 42-page report based on citizen testimony, the council said "institutions created by white society created the ghetto," which exploded into looting and violence in this and other cities last month in the wake of the assassination of the Rev. Dr. Martin Luther King, Jr. Sections of the report were expected to be scrutinized elsewhere for possible indications affecting other American cities.

While chastising "exploitive" retail merchants and the city's lending institutions and their attitudes toward Negroes, the report sounded a sympathetic note for businesses and individuals injured by the rioting and made a number of recommendations for guaranteeing that merchants can safely return to the affected areas.

The council's report contained 67 recommendations, among them proposals to create a city consumer protection office; establish "compensatory policies" for Negroes by lending institutions; set up "revolving funds" with private and public capital for Negro housing and businesses; create "decentralized" public housing in all areas of the city; and establish a system of rent supplements.

Citing "the systematic unequal treatment of Negroes by institutions created by white society," council mem-

bers said "we subscribe to the Kerner Report's discussion of the root causes" of rioting.

Council chairman John W. Hechinger said members agreed with the national riot panel's finding that "white racism is essentially responsible for the explosive mixture" that produces riots in the ghettos.

"While the council recognizes the basic causes out of which this situation arises," the report stated, "it nevertheless condemns the resort to violence and destruction as a means of social change."

The City Council, like the Kerner Commission, rejected the demand from "more militant voices" who advocate a "no-white policy" in rebuilding from the riots.

However, the council report said it "is in agreement with the frequently expressed view that the black community of Washington should

have a central role in the planning and implementation of policies for rebuilding and recovery. Policies must be realistic in recognizing the need for economic and political power in the Negro community, particularly in housing and business development."

The harshest comments in the report were aimed at segments of the business community.

Although the majority of business men in the city are "honest, reputable and ethical," the council said, "a minority of businessmen have damaged the reputations of all" through "exploitive practices."

"The low income consumer often feels, and rightly so, that while he is forced to deal with the unscrupulous minority, the legal process and the 'system' do not afford him adequate protection against the practices of such merchants."

To "alleviate the most basic exploitive practices," the council called for the immediate creation within the District government of an Office of Consumer Affairs, one of whose first tasks would be to effect changes in the retail credit system.

"There is substantial evidence indicating that the major local financial institutions, especially the banks, use a double standard in their credit policies affecting Negro and white entrepreneurs," the report stated.

## Heads Task Force On Race Relations

WASHINGTON — (NC) — Msgr. Aloysius J. Welsh of Newark, N.J., a recognized authority in race relations and social action work, has been named to head the Urban Task Force established by the U.S. bishops.

Bishop Joseph L. Bernardin, general secretary of the U.S. Catholic Conference, who announced the monsignor's appointment, said the task force was called for by the U.S. bishops at their April meeting in St. Louis in their statement on the national racial crisis.

The bishops directed the task force be established by the USCC Social Action Department.

Bishop Bernardin said Msgr. Welsh will join the staff of the Social Action Department for a limited period of time but not as a permanent member of the staff.

As executive director of the Task Force, the bishop explained, Msgr. Welsh will have the responsibility of implementing at the Washington level, the many-faceted action program of the Social Action Department which the hierarchy approved in sub-

stance at the St. Louis meeting.

In this work he will cooperate with Msgr. George G. Higgins, director, and Father John McCarthy, assistant director of the Social Action Department, the bishop said.

The U.S. bishops' statement directed that the task force coordinate all activities among the various departments, bureaus and offices of the USCC and collaborate with other interested Catholic organizations to provide a unified effort regarding the present urban crisis.

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# Observe Communications Day May 26

WASHINGTON—(NC)—In response to an appeal by Pope Paul VI to the universal Church, the Church in the United States will observe the second World Communications Day on Sunday, May 26.

The National Conference of Catholic Bishops approved last November the observance of World Communications Day in this country on diocesan and parish levels, and members of the U.S. Bishops' Committee for Social Communications have sent to individual Ordinaries throughout the country a copy of the Prayer of the Faithful for that Sunday and a copy

of the Holy Father's message, issued earlier this month.

It is recommended that the observance in this country have both religious and non-religious aspects. The former would highlight a Mass with appropriate sermon in the cathedral or some convenient church, to which executives and employees of communications media would be especially invited. The non-religious aspect would feature news conferences, articles in the press, and radio and TV interviews and programs.

In his message to the Church, Pope Paul invited

Catholics to "consider the significance of the changes that are taking place in this field (communications) under our very eyes, and to ponder the serious responsibilities that these imply for one and all."

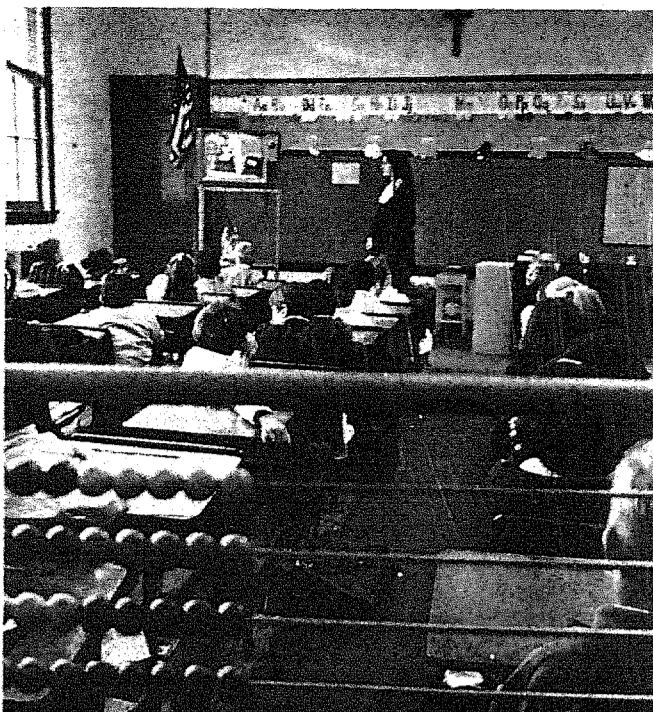
"Until recently," the Holy Father pointed out, "many did not have anything more to stimulate their inflection than vague memories of what they learned at school or in the family and what they heard in their environment."

"Now, however, with the echo of the press, motion pictures, radio and television clamoring for attention, new horizons open wide before them and they are attuned to the throbbing life of the universe."

"Who will not rejoice at this progress? Do we not all see in it a road destined by

Providence for the advance of the whole of mankind? There is room for all hopes if man learns to master these techniques; but everything can be lost if he shirks his responsibilities."

Members of the bishops' committee signing the letter to the Ordinaries included Auxiliary Bishop Gerald V. McDevitt, of Philadelphia, episcopal moderator of the United States Catholic Conference Bureau of Information; Bishop John A. Donovan of Toledo, episcopal chairman of the National Catholic Office for Radio and Television; Bishop Christopher J. Weldon of Springfield in Massachusetts, episcopal chairman of the Bishops' Committee for Motion Pictures, and Bishop Clarence J. Isenmann of Cleveland, episcopal chairman of the USCC Press Department.



SOME 34,000 students in schools of the Archdiocese of Miami benefit from the ETV system of the Archdiocese, first seen in the nation to inaugurate "on-the-air closed-circuit television" on two channels.

## Changes In Seminary Education Discussed

BRIGHTON, Mass. (NC) — The executive secretary of the U.S. Bishops' Committee on Priestly Formation told a meeting here of New England's Catholic bishops and major religious superiors of men that changing concepts of education in general, and of the ministry itself, have demanded a change in the concept of seminary education.

Father T. William Coyle, C.S.S.R., addressed the meeting (May 7) at St. John's Seminary here, attended by 17 bishops, including the Ordinaries of 10 of the 11 New England archdioceses and dioceses. In addition, 23 abbots, superiors general or provincials of religious orders of men in the six-state area, and the vicars of 10 other provincials participated.

The meeting between the bishops and superiors was the second formal meeting held in recent months to discuss mutual problems. The subject of the recent discussion was "Mutual Respon-

## Faiths Join On Housing

HOUSTON, Tex. —(NC) —The Episcopal diocese of Texas and the Catholic diocese of Galveston-Houston will jointly sponsor a \$2.7 million low-cost housing project to be built here during the next five months.

The project will include 10 four-bedroom units, 90 three-bedroom units, 90 two-bedroom units and 41 one-bedroom units, and will accommodate 230 families. A recreational building will provide classrooms, workrooms and laundry, plus recreational and parking facilities.

The project, to be called Oxford Place, will be 100% financed by the Federal Housing Administration and will be operated under the Federal Housing and Urban Development Act. Under this legislation, the federal government will supplement the tenant's rent, with the supplement not exceeding 70% of his rent. The average rental at Oxford Place will be \$130 per month.

The cooperative venture was worked out by Father Emil Farge, coordinator for the Catholic Council on Community Relations, and Jesse W. Couch, Houston chairman of the Department of Church and Community for the Episcopal diocese. The project was jointly announced by Bishop Milton J. Richardson of the Episcopal diocese and Bishop John L. Morkovsky, apostolic administrator of the Galveston-Houston diocese.

sibility for the Renewal of Theology in New England."

Father Coyle told the 50 participants at the meeting that he foresaw "drastic changes" in the seminary curriculum which would make the seminary only a "way station" on the road to an education.

"The priest can no longer think that his education is complete when he is ordained," he said. The seminary of the future, he maintained, would probably only stress fundamentals presuming that the priest would update and continue his education while serving in the active ministry.

"He would work for a while and then return to the classroom to be re-tooled, so to speak," he added.

Father Coyle echoed the suggestion of another speaker at the meeting, Father Joseph H. Fichter, S.J., Chauncey Stillman Professor of Theology at Harvard University, who called for "professionalism" in the training and education of priests.

Father Fichter, told the bishops and religious superiors "We have more functionaries, more job-holders, than professionals among the Roman Catholic clergy today, and that is the Church's central problem — not birth control, abortion, celibacy or Catholic schools."

The priest-sociologist said "the functionary priest is one who only goes through the motions... he sees little need for originality or initiative; he is bound to conformism. The 'professional priest,' on the other hand, is adaptable and flexible; he sees the need for initiative, originality, creativity, renewal, reform, improvement."

"Unlike the job-holder," he continued, "the professional priest sees stages of competence; he is always doing his job better; he has personal responsibility."

## Dialogue Leaders Will Reunite

Leaders of a Jewish-Catholic dialogue held late in 1966 at Barry College will reunite on Tuesday, May 21 to evaluate the results of that meeting under the auspices of the South Florida-Inter-Professional Council.

Participating will be Archbishop-Designate Coleman F. Carroll, Dr. Irving Lehman, Temple Emanu-El, Miami Beach, Judge C. Clyde Atkins, District Court Judge, and William Pallot, Miami attorney.

Sessions will begin at 7:45 a.m. at the Hotel Columbus.

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## EDITOR'S COMMENT

# World Expenditures On Arms Enormous

Military expenditures around the world may amount to \$50 per capita per year, and more than 7% of the gross national product of all countries.

This estimate is based upon an estimate of military expenditures in 1965, and the clear indications that the rate of spending in this field has taken a sharp upturn since then.

The estimates have developed from a government study. The report on the study warns that, for a number of reasons, the data are subject to qualifications, that the study necessarily involves rough estimates, and that it should be used "with caution." Nevertheless, it seems worth taking a look at.

Data collected for 1965 and just made public indicate that the military expenditures in 120 countries in that year amounted to \$140 billion. It is noted that a United Nations panel of experts estimated the 1962 expenditures to have been \$120 billion, and that an American study for 1964 indicated a total expenditure of \$130 billion. The 1964 total parsed out to more than \$40 per capita and accounted for between 6% and 7% of the gross product of all countries.

Preliminary figures for 1966 indicate that there has been an accelerated rate of rise in military spending to a new all-time high figure of between \$150 billion and \$160 billion. However tentative and rough the 1966 estimates may be, there is no reason to doubt that there has been a sharp upturn in military spending in immediately recent years.

The increase of between \$15 billion and \$20 billion between 1965 and 1966, it is said, would be more than twice the current annual total of foreign economic assistance extended by all countries to less developed areas of the world. And, it is further said, it is at least equivalent to a year's expenditures by less developed nations for public education and public health programs for a population of more than two billion.

If, in fact, the per capita outlay of \$40 plus obtained in 1965, and a sharp upward trend was indicated in 1966, the per capita expenditure may have reached \$50 by this time.

Members of the North Atlantic Treaty Organization and the Warsaw Pact apparently accounted for 84% of the world total expenditure. The two major military powers—the United States and the Soviet Union—spent an estimated \$92 billion, or more than 64% of the total.

Great costs associated with the development and maintenance of nuclear weapons are reflected by the fact that the five powers possessing nuclear weapons also had the highest military expenditures.

Military spending in less developed countries, with an average per capita gross national product of less than \$160 per year, reached a new high of \$18 billion in 1965. An estimated increase of \$2 billion in one year would seem to indicate that defense expenditures among poorer nations tended to increase at a higher rate than the world average. There were indications, too, that these nations, like the developed states, may be spending as much, if not more, on arms than on public health and education combined.

Expenditures worldwide in 1965 on public education were estimated at \$116 billion and on public health at \$46 billion. Neither category took as large a share of the GNP as did defense.

The data indicate that the disparity between military spending and health and education spending was sharpest in the developing countries.

Developing countries were found to be using a relatively smaller proportion of the population in military forces (4 persons per 1,000). At the same time, because of their huge manpower resources, developing countries had almost half (more than 10 million) of the total armed forces of the world.

In 1965, about 21 million men, or 6 out of every thousand persons in the world, are thought to have been in armed forces on active duty. NATO and Warsaw Pact countries, with a quarter of the world's population, had almost half of its armed forces.



## LETTERS TO THE EDITOR

### Fair Weather Citizens Hit

Dear Editor:

I look at the marvelous freedom that God has so graciously given and how we as a nation frequently spit on and dishonor these freedoms. Such was it on May 7th (Election Day).

We found out that those who didn't vote are fair-weather citizens. If they really cared about our nation they would have turned out and voted during this critical year of 1968. We are in two wars. One in Vietnam and one, a national, internal war.

We have to be concerned about our freedoms and who our leaders are for. If we aren't concerned our freedoms will drift away!

In November let us not be fair-weather citizens like we were on May 7th. Let us choose our representatives very carefully, noticing their qualifications instead of our sentiments. Let us choose them on what they are now and not necessarily their past records.

After we vote for them we shouldn't let a minority rule a majority. Let's write to the officials we have helped to elect, tell them our views and let's not keep our representatives in the dark. We should stand up and be counted if we are for or against the policy in Vietnam! Let's stand up and tell them if we are for or against open housing.

For if we don't, we gradually will lose our freedom. Would you like to be a prisoner without freedom? If not, election day is the time to stand up and be counted.

Sincerely yours,  
Carlene Wajohn  
Waupern, Wisconsin

### New Bishop To Preach

BELMONT, N.C. — Bishop-Designate Charles McLaughlin of St. Petersburg will preach the baccalaureate sermon preceding 90th commencement exercises at Belmont Abbey College here on Tuesday, May 21.

More than 100 young men and women are candidates for the Bachelor's degree at the college.

## TRUTH OF THE MATTER

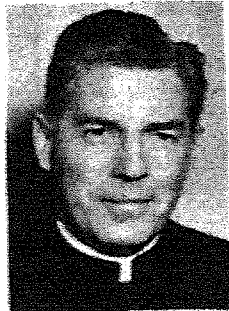
# 'I Leap Over The Wall' Wishes She Had Stayed

The following column is reprinted by popular demand.

By MSGR. JAMES J. WALSH

It's getting to be old hat nowadays to hear of "expose" books or articles from malcontent priests and nuns, but 25 years ago a publication of this kind was considered sensational, especially when it came from the hands of the daughter of a former prime minister of Great Britain.

Monica Baldwin left an English convent in the early forties and wrote a book, "I Leap Over the Wall." In it she discussed the disturbing problems of adjusting her will for many years to the demands of the order, the out-dated customs the nuns lived by and her own long-lived discontent which finally impelled her to leave.



WALSH

I don't believe I had heard her name mentioned again until a couple of weeks ago when the London Daily Times interviewed her. What the Times printed about her reactions to the vast changes in religious life the past several years and also about her present attitude on her "leap over the wall" 25 years ago makes significant additions to the current floor of material on obedience and life-time commitment.

If Miss Baldwin was disillusioned years ago with convent life, she is even more disillusioned now with herself in retrospect. She makes no bones about it. With the clear light of hindsight and the cool appraisal made possible by nearly a generation "in the world," she admits that what caused her to come out in 1942 was "sheer blindness on my part, induced by a long period of self-will and spiritual infidelities."

This is eating crow in public, but Miss Baldwin seemed anxious to set the record straight. She went on to say that she left because she "never really understood the true nature of religious obedience. I fully realize now that I deceived myself. Obedience was my stumbling block . . . The vows are like marriage vows — for better for worse, in sickness and in health until death."

What is more to the point here in this series on Lent are her comments on the harm one suffers when prayer is neglected. She puts herself and Father Charles Davis in the same category.

struck me as I read was that both he and I had both failed for the same reasons. We were, neither of us, sufficiently clamped onto God by prayer. In his book he doesn't ever once mention the word 'prayer.'"

We stress this here because last week we mentioned the vast area of penance to be found in the service of others, in seeking to help the sick and aged and poor, in just trying to be kind to one's neighbor. But this service in order to be fruitful in the Christian sense needs to be supported by prayer. There is no substitute. Without regular prayer, without attention to one's own spiritual life, all the crusades for human rights and decent housing and the conquest of famine can be empty and vain.

This is important to realize nowadays, because it seems some are drifting off into the ancient heresy of good works towards neighbor without attending to their own spiritual needs. . . . This leads to nothing but confusion.

The Melville brothers in Guatemala apparently were so caught up in the social evils of that country that, like Monica Baldwin years ago, they experienced the "sheer blindness" of thinking it better to follow their own will than the will of God as expressed in their vows and in their life-time commitment.

They came to believe what Christianity has always contradicted, namely, that force and violence can be more effective for the good of others than love and grace. In other words, nowadays some crusaders are so taken up with the social problems of the natural order they have blinded themselves to the obligations of the supernatural. Some are so involved in the evils of earth, they have forgotten the promises of heaven.

This kind of extremism enters into every phase of Christian life today. And still we must remember that Christ insisted on two things — prayer and penance. Neither prayer without penance, nor penance without prayer, and both of these were to be found within the framework of fulfilling the commandment, "Thou shalt love thy neighbor as thyself."

So don't let torchbearers for social justice con you into thinking it is better to spend a day in a slum neighborhood than an hour at Mass or more important to wash and feed an abandoned baby than to confess and receive Holy Communion.

Both are extremely important. Harm ensues only when the one is pushed without the other. Prayer is always needed to keep one on balance and in touch with God. Penance is needed to protect the apostolate from becoming a rootless organization of confused do-gooders.

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# Eucharistic Congress Pilgrims Will Visit Famous Sanctuary

Clergy and laity attending the 39th International Eucharistic Congress in Bogota, Colombia, will have an opportunity to see some of the famous religious sights of the South American Archdiocese — including the sanctuary of Nuestra Senora de Chiquinquirá.

The famous sanctuary, a center for pilgrimages by all social classes, has a statue of Our Lady which was miraculously renovated in the 16th Century.

The Archdiocese of Bogota — which was created in 1565 — is the site of the Cathedral of Bogota begun in 1808, consecrated in 1823, and dedicated to the Immaculate Conception.

The 19th Century neoclassic building replaced earlier construction done in the 1500's on the same site. Since 1907 it has been a minor basilica.

The pilgrims on the special trip from Florida and Georgia will also travel to the neighboring town of Zipaquirá where they will visit the renowned Salt Cathedral — a subterranean church carved from a mountain of rock salt.

## Pope Thanked For Journey

VATICAN CITY (NC) Pope Paul VI has received cables of thanks for his planned visit to Colombia from Colombian President Carlos Lleras Restrepo, Luis Cardinal Concha of Bogota, the Colombian Bishops' Conference and the general secretariat of the Latin American Bishops' Conference.

The Pope will fly to Bogota to participate in ceremonies of the International Eucharistic Congress Aug. 18-25 and the opening of the general conference of the bishops of Latin America, which follows the congress.

Visitors may drive their automobiles through illuminated tunnels to get to the cathedral which can hold 10,000 worshippers and has a ceiling 1,000 feet thick.

Pope Paul VI announced last week that he would attend the Congress and he is

expected to lead at least one of the Eucharistic meetings.

His visit will mark the first time that a Pontiff has visited Latin America during his reign.

Archbishop Coleman F. Carroll is the sponsor of the pilgrimage in conjunction with the patronage of the Most Rev. Joseph L. Bernardin, Apostolic Administrator of Atlanta.

Spiritual Director of the pilgrimage is Father Eugenio Del Busto, who has explained that the Pontiff selected Bogota as the seat of the Congress as "a gesture of special sympathy."

The motto of the congress — Vinculum Caritatis or the bond of charity — was chosen to "express that in a world torn by wars and violence, love, the bond of perfection, nourished by the Eucharist, constitutes the vital mission of the church," Father Busto added.

The total cost of the eight-day pilgrimage from Aug. 19-26 is \$340 per person including air fare from Miami, double rooms, two meals a day and admissions to events on the program.



COLOMBIAN PILGRIMAGE plans are discussed by Father Eugenio Del Busto (foreground), the spiritual director of the trip, and Alfredo Rojas, a representative from the agency arranging the pilgrimage.

# Pope Announces Bogota Trip

(Continued from Page 1)

does not seem that our humble but personal presence should be missing today when the prodigious means of modern transportation make it possible."

The Pope also made it clear that his visit is to be confined to Colombia, despite a number of pressing invitations from other Latin American countries, which had hoped he would be their guest while on the Latin American continent.

The Pope then turned to speak of the significance of his forthcoming voyage. What does it mean when one says the Pope is traveling? he asked. "It signifies above all a reacquired freedom of movement for him which can be counted as an asset of his present historical and political situation. It also means that the mobility which is typical of modern life enters also into the rather static habits of pontifical life, which is thereby not entirely beyond the rhythm of present human change.

"And it means that, and this is what is most important, the world's horizons are opened, even logistically, to the Pope's ministry. This is very significant and important, and maybe, with the passing of time, it may bring about notable changes in the practical exercise of his apostolic office.

"We already see the first signs of this in the growing list of invitations which we receive from every part of the world which are not certainly helpful for the regular

conduct and thoroughness of our work in the See of Rome. The future will provide the answer.

"But already the mere supposition of a greater ease of moving the person and the activity of the Pope from place to place enables us to foresee the possibility of a more intense movement of charity within the Church, made possible by a clear evidence of its unity and its Catholicity."

The Pope also stressed his desire to participate in the International Eucharistic Congress, because "It is the affirmation of the Eucharistic mystery which attracts us there. It is an affirmation which would be universal if possible and which in any case seeks strongly to consolidate and express in unequivocal form the faith of the entire Catholic Church

in the . . . sanctifying virtue of the Eucharist."

