

Atlanta Archbishop Named

New Bishop For Diocese Of Columbus



Bishop-Designate
Clarence E. Elwell

WASHINGTON—(NC)—Pope Paul VI has made the following appointments in the hierarchy in the United States:

Bishop Thomas A. Donnellan of Ogdensburg, N. Y., to be Archbishop of Atlanta.

Auxiliary Bishop Clarence E. Elwell of Cleveland to be Bishop of Columbus.

The appointments were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

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Archbishop-Designate
Thomas A. Donnellan



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HISTORIC MEETING was held in Miami last week by Archbishop-Designate Coleman F. Carroll, second from left. Metropolitan of the Province of Miami; with Bishop-Elect William Borders of Orlando, left; and Bishop Paul Tanner of St. Augustine, second from right; and Bishop-Designate Charles McLaughlin of St. Petersburg, right.

Priests 'World's Light,' Newly-Ordained Told

The first class of graduates from the Seminary of St. Vincent de Paul, Boyton Beach, became "other Christs" and the first priests ordained for the new Archdiocese of Miami during solemn rites last Saturday in the Cathedral of St. Mary.

Archbishop-Designate Coleman F. Carroll, describing the occasion as a . . . "day which the Lord hath made," conferred the Sacrament of Holy Orders on Father Frank Cahill, Father Joseph Carney, Father James Fetscher, Father James Kisicki, Father John McCormick, Father William Ramirez and Father Stephen Staudenmeyer for the Archdiocese and on Father James Cottrell for the Diocese of Ponce in Puerto Rico.

A native of Saginaw, Father Cottrell is the son of Mrs. Cecil Cottrell of that city, and has been studying for the priesthood at the major seminary with other seminarians who will be ordained in Puerto Rico.

Speaking to the congregation which included families and friends of the ordinands as well as large delegations of religious, Archbishop Carroll said, "We rejoice not only with them but with their parents and relatives and all who have had anything to do in guiding and directing them to the pinnacle which they have now achieved.

"We priests rejoice sincerely with the newly ordained and we welcome them with open arms. We have the highest admiration for their courage and dedication in persevering in these troubled times," the Archbishop added, citing the effectiveness of prayer and good example in the home and in the schools in nurturing vocations to the priesthood.

"We must ever be mindful," he declared, "of the fact that

while these young men were ordained today in a greater number than ever before, the needs of the future are growing each year. Offer a prayer," the

(Continued on Page 2)

Charity Leader Calls Welfare A Social 'Right' Not A 'Dole'

PORT HURON, Mich. —(NC)—Public Welfare is not a "dole" but a "right," the chief spokesman of Catholic Charities in the United States said here.

"It thus becomes an instrument of social justice," added Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities, which has headquarters in

Washington, D.C.

Speaking at the 20th anniversary dinner of Catholic Social Services of St. Clair County, Msgr. Corcoran said public welfare is now seen not as "a temporary program for a period of sizeable unemployment but rather a basic guarantee to those in need to protect them from hunger and exposure to the elements."

"Today also public welfare is not seen as a dole from the largesse of the wealthy but as a resource in need to which the client has a right," he declared.

Msgr. Corcoran endorsed the separation of social services from assistance payments in public welfare, noting that it

(Continued on Page 36)

Make Plans For Rite of Elevation

See related photo Page 2

Extensive preparations are in progress for the ceremonies of the establishment of the Metropolitan Province of Miami and the elevation of Archbishop-Designate Coleman F. Carroll as Archbishop of Miami on Thursday, June 13.

At 11 a.m., on that day, the Feast of Corpus Christi, during solemn rites in the Cathedral of St. Mary, mother church of the Archdiocese, Archbishop Luigi Raimondi, Apostolic Delegate in the United States, will read the papal decrees formally establishing the southernmost ecclesiastical province in the nation and the

(Continued on Page 36)



HOW OFTEN in the hectic whirl of every-day living do we forget the admonition of the Psalm: "Man's days are like those of grass; like a flower of the field he blooms. The wind sweeps over him and he is gone, and his place knows him no more."

the VOICE

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

'Vatican II Spirit Sweeps Eire'

By MARJORIE FILLYAW
Voice Feature Editor

Vatican Council II has had a marked effect on Irish seminaries, according to the rector of Eire's oldest seminary who visited the Archdiocese of Miami last week.

Canon John Holohan is the rector of St. Kieran Seminary in the city of Kilkenny, which has graduates scattered throughout the State of Florida and which since its founding in 1782 has provided the first two priests in the Archdioceses of Boston and New York, the first priest in the Diocese of Harrisburg and includes among its alumni the First Bishop of Providence and the second Bishop of Pittsburgh.

Young men, who are not accepted for the seminary until they are 18, Canon Holohan said, are since Vatican Council II "much more free individuals. They are not clamoring for freedom but they are getting it," he added.

"Their expectations of the priesthood have not changed but they feel strongly that they have to spend more time with the people."

There is no need for minor seminaries since all the high schools are conducted by religious, he explained.

With changes in curriculum in effect, the future priests now spend a couple of hours each week doing pastoral work and visiting homes for the aged, the Canon revealed.

"Some spend as long as a month in orphanages while taking classes at the seminary."

Beginning next year the first year at the seminary will be an "introductory" one, he explained, followed by combined courses in philosophy and theology and special courses in communications and catechetics.

The Canon added that there is an important emphasis on English, a compulsory course for four years, at St. Kieran's, which sends priests not only to the United States but also to Australia and England.

United States history is also a "must" for candidates who will be stationed in this country.

Members of the alumni return to the seminary from the United States to lecture on pastoral theology, he said, which also assists in preparing the Irish-born priests for their future duties.

"The idea of service to people is the fundamental thing at the moment," Canon

Holohan said, emphasizing that today's seminarian is working with people.

Admittedly, the Canon said, "the Church in Ireland is traditionally conservative and the last to make a move," but he cited several other facts that are witness to the effect of Vatican Council II on the Emerald Isle, pointing out that religious orders of women have modernized their habits and are moving out of their convents more and more to do social work and that there has been more "open" criticism of bishops in Irish newspapers and on the radio.

The Cursillo movement is very popular in Ireland, he said, which, he pointed out, has no racial problems, and few converts, since 90 per cent of the population is Catholic. Guitar Masses are permitted but have not been frequent, he said.

There has definitely been a decline in vocations to both the priesthood and religious life, the priest, who was visiting Florida for the first time, said, attributing this to an increased affluence among the people and better opportunities for jobs and careers.

During his brief stay in Miami, Canon Holohan was a guest of Father Martin Cassidy, pastor, St. Kieran parish, who is



Canon John Holohan

serving as vice president of the newly-organized alumni association of St. Kieran Seminary in this country. The association plans to hold a reunion in January, 1969, at Miami Beach, Father Cassidy said.

Chaplain Wins Honor For In-Battle Rescues

A U.S. Army chaplain, who as a youth served as an altar boy in St. Anthony Church, Fort Lauderdale, has been awarded the nation's second highest honors, the Distinguished Service Cross, for extraordinary heroism.

Father (Capt.) Charles J. Liteky, a Missionary Servant of the Most Holy Trinity, assigned as chaplain for the 199th Infantry Brigade in Vietnam, is the son of Mrs. Charles Liteky of Jacksonville, and visited friends in Fort Lauderdale and Miami during a month's leave last February.

Last December, while he was with an infantry com-

pany moving through the jungle on a reconnaissance mission in Bien Hoa province, the unit was attacked by a battalion of Viet Cong and North Vietnamese regulars.

Although severely wounded himself, Father Liteky repeatedly braved flying bullets to rescue and minister to the wounded and dying men, and personally evacuated more than 20 wounded soldiers from the battlefield.

To Show Films On So. America

Brother Joseph St. Pierce, O.S.B., will present a program of slides on South America during a joint meeting of the Cathedral Women's Guild, Ushers Club, and Holy Name Society, at 7:30 p.m., Thursday, June 6, in the diocese hall.

The Benedictine Brother, formerly a member of Corpus Christi parish, has just completed five years of service in Argentina.

All parishioners are invited to attend.

Seven Ordained In Cathedral Rite

(Continued from Page 1) Archbishop exhorted the faithful, "today and in succeeding days that Almighty God will continue to provide priests in the Archdiocese of Miami and in other areas, where they are badly needed.

Msgr. James J. Walsh, Archdiocesan Director of Vocations, who preached during the Mass of Ordination, emphasized that "it is the role of the priest in the community of God to preserve the Word of God, the message of salvation, to keep alive and burning the love of Christ, to guard the life of grace in the People of God, to protect the image of God within frail human persons.

"If he were merely a protector of the Word, his role would be negative," Msgr. Walsh pointed out, declaring that the work of the priesthood demands a lifetime of effort, total dedication of one's whole being, body and soul.

"Christ explained also that the priest is the light of the world," Msgr. Walsh said. "How important it is to remember, especially today when innovations and arbitrary changes are so common, that we priests are commissioned to enlighten people with the Word of God, not our own word, not our personal views, but the re-

vealed Word of God Himself."

The message of salvation which has not changed in 2,000 years, Msgr. Walsh continued, is "simply this: God our Creator, infinitely merciful and good and just, loves us, forgives us and sends Himself in Jesus Christ and in the grace of the Holy Spirit. In speaking this Word in season and out of season the priest must shed

divine light on the problems of poverty and injustice and oppression and sin and violation of human dignity.

"Like Nehemias, the prophet, while he is doing this great work, the priest cannot come down from the altar or the pulpit; he cannot leave the marketplace where he is seeking to bring Christ to others. His is a lifetime commitment, a contract that the world fears and finds re-

pulsive today," the vocations director declared.

Next Sunday Pentecost

Solemn Pontifical Mass to be sung at 11 a.m., Sunday, June 2, by Archbishop-Designate Coleman F. Carroll in the Cathedral, mother church of the Archdiocese, will mark the Feast of Pentecost.

The Sacrament of Confirmation will be administered by Archbishop Carroll during the Mass.



TV AND RADIO coverage of the historic rites in the Cathedral on June 13 are discussed by Msgr. Joseph O'Shea, third from left, with Tom Welstead, Ch. 10 vice president; and Frank J. Rooney, Miami civic leader, left; Lionel Baxter, vice president in charge of the radio division of Storer Broadcasting, center; Sidney Ansin, president of WCKT-Ch. 7; and Mitchell Wolfson, president of Wometco Enterprises and WTVJ-Ch. 4.

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Aide Denies Pope Paul Is Suffering Arthritis

VATICAN CITY (NC)—The Holy See's press spokesman has denied a published report that Pope Paul VI is suffering from arthritis.

World And Nation

Msgr. Fausto Vailame, head of the Holy See's press office, said at his regular weekly press conference that "from time to time, at more or less fixed intervals, stories about the Pope's health appear in the press."

Such stories, he said, are "sewed together" from circumstances and episodes. He described them as the "fruit of induction," and said that they lacked not only any medical evidence "but any relation with reality."

He said that Pope Paul "continues to work very hard."

An Italian photo magazine, Oggi (Today), reporting that Pope is suffering from a form of arthritis, cited the easier schedule of his Lenten visits this year, his "tired and strained face," and other circumstances.

Pope Paul VI recently received in audience Franjo Cardinal Saper of Zagreb, pro-prefect of the Doctrinal Congregation.

Warns On Transplants

VATICAN CITY—(RNS)—There is "a very thin dividing line between real and apparent death," Msgr. Ferdinando Lambruschini, a leading Vatican theologian, warned here in a statement urging caution in heart transplant operations.

He said that the removal of a heart from a person who is considered dead could be considered justifiable only "when the reactivation of circulation in the heart has no possibility of reviving the cells of the brain."

Msgr. Lambruschini holds several administrative and advisory posts in the diocese of Rome and the Roman Curia. He is also a lecturer on moral theology at Catholic universities. His warning on heart transplants came during a press conference at the Vatican Press Office.

Individuals should "act according to conscience," he said, "but this should not be confused with arbitrariness."

He said that "Catholic morality cannot admit exceptions to the principle that condemns the killing of an innocent person, even with the consent of the person involved. Even one exception would open the way to innumerable abuses."

Meanwhile, in Paris, it was announced that Father Damien Boulogne, O.P., the first Catholic priest to receive a heart transplant, will probably be allowed to leave the hospital around June 2, his doctors reported. They described his progress as "very satisfactory."

Rap Police Tactics

TUCUMAN, Argentina—(NC)—Church authorities of the Tucuman archdiocese are adamant against efforts to mediate a conflict between themselves and the police after the police broke up a religious procession here.

The procession was forcibly halted on the pretext that it was a labor demonstration. Police manhandled several priests during the action and tear gas bombs ripped off an arm of a statue of St. Joseph the Worker and burned its clothing. Police Chief Eduardo Herrera congratulated the police for the manner in which they broke up the procession.

The clergy here protested and local government authorities promised that Herrera would apologize for the actions of the police. He has not yet done so.

Gov. Roberto Avellaneda of Tucuman province was reportedly seeking, through some priests and lay leaders, to settle the conflict through mediation. But Msgr. Victor Gomez Aragon, vicar general of the archdiocese, who has been administering the See since the transfer of Archbishop Juan Carlos Aramburu to be coadjutor archbishop of Buenos Aires, refused to receive a local delegation trying to mediate the dispute.

Seek Vigilante Curb

TRENTON, N. J.—(NC)—Under bipartisan sponsorship, legislation was introduced in the New Jersey Senate (May 20) to curb vigilante groups, which have been on the increase in this state because of racial disorders.

The legislation had been requested by Gov. Richard J. Hughes after Hughes met with Anthony Imperiale, a white militant, and asked him to disband his Citizens Committee.

Imperiale has been a key factor in new racial tensions building up in Newark. He has launched verbal attacks on priests and nuns in Newark and with his committee members has disrupted City Council proceedings with agitation for establishment of a police-dog corps.

Some of this members had been wearing green military fatigue "uniforms" with military-type accessories but after the meeting with Hughes he said this would be discontinued. He claims seven branches of his group have been formed in seven cities, mostly in North Jersey.

Pope Announces Step On Way To Revising Canon Law Code

VATICAN CITY—Pope Paul VI has announced that the commission of cardinals for the reform of canon law will meet very soon to establish a new, harmonious and systematic order for the church's code of laws.

The cardinals will have on hand about 600 draft canons furnished by various

subcommissions of the commission.

Pope Paul made this known in an address to 200 participants in the International Convention of Canon Law, which met in Rome for the 50th anniversary of the present code.

The Pope, speaking in Latin, emphasized the role of

law in protecting the dignity of the human person.

"The whole grounding of the law is bound inseparably, in the purposeful process willed by the Creator, to the human person's excellence and dignity.

"For the law is simply a secure guarantee which authoritatively and legitimate-

ly plans and promotes the common good, while insuring and protecting against any possible interference with the individual's inviolable autonomy, by virtue of which every human being becomes capable of attaining fulfillment of his personality in a responsible way.

"In this regard we are happy to recall today the 20th anniversary of the solemn affirmation which gave a more mature and conscious expression to this function of law: We are speaking of the Universal Declaration of Human Rights, approved by the General Assembly of the United Nations at Paris on Dec. 10, 1948."

The Pope then applied the function of law to Christian life and the mystery of salvation.

"If then, we consider man as a Christian, a member of the People of God in the life of the Church, we see that the function of law is not in the least alien to the mystery of salvation. It does not halt at the threshold but enters, like man's entire personality, into the dynamics of the plan of salvation."

The Pope asserted that the specific task of ecclesiastical legislation is to answer the requirements of the pastoral life and provide a sure principle for carrying it out in an orderly way.

He said the present renovation of canon law is trying to eliminate from existing legislation what is no longer applicable.

It was at this point that he said laws are being re-systematized along more harmonious lines to make the canon law's nature and function clearer. He expressed satisfaction with the work of the experts who have already provided about 600 draft canons for the consideration of the commission of cardinals.

The Pope then insisted upon the need to make known the Church's renewed legislation.

"On this point there is no lack — unfortunately — of reasons for perplexity and apprehension. It is, in fact, well-known that there is widespread skepticism, indifference, resistance and even contempt toward canonical legislation and all that presents it or in some way carries it."

Prelate Aids Poor Campaign

NEW YORK—(NC)—Archbishop Terence J. Cooke of New York, has sent \$5,000 to Auxiliary Bishop John S. Spence of Washington to assist participants in the Poor People's Campaign.

Bishop Spence is the chairman of the Cardinal's Committee for Human Needs of the Poor People's Campaign. The committee was created by Patrick Cardinal O'Boyle of Washington to furnish food and shelter to transient marchers enroute to the headquarters of the Poor People's Campaign at Resurrection City.

Archbishop Cooke said: "This gift represents our sympathy for the legitimate goals of the Poor People's Campaign. We hope the campaign will be successful in placing before the conscience of the nation, the plight of the poor.

"We cannot tolerate apathy before the explosive potential of frustration and despair among the disadvantaged. Our nation is now determined that rewarding jobs, decent housing, quality education and health care will provide at least minimal decent standards of living for every American."



DEMONSTRATORS of the Poor People Campaign, bound for Washington, D.C., halt in Kansas City for rally. Reis Tigerina of New Mexico tells them: "For the poor, unity is better than the A-bomb; better than hate; better than communism."