Lastly, the Pope turned his attention to the general meeting of the bishops of Latin America. He said that he is greatly interested in the meeting, for it is "a religious affirmation to be celebrated in that Latin America which is so dear to us, because of its profession of the Catholic faith, because of the great ranks of its bishops, the reawakening of social charity among good Catholics of that continent, the spiritual needs of those peoples, the admirable pastoral efforts which are at work there for the masses of the poor, humble people who await a new and providential civil justice, for the peace and Christian prosperity of that immense Latin American world, to which there now go out our greetings and blessings."

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## State Council Of K.C. To Open Meet

FORT LAUDERDALE — Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 5:30 p.m., Sunday, May 19, in St. Sebastian Church will highlight the 64th annual meeting of the Florida State Council of the K. of C.

Pompano Beach Council No. 4955 will be host to the meeting, which opens with registration on Saturday, May 18, at Pier 66.

Father Michael V. Gannon, professor of Religion at the University of Florida and director of the Mission of Nombre De Dios in St. Augustine, will be the guest

speaker during a Communion breakfast on Sunday morning. F. Thomas Leonard of Miami will be the toastmaster.

Deputy Supreme Knight Charles J. Ducey, a member

of the K. of C. for 42 years, will be the principal speaker during a banquet on Sunday evening.

Business sessions of the Council will continue through Tuesday, May 21.

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# Modern Missionaries Topic Of TV Special

NEW YORK — (CPF) — "Perhaps, in a changing world, they have changed the most — which is why they will always fulfill a vital role."

"They" are Catholic and Protestant missionaries throughout the world, and making the observation is TV producer John H. Secundari, who has just completed an hour-long documentary on missionaries for his prize-winning "Saga of Western Man" series.

Titled "In the Name of God," the hour-long documentary will be presented on ABC-TV Monday, May 20 (10 P.M., EDT CH. 12) by the 3M Company.

Secundari and his wife, co-producer Helen Jean Rogers, were recently awarded a "Gabriel," top prize of the Catholic Broadcasters Association, for their work on the "Saga" series, which has included documentaries on Leonardo da Vinci, Columbus, Custer, explorer Robert Scott and Beethoven, among others.

"In the Name of God" will focus on several modern Catholic and Protestant missionaries in the Caroline Islands and in India whose work illustrates what Secundari calls the major change

in missionary activity: "The purpose of modern missionary work is no longer conversions. They now tend to serve the earthly needs of their parishioners."

One of the missionaries whose work will be examined in the documentary is the Rev. Hugh Costigan, S.J., a 54-year-old priest from New York City who arrived on Panope Island in the Eastern Carolines in 1946, only to find a virtual stone-age civilization that had been ravaged by more than 200 Allied air raids during World War II.

Gathering up scraps of burned-out planes and random pieces of shrapnel and picking up the nickname "Garbage Collector," Father Costigan began rebuilding the island. Starting with \$200 and 12 members, he organized a cooperative that has built schools, town halls, hospitals and hundreds of houses.

He has been mainly responsible for raising the per capita annual income of the natives from \$34 to \$144 — an increase that is said to be unsurpassed by any of the developing countries.

"Our duty," said Father Costigan in summing up the

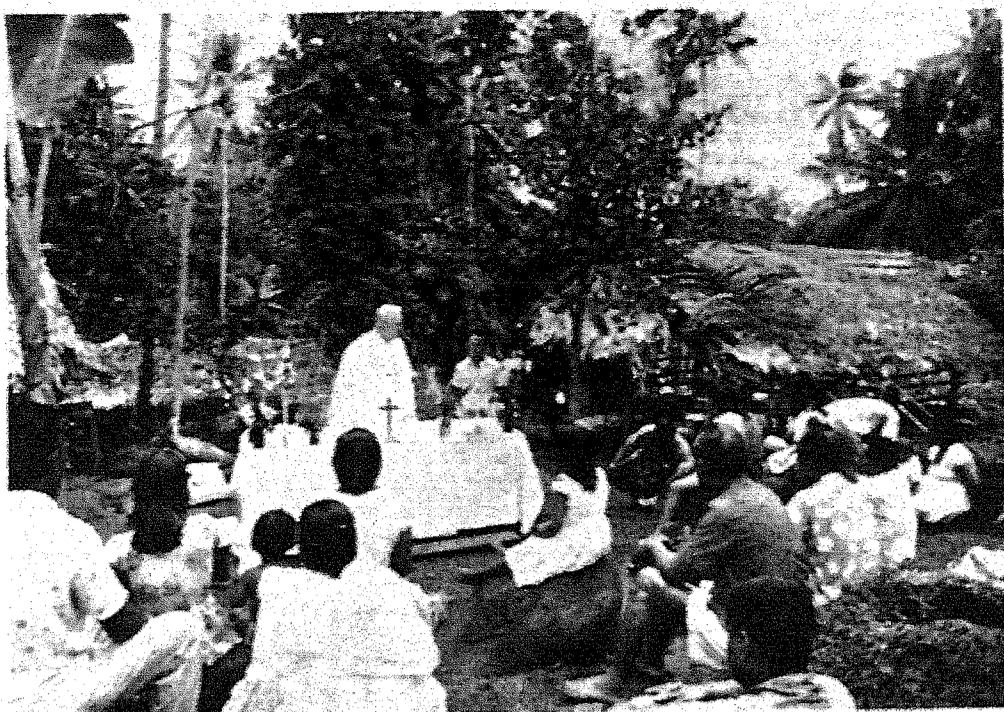
attitude of most missionaries, according to Secundari, "is to do all possible in spirit, economy, education and agriculture and let the people determine their own lives."

In Manmad, India, 185 miles northeast of Bombay, Secundari's cameras filmed the work done by the Rev. Vincent Ferrer, S.J., a 47-year-old priest from Barcelona, Spain, who has made it possible for farmers to get 10 times the amount of crops than they had been getting from their soil.

Organizing a "Farmers Service Society," Father Ferrer has been responsible for the digging and operation of 1,100 wells in less than three years — a feat that most economists would have declared impossible three years ago.

In an unorthodox approach that will be described and illustrated in the TV documentary, Father Ferrer started out by asking a group of impoverished farmers to give him a one-third to one-half share in their land in return for his assistance.

Since the land was worthless anyway, many of the



MASS FOR NATIVES is celebrated by Father Hugh Costigan, S.J., a missionary in the Caroline Islands.

farmers agreed. Then, with limited funds and limited supplies, Father Ferrer helped one farmer dig a well, irrigate his land and produce 10 times the crops than he ever had before.

Having a share in the farmer's land, Father Ferrer was able to get back the money he had invested in that one farmer. The priest then took that money and started all over again with the second farmer, since the first farmer was now on his feet.

The process continued until today more than 12,000 farm families have benefitted from Father Ferrer's movement.

In Vadala, India, a United Church of Christ minister and agricultural expert will be shown working with other Protestant, Catholic and Hindu groups to combat hunger in what Secundari calls "probably the most advanced ecumenical work anywhere in the world."

Secundari also added that "In the Name of God" might do more than merely encourage more support for

missionaries. "In our highly self-centered and lush society, missionaries represent a dedication and asceticism which ennoble all mankind," Secundari remarked.

"In seeing their actions and hearing their words, in sharing their thoughts, their hopes and their fears, in partaking of their small satisfactions, we will understand

a little more about the spirit which would turn them away from all of the benefits of the modern world to serve their fellow man.

"At a time when criteria and values are ever more material, and when men are struggling to find a meaning in their lives, this would seem to be a worthwhile — even an important lesson."

## Discussion On Church On TV

NEW YORK — (NC) — An in-studio discussion on the present and future of the Catholic Church in the United States will be telecast May 26 over the NBC-TV network.

The discussion will be part of the current Catholic Hour series on "The Changing Church in America." The Catholic Hour is produced by the National Council of Catholic Men in association with the Public Affairs Department of the National Broadcasting Company.

Participants in the discussion will be Dr. Mary Daly, Boston College theologian; Father Joseph M. Connolly, president of the Liturgical

Conference; and Father John L. Reedy, C.S.C., editor and publisher of Ave Maria magazine. James O'Gara, editor of Commonwealth magazine, will be the moderator.

## Current Issues On TV Panel

Current issues will be discussed by the inter-faith panel of clergy during the Man-To-Man program on CH. 2 at 9:30 p.m., Tuesday, May 21.

Participating will be the Rev. James Briggs, assistant pastor, St. Mary Cathedral; Rabbi Max Lipschitz, Beth Torah Congregation; Rev. Edward Graham, Mt. Zion Baptist Church. The Rev. Luther C. Pierce is host and producer of the show.

## Concert Set For Pope

VATICAN CITY — (NC) — Italy's national television and radio network will hold a concert in honor of Pope Paul VI on May 20.

The program will consist of Mendelssohn's oratorio "Paulus," with the network's orchestra and a chorus directed by U.S. conductor Lorin Maazel, director of the Berlin Radiosymphonic Orchestra.

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# Mrs. McCahill Honored For Humanitarianism

LORETTO, Pa.—An honorary degree of Doctor of Humanities was conferred last Sunday by St. Francis College on Mrs. Mary Louise Maytag McCahill, benefactress of St. John Vianney Seminary and many other institutions and charities of the Archdiocese of Miami.

"At a time when the nation is convulsed with social upheaval, humanitarians must be recognized, for in them lies the salvation of our society," Father Vincent Negherbon, college president, said when he presented the degree to Mrs. McCahill, a member of St. Patrick parish, Miami Beach.



MRS. MAYTAG McCAHILL

Pointing out that the honoree had attended Duquesne University in Pittsburgh and was graduated from Barry College, Miami, Father Negherbon cited the fact that Mrs. McCahill "has shown her public interest in alleviating human suffering by accepting membership on the Archdiocese of Miami board of directors of Catholic Charities. In that capacity she has been active in Bethany Homes for dependent girls and St. Vincent Hall for unwed mothers in Miami, and the Maurawood Home for unwed mothers in West Palm Beach."

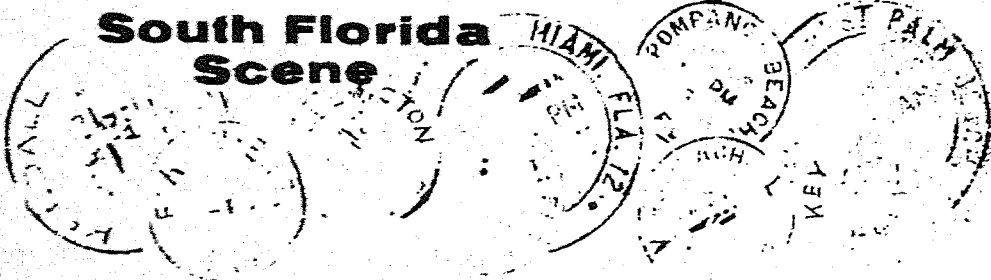
The founder and annual chairman of the Annual Presentation Ball, whose proceeds are donated to the Marian Center for Exceptional Children, Mrs. McCahill was also a founding member of St. Vincent Hall Auxiliary and the Marian Center Auxiliary.

St. Raphael Chapel on the

campus of St. John Vianney Minor Seminary was a gift from Mrs. McCahill, who was also instrumental in establishing Biscayne College for Men in North Dade County.

In 1958 Mrs. McCahill established the Carroll Scholarship for writing at Duquesne University and last year established the ML Foundation Surgical Scholarship, the recipient of which furthers his study of plastic surgery under the tutelage of Dr. Ralph Millard.

As part of her untiring and zealous efforts, Mrs. McCahill founded and is president of Key Enterprises, Inc. in Miami which assists priests and religious in obtaining religious articles, clothing and vestments; and designs and furnishes interiors of convents, rectories and other associated institutions.



# Graduation, Groundbreaking Ceremonies Set At Marymount

BOCA RATON — Marymount College will hold dual graduation-groundbreaking ceremonies in which 68 graduates will receive their diplomas and first steps toward construction of a new library will be taken on Sunday, May 19.

Baccalaureate services for the fourth graduating class of the school will begin at 4:30 p.m., and will include a Mass, followed by a buffet

supper, with the presentation of diplomas at 7 p.m.

The commencement address will be delivered by William S. Catherwood, III, a member of the Marymount Board of Regents.

A graduate of Georgetown University and New York University, Catherwood is a member of the president's council of Georgetown and was awarded the school's John Carroll Medal

of Merit on the silver jubilee of his graduation for his leadership in advancing the progress and growth of the university.

During a recent awards banquet at the School Rosalinda Escamilla, of Delray Beach, was presented the Max Booke Human Relations Award for her volunteer services in the community among migrants and seasonally employed farm laborers.

# Fitzgerald On College Board

Miami attorney will be among the first laymen to sit on the governing council of Mount St. Mary's College, Emmitsburg, Md. in 190 years.



Fitzgerald

Attorney Joseph M. Fitzgerald, K.S.G., will be one of seven laymen on the 15-man Board of Trustees of the second oldest Catholic college in the United States.

The extension of membership in the governing board to laymen brought to an end the college's unique status as the only college in the United States owned and administered by a group of secular priests of various dioceses who were the trustees as well as the administrators of the college. The move follows a national trend among Catholic institutions of higher education.

The former president of Serra International, an organization which encourages vocations to the priesthood, Fitzgerald is a Knight to St. Gregory and former president of the alumni association of Mount St. Mary's College.

# Order Elects Provincial

WEST HOBOKEN, N.J. —(NC)— Father Flavian Dougherty, C.P., was elected provincial of the eastern province of the Passionist Fathers at a meeting of delegates here.

Passionist Fathers of the eastern province staff Our Lady of Florida Monastery in North Palm Beach.

# Cenacle Sister Is Elected

Sister Mary Louise Moore, coordinator of education for the three American provinces of the Religious of the Cenacle, was elected assistant superior general of the Cenacle during a general chapter in Rome, Italy.

The Religious of the Cenacle is a world-wide congregation of Sisters who are committed to the works of retreats and religious instruction, and conduct the Cenacle Retreat House for women at Lantana.

# Around The Archdiocese

## St. Jerome

A steak barbecue under the auspices of the combined memberships of the men's and women's clubs will begin at noon, Sunday, May 19, at 2533 SW Ninth Ave., Fort Lauderdale. Games, sports, and a teen dance will be featured until 7 p.m.

## Holy Family

Mother and Daughter Communion breakfast under the auspices of Woman's Communion will be observed during 8:30 a.m. Mass in the parish church, and breakfast will follow.

## Holy Rosary

Women of the parish will observe a weekend retreat, today through Sunday, at the Dominican Retreat House, Kendall.

## St. Clare

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

## St. Hugh

Parish fair will begin at 11 a.m., Saturday, May 18, in Coconut Grove where pony rides, games, dancing and dinner will be featured. Free babysitting.

## SS. Peter, Paul

Annual installation dinner of the parish coordinating council will be held on June 8.

## St. Michael

Annual "Spring-Go" of the Home and School Association begins at 9 p.m.

Saturday, May 18, at the PBA Hall, 2300 NW 14 St. Tickets may be obtained by calling 634-7725.

## Bethany

A luau under the auspices of the Friends of Bethany will be served Saturday, May 18, beginning at 7 p.m. in the Key Biscayne Hotel. Reservations may be made by calling FR 9-8127.

## St. Matthew

A card party under the auspices of the Rosary and School Society begins at 8 p.m., Tuesday, May 21, in the school library.

## St. Francis

Field day for all students in the parish will be sponsored by the Home and School Association on Saturday, May 25 from 10 a.m. to 2 p.m. All entrants must sign-up at the school prior to that time.

## St. Clare

Second annual parish barbecue will be held Sunday, May 26 on the parish grounds. Volunteers are needed.

## The Cathedral

Societies of the parish will participate in a joint installation of officers following 5:30 p.m. Mass, Sunday, May 19. A dinner will follow in the school cafeteria.

Dance review to benefit the school library will be staged at 8 p.m., Saturday, May 18, in the parish hall.

## St. Lawrence

Officers of the Catholic Women's Council will be installed during a Communion breakfast on Sunday, May 19, at the Dunes Motel, following the 9 a.m. Mass in the parish church.



BOYS CLUB of Miami officials recently met with Archbishop-Designate Coleman F. Carroll to discuss the founding of a third boys club to serve underprivileged areas of Dade County. Shown with the Archbishop of Miami is F.M. Kline, executive director, left; and F. H. McDonald, Jr., president; and Leonard Usina, chairman of the board of the Peoples Group of National Banks and longtime member of Boys Club Foundation.

# Students Shine As Diplomats

Two young men from Miami's Biscayne College out-diplomacied representatives of six other Florida colleges and universities during the First Invitational Model United Nations Security Council held recently at the University of Miami.

The two, Michael Woodcock and Charles Larkin, competed against representatives of Barry College, Rollins, Florida Memorial, Florida Presbyterian, the University of Jacksonville, and the University of Miami.

During the two-day meeting of the "Security Council," members considered resolutions dealing with the Rhodesia problem, the South West Africa Mandate, the

problem of refugees from South West Africa, disarmament, and the Pakistan-India border dispute.

The Biscayne college team, which represented the United Kingdom, copped the Best Delegation Award; and the best-all-round delegate trophy went to Woodcock.

UM president Dr. Henry King Stanford, who presented the trophies to the winning team, described Woodcock as "a representative that even the Queen would admire."

The Biscayne team's presentation, preciseness of delivery and thought, and proper representation of their country "reinstated the United Kingdom to its right-

ful place as the leader of the world community," said Stanford.

A graduate of LaSalle High School in Miami, Larkin has accepted an assistantship in the Department of Philosophy at Villanova University where he will begin graduate studies in the Fall.

His teammate is a graduate of Bishop Moore High School, Orlando. Woodcock is a senior at Biscayne, and plans to begin post-graduate studies in September.

# Inter-Faith Teen Group To Tour Europe, Israel

A tri-faith 22-day tour of Europe and Israel for teenagers will leave in July under the guidance of three Miami-area religious leaders.

The tour - billed as a "first-of-its-kind" - will be led by the Rev. John P. McLaughlin, assistant pastor of Immaculate Conception Parish; the Rev. Neil Wyrick, Jr., radio and television consultant for the Metropolitan Fellowship of Churches; and Rabbi Sol Landau, Beth David Congregation.

The highlights of the tour will range from kibbutz life in Israel to discotheque time in London. The teenagers will have an audience with His

Holiness Pope Paul VI. will meet the Archbishop of Canterbury and talk with the Chief Rabbi of Israel.

The three-week trip is being offered by Gullivers Travels agency and will cost \$1,049, round trip, including air transportation to and from Europe, first class hotel accommodations, all meals, tips and tax.

The tour will also include a special series of discussion groups designed to supply enrichment knowledge concerning the tour cities and the sights.

The teenagers will visit London, Venice, Florence, Rome, Jerusalem, Galilee, Haifa, Tel Aviv, and Geneva.

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# Federal Agency Issues Warning On The 'Pill'

WASHINGTON—(NC)—The Food and Drug Administration (FDA) ordered revised labeling and advertising on birth control pills manufactured in the United States to reflect British studies linking such contraceptives to blood clotting.

Eight U.S. manufacturers of the pill agreed to the order after a meeting with the FDA advisory committee on obstetrics and gynecology which was called by Dr. Herbert L. Ley, Jr., director of the FDA's Bureau of Medicine.

The manufacturers issued a joint statement approving the warning but asserting that published British studies

might not necessarily apply to women in the United States "where the incidence of spontaneously occurring thrombophlebitic (blood clotting) disease may be different."

The FDA said labeling is being revised to alert American doctors to studies reported in the British Medical Journal indicating a seven-to-10-fold increase in blood clotting deaths and diseases among birth control pill users compared to other women.

The prescribing instructions for physicians will be changed to recognize the cause-effect association of the pill and clotting.

Current labeling on the

pill, adopted a year ago, says such a connection had been "neither established nor disproved." Until late 1966, the labeling did not recognize the cause-effect link even as a possibility.

The labeling will now reflect the British studies in which the highest risk was found in women users in the 35-44 age group.

Among each 100,000 such women, the FDA said, four died in one year of blood clotting disease, in which the blocked blood vessel was most often in the lung. This death rate was eight times higher than that of non-users of the pill.

The labeling notes that "no comparable studies are available in the United States," where an estimated six million women now use the drugs. A comparable study is currently underway in this country, however, and is expected to be completed in 1969.

The new labeling, which must be included in all packages of pills manufactured after June 30, says in the adverse reactions section that "statistically significant association has been demonstrated" between the pills and lung clots and their frequent precursor, deep-vein clotting.

In addition to the labeling and the announcement, the FDA intends to send an individual warning letter to every prescribing physician in the nation.



GROUNDBREAKING CEREMONIES for the St. Basil's Catholic Church of the Byzantine Rite were held recently with the Rev. John Zeyack, administrator, lifting the first shovel of earth. The new church will be built at 1475 NE 199th St. The new Byzantine parish is within the jurisdiction of the Byzantine Rite Diocese of Passaic, N.J.

## Have 'Shower' For Victims Of Newark Fire

NEWARK, N.J.—(NC)—In some respects it was like any "kitchen shower" for a prospective bride.

But the shower was for five women, not for one. Further, the five women were Negroes. And the women who sponsored the shower were whites.

The kitchen shower was arranged for five women who had been burned out of their homes in the disastrous fire in Newark's Central Ward on April 20. They are now living in apartments in the Scudder Homes housing project here.

Arranging the shower were Mrs. Joseph Duggan and Mrs. Arthur Gelnaw, both of suburban Park Ridge in the upper reaches of Bergen County, far from Newark.

The women have spent every Tuesday for two months ringing doorbells in the apartments to interest

people in an adult education program soon to be launched. They also interested some 40 women from Our Lady of Mercy parish, Park Ridge, in the "shower" project for the fire victims.

So pots, pans and pressure cookers, kettles, canisters and coffee pots were purchased and wrapped with care.

And just as at any shower, there were tears of joy when the gifts were unwrapped.

## Sunday Mass Saturday To Be Tried In Rome

ROME—(NC)—Catholics in Rome may shortly fulfill their Sunday Mass obligation by attending Mass on Saturday evenings.

This experiment — for the concession was given to the Rome Vicariate as an experiment — begins with Saturday, June 1, the Vigil of Pentecost. It covers not only Sundays but also holy days of obligation, for which the obligation periods have been extended to include the evenings before.

The concession was provided for in an instruction, Eucharistic Mysterium, dated May 25, 1967, and issued jointly by the Congregation of the Council and the Congregation of Rites, which at that time were two

separate bodies.

The instruction specified (No. 28) that when the Sunday obligation is satisfied on Saturday evening, the Mass is that of the Sunday and must include a sermon and the Prayer of the People. The same principle holds for Masses celebrated on the eves of holy days of obligation.