Abp. Carroll Hails Journey Of Pope

VATICAN CITY—Pope Paul VI has delegated two cardinals and an archbishop to preside in his name at the special summer meeting of all the bishops of Latin America on the Church's role in the transformation of Latin America.

The Pope himself will open the meeting at the conclusion of his special visit to Bogota, Colombia, where he is to take part in the International Eucharistic Congress, Aug. 19-26.

"The visit of the Holy Father will give us a chance to meet him in our own land of America," Archbishop-Designate Coleman F. Carroll noted in Miami.

"It is joyful news that Pope Paul VI will be a pilgrim" to the Eucharistic Congress. "Over a million brothers in Christ, Colombians and pilgrims coming from all over the world, will get together with His Holiness to make a public profession of faith and to pray together for the great needs of the world," the Archbishop said.

(Extending an invitation to the priests, Religious and laity of South Florida to join him in a special pilgrimage to the Eucharistic Congress, Archbishop Carroll pointed out that "at a time of great fear and joy, of great animosity as well as longing for unity among nations, of great personal confusion, yet great Faith in God, the Eucharistic Congress will dem-

onstrate, as nothing else can, that Christians everywhere place their confidence for the future in Christ their King.")

The Holy Father's delegates are Juan Cardinal Landazuri Ricketts, O.F.M., of Lima; Antonio Cardinal Landazuri Ricketts, O.F.M., of Lima; Antonio Cardinal Samore, secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs, and Archbishop Avelar Brandao Vilela of Teresina, Brazil, who is also president of the Latin American Bishops, that does not necessarily mean he will travel to Medellin, Colombia, where the conference is to take place. It is expected that he will deliver his opening speech to the Latin American bishops at Bogota where most of them will gather for the Eucharistic Congress.

A Vatican spokesman said that as of May 25 the Pope plans to visit Bogota and no other city in Latin America.

U.S. Bishops On Commission

VATICAN CITY—(RNS)—Three Americans were among 25 bishops appointed by Pope Paul as advisers to the Pontifical Commission for the Revision of the Code of Canon Law.

They are Bishops Floyd L. Begin of Oakland, Cal., James Casey of Lincoln, Neb., and Joseph Flanagan of Worcester, Mass.

Pope's Peace Efforts Go On

VATICAN CITY—(RNS)—Pope Paul VI stated that the Vietnam peace negotiations taking place in Paris encourage "hopes for the future" and pledged continuing efforts and prayers for peace.

He addressed a group of senators and deputies from the South Vietnamese parliament who were received in audience.

GI's Mystery Statue: 'St. Joseph Of Jungle'

PLEIKU, Vietnam (NC)—"St. Joseph of the Jungle" is the name the GI's gave the statue.

It stands in front of the 3rd Street chapel here at Camp Enari, the headquarters of the U.S. 4th Infantry Division. It is three-quarters life size of St. Joseph and the Christ Child.

Father (Lt. Col.) Joseph F. Sheehan, division chaplain and a priest of the Trenton, N.J., diocese, told the story of how it came to be there. "Some of the troopers were on a sweep up toward the Cambodian border," the priest said, "when they came across the statue deep in the jungle.

"They loaded it aboard an APC (armored personnel

carrier) and brought it back to base camp. The chaplain set it up in front of what we call the 3rd Street chapel."

Where did the statue, in perfect state of preservation, come from? Father Sheehan does not profess to know. "The men were amazed ever to find anything like that out in the jungle.

"It is hard to believe it came from a church in the Kontum diocese because almost all the people up here are Montagnards.

"There are few Catholics among them in the villages, though Kontum city, with a population of 37,000, has 18,000 Catholics. So I don't know where it came from, but now it is safe here."

'Crime Becoming Spectator Sport!'



DISCUSSING NEEDS of today's law enforcement officers are Dade Director of Public Safety, E. Wilson Purdy, left, and West Palm Beach Chief of Police William M. Barnes.

WEST PALM BEACH—The apathy and tolerance of the general public toward crime have resulted in a situation in which "Crime in the United States has been considered much in the category of a spectator sport such as football," a South Florida Law Enforcement officer charged this week.

This "sport" is one in which the "police team" is pitted against the criminal element and a somewhat detached and unconcerned public "view the contest from the stands as a form of entertainment," Dade County Public Safety Department director E. Wilson Purdy told members of the Palm Beach County Guild of Catholic Police and Firemen, following a Corporate Communion Mass at St. Juliana Church here.

Addressing himself to the public, Purdy warned, however, that "serious problems face you, the community. They are your problems—not police problems—but community problems and people problems, which the police are called to handle for you. Problems which the police can handle only if you want them handled, will give your support, and be willing to become involved."

RAPID GROWTH

The recent establishment of the Archdiocese of Miami, and its Suffragan Sees in recognition of the rapid increases of population and the growth of South Florida, serves to emphasize the growing problems faced by today's police officers, noted Archbishop-designate Coleman F. Carroll.

No one is more keenly aware of the growth of the area than today's law enforcement officers, who must patrol the areas that are growing so rapidly and confront the problems that go with such growth.

"It is consoling to me that 95 per cent of the people in this country are very good and honest and I think that if we deal intelligently, soberly, prudently and honestly with the problems we have at the present time we will come out of this situation a better nation. Much, however, depends upon the cooperation, understanding, encouragement, and support that we give to the police and firemen who are our



THE ROLE of the police and firemen in the modern world, the problems they face and their importance to today's society were stressed by Archbishop-Designate Coleman F. Carroll when he addressed the Palm Beach Police and Firemen's Guild.

representatives and who protect us while doing what we expect of them" the Archbishop said.

The voices of dissent which are currently being heard throughout America are "a healthy sign, a sign of the Christian conscience coming of age," Father Michael Sullivan told the police and firemen.

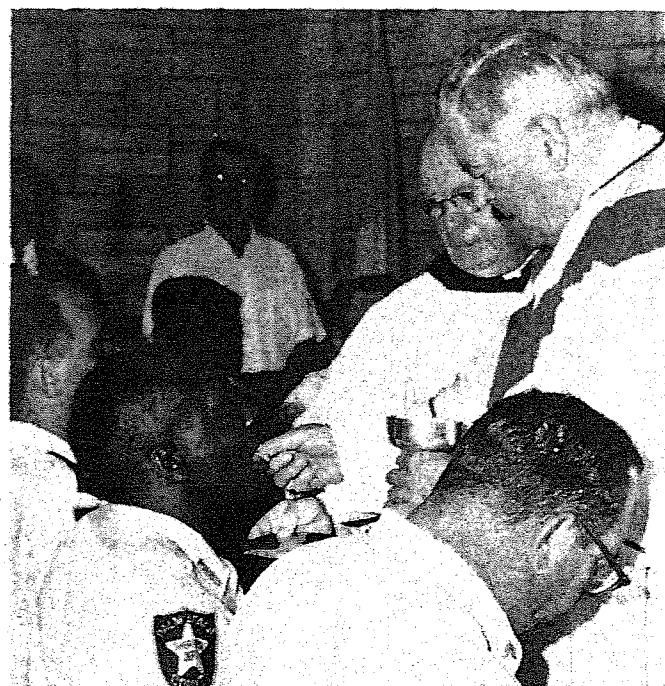
The fact that the leadership of the struggle to achieve the "tremendous emancipation" of interracial justice has been taken away, in many instances, from the Christian community, should be cause of serious self examination, he continued.

"There is no truth greater than the one that affirms

the equality of men." The chaplain of the Miami Guild of Police and Firemen noted. "Christian love seeks justice."

"The Negro community looks for leadership from law enforcement agencies more than any other single group. Traditionally, the relationship has been poor. Underneath, perhaps there is a seething hostility on the part of the Negro—a hostility which can be tempered by positive gestures on our part.

"I sincerely think that police and firemen actively involved in the affairs of the Negro community will do much to enhance the image among our Negro brothers," Father Sullivan said.



HOLY COMMUNION was distributed by Archbishop Carroll during Mass celebrated Sunday at St. Juliana Church for the Catholic Police and Firemen of Palm Beach County.

No 'University For The Poor'

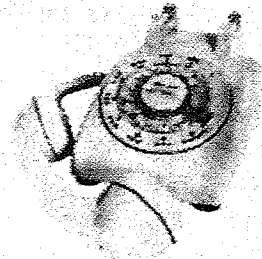
WASHINGTON (NC)—Washington's five universities have turned down a request to use their classrooms and dormitories for a planned Poor People's University in conjunction with the Poor People's Campaign. However, they announced plans to assist the campaigners through a variety of faculty and student projects.

Members of the consortium are Georgetown, Catholic, George Washington, Howard and American Universities. Southern Christian Leadership Conference staff members had asked use of the facilities several weeks ago for a Poor People's University to begin about June 1.