Two exceptions are the evening Masses celebrated on the Vigil of Pentecost and the Vigil of Christmas. The first must be the actual Mass of the Vigil of Pentecost but with the Credo.

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The Voice  
Of  
Ralph Renick



## What A Growth Since Days Of Grandfather

My maternal grandfather, John Dwyer, had left Ireland to run away to sea with a young companion. Both were boys of but 12. He stayed with ships and worked his way up through marlineranks becoming a full-fledged captain before he was 30. Then he abruptly decided to forsake that profession and start all over in the land that was the haven of immigrants — the United States.

He settled in New York City and became a patrolman on the police department. His ascendancy in law enforcement paralleled his success at sea.

During World War One, he was in charge of 6,000 N.Y.C. police reservists. Eventually he became the chief inspector in the department. His nickname was "Czar of the Tenderloin." With a wide, bushy red mustache, Inspector Dwyer was a colorful figure as he led raids on illicit joints in the city's theatrical district.

In 1923 he retired and came to Florida. On a barren stretch of land off Okeechobee Road in Hialeah he set to work to construct a house. With his own hands he put in the wiring, plumbing, tile and built a solid two-story structure. That house in Hialeah was to become home for my mother, two brothers and myself. In 1940, we moved there from Fleetwood, New York.

Hialeah in those days consisted of a cluster of stores where Palm Avenue meets the Miami canal, a racetrack and a city government under the administration of Henry Milander the town butcher. Milander still operates his meat market and he still reigns as Mayor of Hialeah. Today Hialeah has grown from a rural residential area to the second most populous city in Dade County.

We did a lot of walking there nearly 30 years ago. On the way to school we developed shortcut paths across the palmetto fields. We used to scare the snakes (or was it the other way around) as they slithered quickly away from our oncoming feet.

On Sundays, my mother, brothers and I would walk down Okeechobee Road to the Seaboard Railroad tracks at 36th Street near the Jai Alai fronton and catch the Miami Transit bus downtown to assist at Mass.

Gesu Church, built by the Jesuits, was the first permanent Catholic house of worship in Miami. The center of church life for Greater Miami, Gesu was the successor to St. Catherine's mission church. St. Patrick's church had been built on Miami Beach, Coral Gables had its Church of the Little Flower and St. Mary's had been established in Little River, but Gesu was the primary parish with the largest number of parishioners—some of whom lived as far out as Hialeah!

Father Florence Sullivan was the pastor who saw Gesu through its greatest growth years. Things changed for our family after about a year in that Hialeah house — we moved to the Allapattah area.

Things changed also on our Sunday "go to church" routine. Corpus Christi parish had just been established by the Diocese of St. Augustine. Masses were held in the Strand theatre on N.W. 7th Ave. and 32nd St. It was tough trying to kneel but the Seats were sure comfortable. In 1946, we moved again—this time to Miami Shores.

Attending Sunday Mass meant traveling to St. Mary's church on N.W. 2 Ave. and 75th St. Father Patrick J. Roche was the founding pastor at St. Mary's. Monsignor William Barry held that role at St. Patrick's and Monsignor Thomas Comber was the guiding force behind the Church of the Little Flower. Both parishes were founded in 1926. St. Mary's followed two years later.

All of a sudden, a new parish explosion occurred in the late 40's and early 50's. St. Rose of Lima in Miami Shores, Holy Family in North Miami and then St. James. In fact, without moving, I was a member of those three parishes as the territory kept subdividing.

A young priest, Father Lamar Genovar, had the distinction of serving in the development of all three. He formerly was assistant to Father Roche.

The Catholic population of south Florida was growing so rapidly that it became necessary for Pope Pius XII to create a new Diocese—combining the 16 southern counties of Florida into the Diocese of Miami on August 13, 1958. The Diocese consisted of 51 parishes.

In the next 10 years, the Catholic population was to rise from 185,000 to 453,740. The number of parishes increased to 96.

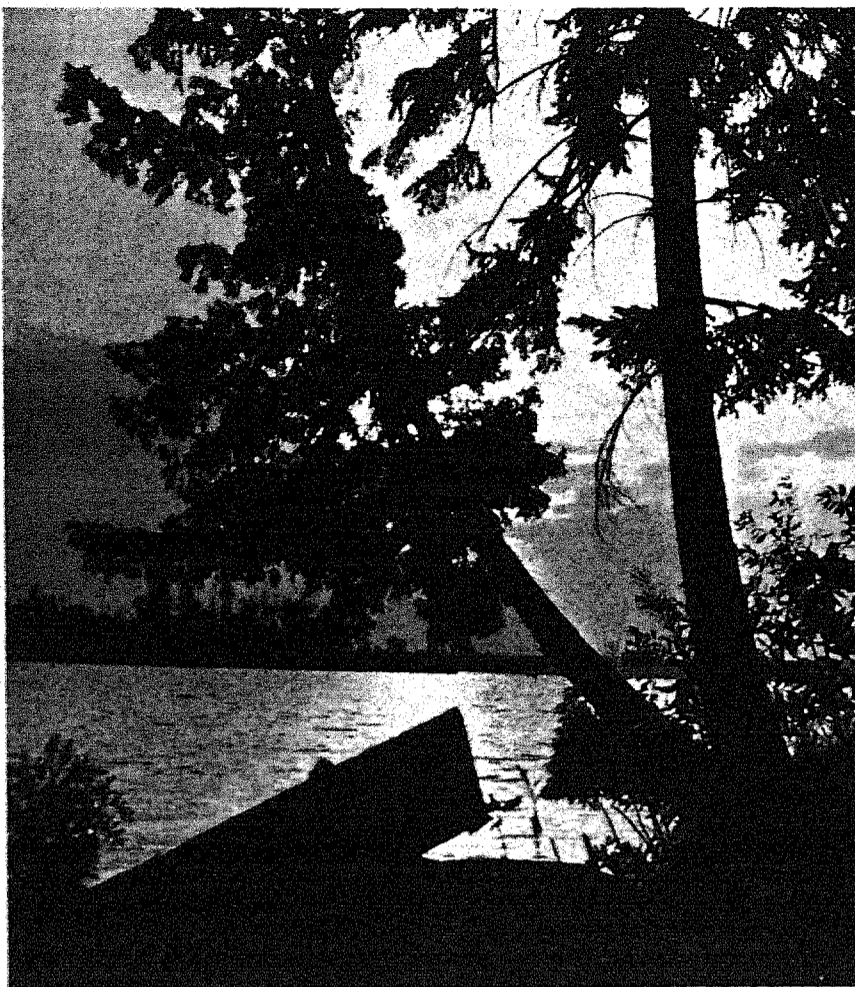
Pope Paul VI has now acted again to adjust church administration to meet the needs of his flock. Last week, he established the Archdiocese of Miami. Its spiritual mentor Bishop Coleman F. Carroll will be installed as Archbishop.

The installation will take place in the church at N.W. 2nd Ave. and 75th St. The old stucco and wood structure which once stood there as St. Mary's Church has been replaced with a grandiose church which is now the Archdiocesan Cathedral.

Father Roche and Monsignors Barry and Comber have gone. Father Genovar celebrated his silver jubilee last month. Greater Miami, which had but one parish when my grandfather arrived on the scene, now has more than 40. The Hialeah area alone has three. Most people don't have to take a bus to Mass these days, they can walk to the church just around the corner.

# The VOICE

## FEATURE SECTION



And he showed me a river of the water of life, clear as crystal,  
coming forth from the throne of God and of the Lamb.  
In the midst of the city street, on both sides of the river,  
was the tree of life . . . (Apocalypse 22:1, 2)

## Young Generation Going Somewhere--But Where?

JOHN  
COGLEY'S  
VIEW

By JOHN COGLEY

These past 12 months or so have certainly been the time for youth. It began with a rash of articles about the generational gap, which turned into a kind of self-fulfilling prophecy. The more talk there was of the growing hostility between young and old, the more bitter the hostility became.

Next, the big cop-out. It reached almost comic proportions with the instant development of the hippie movement, which became a kind of caricature of the mood of the young at a time when it seemed that they were imprisoned by traditional cold-war politics and had nothing to look forward to next November but more of the same, under either Mr. Johnson's or Mr. Nixon's leadership.

Then there was the drug phenomenon. Parents were scared out of their wits by the turn to LSD on the part of so many young people. For a short time it seemed that the only thing youth held to was Timothy Leary's advice to tune in, turn on, and drop out.

But Dr. Leary's prominence faded rapidly. Another middle-aged man caught the imagination of the young. Precisely at the right time, His Holiness, the Maharishi Mahesh Yogi came on the scene, with his titters and rose petals, his opposition to narcotics, and gentle obfuscations. Abruptly, transcendental meditation was the "in" thing. There was less talk about turning on and more about turning inward.

The Maharishi, unfortunately, let himself be taken over by the mass media. His credibility waned when headlines were centered more on such glamorous disciples as Mia Farrow than on the Message he brought from the East.

Last winter a third middle-aged Moses appeared, this one



the most unlikely of all — conventional, staid, quiet-spoken Eugene J. McCarthy. The young flocked to McCarthy's cause when he took on the Washington Establishment in New Hampshire. Largely through their efforts, what was widely looked upon as a gesture of gallant irrelevance was turned into a matter of substantial political significance.

The newsprint announcing Senator McCarthy's extraordinary success in New Hampshire was hardly dry when Robert Kennedy moved in, to demand his share of the youthful energy revealed in New Hampshire. Senator McCarthy said that he might have to institute a case of alienation of affections, but the young, by and large, remained faithful to him. That much at least was indicated by the results of the campus preference pollsponsored by "Time" magazines.

But while thousands of students are now rallying around the two versions of the new politics put forth by Senators McCarthy and Kennedy, others have turned to disruption, slowing down if not bringing to a halt the operation of universities and what they deem to be other citadels of established respectability.

There can be no doubt, then, that it is not sheer alarmism to say that the young people of

America are in revolt. The signs are everywhere — in the urban ghettos, where Negro youth are marching under the banner of Black Power; in the colleges and universities where long-established values and attitudes are being challenged, sometimes with the aid of physical force; in the political realm, where the tried and true methods never seemed so sleazy and fundamentally irrelevant; even in the Church, where tradition and authority are being challenged as they have not been since the Reformation.

The picture is a mixed one. The political armies of McCarthy and Kennedy have elicited the kind of practical idealism many people thought was dead in the U.S. The politics of disruption has revealed fury and anger. The hippie movement has been a sign of profound alienation. The success of pseudo-Orientalism has shown how fragile the Judaeo-Christian roots of our culture have become.

The youthful revolt has taken many forms, but they all have something in common — a vast disillusionment if not disgust with the world the young have been born into.

Someone is sure to point out that all these movements together involve only a minority of young people. That is true, though the smallness of the minority is often comfortingly exaggerated. It is not only true, it is to be expected. Most people, young or old, go along with the Establishment while a revolution is being carried out, but later the same people join the minority when the revolutionaries achieve success.

I don't know any more than you do about where youth is going. But I know the next generation is going somewhere — and it is not where we have been.

# Which More Unpopular: Draft Law Or Prohibition?

By FATHER JOHN B. SHEERIN  
Which was more unpopular — the Prohibition Act or the present Selective Act?

This question has come to my mind as a result of lectures I have given at the University of California at San Diego. The city of San Diego is at the opposite end of the country from New York City and yet the complaints about the Draft law are just as numerous as in New York.

The Prohibition Act spawned a whole new world of crime, especially those connected with "rum-running" and "speakeasies," and some of the offenses consisted in running liquor illegally into this country from Canada.

The Selective Service Act has resulted in an exodus to Canada by draft-evaders, but as far as I know, it has not become in any sense a business.

But the Prohibition Act did produce a law-resisting mentality that eroded the public conscience and left its mark on American society for generations. Much

of the gangsterism rampant today had its origin under the Prohibition Act when ordinarily lawabiding Americans began to take lawbreaking as a fact of life.

There is a somewhat similar erosion of conscience in process among young people in America at present. It derives from the fact that the Selective Service Act shows no real respect for the conscience of young men who are convinced this Vietnam War is an unjust war.

Selective Service says that unless a man is opposed to all war he cannot plead conscientious objection. Draft boards have to follow the rules laid down by the act and the act does not allow exemption for those who are opposed in conscience only to this particular war.

Yet the conscience of the man who deems this an immoral war is just as deserving of respect as the conscience of the pacifist.

The predicament facing the young man is this situation is that he must disobey the law. He has no other out. He risks

the divine judgment if he violates his conscience and participates in a war conscience condemns. He must disobey the law and if he is sensible he will go to jail rather than escape to Canada.

It is easy to see what happens to respect for law when the law does not respect conscience.

Much of the rioting on college campuses today undoubtedly derives from the disrespect for law that has its origin in student reaction to the draft law. The problem is compounded by the recent decision to lift the deferments of graduate students.

This has disturbed the campus administration and in certain places this administration criticism of the Selective Service Act has contributed to an aggravation of the students' criticism of the act.

It took many years before Congress finally came to grips with the inadequacy of civil rights legislation and enacted strong measures.

There are so many inadequacies in

the Selective Service Act that one would think Congress would have radically revised the act long before this. Yet no radical change is in prospect.

There is no constitutional or juridical reason why the law cannot be changed but the will to change it is lacking. The present Congress does not seem to be concerned.

Do we have in the Selective Service Act a parallel to the Prohibition law? Will it remain on the books as a festering source of the lawbreaking spirit until an aroused public finally strikes it down?

We have enough trouble in America without adding to it by retaining a law that erodes respect for conscience and leads to disrespect for law.

America has had a long and venerable tradition of respect for conscience and it should continue to venerate conscience, which is the source of a sense of personal and community responsibility.

America is the last country in the world where we would expect find coercion of consciences.

## BELOW OLYMPUS

By Interlandi

# Democracy In Action In Unions

By MSGR. GEORGE G. HIGGINS

In 1957 the United Automobile Workers (AFL-CIO) broke new ground in the non-governmental sector of our society by voluntarily establishing a seven-man Public Review Board to act as watchdog over the union's ethical practices and to give its members a further avenue of appeal from decisions made by local unions and other subordinate bodies and by the International Executive Board.

In the beginning, some members of the Union and some segments of the press took a jaundiced view of this unprecedented experiment in union democracy.

Some thought that the newly-established Public Review Board would be a "patsy" for the International Union or would be manipulated by the top officials of the union for public relations purposes.

Others feared, to the contrary, that the PRB would encroach upon the legitimate autonomy of the union and would be tempted to overrule the Union on strictly trade union matters having nothing to do with ethical practices.

As one of the original members of the PRB, I said at the 1957 UAW convention in Atlantic City, N.J. — the convention at which the Board was established — that those who harbored such misgivings about the Union's legitimate autonomy on trade union matters were being unfair to the International as well as to the Board itself and predicted that their fears would turn out to be unfounded.

Last week, in the same Convention

Hall in Atlantic City, I was privileged — this time as Chairman of the Public Review Board — to present to the 3,000-odd delegates attending the 1968 UAW convention — a 10-year progress report on the work of the Board.

I was able to demonstrate — to my own satisfaction, at least, and also, hopefully, to the satisfaction of the majority of the convention delegates — that my 1957 prediction had been verified by the facts. My report to the UAW membership made the following points, among others:

Apart from one occasion when an appellant appearing before the PRB refused to shake the hand of a Negro member, at no time has any discourtesy ever been shown to the Board by either an appellant or an official of a Local or the International Union, despite the fact that a number of the cases which have come before the Board naturally stirred up considerable emotion.

Throughout the 10 years of the Board's existence, we have enjoyed the complete cooperation of the International Union in the processing of cases before the Board. Never have we been refused access to any information in the custody of the International Union which we thought was relevant to the resolution of an issue before the Board. Similarly, when we have requested that the International re-open a record for the purpose of throwing new light on a case which we felt had been incompletely litigated, the Union has never refused to do so.

On other occasions, we have felt it necessary to draw to the attention of the International situations reflect-

ing basic injustices done to members of the Union beyond the power of the Public Review to correct since employment rights were at stake. In a number of these situations, through the good offices of the International, remedies have been effected.

Never at any time since the PRB's inception has the International administration attempted to pack the membership of the Board with persons who it felt could be expected to act in a manner favorable to the objectives of the Union. We have enjoyed complete freedom to propose to the International candidates to fill the vacancies which have occurred on the Board.

In summary, then, I think it is completely fair and accurate to say that the fears expressed 10 years ago about the Public Review Board have not been realized. On the other hand, it is only fair to add that all of the hopes which were expressed for the Board in 1957 have not yet been realized.

The Board has not yet proven that it can be the ultimate guarantor of internal union democracy, or even that it can provide an adequate forum for the resolution of all manner of problems arising out of the union-member relationship.

We have noted, with a certain measure of dismay, two developments in particular.

First, the amount of time consumed in the exhaustion of the internal appellate remedies in the UAW is still far too long. Second, the institution of voluntary self-discipline by and large has not found favor with other major labor organizations.



"I'm already involved—I phone radio talk shows!"



Rich people's march

## Mother Sues On Welfare Aid

SAN FRANCISCO — (RNS) — A California law which requires divorce or a three-months wait before aid may be given to dependent children is under attack here from a Catholic mother.

Mrs. Carolyn Jenisch, 21, of Salinas, holds that

the law is unconstitutional. As a Catholic, she said, she will not file for a divorce. She said her husband left her Oct. 16 and that she hopes for a reconciliation.

Under current California law she cannot file to receive aid for her needy children until Jan. 16. Her suit was filed Jan. 2.

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# MARY and the CHURCH



**"T**HE glories of Mary are all for the sake of her Son." Cardinal Newman's words sum up the Church's understanding of the Blessed Virgin's share in the plan of salvation. They explain, too, the devotion to her that has marked Christian life from the beginning.

To speak of Mary is to speak of the truth of the Incarnation; not simply as an event in time, long ago, but continued and mediated to men through the Church. Mary is the woman of our race who has said Yes to God: she is the type and image of the Church, therefore, which goes on making Christ present in the world.

"Do whatever he tells you." Her words to the servants at Cana are her message still. She leads our response to God, for no one was closer to God than she.

At one stage the Second Vatican Council intended to devote a special document to the Catholic teaching on Mary. But, instead, it is within the setting of the Constitution on

the Church that she is honored. In this way Mary's role in the work of salvation is more clearly shown and her relationship to the Church more firmly stated.

In the process of renewal to which the Church is committed, the meaning of the Blessed Virgin takes on new strength. She is "a sign of sure hope and solace to the wandering people of God," for, above all others, she is the woman of faith; accepting the Word of God, the virgin becomes a mother. She is the woman of hope: trusting in God, she leads mankind to the final joy that she already knows. She is the woman of charity: her care of Jesus is the pattern of constant love. She is the model of what God wills for the Church and all of her members.

*Faith Now* is happy to bring together the testimony of a great French Catholic philosopher and of a distinguished American Lutheran theologian to acknowledge Mary as the Mother of God, a sign of hope and reconciliation to a broken world. — I.E.

## MARY / myth or mystery?

By JEAN GUITTON

**D**OES the idea of the Virgin Mary exist outside our human minds beyond our image and concepts? Is the Virgin a legend or a truth, a fable or a super-reality, myth or a mystery?

The question presents itself to every informed conscience. All the more so in our time, with the new insights provided by the Council and in the dialogue of the believer with the thought of the world around him, the problem that is the most actual, the most urgent and the most fraught with consequence, is precisely that of the relationship between myth and faith. *I. The Idea of the Virgin attracts a great number of myths.*

We ought to begin by defining a myth. Let it be sufficient to say that a myth is a mental image, full of life and strength, which even prior to any thought, word or action, takes hold of our faculties because this wholly live image enables us to unite ourselves to the past, to the future, to the cosmos, to be beyond — and it does this totally, immediately and effectively, without making any use of reason or technical skill. In brief, a myth is the most primitive way of adapting the mind to the world. The twentieth century has brought

to light many of the myths that spring from the unconscious. Some link us to the elements—to water, earth, fire, day and night, or to the riddles of existence, birth and death, love and motherhood, woman and suffering. Others link us to those powerful abstractions that fill the news media and the wave lengths and which provide modern man with so much of his nourishment.

The idea of the Virgin Mary attracts, like a magic mirror, a vast number of myths. Cosmic and solar myths, stellar and lunar myths, myths of the desert. The Virgin has her own bestiary where we find the dove and above all the unicorn. She has her flowers, the rose and the lily. She evokes all of the metaphors and components of the ancient liturgy, the temple, the ark, the tabernacle and the cloud.

But the principal source of myth is femininity. It is through the figure of woman that the human intelligence obtains its first and vague consciousness of existence, of its origin, its development, its transformation, and also of sexuality and its passions, of love, and love's fall. By it we are made aware of the obscure relationship of mind

to body. And of all beings, the most intimate and the most impenetrable is the mother and the spouse. And after the mother, after the spouse, after the child, it is the sealed being, secret, immaculate and virginal who is at all times the symbol of indivisible unity and of purity, that is to say, of plenitude. This being is the Virgin. And what can be said of a person who is a virgin-and-mother, whose archetype is to be found in several religions, who seems to have been thought of by more than a few religions as the ideal, the ultimate? What can be said of the Virgin Mother of a Messiah? And finally what can be said of the mother of a Messiah who would be God himself? What can be said of the *Theotokos*, the Mother of God?

We must agree along with the theologians, the mystics and the liturgy, in assimilating Mary with created Wisdom. The idea of the Virgin does have this unique quality of gathering together a great number of images, figures, symbols and myths. Moreover, the idea of the Virgin favors the myths and images of beauty, purifying all that enhances man and dissolving all that is debasing and destructive. As in the pupil of an eye, those

things that are concentrated in her have more unity and variety, purity and truth, than they had in themselves.

*II The Virgin prevents the Incarnation from being conceived as a myth.*

But another aspect of the Virgin Mary must be stressed at once, a much more real and substantial aspect which does not have the unconscious as its dwelling place or its impulse in story-making. It is founded, on the contrary, on the ever more exact awareness of an historical fact, a fact existing independently of the human mind and present from the beginning of history. The Virgin is bound up with the Incarnation, which is the presence of God in an historical setting, and which, in Jesus, can be seen and heard. Let us name this divine and human reality a mystery. Everything that enables us to know Christ in his fullness is connected with Mary, his mother—of whom he is born in time, he who is eternally born of the heavenly Father. The Virgin guarantees the historical reality of the Word made flesh in her and she prevents this Incarnation from being conceived as a myth.

If we consider the mystery of

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May 29 St. Hugh 8th grade Rev. Charles Krieg, C.M.

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June 5 Episcopalian Women Rev. Rance



*the Truths of Life cannot be assimilated and made a part of  
living reality without prayerful reflection  
and dialogue.*

Jesus in the perspectives of St. Paul, then we see that the Virgin casts light on the first sin of Adam and Eve, just as she throws light on the glory of resurrection; and so we discover the two dogmas of the Immaculate Conception and the Assumption. And if we consider the mystery of Jesus in the perspective of St. John, in a way that is more oriented towards eternity we will say that the mother of Jesus shows us what intercession means at Cana, while at the Calvary she tells us what it means to share in the sufferings of Christ, the one redeemer.