Bishop Ito On Secretariat

NIIGATA, Japan (NC)—Bishop John Shojiro Ito of Niigata has been named by Pope Paul VI to the Vatican Secretariat for Promoting Christian Unity.

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Disadvantaged To Get Education Lift

BOCA RATON — The annual educational and enrichment program for disadvantaged children of migrant and seasonal farm workers in the Deerfield-Boca Raton area will be conducted by Marymount College, June 17 to August 2.

Classes will be conducted in reading language arts, music, art, drama, mathematics, swimming and physical education in the

program whose objectives are to establish a positive attitude toward school, society, and achievement-oriented behavior; to better the level of academic and social competency; and to stimulate the desire to learn through creativity.

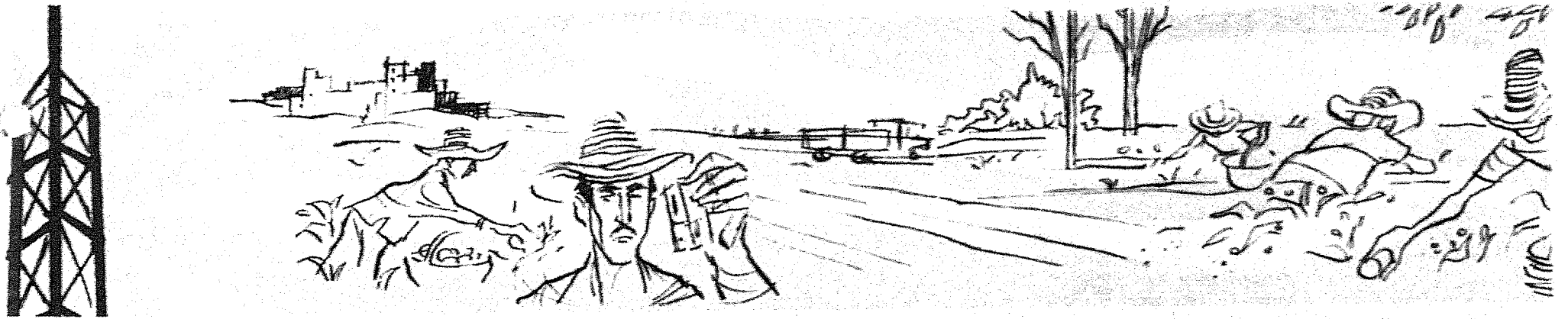
Sister Simone, R.S.H.M., serves as director of the program in which some 200 children are expected to participate.

Although the program was formerly conducted with the aid of federal funds, this year's program will not receive government aid. Volunteer seniors in high schools, and the services of physicians and dentists are being sought by the college, as well as volunteer college students and teachers.

According to Sister Simone, the cost of supporting

participants will be \$38.50 per child for the six-week period. Churches and individuals throughout South Florida have been contacted for donations.

Additional information may be obtained by contacting Mrs. Olive Vohs at the college, by calling 395-4301; or Sister Simone at St. Lawrence School, North Miami Beach, 945-1912.



Seek Learning, Radio To Tell Migrants At Toil In Fields

By CONNIE COYNE
Voice Staff Writer

BOYNTON BEACH — Florida migrants who "tune in" music while working in the fields this fall may instead "turn on" to an unusual message aimed at getting them, and especially their children, to "dive in" rather than "drop out" of the mainstream of society.

Brainchild of Herbert Burden, principal of the Hagen Road Elementary School here, the program will be aired from 5 a.m. to 10 p.m. over an FM station which has not yet been named.

Making the migrants "workable" citizens, able to cope with the problems of American life and "cognizant of the importance of education for their children," is the main purpose of the program, according to Burden.

An extension of a project started here last year, it recently received a federal grant of \$400,000 to bring it this year to all of Palm Beach and Broward coun-

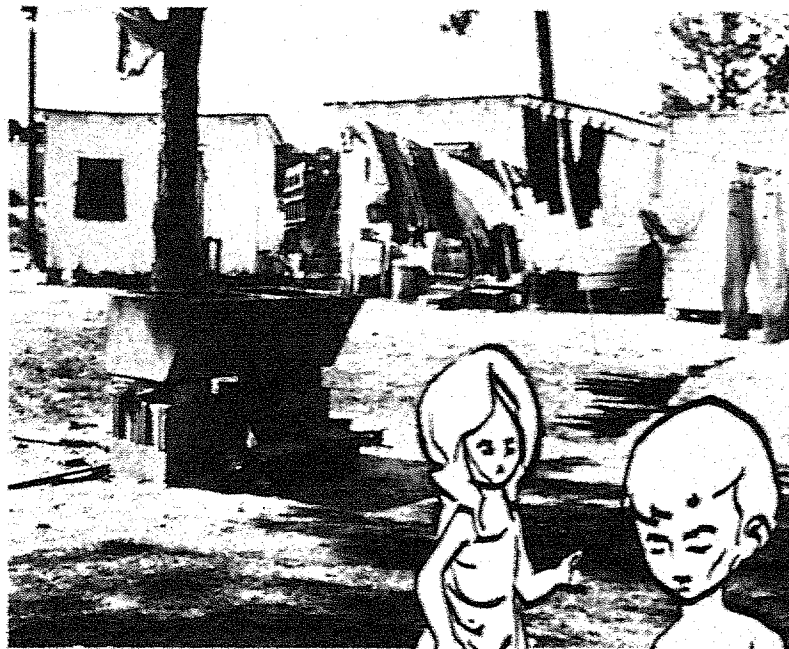
ties, as well as parts of Hendry, Okeechobee and Martin counties.

Some 95 per cent of the migrants are either Spanish-speaking or come from Negro families. Burden pointed out, and this has presented a language problem in the classroom. The idea for the radio program was born in an effort to knock down the "language barrier."

Burden's original thought was to bridge the education gap between the average citizen and the migrant farm workers and their families.

He and some of the teachers from Hagen Road Elementary had tried their hands at a bit of "public relations" in many of the labor camps, "selling" the importance of school. From this came the idea for short-range radio broadcasts aimed at "propagandizing" the need for children to learn to read and write, according to Burden.

The radio programs will be planned to offer "practical" speech education for the parents and try to instill an increased desire to place



and keep their children in school.

The daily transmissions will be bilingual and bi-dialect so that the listeners can readily understand them. They will, however, employ proper language techniques to help improve the speech habits of the audience, the principal explained.

Efforts will also be made to get more adult migrants to enroll in the evening language classes now offered by various school systems.

Bits of news about migrants searching for friends, and news of arrivals to and departures from the Florida camps will be used in the programming to "spark" listening audience.

Burden said that the programming will also include basic reading, folklore of the Spanish-American and the Negro, and information about local laws and customs.

Announcements about children who have done exceptional work in school will be broadcast in order to promote parental insistence on regular school attendance, Burden added.

Work On Pompano Beach Housing Starts June 1

Cleanup Set For Migrant Camp

POMPANO BEACH—Renovation of the Housing Authority's Migrant Labor Camp should begin on June 1, according to the labor camp administrator, George Dewey.

The money to rebuild the project was promised last fall by the federal government, but until this week when the deal was finally closed, the authority hadn't seen a nickel of the \$2 million.

The authority will float a bond issue to cover the construction costs, but the federal government has agreed to reimburse the local authority for the expenditures.

All the construction should be finished within six months, Dewey said.

He explained that the existing "sub-standard" wood frame houses will all be replaced with concrete block houses which will rent from \$8

to \$17.50 per week, depending upon the number of bedrooms.

The long legal hassle over validation of the bond issue is what has tied the hands of the authority, Dewey went on. In fact, the courts have been examining the intricacies of the trust indenture for over a year-and-a-half.

There are no water and sewer facilities.

Little effort has been made lately to paint or repair the wooden building because they will all be demolished when the construction begins, according to Dewey.

The new CBS buildings will each have four living units — varying from one-room apartments to three-bedroom accommodations.

In the past two months, the authority has been stalled off twice before finally being told it

would hear about the funding this week.

In the beginning of February, the plans hit a snag when the City of Pompano Beach rebuffed a request to annex the land — which is adjacent to the city boundaries, but lies within the county.

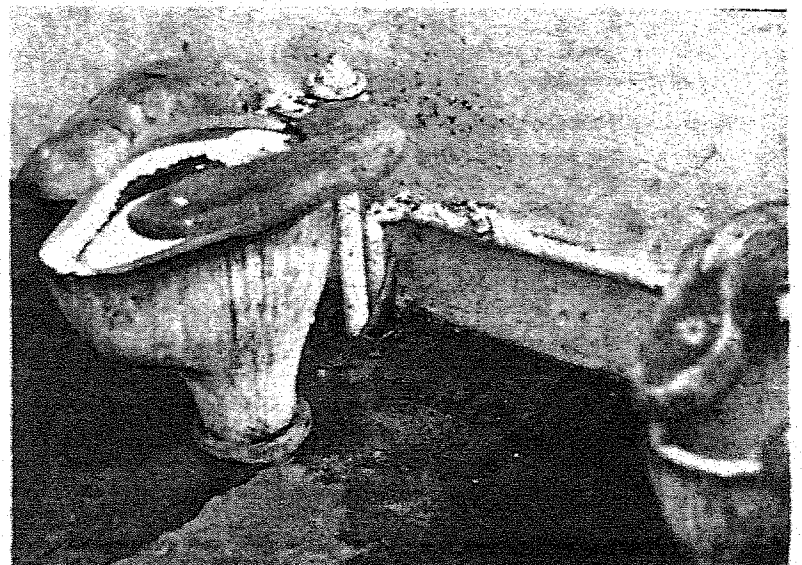
The authority offered to pay the city \$10,000 if the project area were annexed, but the city officials said that the amount was "grossly inadequate" and wouldn't even cover the cost of "hauling away the garbage."

In the request for annexation, the housing authority asked that the city provide water and sewer facilities to the vastly over-populated area, according to Dewey. The commission declined the requests and, in fact, turned down a similar request made in Spring of 1967.

The migrant families pres-

ently share several "community" bathroom facilities and shower with cold water.

Lawns and yards are in most instances overgrown with weeds.



OVERCROWDED conditions in migrant labor camps and lack of adequate hygiene facilities result in conditions such as that pictured above at a Pompano migrant labor camp.

EDITOR'S COMMENT

Your Views Invited On Prayer Texts

The news account on this page of the proposed common texts of the Our Father and the Apostles' Creed reminds us that sometimes an editorial must attempt to do what a news story can not.

We have noticed often in the past that some readers consider every news release as representing our views and having our endorsement. They overlook the fact that a paper must in its news columns give an objective presentation of news and in controversial matters present both sides of questions.

We belabor this point today because it seems unlikely that the texts of the Our Father and Apostles' Creed are going to be accepted enthusiastically by everyone.

Therefore, despite the strongly worded caution in the news account that the texts are merely presented for approval, that they are tentative and subject to revision, some are certain to charge The Voice with either the authorship of the translation or its promotion.

Whether or not the wording will be accepted by the bishops and welcomed by the people remains to be seen.

The purpose in seeking common texts, however, had been endorsed by leaders in the ecumenical movement long ago. The purpose was to arrive at a translation which in no way would dilute the original meaning or corrupt the doctrine traditionally accepted, but at the same time would mark an important area of agreement in common prayers among Christian groups.

Since both prayers touch the spiritual life and practice of all Catholics, we invite you to express your views to The Voice.

U.S. Has Strength To Banish Poverty

Political decisions are normally the result of political pressures. It is for this reason that the right of petition is constitutionally guaranteed in our democracy.

It is doubtful that a few thousand poor encamped in Washington can by themselves bring any pressure to bear. It is certain, though, that Congress will not be able to cast aside the demands of the poor if public opinion coalesces behind The March. In a very real way the judgment of every citizen is the strength or weakness behind the Poor Peoples March.

Unfortunately some see the March as little more than a romantic effort, or simply a threat to law and order in our Capital. It may be that some of us do not realize the true significance of the March because we have for too long taken the poverty in America for granted.

Individually Americans are a very generous people; charity, is a spontaneous response to poverty. Perhaps though, we have put the cart before the horse. Charity which first first does not respond to just demands is a misguided virtue.

The poor of our nation have just demands. Demand is not too strong a word because our nation possesses the agricultural and industrial strength to banish poverty from the land. The only resource it may lack is the sustained will to be just.

Perhaps some affluent Americans think that poverty is just another man's hard luck. Perhaps they feel that the poor are lazy and no-gooders.

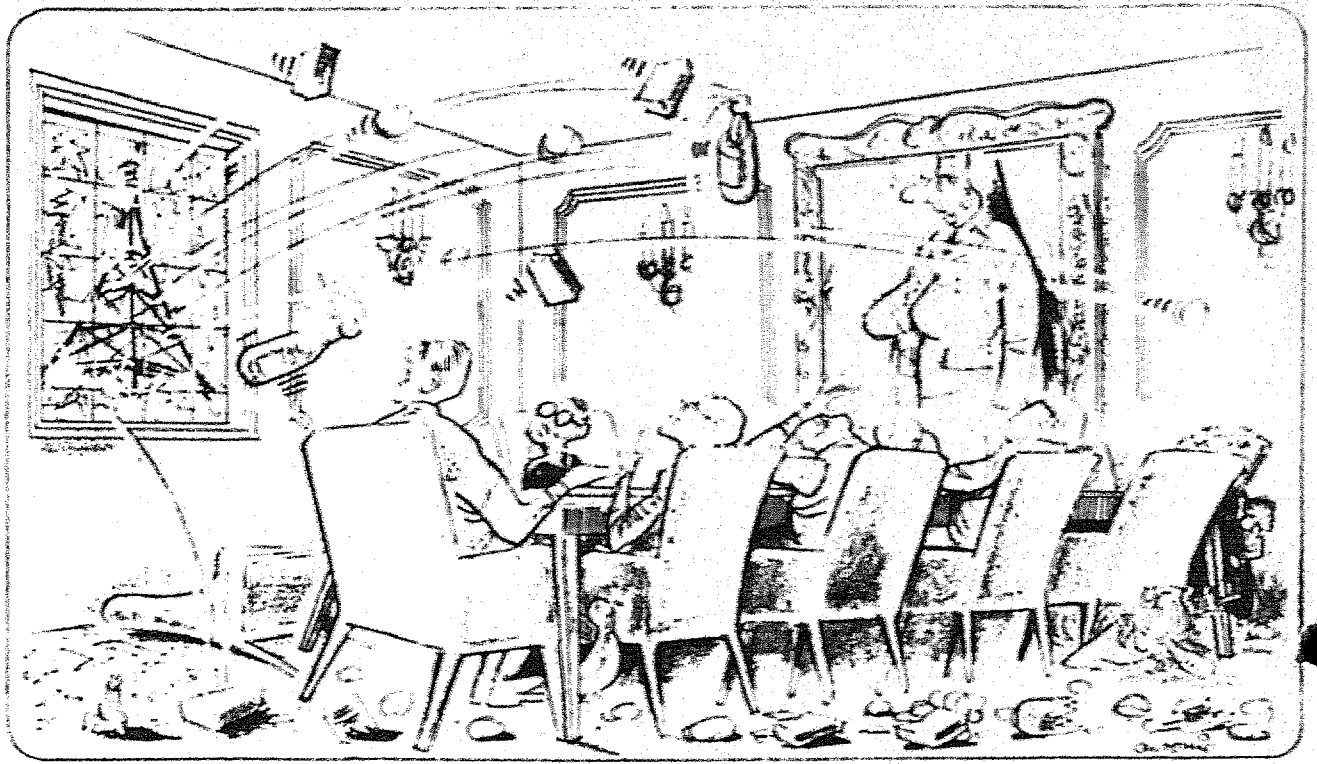
The fact is that poverty becomes America's sin when she has the power to uplift the poor, waging an effective on poverty. We can be thankful to the Poor Peoples March on Washington for graphically bringing this truth to mind and hopefully for action.

Opposed By MDs

CHICAGO (NC)—The house of delegates of the Illinois State Medical Society has voted against recommending relaxation of the state's law on abortion.

The defeated recommendation proposed therapeutic abortion in cases of rape, incest, or if the child would be born with gross physical or mental deficiencies. Presently, Illinois law permits abortion only when the mother's life is endangered.

Er, What Were You Saying About Vietnam?



By Representatives Of Three Church Groups

Common Texts Proposed For Our Father And Creed

(NC News Service)

CHICAGO—Representatives from three major church commissions have agreed to recommend to their parent organizations common texts of the Our Father and the Apostles' Creed.

Initial reaction to the text of the Our Father was reported to be favorable.

A spokesman for the joint Commission on Worship of the Consultation on Church Union (a covenant of 10 major churches seeking union); the Inter-Lutheran Commission on Worship (representing five Lutheran bodies in the United States and Canada), and the International Committee on English in the Liturgy (a Roman Catholic Committee under the direction of the episcopal conferences of 12 English-speaking countries) said "the texts are tentative and only recommended for eventual adoption."

"Considerable time," the spokesman said, "and perhaps even further changes will be required before a final version is achieved."

He also emphasized that this tentative agreement in a first step, and that this joint committee hopes other Christian churches will enter into the discussions to achieve an agreed version for use by all Christians in North America.

"At the same time," he added, "each of the parent organizations has responsibilities to sister churches in other English-speaking countries, adding to the complexity of the problem."