And if I turn to the ultimate mystery of God as he is in himself, necessarily and eternally, I see that the Virgin has a relationship that is unique in its kind with the Father, with the Son, with the Spirit of whom she conceived. And who does not realize, above all since the last Council, the relationship of the Mother of Jesus with the Church that is his continuation in history?

### III Myths and Mysteries

I want to underscore — for a moment — the difference between myths and mysteries.

Myths are creations of man. Myths project outside of us that which is hidden within. They are sometimes the darkest part of our being.

Mysteries are God's creation. Beneath their symbols, mysteries offer to man that which God wishes to reveal to us.

Myths stimulate the imagination. But they do not feed the soul.

Mysteries speak to the profoundest levels of our nature and the deepest places of our intellect. One never tires of contemplating a mystery, while one grows weary of myths unless they are the work of a great poet.

Myths push us on to action that is immediate, violent, hasty, often aggressive. Wars and revolutions are generated by myths.

Mysteries introduce us to patience and hope. When I reflect on a myth I come back to the poor human mind whose creative powers are so limited. To reflect on a mystery is to feel oneself carried gently but firmly towards other mysteries enclosed in the first mystery and which, from unveiling unto unveiling, will bring me the peace of the depths of increased wisdom.

### IV. Mary, foremost fact of history.

Let us apply these thoughts to the Virgin Mary who is henceforth no longer an image-in-the mind for us but a person.

The Virgin is the very contrary of a myth: she is the center of a mystery. Our knowledge of her comes not from fables but from an experienced knowledge of mysteries. And we know this better than our fathers did, we who know all about mythology and psychoanalysis, comparative history and biblical exegesis; we are the better able to distinguish what comes from us in such knowledge from what comes to us, that which is *per se*, by itself. Mary is known to us through the first witnesses, who saw for themselves. She is the first given fact of history.

### V. The purification of myths into mystery.

It remains for me to try to define in this case of the Virgin Mary the subtle relationship between myth and mystery.

If this relationship is not carefully considered, then all that our philosophy, our psychology, our Western sociology have had to say about myths, images, archetypes and language, will simply feed the

illusion so common today, namely the illusion that has reduced the highest to the lowest, and has confused a cause and its conditions, has identified thought with its symbols, and in the field of religion has reduced all mystery to myth, making of faith merely a projection, an alienation of man.

It is true that the contrary temptation exists in many minds, which consists of giving no value at all to myths, denying that they often evoke mysteries, and believing that through destroying myths one can save the integrity of mysteries, when exactly the contrary is true.

We must remember that created being, whatever it may be and wherever it may be, is not made up only of quantities, qualities and degrees but also of levels, of stages and as Pascal said, of orders. There exists a law, well defined by St. Thomas, a law according to which "inferior things still exist in superior things but in a manner more noble than they existed in themselves." Think of the body in the soul, the word in the thought, think of grace in glory. Think above all of the myth in mystery.

Thus mystery, historically revealed, and without any root in myth, has the power to attract, to coordinate, to purify in itself everything that belongs to that unconscious sub-universe of myths belonging to the lower levels of the intelligence and which in these times of scientific investigation are explored by psychology, sociology, and even linguistics. He who believes in a transcendent creator concludes that these different domains of existence have one sole author.

### VI. Myths, fragments of the moment that disappear in the light of the mystery which they herald.

Let us sum up what has been

said. The Virgin provides the privileged place of the highest mysteries. It must be repeated, and more profoundly; the Virgin is a focal point, original, set apart, unique, for the accomplishment of the sublimating "assumption" that lifts lower levels of existence to a more perfect condition where they find their own essence to be ennobled and where they lose only what is incidental to them. Is not this sublimation, this "assumption," the metaphysical mystery of the cosmos, of life, of thought, of spiritual progress, of temporal life raised to eternal life? In the idea of the Virgin, myths are sublimated into mystery. In the person of the Virgin there has already taken place the assumption that is not the destruction of the body but its sublimation. "Not that we would be unclothed," said St. Paul, but that we would be further clothed, so that what is mortal may be swallowed up by life." This is indeed the supreme law.

A similar thought inspires the author of the Gospel according

to St. John (he it was who had received Mary "as his own" beneath the cross) when he translates his testimonial into a double language, the earthly language of the gospel story of revelation, the heavenly language of the apocalyptic revelation. In the first he gives us narratives, in the second he presents us with myths like that of the clothing of the sun, of the flight to the desert, of the bride that is Jerusalem, all myths that are imperfect compared with the testimony of the Gospels but which are suitable for the revelation of realities which are higher than those proposed to us by history because they are permanent realities. And thus it comes about that those lower powers of knowledge that are myths can give us access to a higher knowledge.

The Virgin thus has the power to attract to herself like a magnet, an absolute love, a unifying Idea, the most opposite forms of knowledge. This is her most original characteristic among all creatures. And doubtless it will always be so. In her will be united the most abstract theological learning, mystical experiences, poetic visions, the world of myths and images.

May I be allowed to go one step further? It is quite possible that the "dialogue on the Virgin" as it is called in our time, is only just beginning. To be intensified it demands purification, reflection, information, exchanges with our Orthodox and Reformed brethren.

If I may be allowed to make a personal confession, I would say that reflection on the Virgin has always brought me indirect light, "reflected light" on the objects of my study—even the most profane. As far as I am concerned, I may say that the mystery of Mary has enlightened for me the mystery of sex, the mystery of the union of spirit and matter, the mystery of the union of body and soul, and even more the mystery of time and of existence in time—and as I have said before, she enlightens such mysteries as that of "belonging" of the different levels of knowledge, of the relationship of symbol with thought, and of the story-making function with testimony.

As a philosopher, I will go still further. What is most important is not so much to know beings in themselves as to know them in relationship one with another. Now reflection on the mystery of Mary casts light on these relationships (thus the human relationships that we call virginity, being a spouse, being a mother, being a son). The Virgin enlightens all relationships, she who is pure relationship.

The mystery of Mary is wholly relative to the mystery of Christ, which in turn leads us to enter the mystery of God. In this sense meditation on the mystery of Mary is in itself a progression, a "transfiguration" in which the mother effaces herself before Christ alone whose poor servant she is in faith. Then we perceive in a new and eternal light the relationship of myth and mystery which is that of the furtive and the provisional with the eternal.

Now the myths that are simply fragments of a moment disappear in the light of the mystery that they announce.

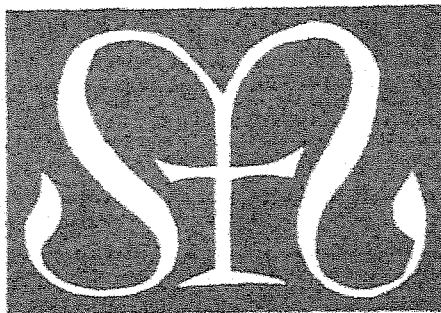
Now in its turn the mystery of Mary, without fading away, is assumed into the mystery of Jesus.

The Virgin in the figure of alpha and omega, of the first beginning when all things rested in God under the form of Idea and of the final fulfillment when the Son will hand over the world and its history to the Father and, as St. Paul has said, God will be all in all.

But perhaps we must go even further and meditate on the profound thought of the Orthodox theologian Bulgakov (which is the mystery of the mystery of Mary, the link between earth and heaven), "in her God is already all in all."

(Translated by Ruth C. Douglas)

M. Jean Guittou, the distinguished French philosopher and personal friend of Pope Paul VI, was a lay auditor at Vatican II. This article is a shortened version of a conference given by M. Guittou at the International Congress of Mariology in Lisbon, August 1967, and is printed here by his gracious permission.



## MAGNIFICAT

My soul magnifies the Lord, and my spirit rejoices in God my Savior:  
Because he has regarded the lowliness of his handmaid;  
For, behold, henceforth all generations will call me blessed;  
Because he who is mighty has done great things for me, and holy is his name:  
And his mercy is from generation to generation on those who fear him.  
He has shown might with his arm; he has scattered the proud in the conceit of their heart.  
He has put down the mighty from their thrones, and has exalted the lowly.  
He has filled the hungry with good things, and the rich he has sent away empty.  
He has given help to Israel his servant, mindful of his mercy — Even as he spoke to our fathers—to Abraham and to his posterity for ever.  
(St. Luke, chapter 1, verses 46-55)



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Miami, Florida May 17, 1968

# A PROTESTANT VIEW OF MARY

By DR. JOSEPH SITTLER

Dr. Joseph Sittler is one of America's foremost Lutheran theologians. He is Professor of Systematic Theology at the Theological Faculty of the University of Chicago. This article is based on a sermon originally preached by Dr. Sittler at the University of Chicago's Rockefeller Memorial Chapel, and is printed with Dr. Sittler's kind agreement.

THE reason we have not known what to do with the mother of our Lord is that our attitude and practice has been determined by negations. We know what extremes and excesses Roman Catholic Mariology has exhibited, and our general response to saying so much has been to say nothing. Protestant Christianity has been so concerned to deny what Mary is not that it has all but ignored what she is. So fearful are we of wild and sometimes quasi-idolatrous veneration of the Virgin that we withhold all veneration. But the way to correct imbalance is to teach balance, not to damn imbalance with silence.

This silence cannot appeal to the Bible. For there we hear of her. There we hear her speak; and what she says is so rich, so many-dimensional, and so succinctly proclamatory of the Christian Gospel that her words, in the Magnificat, are a part of our liturgy.

But if, as Mary has said, "all generations shall call me blessed,"—why not this generation? Either Mary was wrong, or we are remiss. Mary was not wrong about the blessedness of her life or above the blessings of the gospel of God which can utterly transform human life—of which transformation her own Magnificat is so strong and tender an expression.

It is possible, and I think, good, to undertake a positive understanding of the factual and symbolic role of Mary in Christianity. Mary is given to us in depth in the New Testament record—a depth dimension compounded of prophecy and expectation that still shimmers like a nimbus around the stories of Annunciation and birth.

The Christian gospel is not simply the Bible; it is the Bible flowering outward like a blossom forever opening and revealing its godly increment. The gospel is like an original estate invested in a growing economy. The worth of the estate is not only the original deposit or investment; it is the total increment achieved by the deposit in its work.

So the figure of Mary has at least these relations:

## MARY, AND THE MEANING OF CHRIST

"He has regarded the low estate of his handmaiden."

This is not primarily a statement about Mary. It is not Mary wondering about herself. True humility

never knows it is humble. It is a statement about God; and about the kind of a God who wills to involve Himself with alienated and broken man in the gift of Jesus Christ. He is one who regards the lowly; who regards the lowly by becoming manifest in one born of a maiden of low-estate.

ing God—whose freedom is free enough and fierce enough to operate in our time and death-captivity. Freedom over the whole created world; therefore "Born of the Virgin Mary." And freedom over death; therefore, following Pilate, "and on the third day He rose again."

under the visible writing of every page of my life. But so long as faith endures men have heard the son of Mary floating above but arising out of this fellow-member of our company.

## MARY, AND THE MEANING OF THE CHURCH

The Church is regarded from outside as a form of the active verb, "We are" "We do" "We create here a fellowship." But from the inside the Church knows herself to be the form and body of the passive verb. "We have been acted upon" "We have been addressed, grasped, given a new being by another" "We have been called."

So does Mary's song go back to the beginning in God, and leans forward into uncalculated time. "He hath helped his servant Israel, in remembrance of his mercy." And this is not an episode of love in a willful God—but the steady reality of God. "As he spoke to our fathers, to Abraham, and to his seed forever."

It is this in Mary,—her celebration of the care of God in a massive matrix that enfolds Israel, Nazareth, and this present movement in this place, that has led Christian contemplation to call this mother the "second Eve"—in contrast to the first Eve, the mother of the race. The first Eve thrust out her hand to lay hold of the forbidden Holy; the second Eve received and accepted the will and the power, and the shame and the bafflement. The first Eve broke love upon her will; the second Eve bore forth incarnate love by His will.

## MARY, AND THE PROBLEM OF NATURE AND GRACE

Christianity is a material religion—for it affirms the reality of nature, and denies that nature is evil, or only the realm of the demonic and the destructive, affirms that nature can be the field of grace.

And Christianity is a spiritual religion; for it affirms that God, who is a spirit, is the fountain of all livingness. In the person that role of Mary is a symbol for this relatedness of nature and grace. *Natus ex Maria*—"born of Mary": that affirms the availability of the love and the power of God in a natural action and a real place, in Mary's Son, an actual man. But also *natus ex Maria Virgine*, "born of the Virgin Mary": that affirms that salvatory power and love is of God, not containable within the exhaustible loves and waning powers of history.

It is not strange, but right and proper, that her meaning should be declared and her praise sung from a Protestant pulpit. If we can find it in our competence to hail the witness to the faith of Augustine, of Luther, of Calvin, of Wesley—how grudging before the gifts of God never to utter an *Ave, Maria*—"Hail Mary!" ■



The Church did not put the phrase "born of the Virgin Mary" into its creed to establish or to protect the divinity of Christ; that is attested to faith by his life. The Church put this phrase in to protect and violently to affirm his humanity! The earliest word we hear of Mary in the literature of the Church is not a word about Mary the Virgin or the Mother of God. The first word is that of St. Paul who, arguing for the gravity and passion of the love of God that seeks out men where and as they are, consented in his Christly action to "be born of a woman."

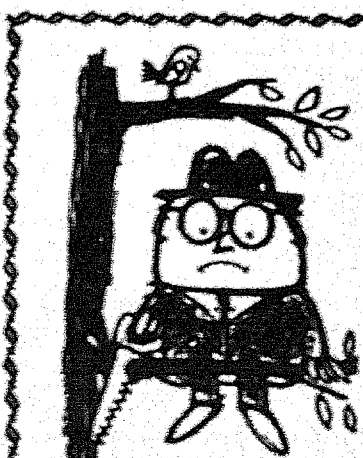
It is instructive that only two ordinary mortals are spoken of in the creed, one at the beginning of Jesus' life, the other at the end. "Born of the Virgin Mary"—"Suffered under Pontius Pilate." Everything in between, and the entire faith of the Church directed to the humanity of Christ, is staked down between these two earthly actions—birth, like ours, and subject to death, as we are. Both phrases are signs of the freedom of this regard-

## MARY, AND THE MEANING OF FAITH

"My soul magnifies the Lord and my spirit has rejoiced in God my Saviour."

This says that Mary is to the new people of God—the Church—what Abraham was to the ancient Israel of God—an exemplar of faith. Not that she engenders it; that is God's power. But she speaks it forth and lives it out in wonderful simplicity and fullness, in joy and abounding constancy. Mary is the exemplar of faith to all generations—for in her the reality of faith is manifested with incomparable vivacity.

That we need—as men bearing burdens in long lines need the working-song. For there are worms in all apples; there is a fly in every ointment. There is a lurking negation in my every yes, a sullen withholding in every act of my life before God. There is pride in every gesture of humility; some calculation in every deed of self-giving. And ambiguity is the water mark



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## RETREAT DATES

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May 31-June 2 . . . Married Couples  
June 7-9 . . . Holy Name, St. Clare, St. George  
June 14-16 . . . St. Ann, WPB, St. John Fisher  
June 21-23 . . . Belle Glade Area

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# READING LIST

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**THE CONSTITUTION ON THE CHURCH OF VATICAN II.** Foreword by Bishop B. C. Butler, O.S.B., with commentary by Gregory Baum, O.S.A. (Paulist Press, 95 cents). The final chapter of the Constitution treats of "The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church."

**THE DEVOTION TO OUR LADY.** By Hilda Graef (Twentieth Century Encyclopedia of Catholicism; Hawthorn Books, \$3.50) An excellent survey of devotion to Mary from biblical times to the present day.

**MARY, THE MOTHER OF GOD.** By Cardinal Suenens. (Twentieth Century Encyclopedia of Catholicism; Hawthorn Books, \$3.50). A study of the theological development of Mary's place in the Church.

**CHRIST, OUR LADY AND THE CHURCH.** By Yves Congar, O.P. Translated by Henry St John, O.P. (Newman, \$2.75) Described as "a study in Eirenic Theology," this short book shows that the Catholic understanding of Mary is always in terms of the truth of the Incarnation and of her place in the plan of redemption, which the Church exists to mediate to men.

**THE QUESTION OF MARY.** By Rene Laurentin. (Divine Word Paperbacks, \$1.85) A general discussion of Mary's place in theology and devotion by one of the leading Mariology scholars of today.

**MARY, MOTHER OF THE REDEMPTION.** By E. Schillebeeckx, O.P. Translated by N. D. Smith (Sheed and Ward, \$3.95) A consideration of Mary's place in the plan of salvation and of man's response in veneration.

**OUR LADY AND THE CHURCH.** By Hugo Rahner, S.J. Translated by Sebastian Bullough, O.P. (Pantheon Books, \$3.50). Mary, as figure of the Church, in biblical and patristic tradition.

"If Almighty God had created a man formed otherwise than in a mother's womb, and had suddenly produced him to sight . . . would

## FAITH NOW for June . . .

will treat the sin of racism in its theological and psychological roots. The article will discuss the subject as it is manifested in various parts of the world.

# Prayers & Meditations

he not have . . . made it impossible for us to believe that He had become a true man?"

St. Augustine  
"Ep. ad Volus." cxxxvii

"If Jesus Christ, the leader of men, was born of Mary, . . . the members of this leader must necessarily be born of her also. The same mother will not bring into the world the head or leader without the limbs or members, nor the limbs without the head; otherwise it would be a monster . . ."

Archbishop Paul Philippe, O.P.  
The Blessed Virgin and the Priesthood, p. 26.

"In union with the whole Church . . . we honor Mary, the virgin mother of Jesus Christ our Lord."  
Canon of the Mass

"For as Eve was seduced by the word of an angel to avoid God after she had disobeyed His word, so Mary, by the word of an angel, had the glad tidings delivered to her that she might bear God, obeying His word. . . . The balance is restored to equilibrium; a virgin's disobedience is saved by a virgin's obedience."

St. Irenaeus, c. 177  
Adversus Hareses, 5, 19, 1  
(PG 7, 1175-6)

"In Mary's womb became an infant He who from eternity is equal to the Father. He gave us part in His own greatness, and Himself made acquisition of our weakness. Mortal was He made along with us, that by infusing into us His life, we might die no more."

St. Ephrem the Syrian, d. 373  
Hymns on Blessed Mary, 18

"Thou and Thy Mother are the only ones who are perfectly beautiful in every respect; for there is no spot in Thee, O Lord, nor any taint in Thy Mother."

St. Ephrem the Syrian  
The Nubus Hymn, 27

"When my soul feels troubled by daily sins, it is fully quieted, saying, 'Mary, come to my aid!'"

Father Louis de Montfort  
"Canticle to Mary"

"What art thou, Mary, . . . whence, does this great gift come to thee? He who made thee is being made in thee . . . the Word of God is made flesh in thee, by taking flesh, not by losing divinity. . . . He finds thee a virgin at His conception. He leaves thee a virgin at His birth. He gives thee fecundity. He takes not away thy integrity. . . ."

St. Augustine, d. 430  
"Hail, Full of Grace," Sermon 291, 5, 5 (PL, 38, 1319)

"He took the substance of his human flesh from her, and clothed in it, he lay within her; and he bore it about with him after birth, as a sort of badge and witness, that he, through God, was hers. He was nursed and tended by her; he was suckled by her; he lay in her arms. As time went on he ministered to her and obeyed her. He lived with her for thirty years, in one house, with an uninterrupted intercourse, and with only the saintly Joseph to share it with Him. She was the witness of his growth, of His joys,

of His sorrows, of His prayers; she was blest with His smile, with the touch of His hand, with the whisper of His affection, with the expression of His thoughts and feelings, for that length of time."

Newman  
Discourses to Mixed Congregations

" . . . More blessed, then, was Mary in receiving the faith of Christ, than in conceiving the flesh of Christ. . . . What in fact did their relationship profit His kinsmen according to the flesh, who believed not in him? So too, even the close relationship of mother would have profited Mary nothing, had she not also more blessedly borne Christ in her heart than in her flesh. . . ."

St. Augustine, 401  
"On Holy Virginitv" 3, 5 (PL, 40, 397)

"Through the Annunciation, the consent of the Virgin given in place of the whole human race was awaited."

St. Thomas Aquinas  
Sum. Theol. III, q. 30, a. 1.

"Christ derived his manhood from her and so had an especial unity of nature with her."

John Henry Newman  
Parochial and Plain Sermons.

"Mary is only our mother by divine appointment given us from the Cross; her presence is above, not on earth; her office is external, not within us. Her name is not heard in the administration of the Sacraments. Her work is not one of ministration towards us; her power is indirect. It is her prayers that avail, and her prayers are effectual by the fiat of him who is our all in all. Nor need she hear us by an innate power or any personal gift; but by his manifestation to her of the prayers which we make to her."

Newman  
Differences with Anglicans

"Grant we beseech you, Lord God, that we of your household may enjoy unfailling health of mind and body, and through the glorious intercession of blessed Mary, ever virgin, be delivered from present sorrow to delight in joy eternal. Through Christ our Lord.

Compline, Dominican Rite

## LEXICON

**IMMACULATE CONCEPTION:** The dogma that 'from the first moment of her conception the Blessed Virgin Mary was, by the singular grace and privilege of God, and in view of the merits of Jesus Christ, kept free from all stain of original sin.' (Bull 'Ineffabilis Deus' of Pius IX, Dec. 8, 1854). A feast celebrating Mary's conception has been observed in the Church from the 7th century.

**ASSUMPTION:** God's taking of Mary, body and soul, into the glory of heaven upon the completion of her earthly life.

**MEDIATRIX OF ALL GRACES:** Because of Mary's unity of spirit with her Son, she prayerfully asks for every grace he intends to mediate from the Father for our salvation. Her mediation is a subordinate cooperation: Christ, the unique mediator, wills according to her prayer, but she prays according to his will.

**VIRGIN BIRTH:** The belief that Jesus Christ had no human father but was conceived by Mary by the power of the Holy Spirit. This dogma, clearly contained in the New Testament, also involves Mary's perpetual observance of virginity throughout her earthly life.

**"HYPERDULIA":** A theological term for the veneration due to Mary. The honor due to the angels and other saints is termed "dulia." The special honor due Mary as the Mother of God is the greatest paid to any creature, but is different in kind from the supreme honor due to God with a difference as vast and essential as that between the Creator and the created.

**MARIOLATRY:** The idolatrous sin of giving to Mary that supreme honor which can and must be given to God alone.

**MARIOLOGY:** The science which treats of Mary from the viewpoints of history, revelation, theology and devotion. In its dogmatic aspect it is concerned with Mary as the mother of the God-Man Jesus Christ and the truths about her that are associated with his fact.