The texts were achieved after two meetings of the representatives of the three committees here. Further meetings are planned in the near future to discuss the Nicene Creed, the Gloria, Sanctus, and other liturgical texts shared by the participating churches.

In making the two texts available for publication, the spokesman for the three groups stressed the importance of maintaining the line-division, capitalization, and punctuation without change.

The text of the Our Father tentatively agreed upon follows:

Our Father in heaven:

Holy be your Name,
Your kingdom come,
Your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins,

as we forgive those who sin against us.

Save us in the time of trial,

and deliver us from evil.

For yours is the kingdom, the power and the glory forever.

Amen.

The text of the Apostles' Creed tentatively agreed upon follows:

I believe in God, almighty Father,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered and was crucified under Pontius Pilate.

He died and was buried.

He went to the dead,

and the third day he rose again.

He entered into heaven

and sits at the right hand of God the almighty Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit

the holy catholic Church,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life eternal. Amen.

At the meetings, representing the Inter-Lutheran Commission on Worship, were the Rev. Herbert F. Lindemann, the Rev. Dr. Warren Rubel, Dr. Mandus Egge, and the Rev. John W. Arthur; for the Commission on Worship of the Consultation on Church Union: Dr. Massey H. Shepherd, Jr., Dean Joseph D. Quillian, Dr. W. F. Dunkle, Jr., and Dr. Charles W. F. Smith; for the International Committee on English in the Liturgy; Prof. G. B. Harrison, Father Frederick R. McManus, and Father Gerald J. Sigler.

LETTERS TO THE EDITOR

Why Not Let Us Hear?

Dear Editor:

Now that we have English throughout our Mass, can't we have the "mikes" set so we can at least hear the sermon? It is very trying to sit through a 15 or 20 minute sermon and not understand what it is all about.

This is not peculiar to Florida but I find it all over the country. If it was me alone that couldn't hear then I would think I needed a hearing aid but I have questioned many and they say, "I can't understand one word either."

Sincerely,

Robert P. Calahan
McDonald, Ohio

Some Wicked Witches Do Exist (Alas)

By JOSEPH A. BREIG
When I was in the fourth grade, all the pupils were terrorized by a big boy who came from another town and took delight in inflicting pain and instilling fear.

His mean dictatorship went unchallenged for several months while the rest of us grew more and more miserable.

At midterm, a second "new boy" enrolled. I have forgotten the names of many of my classmates, but not his. It was Dave Coulter. Physically he was small; but as we promptly discovered, there was nothing small about his courage and his quickness.

On the way home from school, our bully, as usual, began tormenting a small boy — or perhaps it was a small girl. Coulter told him to stop, and the bully turned on him. In a flash Coulter spun him around and went up his back, both fists flailing.

The bully went home in

tears; and never tried to bully us again.

"Make love, not war," say placards carried nowadays by many youthful demonstrators. It is an entrancing sentiment. It is also an expression of the right sort of interior disposition. But it is not the whole story. Young people, certainly, ought to be idealist. Everybody should be idealistic. To be otherwise is to be a gruber in dusty materialism. It is to cease to be truly human, because ideals are what the human spirit is created to strive toward.

Idealism, however, must be realistic if it is to be effective. It must face up to, and wrestle with, problems as they actually are, not as it would be nice to have them.

As St. Thomas remarked, it is frequently necessary to restrain people by force, for their own good as well as for the protection of the rights of others, and for the survival of decent civilization.

Our bully was put in the way of developing into a decent human being by a few clouts from Dave Coulter of blessed memory.

"Make love, not war." When people say that, or placard it, what do they mean by love, and what do they mean by war?

If they think that by mere wishing and pampering they can change thugs into haloed saints, and aggressor governments into regimes of angels, they are in for rude shocks. The world contains Snow White and the Seven Dwarfs, but also, unhappily, the Wicked Witch.

"Make love, not war," is an infantile oversimplification. Making war, when there is no other way to defend justice and human rights is an act of great love. And "making love" can be — and all too often is — either a profaning of the sacredness of sex, or an empty and silly sentimentalizing which is incapable of facing realities.

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Weekly Publication

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School Calendar For 1968-69

FIRST SEMESTER

Sept. 3, Tuesday	Opening of School
Nov. 1, Friday	All Saints' Day - No Sessions
Nov. 4, Monday	First Quarterly Report Due
Nov. 11, Monday	Veterans' Day - No Sessions
Nov. 28, Thursday	Thanksgiving Holidays - No Sessions
Nov. 29, Friday	Thanksgiving Holidays - No Sessions
Dec. 20, Friday	Christmas Holidays Begin at Close of Classes 1969
Jan. 2, Thursday	Classes Resume
Jan. 20, Monday	Second Quarterly Report Due
SECOND SEMESTER	
Feb. 20, Thursday	Diocesan Teachers' Institute
Feb. 21, Friday	Diocesan Teachers' Institute
Mar. 31, Monday	Third Quarterly Report Due
Apr. 2, Wednesday	Easter Holidays Begin at Close of Classes
Apr. 8, Tuesday	Classes Resume
May 15, Thursday	Ascension Day - No Sessions
May 30, Friday	Memorial Day - No Sessions
June 6, Friday	Closing of School - Final Report Due

Around The Archdiocese

St. Bartholomew

A rummage sale under the auspices of the Women's Club will be held from 8:30 a.m. to 4 p.m., Monday and Tuesday, June 3 and 4, at West Hollywood Community Center, 805 Glenn Parkway, Hollywood.

Margate

Members of Our Lady's Guild of St. Vincent parish will meet at 8 p.m., Monday, June 3, in the parish pavilion. Guest speaker will be Mrs. Margaret O'Hearn, director of In-Service Educa-

SS Benefits For Disabled Widows

Under a change in the Social Security law, many disabled widows are eligible for payment under their deceased husbands' records if they are at least 50 years of age.

Information is available from the Social Security Office, 12695 NW Seventh Ave.

tion at North District Hospital.

SS. Peter, Paul

New officers of the Parish Coordinating Council will be installed during a dinner at 8 p.m., Saturday, June 8, in the Four Ambassadors Hotel.

St. Clement

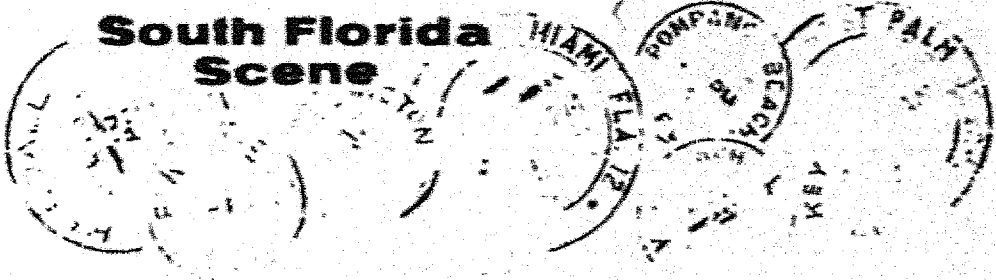
A film on LSD will be shown to members of the Altar and Rosary Society at 8 p.m., Tuesday, June 4, in the school.

St. Louis

A program of organ and early sacred music will be presented by Judith Anne Stewart and the choir of St. Louis Church at 8:30 p.m., Sunday, June 2, in the church at 7270 SW 120 St. Kendall.

St. George

A bridal fashion show with the theme, "Fashions Through the Years," will be featured following a meeting of the Women's Club on Wednesday, June 5.



Calls Dialogue Good For Miami

Inter-faith dialogue is indispensable to our society and a continuing dialogue will make Miami a better place to live, was the message of a Federal Judge to members of the South Florida Inter-Professional Council.

Judge C. Clyde Atkins said that "areas of social concern call for mutual effort" and voiced his belief that "many inter-faith solutions have been found since the Barry College dialogue of December, 1966."

Dr. Irving Lehrman, Temple Emanu-El, who reviewed the results of the inter-faith

dialogue held 18 months ago, joined Judge Atkins by



MIAMI JUDGES C. Clyde Atkins, left, receives plaque from Sam I. Silver, president, South Florida Inter-Professional Council.

pointing out that "only dialogue can link together the individual cultures which make up America. It gives a tremendous sense of fulfillment," he said.

"Dialogue must precede true ecumenism and that ecumenism in turn leads to understanding, respect and universal peace," was the comment on William L. Pallot.

Judge Atkins, Pallot and Rabbi Lehrman received plaques from Inter-Professional Council president Sam I. Silver, who cited their participation in the program at Barry College as a "significant step in fostering better human relations among citizens of Florida."

Classes Set

Registration for the six-week summer session of the Speech and Hearing Center at Barry College will be held Saturday, June 8.

Classes are scheduled to begin on Saturday, June 15, for 30-minute sessions for both children and adults with a functional or organic speech problem.

Dr. Frederic J. Schaefer, director, who is affiliated with the Dade County Board of Public Instruction, Special Education Dept., will conduct the classes.

Appointment for registration and/or evaluation and further information may be obtained by calling 271-3786.

Will Discuss Commandments

"The Ten Commandments Today" will be discussed during the weekly Man-To-Man program on Ch. 2 WTHS at 9:30 p.m., Tuesday, June 4.

Members of the interfaith panel will be Rabbi Irving Lehrman, Temple Emanu-El, Miami Beach; Dr. J. Calvin Rose, Miami Shores Presbyterian Church and Father David G. Russell, the Archbishop's Representative to The Voice and assistant pastor, St. Francis de Sales Church, Miami Beach.

Urged To Drive 'Defensively'

Some 32 persons will die in traffic accidents during the Memorial Day weekend which ends at midnight, June 2, is the prediction issued by the Florida Highway Patrol, which urges drivers to "drive defensively."

Businessmen Get Call To Aid College

An appeal was made this week to leading businessmen in Dade County to join the advisory board of Florida Memorial College, which is relocating here at LeJeune Rd. and NW 156th St., after 76 years in St. Augustine.

Three of the area's outstanding clergymen: Archbishop-Designate Coleman F. Carroll, Rabbi Irvin Lehrman, president, Greater Miami Rabbinical Association; and the Rev. Edward T. Graham, president, Greater Miami Ministerial Alliance, who already serve as members of the board urged community business leaders to support Dade County's newest effort at higher education.

The college expects to open with almost 1,200 students and a second phase development fund campaign for the creation of new buildings geared to accommodate 2,500 students.

St. Kevin Unit Picks Officers

Harry Hamelink is the new president of St. Kevin Holy Name Society.

Other new officers are Richard Tadish, vice president; John M. Carrier, Jr., secretary; and Floyd Stelly, treasurer.

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PHOTO RETREAT DATES
June 7-9 Holy Name, St. Clare, St. George
June 14-16 St. Ann, WPB; St. John Fisher
June 21-23 Belle Glade Area
June 29 Chaimen's Meeting

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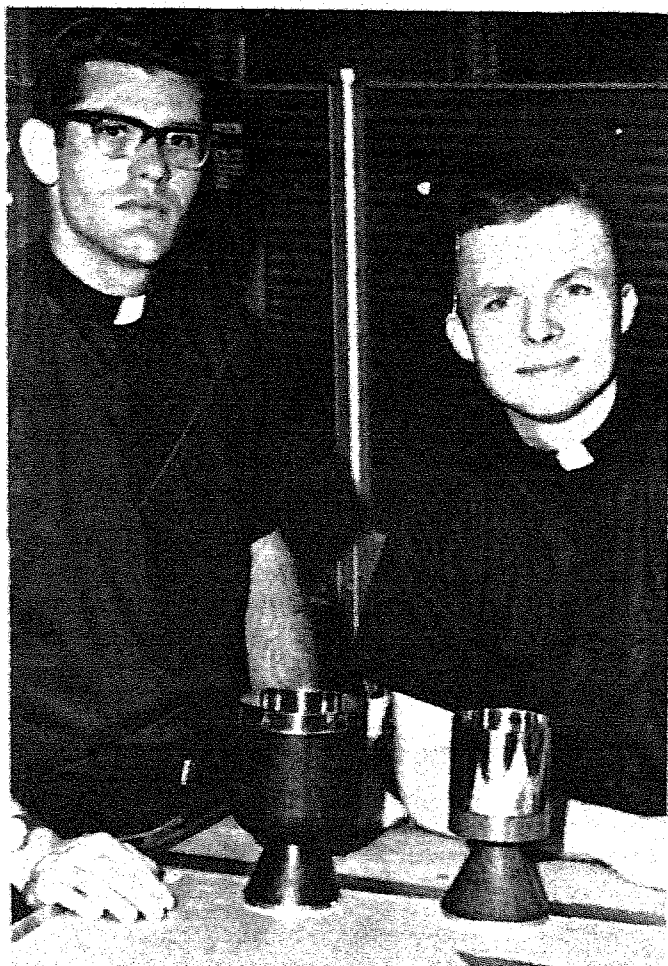
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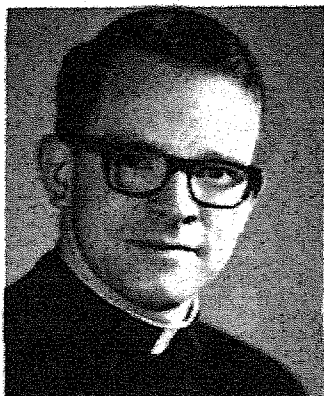
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THEIR CHALICES were designed and crafted by the Rev. Mr. William Scheer, Miami Shores, left; and the Rev. Mr. Bernard MacDonald, Braintree, Mass.; who will be ordained Maryknoll Missioners on June 8.

Set Ordination Rite For Rev. Mr. Benjamin



REV. MR. BENJAMIN

KEY BISCAYNE—The Rev. Mr. Harry Sean Benjamin, whose parents are winter residents of St. Agnes parish, will be ordained to the priesthood for the Archdiocese of Detroit on Saturday, June 1.

Archbishop John F. Dearden will be the ordaining prelate during ceremonies in the Cathedral of the Most Blessed Sacrament when the son of Mr. and Mrs. Harry S. Benjamin, Jr. will receive the Sacrament of Holy Orders.

A graduate of local schools in Royal Oak, Mich., the ordinand attended the University of Detroit Jesuit High School College, and was graduated with a Bachelor of Arts degree in 1964 from Sacred Heart Seminary College, Detroit. He studied theology at St. John Provincial Seminary which awarded him a Bachelorate in Sacred Theology this year.

Among those who will be present at the ordination will be Msgr. James F. Nolan, pastor, St. Agnes parish, where the Rev. Mr. Benjamin has assisted in the training of altar boys during Christmas and Easter vacations.

Priest Killed By Red Mine

SAIGON—(NC)—Father Rene Sanier of Kontum in the central Vietnam highlands and a mountain tribesman were killed when a communist mine exploded under the priest's Landrover. Another priest riding in the same vehicle, Father Rene Thomann, was injured.

The incident took place on the road between Kontum and Dak To. According to a U.S. military source, the mine was command-detonated, that is, someone set it off electrically when that particular vehicle was passing.

Father Sanier, 40, was a priest of the Paris Foreign Missions.

Two Priests To Return To Miami For Masses

A young man from Miami who will be ordained a Maryknoll Missioner; and a former faculty member at Archbishop Curley High School who was ordained for the Diocese of Monterey will both return here to sing Masses during June.

The Rev. Mr. William J. Scheer, son of Mr. and Mrs. John L. Scheer, St. Rose of Lima parish, will be ordained for the Catholic Foreign Mission Society of America on June 8 at Maryknoll Seminary.

Father Michael T. Adams, formerly a Holy Cross Brother, was ordained to the priesthood last Friday in the Cathedral of San Carlos Borromeo in Monterey.

A graduate of St. Rose of Lima Elementary School and Archbishop Curley High School, the Rev. Mr. Scheer was graduated in 1963 from Maryknoll College and entered the Maryknoll Seminary the same year.

A native of Mt. Kisco, N.Y., he has a cousin, Father George Connolly, who

was ordained on May 25 in Darlington, N.J.; and a great aunt in the religious life as a Benedictine Sister stationed in Elizabeth, N.J.

Following his ordination, Father Scheer, who has been assigned to missionary work in Bolivia, will participate in the society's annual Departure Ceremony on Sunday, June 9, where Archbishop Terence J. Cooke of New York will preside.

His first Concelebrated Mass after ordination will be at noon, Sunday, June 16, in St. Rose of Lima Church.

Father Adams, who taught at Archbishop Curley High School as a Holy Cross Brother in 1964, was dispensed from his vows in 1965 and began his studies for the priesthood at Mt. Angel Seminary in St. Benedict, Ore.

He will sing a Solemn Mass on Sunday, June 9, in St. Rose of Lima Church where the homily will be given by Bishop Mark McGrath, C. S. C. of Panama.

He's Ordained At 52 After 30-Year Lapse

LOS ANGELES (NC)—Father Anthony Gussin, a newly-ordained priest at 52, persevered 30 years to attain his vocation. And, in those 30 years he's been around—in prisons, migrant camps, aerial combat, business, in the slums.

Father Gussin spent most of the last three decades as a layman here in Los Angeles. He left the seminary in 1938 because of illness in his family.

He became a B-17 gunner in World War II, was shot down over Germany and became a prisoner of war. After the war he became an

Tablet Editor Will Retire

BROOKLYN, N.Y. (RNS)—Patrick F. Scanlan, managing editor of The Tablet and dean of U.S. Catholic journalists, will retire June 14.