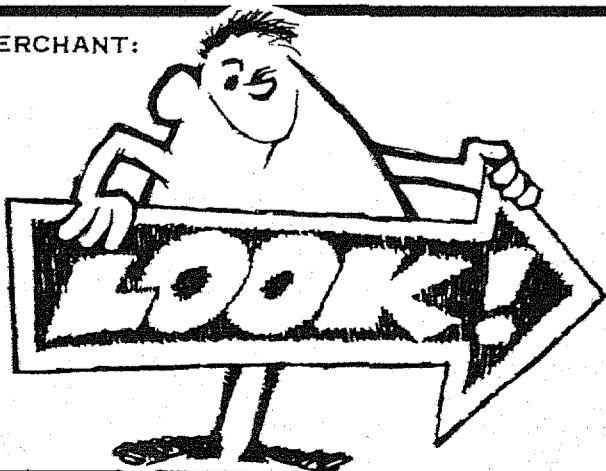
**MOTHER OF THE CHURCH:** Title conferred by Pope Paul VI on Mary in his closing allocution at the end of the third session of Vatican II. The Council itself came very close to using the title in the Constitution on the Church: "Indeed she is clearly the mother of the members of Christ since she cooperated out of love so that there



might be born in the Church the faithful, who are members of Christ their Head. . . . Taught by the Holy Spirit, the Catholic Church honors her with filial affection and piety as a most beloved mother."

**INTERCESSION:** A person intercedes when he asks on behalf of another. Christians pray to Mary that she join them in asking God to fulfill their needs. They do this from reliance on her closeness to God, her motherly position with them, and the personal ardor she will continually exert in making their requests.

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# The Electronic Arts

## Special on Race Crisis May 20

### Will Air 'Average' Citizens

NEW YORK (CPF) — Television stations throughout the nation will carry a full evening of special programs on the racial crisis May 20, "and on none of these programs will you see pictures of riots, or have another tour of the black ghetto, or hear statements from the usual civic leaders or civil rights leaders, or see what you have so often seen before on television" according to a spokesman for West-

inghouse Broadcasting Company.

The evening's programs is entitled "One Nation, Indivisible," and will, according to the producers "try to explain Negro fears to whites and white fears to Negroes through language and people with which they can all identify."

The unusual telecast — which Westinghouse reports will be carried by more than 40 stations, reaching more

than 80% of the nation's television audience — will open with an hour-long introduction of average Negroes and whites in 11 major cities (Baltimore, Boston, Philadelphia, Pittsburgh, San Francisco, Oakland, Chicago, Cleveland, Newark, New York and Washington) who will express their opinions about people of the opposite race and about racial problems in general.

Among these people will

be: a white dry-goods store owner in a black ghetto, a successful Negro in the white business world and a poor Negro businessman, white and Negro policemen, a white schoolteacher, a white minister and a white priest with opposite views on civil rights involvement, a Negro veteran of the Vietnam War, a white labor official whose union is accused of discriminatory practices, a general and a private in the National Guard.

They will be brought together in television studios to see the filmed hour of comments, then, for a half-hour, which will be seen on the special, 2nd they will discuss with one another the people and the comments that they have seen.

Westinghouse says it does not know how the discussion will turn out. "But perhaps there will be a new element — understanding," a spokesman said. "Perhaps we will be able to show how part of the gap towards community peace can be made with a look or a handshake, not a raised fist.

The discussion will be followed by a half hour in which city, state and national leaders will talk about what is being done to ease racial tensions and to solve Negro problems. Appearing will be Mayors John Lindsay of New York, Carl Stokes of Cleveland, Joseph Alioto of San Francisco; John Gardner, chairman of the Urban Coalition; Henry Ford II, chairman of the National Alliance of Businessmen, and Sargent Shriver, former director of the Office of Economic Opportunity.

The Westinghouse Broadcasting Company offered these three segments — totaling two hours, all in videotape — free of charge to all TV stations throughout the country, and more than 40 have scheduled the two-hour program. Many of them, at Westinghouse's suggestion, will follow-up these



THE BINDING EFFECT of the pledge of allegiance is shown in this scene from the "One Nation, Indivisible" special where Negro and white children unite their voices in saluting the United States flag.

two hours with a 90-minute local TV studio to discuss the local program during which race situation in their area civic, religious and rights and to take on-the-air phone calls from viewers.

### TV Radio

## CATHOLIC PROGRAMS

### TELEVISION

(Sunday)

- 9 A.M.  
TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse
- THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach
- 10:30 A.M.  
THE CATHOLIC HOUR—Ch. 7 WCKT Second of six programs entitled "The Changing Church"
- 11 A.M.  
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT
- 11:30 A.M.  
MASS FOR SHUT-INS—Ch. 10 WLEW-TV (Monday) 10 P.M.
- IN THE NAME OF GOD—Ch. 10 & 12 Special about the modern missions (Tuesday) 9:30 P.M.
- MAN-TO-MAN—Ch. 2 WFTS Current issues will be discussed by panelists Father James Briggs, Rabbi Max Uppshitz, Rev. Edward Graham, host and producer, the Rev. Luther C. Pierce.

### RADIO

(Sunday)

- 6:30 A.M.  
THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc.
- THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.
- 7 A.M.  
THE HOUR OF THE CRUCIFIED—WJRM, Friend to Both.
- 7:05 A.M.  
NBC RADIO CATHOLIC HOUR—WQCD 610 Kc. 73 P.M.
- 8 A.M.  
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.
- 8:30 A.M.  
THE SACRED HEART PROGRAM—WCCF 1580 Kc. Punta Gorda.
- 8:30 A.M.  
UN DOMINGO FELIZ Spanish WFAE, 900 Kc.
- 8:35 A.M.  
CATHOLIC NEWS—WGBS FM 48.3

- 8:45 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, House For Sale.
- 9 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, Same as 8:45 a.m.
- THE SACRED HEART PROGRAM—WGMA Hollywood.
- 9:05 A.M.  
CATHOLIC NEWS—WJRM, 1290, West Palm Beach.
- 9:30 A.M.  
THE HOUR OF THE CRUCIFIED—WJRM, 140 Kc., fm. 45.5 mg. (Fort Pierce)
- 10:30 A.M.  
THE HOUR OF THE CRUCIFIED—WJRM, 1580 Kc. (Fort Lauderdale).
- 6:30 P.M.  
CATHOLIC NEWS—WGBS, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.
- 11 P.M.  
THE HOUR OF ST. FRANCIS—WJCM 1350 Kc.
- 11:30 P.M.  
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.


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

- FRIDAY, MAY 17
- 7 p.m. (7) No Run For The Green (No objection for adults and adolescents)
- OBJECTION: Suggestive sequences, low moral tone.
- 9 p.m. (9) Sword Of The Conqueror (No objection)
- 10 p.m. (10) Slave Queen Of Babylon (No objection)
- 11 p.m. (11) The Wars & Wives (No objection)
- 12:30 p.m. (12) The Silent Enemy (Family)
- 1 p.m. (13) The Seventh Dawn (No objection in part for all)
- OBJECTION: Impact to the development of this action story is a tendency to condone and glorify sexual immorality.
- 2 p.m. (14) Thunder In The East (Unobjectionable for adults and adolescents)
- 3 p.m. (15) The Wars & Wives (No objection)
- 4:30 p.m. (16) Mary, Of Nazareth, For All
- SATURDAY, MAY 18
- 1:30 p.m. (17) High Sierra (No classification)
- 2 p.m. (18) Thunder In The East (Unobjectionable for adults and adolescents)
- 4 p.m. (19) The Silent Enemy (Family)
- 5 p.m. (20) The Wars & Wives (No objection)
- 6:30 p.m. (21) The Blue Dolphin (No classification)
- 7:45 p.m. (22) Dracula (Unobjectionable in part for all)
- OBJECTION: Suggestive costumes and situations.
- SUNDAY, MAY 19
- 11:30 a.m. (23) Doggers Of Blood (No classification)
- 1 p.m. (24) Solid Gold Cadillac (Unobjectionable for adults and adolescents)
- 2 p.m. (25) The Silent Enemy (Family)
- 3 p.m. (26) Tested Ours (Unobjectionable for adults and adolescents)
- 4 p.m. (27) Thunder In The East (Unobjectionable for adults and adolescents)
- 5 p.m. (28) The Silent Enemy (Family)
- 6 p.m. (29) The Wars & Wives (No classification)
- 8 p.m. (30) The Conqueror (Family)
- 8:30 p.m. (31) The Wars & Wives (No classification)
- OBJECTION: Suggestive costumes and situations.
- 10:15 p.m. (32) Story Of Ivanhoe and Irene (Family)
- 11:30 p.m. (33) Garden Of Evil (Unobjectionable for adults and adolescents)
- 12 a.m. (34) Defeat Of Hannibal (No classification)
- 12 a.m. (35) Golden Boy (Unobjectionable
- for adults and adolescents)
- 12:05 a.m. (36) Green For Danger (Unobjectionable for adults and adolescents)
- MONDAY, MAY 20
- 9 a.m. (37) Thunder In The East (Unobjectionable for adults and adolescents)
- 9 a.m. (38) The Suspect (Unobjectionable for adults and adolescents)
- 7 p.m. (39) The Sorcerer (No classification)
- 8:30 p.m. (40) The Courtesan (Unobjectionable for adults)
- 9 p.m. (41) Enter Harvest (No classification)
- 10 p.m. (42) Saturday Night And Sunday Morning (Condemned)
- 11 p.m. (43) Saturday Night And Sunday Morning (Condemned)
- OBJECTION: The inconclusive theme, unrestrained subject matter and indecency in treatment render this moral film totally unacceptable for a mass medium of entertainment.
- 11 p.m. (44) Adventures Of Sherlock Holmes (Family)
- 11:15 p.m. (45) The Falcon In Danger (Family)
- TUESDAY, MAY 21
- 9 a.m. (46) Talk Of The Town, Part 1 (Unobjectionable for adults and adolescents)
- 9 a.m. (47) The Woman On The Beach (Unobjectionable in part for all)
- OBJECTION: Reflects acceptability of divorce.
- 7 p.m. (48) Valley Of The Doomed (No classification)
- 8 p.m. (49) Experiment In Terror (Unobjectionable for adults and adolescents)
- 8:30 p.m. (50) Saturday Night And Sunday Morning (Condemned)
- OBJECTION: See listing of Monday, 11 p.m.
- 9 p.m. (51) 5 & 7, Pressure Point (Special classification)
- OBJECTION: Because this film is a study of the paranoiac basis of prejudice, includes some realistic treatment, caution and reserve are required especially on the part of impressionable and immature audiences.
- 11 p.m. (52) The Promoter (Family)
- 11 p.m. (53) Hangover Square (Unobjectionable for adults and adolescents)
- 11:15 p.m. (54) Johnny Angel (Unobjectionable for adults and adolescents)
- WEDNESDAY, MAY 22
- 9 a.m. (55) Talk Of The Town, Part 2 (Unobjectionable for adults and adolescents)
- 9 a.m. (56) Five Came Back (Unobjectionable for adults and adolescents)
- 7 p.m. (57) Golden And The Dragon (Unobjectionable for adults and adolescents)
- 8:30 p.m. (58) The Promoter (Family)
- 9 p.m. (59) 11 & 12 Of Once And Then (Unobjectionable for adults and adolescents)
- 11 p.m. (60) Saturday Night And Sunday Morning (Condemned)
- OBJECTION: See listing of Monday, 11 p.m.
- 11 p.m. (61) Under The Red Robe (Family)
- 11:15 p.m. (62) A Lively Story (Unobjectionable for adults and adolescents)
- THURSDAY, MAY 23
- 9 a.m. (63) Legal Entry (Family)
- 9 a.m. (64) Unspiced Uncle (Unobjectionable for adults and adolescents)
- 7 p.m. (65) Julia (Family)
- 7 p.m. (66) The Sign Of The Gladiator (Unobjectionable in part for all)
- OBJECTION: Suggestive costumes
- 8:30 p.m. (67) Saturday Night And Sunday Morning (Condemned)
- OBJECTION: See listing of Monday, 11 p.m.
- 9 p.m. (68) 11 & 12, The Money Trap (Unobjectionable in part for all)
- OBJECTION: In a film characterized by low moral tone there is further sensationally and gratuitously introduced suggestiveness in situations.
- 10 p.m. (69) The Promoter (Family)
- 11 p.m. (70) Mad Robin Hood (No classification)
- 11:15 p.m. (71) Journey Into Fear (Unobjectionable for adults and adolescents)
- FRIDAY, MAY 24
- 9 a.m. (72) Finders Keepers (Unobjectionable for adults and adolescents)
- 9 a.m. (73) There's Always A Woman (Unobjectionable for adults and adolescents)
- 7 p.m. (74) Brannan, Enemy Of Rome (No classification)
- 7:30 p.m. (75) Voice In The Mirror (Unobjectionable for adults and adolescents)
- 8:30 p.m. (76) The Promoter (Family)
- 9 p.m. (77) 11 & 12 Under Capricorn (Unobjectionable for adults and adolescents)
- 11 p.m. (78) Saturday Night And Sunday Morning (Condemned)
- OBJECTION: See listing of Monday, 11 p.m.
- 11 p.m. (79) Night Tide (No classification)
- 11:15 p.m. (80) The Malformed (Unobjectionable in part for all)
- OBJECTION: Suggestive costumes
- SATURDAY, MAY 25
- 1:30 p.m. (81) Three On A Match (No classification)
- 2 p.m. (82) Saturday Night And Sunday Morning (Condemned)
- OBJECTION: See listing of Monday, 11 p.m.
- 4 p.m. (83) The Promoter (Family)
- 7:30 p.m. (84) Se Uama Or Far Enaban (No classification)
- 9 p.m. (85) 5 & 7, The War Of Wives (Unobjectionable for adults and adolescents)
- 9 p.m. (86) The Promoter (Family)
- 9 p.m. (87) 11 & 12, Do Do Do De La Fortune (No classification)
- 10:30 p.m. (88) Viva Zapata (Unobjectionable for adults and adolescents)
- 11:15 p.m. (89) Hidden Fear (Unobjectionable in part for all)
- OBJECTION: Suggestive costumes
- 1 a.m. (90) Dangerous Crossing (Family)

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# 'Pressure Era' Takes Toll Among Students



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.

Q.—Recently my son, a college sophomore, wrote of one of his friends committing suicide. After I started to look into the issue, I found that there are, apparently, a great many suicides among college students. Why? And, more importantly, what can be done about it?

By DR. BEN SHEPPARD

We must remember three things about today's adolescents. First, they live under a great variety of pressures. The pressures result from the age group of which they are members, from the high expectations of being an early adult, from the stresses of competition, from the fears that they will not live up to what their parents expect, the stresses transmitted through the news media, Vietnam, riots in the streets of our big cities, army induction.

Suicide is coming to be recognized as a serious problem—in Americas colleges and universities it is rated as either the second or third leading cause of deaths.

We must ask ourselves. "Why would a young person with a good potential future suddenly end his life?"

In Los Angeles, Dr. Michael L. Peek reports that for one year (1966) 350 students committed suicide—over 5 per 100,000 students. We can estimate the attempted suicides in this age group would be 15,000.

The same might be said for high school students. While in the United States 350 were reported, there is no indication of the attempted suicides in this area.

We find, however, that the suicide and attempted suicide problem continues in the junior high school area. We have had at least five such patients at Variety Children's Hospital with whom I have dealt during the last two years.

The question is "Why?"

Dr. Robert Sitman, the chief psychiatrist at the Los Angeles Suicide Prevention Center, conducted a survey recently. He found that male suicides outnumbered females two to one, and that males chose more violent methods of suicide than females.

He also found that all girls had been known to their families or to some social psychiatric agency as potential suicides. More than half had attempted or threatened suicide previously or had seen a psychiatrist previously or had spent time in Juvenile Hall in Los Angeles.

Most of the boys, however, were found to have little or no previous history; they were described as quiet, studious, conforming externally. However, they were also described as moody persons.

Only two in his group had previous difficulties—one had been in Juvenile Hall and one had gone to see a psychiatrist. In most of these cases the parents were very shocked and were unable to understand how this had happened.

Is the quiet, too withdrawn boy different? Is a good boy equivalent to a "normal boy?" Are boys less vocal in their suicide thoughts or is the referral made to the clinic on the old theory that a "creaky wheel gets the most attention?"

We find definite equivalence in boys who commit suicide. They vary from the gregarious school leader to the withdrawn and quiet boy.

The next question is what is the immediate cause for suicide?

It cannot be attributed to the pressures of the college campus, though there are figures which indicate that the college which has a large population and a great reputation has a higher degree of suicides than does the small college.

It can be stated from studies made at suicide prevention centers, that the major cause of student suicides is not pressures to produce grades and succeed. Rather it is the loss of security of loved ones.

Sometimes a "homesickless" overcomes the student who is separated from his family for the first time; he finds that his dependency needs which before this have been answered without question are now unsatisfied.

Also, and less commonly, a separation from a girl friend or a boy friend, is a cause for suicide. This separation represents another break in the dependency gratification.

Occasionally we use this in relation to an anticipated school failure. But here we often find that through inner pressures the youngster is disappointed that he may not meet the requirements of his parents.

Too often parents place a premium on success and

## Ex-Convicts Aided On Jobs

NEWARK, N.J. — (NC) Employment Service.

The Mt. Carmel Guild, social welfare agency of the Newark archdiocese, helped that it will embark on a \$1.5 million public fund drive, the first in its 40-year-old history, to help build a three-building mental health, special education, speech and hearing diagnostic center and other facilities for the retarded, disturbed and handicapped.

Guild officials made the disclosure at a seminar which it sponsored for parole officers from throughout the state. Cooperating in the program were the Farm Labor Bureau and the New Jersey

masculinity. This is not needed—one of the best internal medicine men I know in New York City barely passed his school exams, while the valedictorian and honor student who sat next to me is now working for an industrial clinic at a low, fixed salary.

The statement "be a man" often has an opposite effect. Frequently there is a gun in the home to prove the masculinity of the father.

Dr. Peek reports a case where a father told his 19-year-old son, "If you can't cut it in this world you might as well take a gun to your head." The son dutifully followed his father's suggestion.

We see, then, that many of the issues involved in adolescent suicide are related to family structure, unmet dependency needs, and an underdeveloped tolerance for "frustration and anxiety."

In attempted suicides the number of girls proportionately exceed that of boys.

We hear too often "they are just trying to get attention." But who does not want attention? Try to think of these attempted suicides as actions of unhappy, hopeless children who want to change something in their lives and do not seem able to do it in a more constructive way.

This is one way of communicating desperate unhappiness and the need for help particularly when those in charge are too preoccupied to be unresponsive to the ordinary ways of asking for help.

Remember that we must not disregard these attempts because "attempts too frequently might succeed."



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# WOMEN ON THE MOVE

## Women's New Leader Sizes Up Her Tasks

By MARJORIEL FILLIYAW  
"How do you follow in the footsteps of Virginia Essex, Agnes Eberle, Bea Anderson, Marie Palmer, and Jean Unis?"

The words spoken by the new leader of South Florida's Catholic women were more than just a tribute to past presidents, they were a genuine indication of the humility and sincerity which characterize Mrs. Wendell Gordon.

Elected sixth president of the Miami Diocesan Council of Catholic Women during closing sessions of the 10th annual convention at Miami Beach, Jane Gordon within a few days found herself president of the Archdiocesan Council of Catholic Women as the affiliate of the NCCW will now be known since the elevation of the Diocese to an Archdiocese.

"News this week from the Holy Father that we are now an Archdiocese," she said, "was received by the women of the Council with joy and humility. Under Archbishop Carroll's guidance we have grown in stature and number, and with growth comes change.

"With the redesignated boundaries we are sad to lose 12 affiliations," Mrs. Gordon announced, "10 of which are on South Florida's west coast, as well as the president of the East Coast Deanery, Mrs. Bernard Engle, St. Helen parish, Vero Beach.

"Naturally we are sorry to lose these talented and experienced women but I am sure they will be of invaluable assistance to the Bishops of the Orlando and St. Petersburg Dioceses in the formation of their diocesan councils.

"To them we pledge our help and cooperation, and to Archbishop Carroll our continued work, support, zeal, and active participation in our Church and community," the new president declared.

Although Jane Gordon may have been "drafted" into Catholic women's activities 15 years ago when one of her three daughters came

home from St. Theresa School, Coral Gables, and nonchalantly announced that Jane was a "room mother," her participation in a host of projects ever since has been marked by



MRS. WENDELL GORDON

enthusiasm and efficiency.

A native of Haverhill, Mass., who came to Coral Gables more than 30 years ago, she has served in various chairmanships on affiliation and deanery levels and is a past president of the South Dade Deanery and the Little Flower Society of Little Flower parish.

The former corresponding secretary of the Diocesan Council, she was chairman of registration for the biennial convention of the National Council of Catholic Women which the Diocese of Miami hosted two years ago at Miami Beach.

In addition she has represented the South Dade Deanery and the Council on the Safety Council and the National Conference of Christians and Jews, and is the scribe for South Florida's only circle of the Daughters of Isabella in Coral Gables.

She and Wendell Gordon, who celebrated their 32nd wedding anniversary last week, are the parents of three daughters, Jacqueline, Mrs. John Jaroszewski, St. Brendan parish; and Mrs. George L. Jones, St. Timothy parish. They also are the grandparents of four grandsons.

## CDA Meet Will Open Tomorrow

KEY WEST — Celebrated Mass at 9 a.m. Saturday, May 18, in St. Mary's Church with Archbishop-Designate Coleman F. Carroll as the principal concelebrant, will mark the opening of the 22nd biennial state convention of Catholic Daughters of America at the Key West Motor Inn.

Court St. Mary Star of the Sea will be host to the three-day meeting expected to attract CDA members from the Archdiocese of Miami and the Dioceses of St. Augustine, Orlando and St. Petersburg.

Mrs. Mary Haas of Key West serves as general chairman of arrangements for the sessions, which will convene at 11 a.m.

State Regent, Mrs. Alice Scheidell, St. Petersburg, will preside.

Father Anthony Chepanis, pastor, St. Bede Parish, will give the invocation and greetings will be extended by Fa-

## Communion For Nurses

POMPANO BEACH — Nurses throughout the Archdiocese will observe their annual Communion Sunday on May 19 when Archbishop Coleman F. Carroll celebrates Pontifical Low Mass at 11 a.m. in St. Coleman Church.

Dr. James R. Jude, M.D., professor of surgery at the University of Miami School of Medicine, will discuss "The Medical and Moral Aspects of Organ Transplants" during luncheon which will follow at 12:30 p.m. at Sands Harbor Inn, with the Miami Diocese Council of Catholic Nurses as hostesses.

The Broward Chapter is in charge of arrangements and Mrs. Eileen Ingram serves as general chairman. Annual election of officers will be held during the business meeting following luncheon.

## Reunion Ball Set By Club

A reunion ball sponsored by the Miami Catholic Singles Club begins at 8 p.m. Sunday, May 19, at the American Legion Hall, 6420 NE Seventh Ave.

Al Schoen and his orchestra will provide music for dancing and former members, now married, have been invited to attend.



CDA STATE convention this weekend in Key West is discussed by Mrs. Fred Haas, general chairman, right; Mrs. Ray Watson, co-chairman, left; and Mrs. Gene Fredette of Court St. Mary.

ther John Minvielle, S. J., host chaplain; and Mrs. Ann Simpson, grand regent of the host court.

Afternoon sessions will include a discussion on Legislation and Social Action by members of the Florida legislature; a business session, and workshop conducted by Mrs. Elizabeth Greenan, St. Petersburg, district deputy, and Mrs. William McCullough, St. Juliana parish, West Palm Beach, district deputy.

"Your Faith Will Make You Whole," theme of the convention, will be the topic of State Chaplain, Father James F. Gloekler, pastor, Sacred Heart parish, Pinellas Park, St. Petersburg, during a formal banquet on Saturday evening.

New officers will be elected during Sunday's sessions which convene at 10 a.m. A report on activities of Junior Catholic Daughters of America will be made during 1 p.m. luncheon by Miss Kathleen Meehan, Florida Outstanding Junior of St. Augustine; and Mrs. Dorothy Toner, St. Augustine.

## Installations Are Held By Many Clubs

Affiliates of the Archdiocesan Council of Catholic Women are concluding this year's activities with election and installation of officers throughout South Florida.

PERRINE — Mrs. Paul Samoriski was recently installed as president of Holy Rosary Council of Catholic Women.

Other officers welcomed were Mrs. Bernard Lyons, vice president; Mrs. William Mel, recording secretary; Mrs. Edward O'Day, corresponding secretary; Mrs. Roy Wilkins, treasurer; and Mrs. Maurice Demers, historian.

SOUTH MIAMI — Mrs. James McDevitt will be installed as president of Epiphany Altar and Rosary Society following 8:30 a.m. Mass, Saturday, May 25 in the parish church.

Other officers who will assume their duties are Mrs. John Kearney, vice president; Mrs. William Mazanec, treasurer; Mrs. Vernon Jordahl, recording secretary; and Mrs. Fred Bykstra, corresponding secretary.

A breakfast will follow.  
HIALEAH — Mrs. Robert Achamer, new president of the Immaculate Conception Council of Catholic Women, will be installed at 7:30 p.m., Tuesday, May 21, in the parish church.

Other officers are Mrs. Anthony Paigo and Mrs. Don Raymond, vice president; Mrs. L. Armbrust, treasurer; Mrs. T. Eden, recording secretary; and Mrs. S. Palmisano, corresponding secretary.


Father Miguel Goni, pastor, Our Lady of the Lakes parish, will be the guest speaker during a dinner which follows in the parish hall.

BONITA SPRINGS — Mrs. Rita Porter was reinstated as president of St. Leo Guild.

Other officers are Mrs. Olive Fitzmaurice, vice president; Mrs. Flora Barber, recording secretary; and Mrs. Anne Venet, treasurer.

PALM BEACH — Mrs. F. Wilson was recently installed as president of St. Edward Guild.

Other officers installed were Mrs. J. Montalvo and Mrs. J. Peterson, vice presidents; Mrs. B. Kaywell, recording secretary; Mrs. A. Poisson, treasurer; and Mrs. P. David, corresponding secretary.

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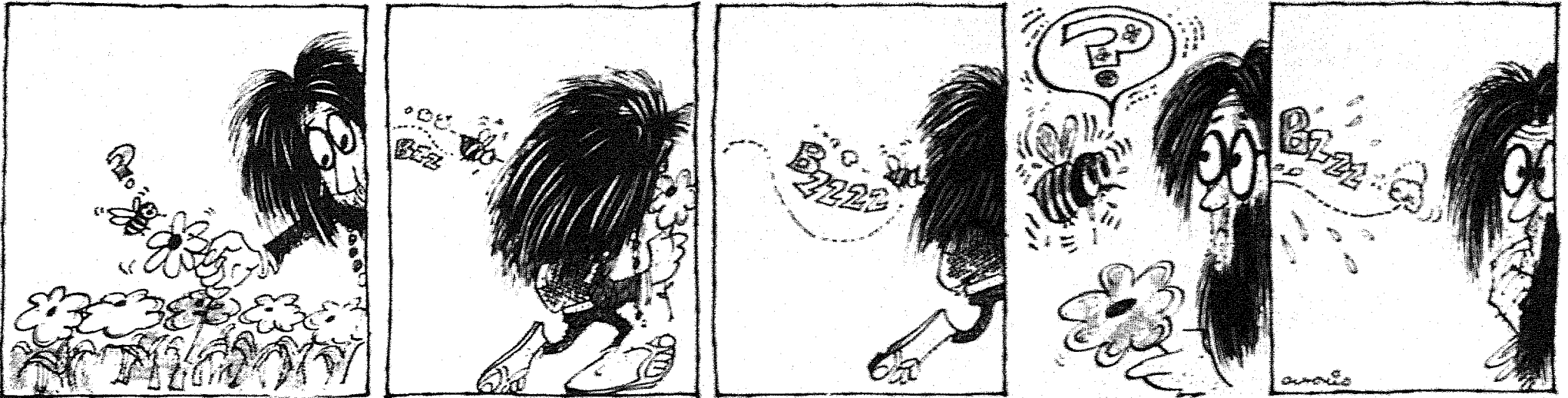
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**DON'T GET HOOKED'** Hialeah Police Sgt. Ted Semanski cautions students at St. John the Apostle School during a seminar on drug abuse. Other members of the panel were Sister Miriam, R. SM. Hialeah Mayor Henry Milander, center, and Russ Marchner of the City of Hialeah.



**Patriarch Will Talk At N.D.**

SOUTH BEND, Ind. — (NC) — Melkite-rite Patriarch Maximus V. Hakim of Antioch and Dr. James A. Perkins, president of Cornell University, will be speakers at the 123rd annual commencement exercise June 2 at Notre Dame University.

**Reception For Nun**

A reception honoring Sister St. John, S.S.J., who is observing the 50th anniversary of her profession as a Sister of St. Joseph of St. Augustine, will be held from 3 to 5 p.m., Sunday, May 19. Now stationed at Bishop Kenny High School in Jacksonville, Sister St. John was first superior and principal at SS. Peter and Paul School.

**Students Get Science Honors**

Two students from St. Patrick High School have won

regional awards of excellence in the Ford Future Scientists of America competition.

**Paper Wins Jewish Award**

GARDEN CITY, N.Y. — (NC) — The Long Island Catholic, Rockville Center diocesan newspaper, was named to receive the second annual human relations award of the Long Island division of the American Jewish Committee, in recognition of its "tremendous work" in the areas of social justice and ecumenism.

The awards—which given to Philip Villanueva and William Keinschmidt—were designed to encourage students on the secondary level to summarize the science projects they have done in the form of a research paper.

Philip's paper dealt with the possible therapeutic value of enzymes from the Venus Flytrap.

William had done in-depth work on the effect of different solutions on animal tissue to understand the biochemical

nature of Edema.

Both boys received \$50 bonds along with the awards.

Sophomore Jon Aaron won an honorable mention for his work on the effects of disinfectants on bacterial and fungus growths.

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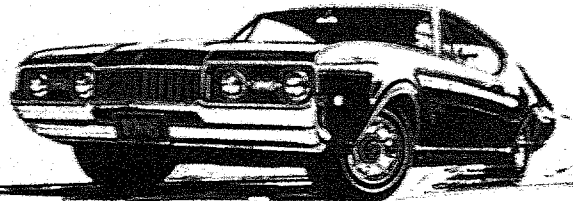
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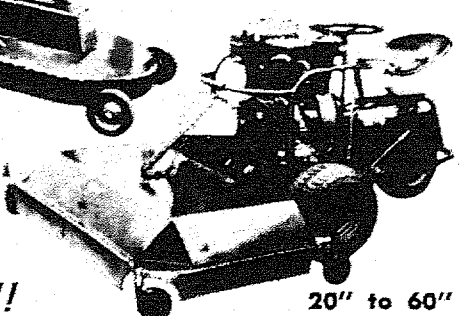


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# Carroll Rams Bow Out With Blaze Of Glory

The creation of two new Florida dioceses will mark the departure of Ft. Pierce's John Carroll High School from the Archdiocese of Miami sports scene. . . and the Rams went out in a blaze of glory last weekend.

Competing in the state's Class C track championships at the University of Florida, John Carroll turned in the most impressive showing ever registered by a diocese high school in the big show.

The Rams finished third in the team scoring, won two individual events plus the prestigious mile relay event. No other diocese school has ever been able to reap such honors in the past.

Gaining individual firsts were Ronnie Fonnet in the mile run with a 4:40.6 clocking and Jackie Kelly in the discus with a record-breaking toss of 135-5.

Sharing in the individual glory was football-basketball star Percy Alexander, who scored in three events plus running a leg on the championship mile relay unit. Percy was third in the 120-yard high hurdles with a 17.1, fourth in the 880-yard run with 2:07.2 and tied for fourth in the high jump with a 5-7 leap.

He then climaxed a busy afternoon by running the second leg of the mile relay.

Kelly, in addition to winning the discus, also placed fifth in the shot-put with a throw of 42.9-1/2.

The Rams also scored in the 880 relay with a second place finish in 1:36.0.

The winning mile relay unit was composed of Eddie Durham, Alexander, Charlie Noelke and Fonnet.

In all, the Rams totalled 43-1/2 points in finishing third behind Newberry, 58 points, and Florida School for The Deaf, 48-1/2.

## What a way to go!

In the bigger school competition, the Diocese did not fare too well.

In Class AA, neither Mike Sweeney of Christopher Columbus nor Manuel Camenus of Archbishop Curley were able to score in their specialties, the two-mile run and the mile-run, respectively. They were the only entries from the diocese qualifying for the state finals.

In Class A, however, Chaminade's fine freshman, Dennis Skelton showed worlds of promise for the future, as he finished sixth in the mile run with his best-ever clocking of 4:30.0.

"He's going to be one of the diocese's best distance runners," stated Brother Daniels, the Columbus track coach. "All he needs is a little more experience."

Chaminade also picked up points from Tom Regan, who placed fifth in the high jump with a 5-10.

\*\*\*

In baseball, Msgr. Pace High lost its chance to bring the diocese its first state championship when the Spartans' usually strong pitching fell apart in the title game of the Class B meet, losing 13-3 to Tampa Catholic of the Diocese of St. Augustine.

Pace had made its way in the championship via 5-0 win over Alachula Santa Fe in the semifinals. Gary Sweet pitched the shutout win for the Spartans.

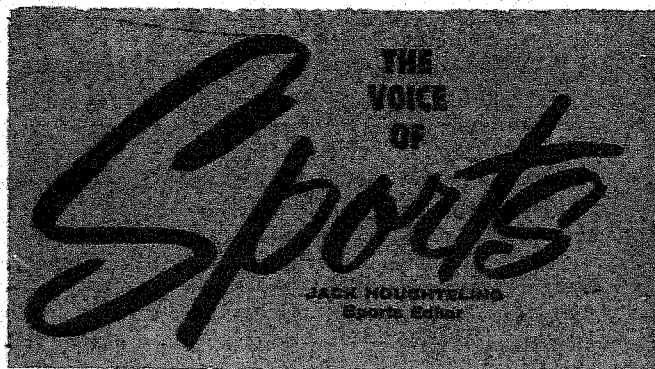
In the championship game, played at Tampa, the Spartans' sophomore pitching stars, Don Cooke and Allan Kilian, were unable to silence the heavy hitting of Tampa Catholic as the tournament hosts racked up two homers in their 13-hit attack.

The game was halted after six innings, due to the 10-run high school rule.

Pace stayed in the game until the top of third when Tampa Catholic broke up a 3-3 tie with a three-run spurge.

After the new champions had taken a 3-0 lead in the top of the first inning, Pace rallied for two runs in the bottom of the first and tied it up at 3-all in the bottom of the second.

Pace captured the semifinal game on a six-hit pitching



performance by Sweet. The game was tied 0-0 at the end of the regulation seven innings and it wasn't until the 10th that the Spartans were able to bust things open.

Cooke's triple and a single by Bob Wilkos opened the Pace scoring. In hurling his six-hitter, Sweet fanned seven and walked only three.

Pace finished its season with a 17-10 record, including the district and regional championships.

\*\*\*

In the state swimming championships all the diocese action came in the Class A meet and it was the girls who did most of the splashing.

Jane McDowell of Lourdes gained the top finish with a second in the 200-yard freestyle and also posted a third in the 400 free.

From Cardinal Gibbons, individual honors went to Mary Brennan, with a third in the 100 breaststroke and a fourth in the 100 freestyle, and Kathy Coryell with a third in the 100 backstroke.

Also scoring were Mary Clark of Cardinal Newman, fourth in the 200 free and fifth in the 400 free, and teammate Sheila Kelly who was sixth in diving, while Karen Simmons of Carrollton was sixth in the 200 individual medley.

Cardinal Gibbons finished second in the girls team standings, aided by a second in the 400 free relay and a third in the 200 medley relay.

## Medal Awarded Retiring Leader

WASHINGTON (NC)—Father James L. Vizzard, S.J., retiring Washington director of the National Catholic Rural Life Conference, received the papal Benevolenti medal here in recognition of his work for the rural poor of the United States and throughout the world.

Msgr. George G. Higgins, director, social action department, U.S. Catholic

Conference praised Father Vizzard's "combination of scholarship, political know-how, great tenacity of purpose, and, above all, genuine love for the poor."



Checking his total, Msgr. John O'Dowd's displays tournament trophy

## Priest Leads Miami Duffers In Annual Clerics Tourney

Msgr. John O'Dowd led a quartet of priests of the Archdiocese of Miami to a clan sweep of the top positions in the fourth annual Greater Miami Clergymen's Golf Tournament played last week.

The pastor of Epiphany parish, South Miami, Msgr. O'Dowd took top honors in the field of 65 with a score of 80-82-162 over the 6,700-yard, par-72 LeJeune Course.

Father Thomas of St. Goggin Gabriel parish finished second, one stroke back; and Father Matthew Grehan of Holy Family parish took third at 168.

The three previous clergy tournaments were won by Father Thomas McDermott, An-

nunciation parish, West Hollywood. This year, however, Father McDermott was in Ireland recuperating from a recent operation.

Finishing fourth in the championship flight was Msgr. Michael Fogarty, St. Coleman's parish, Pompano Beach, with a score of 83-87-170; and Father Gerald Reilly, Our Lady of Perpetual Help, parish, finished six with scores of 85-91-176.

Father Xavier Morras, Sacred Heart parish, Homestead, still has a crack at the Third Flight trophy. Father Morras finished the two days of regular play in a tie with Rabbi Dr. H. Baumgard, of Temple Beth Am; and Rev. W.B. Casey, West Flagler Baptist Church. The three will play-off at a later date.

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# Road To Heaven Starts On Earth

By FATHER  
DAVID G. RUSSELL

Some of us may still think, unfortunately, that we can serve God in heaven without serving man on earth, that there is a direct road to the divine which bypasses the human.

The result of this attitude

## NOW -- Christianity

is a disengagement with the cares of our fellow man in the name of God. The fact is, of course, that the needs of this world must be as much the concern of man as they are of God.

The Lord of creation has entrusted to each of us the task of preparing this world for the world to come. The two worlds are not unrelated because the present world will be the body of the world to come. The world is no more a temporary companion in our earthly pilgrimage than are human bodies.

Both are subject to resurrection or recreation. As St. Paul puts it, "Creation itself will also be delivered from its slavery to corruption into the freedom of the glory of the sons of God." (Romans 8:21)

The goal of our daily labor is, then, to prepare for the advent of He who has promised to return. We do this by making the world more human, for only a fully human world can be Christian. Every man can be as much a Christian as he is first a man. A diseased and twisted humanity is sterile ground for the life of Christ, the perfect man.

Our daily labors are not mundane, but sacred tasks. They are not simply "offered up" but they participate in the building up of the kingdom of God. The work done by the sweat of our brow and at the risk of an Excedrin headache has value in itself since it is done in collaboration with Him in His work of creation. They are holy deeds because they are done in the service of others.

It is difficult for anyone of us to measure the real value of our work. Only when Christ returns to reveal all, will we really know what impact we had on this world. We can be certain, though, the good and evil we have done has reached beyond ourselves to others. We are stones thrown into a pond, sources of ripples affecting the entire world.

Some of what we do will live on in the memory of others.



NEEDS OF The World Must Be The Concern of Everybody

Some men only cast their stone in death. In death their legacy becomes a true inheritance.

Some live on in their children. What mother and father has not buried deep within the souls of their children seeds of good and evil?

Some live on in the simple consequence of their actions. Their deeds were building stones or stumbling blocks which meet others on their trip through life. We can all be certain, though, that each of us either scars or heals the face of creation.

It may be foolish for us to attempt to tie down for our own examination the good we have done. St. John says that "one sows, another reaps" (John 4:36-38). We have all been put on this earth to sow. Our seeds may not be seen by us. Only God

will be able to point out to us the fruit of the harvest.

St. Paul has good advice for us as we undertake our earthly work. "And in doing good let us not grow tired; for in due time we shall reap if we do not relax. Therefore, while we have time, let us do good to all men." (Galatians 6:9)

"I charge you, in the sight of God and Jesus Christ. Who will judge the living and the dead by His coming and by His kingdom, preach the word, be urgent in season; out of season, work as a preacher of the Gospel, fulfill the ministry." (II Timothy 4:1-8)

What is more, "the suffering of the present time are not worthy to be compared with the glory to come that will be revealed in us." (Romans 8:18)

## MISSAL GUIDE

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

May 20—Mass of St. Bernardine of Siena, Rogation Day. Gloria, Preface of Easter.

May 21—Mass of the Fifth Sunday After Easter. Gloria, no Creed, Preface of Easter.

May 22—Mass of the Vigil of Ascension, Rogation Day. Gloria, Preface of Easter.

May 23—Mass of the Ascension of Our Lord. Gloria, Creed, Preface and Canon of Ascension.

May 24—Mass of the Ascension of Our Lord. Gloria, no Creed, Preface and Canon of Ascension.

May 25—Mass of St. Gregory VII, Pope, Confessor. Gloria, Preface of Ascension.

May 26—Mass of the Sunday After Ascension. Gloria, Creed, Preface of Ascension.

## Asks Each Christian Act As Missionary

VATICAN CITY — (NC) — Pope Paul VI has urged all those engaged in missionary work to keep the big picture of the Church's mission clearly in focus. He also emphasized that every Christian "must be a missionary by the witness of his own life."

He was speaking to directors of the national Societies for the Propagation of the Faith, and of other pontifical missionary works, in Rome for their annual meeting.

Citing the Second Vatican Council's assertion that "the whole Church is missionary" (Decree on the Church's Missionary Activity, No. 35), Pope Paul said, "All Christians therefore — and not only the bishops — are by virtue of their Baptism rendered fit to spread the Gospel message and are in effect responsible for its spread."

"In the light of this 'mission' of the Church we must measure the vitality of the

various organisms and the worth of the various works of the apostolate in the Church. I mean the individual 'missions' in various circumstances, of various kinds, in various places. Too often, in putting emphasis on some of the Church's big internal problems, a risk is run of identifying them with the 'mission of the Church,' whereas these are only aspects of the single, greater mission of the Church.

"We must convince ourselves that every individual, personal, local 'mission,' every work whatsoever of the apostolate must always proceed within the framework of the great, essential task of the Church: the evangelization of the world."

Speaking of the work undertaken by his audience, the Pope said, "Today more than ever your works have the task of awakening the consciences of all Christians to the Church's great missionary duty."

## Prayer Of The Faithful Fifth Sunday After Easter May 19, 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 by adoption; He opens our minds and hearts to the needs of all who share with us this great privilege.

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 representatives in Paris, that through their patience and diplomatic skill they may win for all men an early and just conclusion to the Vietnam war, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For the Justices of the United States Supreme Court, that their forthcoming decision in the New York State Textbook Case may result in fairer treatment of parochial school students throughout the Nation, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For all students, that they use the gifts of the Holy Spirit in their preparations for the annual spring final examinations, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) 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: (6) 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: (7) For all of us this assembly to the People of God, that through our participation in this sacred rite we may be helped to become more perfectly doers of the word and not hearers only, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Lord, You have told us: "Ask, and you shall receive, and find your joy made perfect," grant, we beseech You, or our petitions, for we have made these in Your name as You have directed us to do. Through the same Jesus Christ, Who lives and reigns with the Father in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

## Feast Of The Ascension May 23, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. The angel of the Lord asked the disciples: "Why do you stand looking up to heaven?" Moved by those words and the love of Christ, we look about us and discern the needs of many of our fellow men.

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 diplomats in Paris, that through their patience and diplomatic skill in negotiations they may hasten the advent of true peace in Vietnam, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For all teachers of religion, that through their teaching the kingdom of God may be truly extended "to all nations," we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For N. & N., members of our Parish who died earlier this week, and for all the faithful departed, that they may soon come to share in the glory of the Son seated at the right hand of the Father, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all who are seriously ill and for all who are chronically ill or who suffer from mental illness, that the promise of sharing in the glory of Jesus Christ may help them to bear their burden of suffering here on earth, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For all those who have recently received the Sacrament of Confirmation, that through the power of the Holy Spirit they may be witnesses of Christ "to the ends of the earth," 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 sharing in this sacred meal we may be helped to proclaim the Good News to all creation, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear our petitions, O Lord, and grant them. Even as You were about to ascend to Your Father You gave to your Apostles the charge to minister to the needs of their fellow-men, so, we beseech You, grant that our concern for one another may persist beyond this day.

PEOPLE: Amen.

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# Ceremonia en la Catedral Para Promulgar Decreto Elevando o Miami a Arquidiócesis

Los decretos papales estableciendo la nueva provincia eclesiástica de Miami y la Arquidiócesis de Miami como sede de esa provincia, serán promulgados durante solemnes ceremonias el jueves 13 de junio en la Catedral de St. Mary, a las

11 a.m. cuando el Arzobispo Designado Coleman F. Carroll recibirá los poderes y arzobispales.

El Arzobispo Luigi Raimondi, Delegado Apostólico en los Estados Unidos dará lectura a los decretos papales y será el principal con-

celebrante de la misa solemne en la que también oficiarán el Arzobispo Carroll, el Obispo Paul Tanner, de St. Augustine; el Obispo Designado Charles McLaughlin, de la nueva Diócesis de St. Petersburg y el Obispo William Borders, de

la nueva Diócesis de Orlando.

Miembros de la jerarquía eclesiástica de distintas partes de la nación vendrán a esta ceremonia, así como sacerdotes, religiosos y seglares, tanto de Miami como de las diócesis sufra-

ganeas de St. Agustín, St. Petersburg y Orlando.

El 13 de junio el calendario eclesiástico marca la celebración de la festividad del Corpus Christi.

Más detalles sobre esta ceremonia serán ofrecidos en futuras ediciones.

## Latinoamérica Recibe Con Júbilo La Noticia de la Visita Papal

Bogotá—Con un verdadero sentimiento de júbilo ha sido recibida en Latinoamérica, y en especial en este país, la noticia de que el Papa Paulo VI llegará a Bogotá en agosto próximo para clausurar el 39º Congreso Eucarístico Internacional e inaugurar, posteriormente, la Segunda Conferencia General del Episcopado Latinoamericano.

Fue el propio Santo Padre quien hizo el anuncio oficial, sin precedentes en la historia, ante miles de peregrinos congregados en la Plaza de San Pedro, habiendo manifestado que su viaje será breve: de dos a tres días. El certamen eucarístico se efectuará del 18 al 25 de agosto y después se inaugurará la reunión de los obispos latinoamericanos.

Esta será la primera vez en la historia que un Papa visite el continente latinoamericano, aunque la segunda de Paulo VI, pues hace cinco años lo visitó cuando era Arzobispo de Milán.

El Santo Padre, al hacer el anuncio de su viaje, descartó toda posibilidad de visitar otras naciones latinoamericanas, además de Colombia. Dijo que numerosos países latinoamericanos le habían rogado que los visitara, aprovechando su traslado al nuevo mundo, "pero, lamentablemente, no podré acceder a esos deseos."

Para fundamentar su anuncio, y en especial su presencia en América Latina, el Papa dijo que dos acontecimientos que tendrán lugar en Colombia, "de excepcional importancia, tornan imperativa nuestra humilde presencia allí, ahora que ello es posible gracias a los prodigiosos métodos modernos de comunicación".

Indicó después que uno de los motivos que lo llevarán a Colombia es el de confirmar la doctrina eucarística de la Iglesia, frente a la "ineptitud, ambigüedad y errores que padece parte de nuestra generación con respecto al misterio central de nuestros altares."

El Santo Padre aparentemente quiso referirse a los católicos denominados de vanguardia que en Estados Unidos y algunos países europeos realizan ensayos no ortodoxos en lo que se refiere a las ceremonias litúrgicas.

Paulo VI se apartó de la costumbre del Vaticano al anunciar con bastante anticipación su viaje, con el aparente propósito de poner fin a las versiones y conjeturas que circulaban en torno a su visita a Colombia, ya que usualmente los anuncios oficiales sobre sus viajes eran dados sólo con escasos días de anticipación.

Al mismo tiempo, Paulo VI observó que con el desarrollo de los modernos medios de transporte, "las sendas del mundo están abiertas, también lógicamente al ministerio del Papa. Esto es muy significativo e importante."

"Y quizá con el transcurso del tiempo—añadió—pueda traer cambios considerables en el ejercicio práctico de su apostolado."

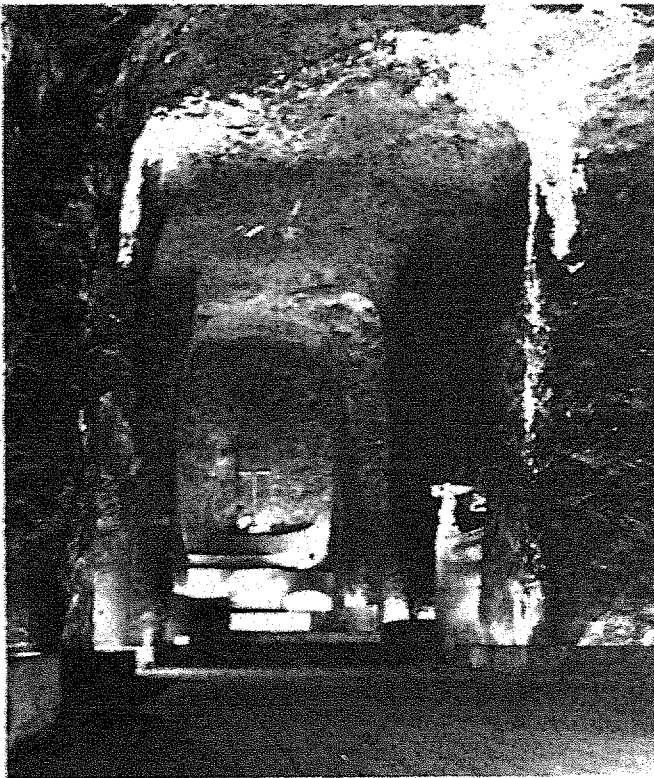
El Papa abrió así la posibilidad de que tanto él como quienes le sucedan en el trono de San Pedro via-

jen al extranjero con mayor frecuencia que en el pasado.

La travesía del Pontífice a Colombia será la sexta salida que haga al exterior en los cinco años que lleva como jefe de la comunidad cristiana más grande del mundo. Paulo VI, el primer jefe de la Iglesia Católica que ha viajado tan extensamente, ha visitado con anterioridad Jerusalén, India, Nueva York, Fátima (Portugal) y Estambul (Turquía).

Se tiene entendido que el viaje del Papa a Bogotá se producirá el 25 de agosto y que su regreso tendría lugar el 28 del mismo mes. Viajará a Bogotá en un avión a reacción de Alitalia. El regreso se efectuará en un avión de Avianca que será sometido a un acondicionamiento especial y llevará como emblemas los escudos pontificios y los colores de la bandera colombiana.

Las expresiones de júbilo y adhesión ante este acontecimiento, de la venida del Santo Padre a un país latinoamericano, han sido expresadas desde las más elevadas esferas representativas de los países de la región así como de las más humildes. La Nunciatura Apostólica en Colombia manifestó: "Nos llena a todos de íntimo regocijo y honda satisfacción".



La Catedral de Sal de Siquirá, construida bajo tierra en minas de sal, sera uno de los puntos de atracción de los peregrinos que irán a Bogotá con el Congreso Eucarístico.

### Hablará Hno. Avelino En la Universidad

El aniversario de la independencia de Cuba será observado con una velada cívica cultural en el Koubek Center de la Universidad de Miami en un acto en el que el Hermano Avelino Fernandez, D.L.S. será el orador principal.

El acto tendrá lugar el viernes 17, a las 8:30 p.m. estando las palabras de presentación a cargo del Dr. Robert Allen, director del Programa de Educación Continuada de la Universidad de Miami.

La parte artística consistirá en un concierto de canciones cubanas interpretadas por el conjunto de guitarras de Lily Batel y danzas por las alumnas de baile de la profesora Zelinda Donavson, así como recitaciones por el actor Paul Díaz.

El Hermano Avelino Fernandez, que tendrá a su cargo la disertación sobre la significación del 20 de Mayo es un religioso lasallista cubano que vino al exilio cuando el régimen comunista expulsó su comunidad de Cuba. En la actualidad, el Hermano Avelino encabeza un grupo de Hermanos de La Salle que trabajan en el apostolado de la juventud latina de Miami.

### Fiesta De La Ascensión

El jueves, 23 de mayo es la fiesta de la Ascensión del Señor, día de precepto con obligación oír misa.

Los fieles de la Arquidiócesis de Miami deben consultar los boletines parroquiales para el horario de misas de ese día.



El Padre Eugenio del Busto, director Espiritual de la Peregrinación de la Arquidiócesis de Miami a Bogotá, trata con el agente turístico colombiano, Alfredo Rojas, sobre los detalles de viaje y alojamiento durante el Congreso Eucarístico.



Suplemento en Español de **VOICE**

## Significación Del Viaje Papal

Por Gustavo Pena-Monte

El congreso de Colombia ha declarado "estado de júbilo nacional" ante el anuncio de la próxima visita de Su Santidad, Paulo VI, a ese país. Esa declaración oficial no es más que reflejo del júbilo popular que se palpa en las calles de la gran nación sudamericana. Los diarios colombianos desplegaron la noticia con grandes cintillos, y el pueblo estalló en júbilo ante la confirmación de una visita tan anhelada.

El estado de júbilo y expectación no se limita a las fronteras colombianas, pasa sobre los altos picos andinos y cruza las aguas del Caribe para extenderse a dimensiones continentales. Aquí en Miami, donde la influencia latina es tan grande, el júbilo se sintió desde el primer momento. Las radioemisoras ofrecieron la noticia en boletines especiales, el Diario las Américas desplegaba un cintillo a todo lo ancho del tope de su primera plana, el Miami Herald publicaba el pasado lunes su principal editorial destacando la importancia de este viaje. La noticia coincidió aquí con otra nueva de gran significación religiosa: la elevación de la Diócesis de Miami al rango de arquidiócesis y de su pastor, Coleman F. Carroll a la condición de arzobispo.

Inmediatamente se anunció una peregrinación arquidiocesana que partirá de Miami bajo el patrocinio del Arzobispo Carroll y teniendo como director espiritual al Padre Eugenio del Busto. En un área donde actualmente viven más de seis mil colombianos y más de 250 mil latinoamericanos, es natural que esta oportunidad de participar en el evento religioso más importante en la historia de Latinoamérica, querrá ser disfrutada por muchos, de ahí que la Oficina de Asuntos Latinoamericanos de la Arquidiócesis haya realizado grandes esfuerzos para obtener una peregrinación al alcance económico de las mayorías.

Esta decisión del Santo Padre de viajar a Latinoamérica viene a ser una confirmación del amor de Paulo VI por esta parte del mundo que es esperanza de la cristiandad, continente en el que viven las dos terceras partes de los católicos del mundo.

Cristiano de nacimiento, el continente latinoamericano está atravesando en este momento su hora más crítica desde los días de las gestas emancipadoras de sus naciones. Latinoamérica está en esa etapa de transición entre la adolescencia y la madurez y como tal está sufriendo los síntomas de ese cambio violento. De un lado el apego a las tradiciones antañas, del otro la rebeldía del que quiere transformarse todo, pero en medio de esos conflictos una conciencia cristiana que aunque a veces no lo parezca, está presente entre los que temen a los cambios violentos y en los que impulsan revoluciones drásticas y radicales.

Por eso nunca pudo ser más oportuna una visita tal, como lo es ahora que Latinoamérica está en erupción, en transición, en revisión. Es hora de decisiones y por tanto puede ser hora de confusiones. La visita del Santo Padre, su presencia entre nosotros, su poner su corazón cerca del nuestro, su palabra llena de amor por nosotros y de preocupación por nuestros problemas e inquietudes, llegará orientadora como pentecostés de esta hora que nos ha tocado vivir en este continente sobre el que vuelcan hoy los ojos del mundo.

En Bogotá el Santo Padre encontrará características que son comunes a otros pueblos de Latinoamérica. Las antiguas iglesias, verdaderas reliquias de arte colonial, le hablarán de una fe varias veces centenaria que quedó plasmada en esos monumentos; el fervor de los nativos que se agolparán para expresar su fidelidad al Papa le hablará de una convicción cristiana que sigue fielmente incrusta-

(Pasa a la Pagina 24)

# El Encuentro

Es típicamente humano el sensacionalismo y la novedad. Nadie hablará del hombre que a las seis de la mañana se levanta y va al trabajo todos los días para ganar honradamente el pan para su hogar. Esto no es noticia, pero si lo es, si a ese hombre un día se le ocurre hacer una fechoría. Hace más ruido en el mundo un canalla que cien monjes rezando e inmolando sus vidas en el silencio sagrado de su convento. Los hombres quisieran ver apariciones del cielo, manifestaciones ruidosas y están a la caza de todo lo que sea espectacular.

Y, sin embargo, el estilo del cielo, de Dios, es hacer las cosas sin ruidos. Nació en una cueva; murió como un malhechor en la cruz; le enterraron sin ninguna pompa. Resucitó, pero le vieron pocos relativamente y durante corto tiempo. El mundo quisiera ver de nuevo a Dios, verle con los ojos del cuerpo; como Santo Tomás, palparle, oírle, comer con Él. Por eso para muchos Dios está muerto, aún para muchos que se dicen cristianos. Y la propaganda del ateísmo y materialismo que ha saturado el ambiente, a fuerza de gritar la nada del origen y la nada del fin del hombre, esta, por ósmosis, envenenando las mentes de los hombres. Las mayores monstruosidades han sido dichas por los hombres y creídas por las multitudes, y, por ello, hoy estamos en una época de crisis de todo. Y vamos por el mundo como los discípulos de Emaús, rumiando nuestra soledad y fracaso, tristes, cabizbajos, diciendo: creíamos, esperábamos; pero muchos ya no creen en Él, Jesús que murió; Dios ha muerto!

Y precisamente cuando descorazonados, se retiraban con las ilusiones destrozadas de un mesianismo político, triunfador, espectacular, Dios, Jesús, se acerca a ellos y empieza a conversar y ellos no le conocen...

Como los discípulos de Emaús, también nosotros deberíamos en el siglo veinte, en medio de todas las crisis, experimentar un encuentro con "cierto Jesús que ha muerto y que Pablo dice que vive" (Hech. 25.9) (Claude "La eterna infancia de Jesús")

¿Y donde podemos encontrarle? ¿Y tú me preguntas eso? ¿Acaso no has visto pasar cerca de ti, cuando saliste para el destierro? ¿O te acorraló la enfermedad? ... Las riquezas, la salud, el honor y la gloria, el bienestar que disfrutabas eran como una nube que se interponía entre tú y Jesús. El estaba cerca de ti siempre; pero tú no le conocías, hasta que tragaste el acibar del dolor. ¿No es verdad que encontraste en el destierro el tesoro más grande de tu vida que es Jesús vivo en tu corazón? ¿Su gracia que ha vestido de colores tu alma? Y ahora conoces el estilo de Dios. Dios habla bajito. Si hay mucho ruido en tu alma, no puedes escuchar su voz. Ahora si sabes oír su voz y no puedes vivir sin que la escuches dentro, muy dentro de tu corazón.

Ahora si sabemos encontrarle en el evangelio, en la Misa, en la comunión, en la confesión, en el pobre a quien damos una limosna, en el compañero a quien sabemos sonreír, en el enemigo incluso a quien sabemos perdonar. En las pruebas y crisis de tu vida sabes discernir la voz del Maestro, dulce y tierna siempre. Qué hermoso es el encuentro con Dios! No hay paz en el corazón del hombre hasta que lo halle. Porque el hombre está hecho para Dios. La diferencia está en que unos buscan un Dios espectacular, relampagueante y no pueden hallarlo, y otros buscan un Dios sencillo, niño tierno, padre bondadoso, amigo fraternal, oculto en todas las cosas, sin hacer ruido de ninguna clase, que les espera con los brazos abiertos para darles mil besos de paz, que ponen consuelo en su corazón turbado. La razón es que ya han aprendido a conocer sin ver a su Padre que no ha muerto, a su Dios que vive y que está siempre junto a ellos, caminando como con los discípulos de Emaús.

Padre Angel Naberán

# En la Muerte de Mons. Serantes

Cayó cual roble herido por la muerte;  
El sol se oscureció por su caída,  
Porque el sol lo miraba frente a frente,  
Sin reparar girones de su vida.

Lloró el bronce gimiendo amargamente,  
El mismo que llamara noche y día  
A que oyeran su voz. Paternalmente  
A todos él se daba sin medida.

El recorrió montañas y llanuras;  
El visitó palacios y bohíos,  
El restañó heridas y amarguras  
Jamás dejó de consolar. Y, hoy, frío,  
Cual viejo roble, con sus mil arrugas,  
Cerró sus ojos para abrir los míos.

Msgr. J. S. Basulto.

Miami, Fla. Mayo, 18, 1968.

# DOS SANTOS REALIZARON EL PRIMER TRANSPLANTE HUMANO

En Madrid se conservan los cráneos de dos santos médicos, Cosme y Damían, que hace 1682 años realizaron un trasplante humano.

Como ahora el doctor Christian Barnard, los santos Cosme y Damían se vieron repudiados por sus semejantes, murieron víctimas de su "propia ciencia", decapitados por el verdugo en el año 303.

San Cosme y San Damían realizaron el trasplante en Egea, Siria, el año 286. Cambiaron la pierna ulcerosa de un paciente por otra perteniente al cadáver de un negro...

La hagiografía médica recoge la descripción de aquel trasplante con el nombre de "Milagro de los santos Cosme y Damían". Existen numerosos cuadros y obras de arte que representan el trasplante humano del siglo tercero.

Por ejemplo en el Museo del Prado de Madrid, primera pinacoteca española, hay un cuadro atribuido a Fernando del Rincon que representa gráficamente la operación de trasplante realizada por Cosme y Damían.

Los artistas de los siglos XV y XVI trataron el tema con prodigalidad. Sólo en España hay unos seis cuadros y una escultura, de diferentes escuelas, que representan el trasplante de la pierna del negro. Otras se encuentran en el Museo del Louvre, de París, en el de Amberes y en el Museo de la Historia de la Medicina de Wellcome, Londres.

La obra "Leyenda dorada", de Jacob de Voragine, se refiere a la persecución que padecieron Cosme y Damían después del trasplante. El procónsul Lilius les recriminó la "milagrosa curación" y ordenó que fueran "cruelmente atormentados en los pies y en las manos". Finalmente fueron degollados con sus hermanos Antino, Leoncio y Eupropio.

Cosme y Damían fueron auténticos doctores, emplearon instrumental médico y practicaron la euroscofia.

Sus restos fueron enterrados provisionalmente en Egea. Luego en Ciro (Siria) se erigió un templo que les sirvió de tumba, hasta que San Gregorio Magno los mandó a enterrar en la basílica de Roma construida sobre el antiguo Foro, a principios del siglo VI. Permanecieron allí hasta el siglo X. Por deseo del obispo Adalgo los trasladaron a Bremen. Después sus cabezas decapitadas aparecieron en Bamberg y parece ser que más tarde pasaron a Munich, en 1648. Por último llegaron a Madrid, donde actualmente se encuentran sus cráneos.

En el "Boletín de Medicina" de Madrid, correspondiente al 1 de julio de 1932, aparecen unos documentos notariales que constituyen prueba evidente de que los dos cráneos que se guardan en el Monasterio de las Descalzas Reales pertenecen a los santos Cosme y Damían.

"Aquí fueron traídos" dicen los documentos, "desde

Alemania por la emperatriz María, hija del emperador Carlos V".

Los cráneos se conservan en una arqueta de madera,

con los ángulos resguardados por cantoneras de plata. Están sujetos por su base a un almohadón y aparecen cubiertos en su mitad interior por una banda de seda roja y en la superior por un velo con hilos de plata.

Se trata de reliquias sagradas, veneradas diaria-

mente por la Comunidad de Monjas Descalzas desde hace siglos. Las religiosas las muestran a cuantos solicitan rezar una plegaria ante ellas.

La devoción del pueblo madrileño a los santos trasplantadores Cosme y Damían data de hace siglos. En el siglo XVII se fundó la

Hermandad Médica de San Cosme y San Damían, que todavía perdura, y a la que pertenecen la mayoría de los doctores que ejercen en Madrid la medicina. En

una parroquia madrileña, la de San Martín, se amontonan los "exvotos" (ofrendas) que los fieles han ofrecido por curaciones atribuidas a la intercesión de Cosme y Damían, que según el pueblo "curan" sin potingues farmacéuticos.

Todavía muchas personas dolientes suplican la liberación de sus males a unos santos doctores evangelistas del siglo tercero, Cosme y Damían, que fueron los "Barnard" de hace 1682 años.

## Científico Cubano Es Condecorado

El doctor Agustín Castellanos, pediatra del Variety Children's Hospital y una autoridad en afecciones cardíacas en los niños, acaba de regresar de Perú donde el gobierno de esa nación lo honró por sus investigaciones cardiológicas.

El distintivo y medalla de la Orden de Hipólito Unzué fue impuesta al doctor Castellanos por el Dr. Christian Barnard, el mundialmente famoso originador de los trasplantes de corazón.

El doctor Castellanos desarrolló métodos para los diagnósticos cardíacos en 1931, considerados muy avanzados para aquella época y usados hoy en los trasplantes del corazón.

Fue fundador y director del Hospital Infantil de La Habana y fue nominado para un Premio Nobel de Medicina en 1959 y 1960.

Entre otras condecoraciones recibidas con anterioridad figura la medalla de oro del American College of Radiology.

En este momento el doctor Castellanos está realizando investigaciones sobre los efectos de las drogas y tranquilizantes consumidos por las mujeres gestando sobre los niños por nacer.

## Honran a Estudiante

Una joven cubana estudiante del St. Patrick's School ha sido seleccionada para recibir este mes el Diploma de Excelencia del Miami Beach Executives Club.

María Consuelo Zabaleta fue homenajeada durante un almuerzo en el restaurant Embers recibiendo la medalla 'Big E' y el pergamino.

La joven fue seleccionada por sus sobresalientes avances en el arte y su conducta escolar. La señorita Zabaleta, está siempre presta a cooperar en proyectos escolares y comunitarios, dijeron sus profesores. Ella planea especializarse en decoración interior.

Nacida en Cuba el 20 de febrero de 1951, Consuelo vino a Estados Unidos en 1960 con sus padres el doctor Rubén Zabaleta y su esposa María Elena. El Dr. Zabaleta es médico anestesista asociado al St. Francis Hospital.



El Dr. Christian Barnard, renombrado por sus trasplantes de corazón, impone condecoración al médico cubano Dr. Agustín Castellanos.

## Misas Dominicales En Español

- |  |  |
|--|--|
| CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW.-7 p.m.                               | Beach - 6 p.m.   |
| CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m.                     | ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah - 12:55, 6:30 p.m.               |
| Misión de San Judas, 4600 NE 2 Ave.-11 a.m.                                  | INMACULADA CONCEPCION 68 W. 42 Pl., Hialeah - 12:55, 6:30 p.m.                 |
| SS. PETER and PAUL, 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.                   | BLESSED TRINITY 4020 Curtis Parkway, Miami Springs - 7 p.m.                    |
| ST. KIERAN Assumption Academy, 1517 Brickell Ave.-7, 10 a.m., 1, y 7:30 p.m. | OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.     |
| GESU, 118 NE 2 St.-6:00 p.m.   | VISITATION, 191 St. y N. Miami Ave., North Dade - 6:30 p.m.                    |
| ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.                                 | LITTLE FLOWER U.S. y Pierce St., Hollywood - 6:45 p.m.                         |
| ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.                   | NATIVITY 700 W. Chaminate Dr., Hollywood - 8 p.m.                              |
| ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.                                     | ST. PHILLIP BENIZI Belle Glade - 12 M.   |
| ST. DOMINIC, NW 7 St., 59 Ave.-1, 7:30 p.m.                                  | SANTA ANA, Naranja - 12:30 a.m., 7 p.m.  |
| ST. BRENDAN 87 Ave. y 32 St. SW-6:45 p.m.                                    | ST. MARY Pahokey-9 a.m. y 6:30 p.m.  |
| LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.                | GUADALUPE Immokalee-8:30, 11:45. Misión Labelle, 600 Lenox Ave., Miami 10 a.m. |

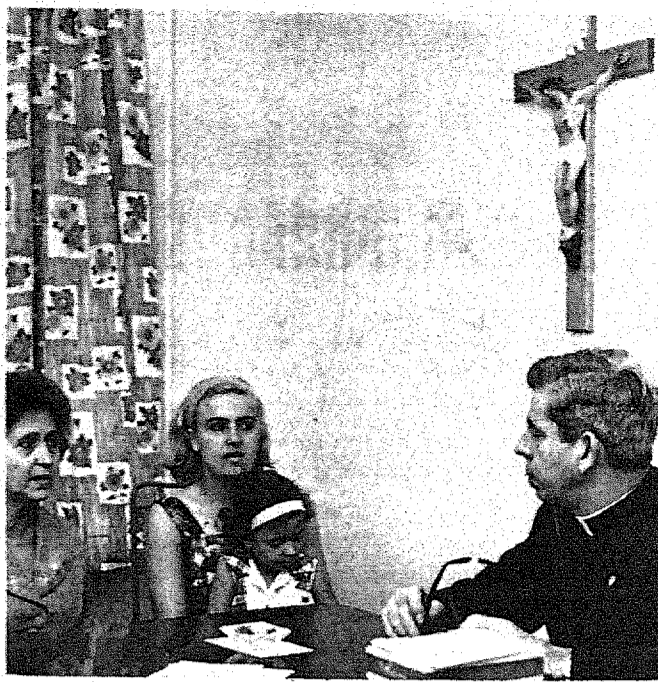
CAMBIE PARA MAS FRESCURA, .....



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Modernas habitaciones para los refugiados que llegan a la Casa de la Libertad.

Asistencia espiritual es ofrecida a los recién llegados por el capellán, Padre José I. Hualde.

# LA CASA DE LA LIBERTAD

Por Manolo Reyes

La amistad a la que se le da un servicio de labios, no es amistad. La verdadera amistad es la que tiene una dinámica de comprensión y ayuda. Tal es el caso entre el gobierno y el pueblo de los Estados Unidos y los cubanos en el exilio, voceros y embajadores de su patria en cadenas.

Desde que el exodo comenzó ciudadanos norteamericanos y cubanos, juntos en el estudio y en el trabajo han venido desarrollando una serie de actividades de ayuda a los cubanos que han llegado a tierras de libertad, actividades que han repercutido en beneficio de diferentes comunidades a través de esta nación.

Un símbolo palpable de esta comprensión y ayuda, que tiene ya ganado un lugar prominente en el agradecimiento de todos los cubanos, es la Casa de la Libertad al fondo del aeropuerto Internacional de Miami.

En Octubre de 1965, poco antes de empezar los vuelos de la Libertad entre Varadero y Miami, el gobierno de los Estados Unidos, reactivó un amplio edificio que



La capilla de la Casa de la Libertad.

había servido de cuartel militar en la segunda guerra mundial, lo proveyó de muchas facilidades funcionales, lo amuebló y re-edificó para que se convirtiera en el primer punto de parada de los cubanos que se veían forzados a abandonar su patria y vinieran a los Estados Unidos. Empresas privadas como la Compañía Womet-

co colocaron allí un cine profesional que día a día hace el deleite de los recién llegados. Hasta estos momentos, más de 65,000 cubanos que luego han proseguido viaje a los 50 estados de la unión, han pernoctado por breves horas o quizás varios días en la Casa de la Libertad. Un servicio médico cons-

tante funciona allí durante las 24 horas del día en beneficio de los recién llegados. Comidas, ropas, entretenimientos, alojamiento, todo es proporcionado a los nuevos exilados en la Casa de la Libertad.

Un kindergarten ha sido establecido allí para cuidar a los pequeños recién llegados, a más de un terreno infantil de juegos para ellos. La vida espiritual también es atendida en la Casa de la Libertad gracias a las facilidades brindadas a distintas denominaciones de la fe.

Y después de dos años de ejemplar funcionamiento ha habido nacimientos, bodas, y hasta celebración de 15 años para las jovencitas recién llegadas de Cuba. Cientos de miles de dólares al año invierte el gobierno de los E.U. en el mantenimiento y desarrollo de este edificio. Pero por arriba del dinero el cubano mira con indiscutible agradecimiento hacia la Casa de la Libertad, porque allí es, donde por primera vez en muchos años, respira el aire puro de la libertad.

## El Mes de Mayo en la Capilla de la Caridad

### Flores a la Patrona de Cuba el Domingo

Mayo, mes de las flores, mes de María, está siendo observado con un variado programa de actos en la Capilla de Nuestra Señora de la Caridad del Cobre.

Pasado mañana domingo continuará ese programa con un ofrecimiento de flores a la Virgen que está siendo organizado por el Movimiento Familiar Cristiano para los hijos de los matrimonios miembros del movimiento, pero al que se invita a todas las familias latinas de Miami.

Ya que la pequeña capilla no tiene capacidad para acoger al número de asis-

tentes que se espera, la imagen de la Patrona de Cuba será colocada en un improvisado altar en los jardines de la capillita.

El acto comenzará a las 4 p.m. con el ofrecimiento de flores y continuará con una misa de comunión de campaña.

El lunes 20 de mayo, fecha en que se conmemora el aniversario de la independencia de Cuba, la capilla de la Caridad tendrá un día de oración por Cuba en el que se ofrecerán dos misas. Una a las 12 del día y otra a las 8 de la noche. Durante toda la tarde y noche la capi-

lla estará abierta al público para que estudian ella cuantos quieran tener un momento de oración por la patria que sufre, según nos informa el Padre Agustín Roman.

El Día de las Madres fue observado con un "Rosario Viviente a la Madre Celestial por todas las Madres", que congregó a más de quinientas personas en un impresionante espectáculo de fervor religioso popular.

Al fondo de la capilla, junto al mar, se erigió un improvisado pedestal, sobre el que se colocó la imagen de la Patrona de Cuba.

En torno a la imagen,

hombres, mujeres y niños formaron un círculo en forma de rosario, cuyas cuentas, formadas por velas encendidas iban iluminándose a cada decena hasta que el círculo quedó totalmente iluminado.

El Padre Román dirigió las meditaciones entre cada decena y anunció finalmente que pronto iba a quedar establecida la Cofradía de Nuestra Señora de la Caridad, para agrupar a todos aquellos cristianos devotos de la Patrona de Cuba.

Durante el mes de mayo continúan igualmente las noches del Cobre organizadas por los distintos municipios de Cuba en el exilio.

## Le Interesa El Football

Debido al creciente interés de la colonia hispanoparlante de Miami Metropolitano en el football, el equipo profesional Miami Dolphins pone a disposición de sociedades e instituciones locales una película narrada en español de los momentos culminantes de los partidos jugados en la temporada pasada.

La película sonora, en 16 milímetros y a color, tiene 25 minutos de duración y el presidente de los Dolphins, Joseph Robbie, la ofrece para exhibiciones privadas junto con un representante de su club que podrá contestar preguntas del público sobre el football.

Robbie también ha anunciado que su oficina está preparando en castellano un folleto explicativo del deporte del football, el cual será distribuido próximamente a la colonia de habla hispana.

Tanto la película como el folleto en español se están facilitando al público hispano local para corresponder a su interés en conocer mejor el popular deporte.

Los fanáticos de habla hispana son los más entusiastas del mundo y todos los que nos desenvolvemos

en los deportes agradecemos de corazón su leal apoyo", dijo Robbie.

Para concertar una exhibición de la película de football de los Dolphins los interesados deben comunicarse con Joe Murphy, teléfono 379-1851, o por escrito a la dirección siguiente: Miami Dolphins, Football Club, 330 Biscayne Boulevard, Miami, Florida. 33132.

## Almuerzo Lasallista

Pasado mañana domingo 19 de mayo, la Asociación de Antiguos Alumnos De La Salle celebrará su acostumbrado almuerzo anual. El mismo tendrá lugar en la cafetería Immaculata-La Salle. El acto comenzará a las 12:00 M con la Santa Misa oficiada por Monseñor Calixto García Rayneri. A continuación se servirá el almuerzo y se finalizará con un show cubano a cargo del grupo de guitarras de Esperancita Rodríguez-Walling. Los antiguos alumnos que no tengan aun los tickets, pueden adquirirlos llamando al 665-6101 (Dr. José Miguel Morales Gómez).



## BETHLEHEM: BREAD AND BABIES

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

It's cold in the Holy Land at night, and families uprooted by the war last June sleep huddled on the ground. They're lucky to have a "puppet" to keep out the wind and rain. . . . The new refugees number at least 250,000 (there are 1.4 million all told), most of them penniless and without work. Pray God they'll be spared epidemics that come from hunger. . . . In Bethlehem our lay volunteers are cooking hot meals for thousands of hungry school children, helping to keep them in school. It's a practical way to make peace. . . . Refugee teenagers— with hammer and pliers, not guns, in their hands—are becoming carpenters and electricians in the century-old Salesian Fathers' school, thanks to \$275 scholarships from readers of this column. . . . And at the Pontifical Mission Orphanage, Sister Elizabeth-Marie is making old dresses look like new for the 60 little homeless girls 'adopted' (\$10 a month) by our readers. . . . "Peace is the fruit of moral force—human good—not of the force of arms," Pope Paul said in reference to the Holy Land. He asks us to pray (and work) for peace, "a gift of love, strong and courageous, which only Christ can give." . . . We thank you for your goodness and your love.

PEACE IS THE FRUIT OF HUMAN GOOD—NOT OF THE FORCE OF ARMS

HOW TO MAKE PEACE?

☐ Sick babies in East Jordan get tender, loving, free medical care in the baby-clinic in Zerka run by lay apostle, Claire Glorieux.—Will you give her a hand? For costly, imported medicines she needs only \$25 a week in '68 (\$100 a month, \$1,200 all told). Please help Claire save babies' lives.

☐ We'll deliver these immediately, in your name, to war victims desperately in need of them: a family-size tent (\$85), a sewing-machine (\$50), a bicycle for a nurse (\$25), soap and talc for babies (\$20), Braille books for the blind (\$10), a kerosene stove (\$6), a blanket (\$2), a lamp (\$1).

☐ You can feed an entire family of war victims for only \$10 a month. In thanks, we will send you an olive wood Rosary from the Holy Land.

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## Significación del Viaje Papal

(Viene de la Pagina 23)

da en el corazón de las mayorías. Allí podrá palpar de primera mano los esfuerzos ingentes por el desarrollo económico en una floreciente industrialización en la que las técnicas más modernas se mezclan con las estructuras coloniales; allí, el contraste de riquezas y miseria, el choque de los pecados del egoísmo y el odio, mezclados con las virtudes de la caridad, del afán de justicia, de progreso material y espiritual, de desarrollo integral.

Allí estará no una sola nación, sino todo un continente, esperando ansiosamente la presencia amorosa del pastor, la palabra orientadora del Vicario de Cristo, en su primera visita a Latinoamérica, en este oportuno momento del anhelante despertar en busca de horizontes más limpios y brillantes.

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# Vatican Daily Hails Nigeria-Biafra Talks

VATICAN CITY—(NC) — An editorial in the Vatican City daily, referring to the struggle between the Nigerian federation and secessionist Biafra as a "war of extermination," has hailed the opening of negotiations "with anxious hope."

The front-page editorial was published in L'Osservatore Romano while the first exploratory talks between the two sides were getting off to a precarious start in London.

Biafra, Nigeria's former Eastern region, declared its independence last May, and civil war broke out in July. Biafra is dominated by the Ibo tribe, which has many Christians and Catholics.

"The information media have not said much of the war of extermination in Nigeria, where land and air forces of the federal military government of Lagos oppose the Ibo secessionists of the Eastern region, Biafra," said the editorial, written by associate editor Federico Alessandrini.

"Public opinion, very rightly sensitive to the Vietnamese conflict, knows little

enough of this unhappy African affair, which at certain moments aroused fears of real genocide."

Recalling Tanzania's recognition of Biafra early in April, L'Osservatore Romano commented that "the gesture seemed to take significance from the fact that it came from a 'progressive' like (Julius) Nyerere, president of a federal republic, tenacious champion of the Union of East African States." The editorial also mentioned the more recent recognition of Biafra by Gabon and the possibility that the Ivory Coast would follow suit.

Picking up again the theme of preserving the unity of Africa's emerging states, L'Osservatore Romano said:

"Biafra's secession is a painful stage on the troubled road of Africa's new peoples toward fullness of independence and self-government. Within the confines into which the continent was divided, union cannot be achieved by force, as the history of Europe's past also shows."

## Canonization Costs Held Exaggerated

VATICAN CITY—(NC) — A spokesman of the Holy See has described widely published reports of the high cost of canonization as "simply ridiculous."

Msgr. Fausto Vallainc estimated the cost of beatification — the major step preliminary to canonization — at between \$20,000 and \$25,000.

The head of the Holy See's Press Office said that canonization itself is less expensive because less investigation is involved. That would put the total cost of canonization (including beatification), at under \$40,000.

Reports that canonization costs about \$100,000 were published internationally in the press.

They followed closely a report from the Netherlands that the Dutch Carmelites had decided to discontinue the beatification process of Father Titus Brandsma, a

Dutch Carmelite priest who was jailed by Nazi occupation forces for his defense of the freedom of the press and died in Dachau concentration camp in 1942.

According to this report, funds originally earmarked for the expenses of Father Brandsma's beatification will be used to help people of underdeveloped countries.

Msgr. Vallainc said the report that Father Brandsma's beatification process is being stopped, is false. He said it arose from an unauthorized statement by an individual Carmelite.

Msgr. Vallainc noted that his estimation of the cost of beatification — drawn from a source at the congregation rites — did not include costs involved in the investigation on a local level.

The cost of activities undertaken by the Congregation of Rites itself is less than \$100, he said.



## "God Forgive My Cowardice"

The following is a letter from a missionary to someone who criticized his appeal for help. It is so thought-provoking we are printing it in its entirety. Read it — meditate upon it. Show it to a friend. And then, do something about it.

"A friend wrote telling me that you didn't think much of the Mission appeal I gave recently. Your comment was: 'All Father was interested in was money!' With this you damn me as a false prophet. But, even supposing your words were true (and I'd like to think they aren't), I am quite willing to face God's judgment with this on my record.

"Mahatma Gandhi once said: 'If Christ ever visits India. He had better visit in the form of bread!' I agree with Gandhi. Today under-privileged countries are caught in a pitiful struggle for survival. Millions upon millions of human beings — made each to God's image and redeemed by Christ's blood — face starvation, live in hovels not fit for dogs. To you these are only words; but to me they are men and women of flesh and blood, with haunted eyes, emaciated limbs, with children clinging to them, frail and frightened, facing a future where the only certainties are hunger and want. My own eyes have seen them. Not by one's or two's mind you; not by dozens; but by thousands and hundreds of thousands. Calcutta alone has over a half million homeless on its streets. Have you ever seen a starving mother lie down with her baby on the pavement at night; sinking into the merciful solace that sleep brings, that brief blotting out of her misery and hopelessness?

"If you were a missionary, what would you want to give that starving mother? The love of Christ. Yes. But what form would Christ's love take? In the Gospel, did Christ tell the hungry and the sick that He would remember them in His night prayers? Today the world is weak and feverish with atheistic-materialism; but the cure of materialism is not spiritualism. The Communists say that man is only body — and soul doesn't matter. The answer to that lie is not that man is only soul — and body doesn't matter.

"Remember the Incarnation. God became man; the Word was made flesh. We adore Christ. His soul and divinity; but also His body and blood. Mankind is incorporated now in Christ as it is, flesh and spirit. This oneness with Christ promises mankind the only solution to its sin and its sufferings; to its hunger and its hates. For Christ in love embraces and elevates all; He excludes nothing; He redeems in His totality; He preserves carefully the hierarchy of value between matter and spirit, but He repudiates as nonsense any drivel that would advocate loving man's soul while despising and neglecting his body.

"You imply that I should be ashamed because I begged too much; whereas actually I'm ashamed because I begged too little. I didn't have the courage to say what I really think. It is this. As long as our youth are spending more on cokes, potato chips, dances, comic books, bowling alleys, than they are giving to the Missions (and God knows they are!); as long as Catholics give more for cigarettes, golf, magazines, liquor, cosmetics, hair-do's than they are giving to help the world's poor (and God knows they are!) then Christianity can never halt Communism because it is a Christianity that has rejected a bleeding, crucified Christ! I didn't have the courage to preach this (as Paul would have!) and that makes me ashamed and afraid. Christ's description of the Last Judgment haunts me. He is not going to quiz me on subtle theological doctrines; He is not going to ask me about my mystical experiences. He is going to put to me (and to you and to all of us) one blunt question: 'I was hungry, did you feed Me? I was naked, did you clothe Me?'

"What shall I say then? I, who was so faint-hearted when asking for money to help the poor? I had a price-less product to sell; and yet I sold it with less skill, with less enthusiasm than men show when selling Kraft's cheese, or Buicks or the latest wrinkle-remover. And now, returned to a country where millions have been left wounded and stripped naked by the thieves of colonialism and world-economics, I am like a useless Good Samaritan; for I have so few denarii to give to the innkeeper to care for them, I have so little wine or oil to pour into their wounds. Why? Because like you I felt it was shameful to beg, shameful to ask Christians to share with their own brothers and sisters the gifts God has given them in 'such full measure, pressed down and flowing over!' On the day of judgment, may God forgive me for my cowardice; and may He have mercy on us both."

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N. Y. 10001, or directly to your local Diocesan Director.

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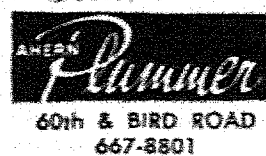
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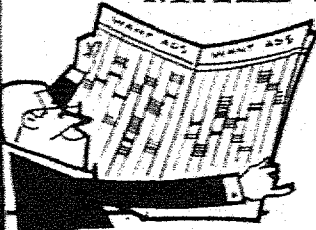
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## Widow Leads Poor People In D.C. March

(Continued from Page 1)

On Monday, the Rev. Ralph Abernathy drove a stake into the ground of "Resurrection City" and officially began its construction.

The buildings—plywood lean-tos covered with waterproof canvas—are being prefabricated on the grounds of Xaverian College in suburban Silver Spring, Md., then trucked to the campgrounds.

Meanwhile other groups around the country headed by car, bus, and male train toward Washington to join the demonstrators. Most proceeded peacefully but slight incidents of trouble occurred in Trenton, N.J., and Detroit.

In Detroit trouble began in the evening outside Cobo Hall, a large municipal auditorium where the demonstrators were scheduled to eat dinner and attend a rally to hear the Rev. A. E. King, brother of the late Rev. Martin Luther King.

While a few demonstrators and police argued over moving a sound car from the area, 13 mounted police arrived to clear those waiting to enter the hall from the sidewalk. Some demonstrators protested and police said four persons suffered "very minor injuries" as a result.

Among those involved in the clash with police was Father James E. Groppl, white Catholic priest, who is marching with the Milwaukee NAACP Youth Council.

## Archdiocese Adopts Unique Pension Plan

(Continued from Page 1)

commendations of Vatican Council II, where protection is provided for all those under the jurisdiction of the Archdiocese—priests, religious and laity.

Its inauguration, he said "is based on the conviction that it is the responsibility of the employer to do what he can to provide for the retirement in a fitting manner of those who have given years of faithful service.

"The Church, realizing its moral obligation to preach social justice, is turning its conscience upon itself at this time, practicing what it preaches and teaching by showing others," Archbishop Carroll declared.

The Archbishop expressed the hope that the new pension

plan will result in attracting teachers in additional numbers to Catholic schools.

"We have the same problems as in private and public schools in getting teachers in sufficient numbers," he said. "This plan, I hope, will be attractive to some teachers who will find a degree of security in the plan," which he emphasized offers peace of mind to a person advancing in age, and whose benefits combined with Social Security will provide a lifetime income that will permit the retired participant to continue to live on the scale to which he has become accustomed.

Another feature of the plan, whose actuarial studies were made by McGee and Co. of Philadelphia, working with a Board of Trustees which in-

cludes priests, religious and laity, is provision for a lifetime monthly income in the event a lay employe becomes totally and permanently disabled.

Sisters stationed in the Archdiocese at an archdiocesan school or institution shall be granted a pension at age 70 providing they have had at least 30 years of credited service. As in the case of the laity, Sisters do obtain vested interest in the benefits of the program while the clergy do not.

A death benefit is provided for a Sister in the event she should die prior to retirement, provided she is still in the Archdiocese. A Sister-participant who becomes totally and permanently disabled shall receive a monthly lifetime disability pension.

Priests of the Archdiocese shall be eligible to receive a lifetime benefit upon retirement. Should a priest participant die prior to retirement a death benefit will be paid. Priests do not make contributions to the plan. Contributions are made on their behalf by the parish or institution to which they are assigned.

In the event of total and permanent disability provision is also made for a monthly lifetime benefit.

Portability in the plan permits a covered participant to move from one agency, parish or institution within the Archdiocese to another and retain all credits.

According to Dennis J. J. McGee, president of McGee and Co., who have had wide experience in setting up programs for labor, industry, schools and colleges as well as other dioceses, this is the most liberal plan of benefits provided lay employes in any See in the country. He predicted that the program will help to attract highly skilled people to the Archdiocese and will be an inducement for them to remain in the service of the Archdiocese.

The monies contributed remain in the trust for the benefit of participants and cannot be returned to the Archdiocese. Both the Trust and Plan agreement will be filed with the Internal Revenue Service for approval as well as with other governmental agencies.

Members of the Board of Trustees are Msgr. Dominic Barry, Msgr. Robert W. Schiefen, V. G., Msgr. James F. Enright, Msgr. William F. McKeever, Msgr. James F. Nelan, Msgr. John O'Dowd, Msgr. Bryan O. Walsh, Msgr. P. J. O'Donoghue, Msgr. Bernard McGrehan, V. F., Msgr. R. Rastatter, Father Miguel Goni, Sister Marie Carol, O. P., Brother Donald Gaskill, S. M., Mrs. Leo LaBelle, Dr. Ben Sheppard, Edwin Tucker, Father Ronald Brohamer, Father Joseph Cronin, Father Noel Fogarty, Father Oliver Kerr, Father Xavier Morris, Father Thomas Rynne, Father Frederick Wass, and Father Joseph McLaughlin.

### CHARITY GROUPS BACK 'CAMPAIGN OF POOR'

WASHINGTON—(NC)—Directors of Catholic charities organizations throughout the country have endorsed the Poor People's Campaign as "a citizens' effort to end the degradation suffered by millions of Americans as a result of poverty and racism."

The endorsement came in a resolution adopted May 2 at the semi-annual meeting of charities directors in Chicago, but it was not made public until May 8, the week

before major contingents of the campaign were due to arrive in Washington.

The directors said they "deplore the conditions that force people to march in order to secure the basic requirement for a decent and dignified life."

The resolution also directed the staff of the National Conference of Catholic Charities to work for legislation to relieve the conditions.

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