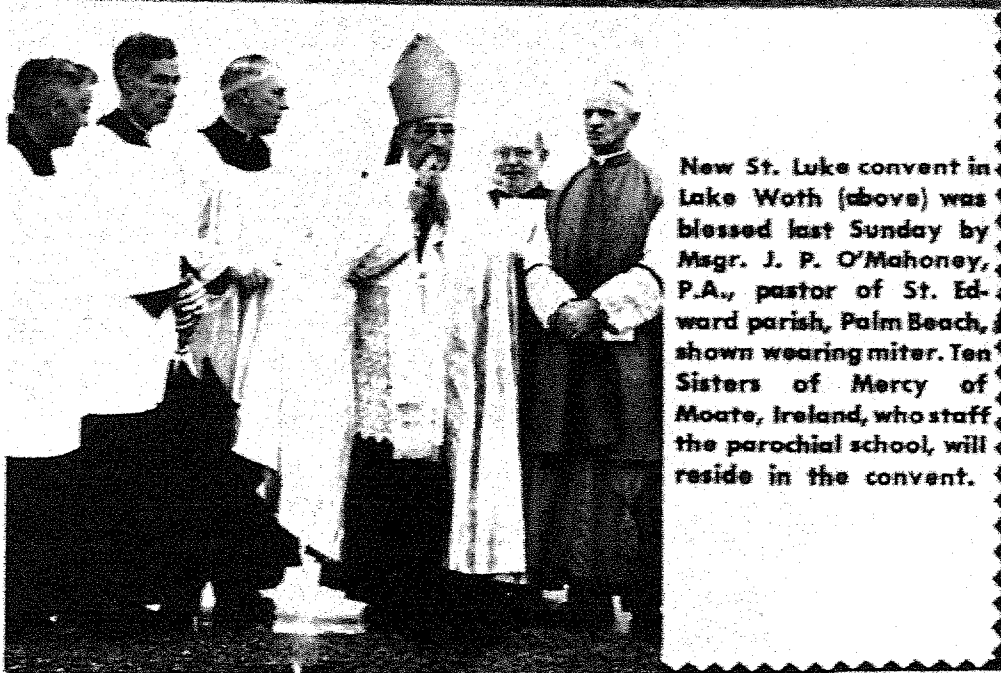
Managing editor from the very beginning in 1917, Scanlan has held that post with The Tablet for 51 years.

auditor and accountant in Los Angeles.

He also became president of a St. Vincent de Paul Society Particular Council in the poor, central city; became a scoutmaster, a retreat captain, a Confraternity of Christian Doctrine teacher at Los Angeles County Juvenile Hall.

In 1965, after 27 years, he returned to the seminary: Mount Angel (Oreg.) Seminary's school of theology. There, despite an accelerated program, he found time to teach religion to migrant workers' children, teach theology and Scripture at Oregon State Prison and work in two boys' homes.

He was ordained May 18 in Immaculate Conception Cathedral, Portland, Ore., for the Portland archdiocese. He returned here, May 26, and offered a Mass of thanksgiving at his old parish church, Immaculate Conception, in downtown Los Angeles, in which his sisters are nuns, one stationed in Chimbote, Peru.



New St. Luke convent in Lake Worth (above) was blessed last Sunday by Msgr. J. P. O'Mahoney, P.A., pastor of St. Edward parish, Palm Beach, shown wearing mitre. Ten Sisters of Mercy of Moate, Ireland, who staff the parochial school, will reside in the convent.

Council Names Priest To Job

PROVIDENCE, R.I. — (RNS) — In a precedent-making move a Catholic priest has been appointed

to a full-time post with the Rhode Island State Council of Churches.

Father Titus Cranny, S.A., an associate director of the Ecumenical Institute at Graymoor, N.Y., is believed to be the first Catholic priest to work full-time for any state council of churches. Father Cranny will ultimately be involved in what was described

as an ecumenical communications center planned by the Rhode Island Council.

The center will include departments of religion and the arts, dialogue, and lay leadership.

Father Cranny will be responsible for the dialogue and lay leadership departments.

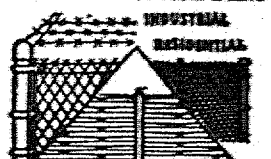
More Worker Priests Serve

PAMPLONA, Spain—(NC) — Fathers Juan Lorca, an electrician; Luis Maria Mangutxia, an auto body worker, and Jose Antonio Marquina, a mechanic, are the first worker-priests of the diocese of Pamplona.

"We want to show that manual work is compatible with the exercise of the priestly ministry," they said in a joint interview. They added that their co-workers have welcomed them "with respect and ease."

In Spain the worker-priest movement includes about 50 priests.

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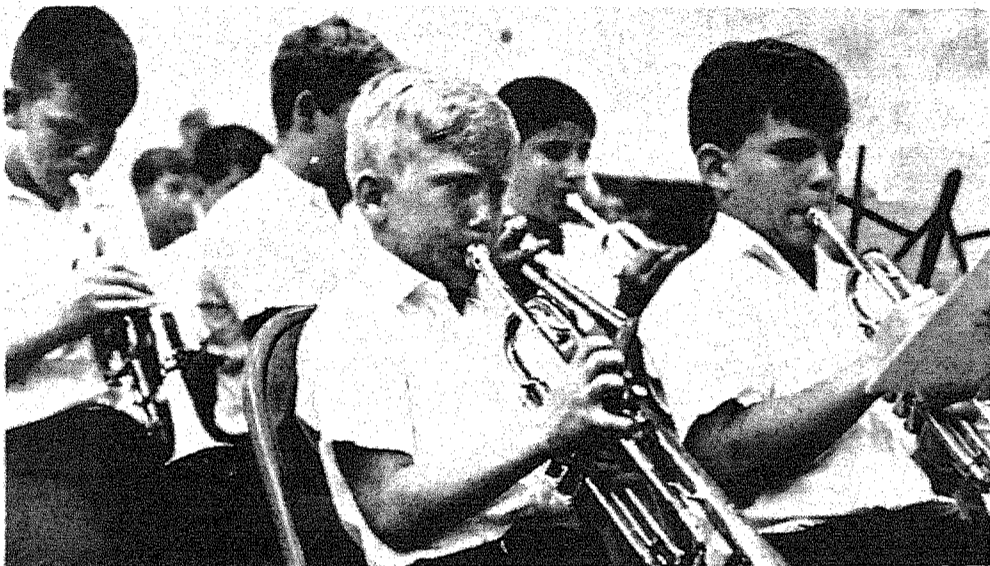
When 1,000 Get Together...

By CONNIE COYNE
(Voice Staff Writer)

FORT LAUDERDALE — Take nearly 1,000 school-age musicians who have never played before as an orchestra and pack them into an auditorium and you might expect bedlam.

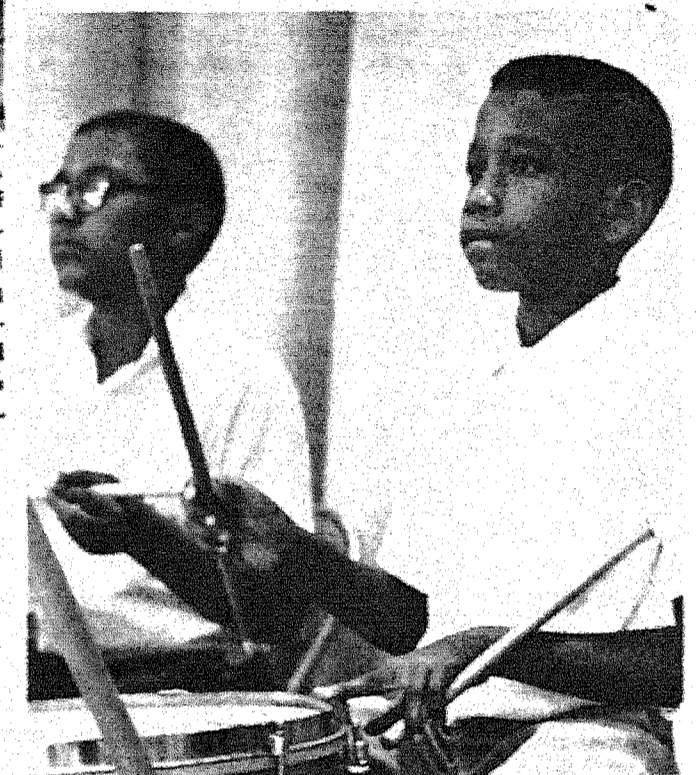
But then again you might be as surprised as were the parents and spectators present at the second annual Instrumental Music Festival of the Archdiocese of Miami, this week at St. Thomas Aquinas High School, here.

Normally, parents expect to put up with the sharps and flats of their children's music lessons. However, when perfect strangers are pleased with the result, it's a different story entirely.



CLARINETS ANYONE? A sea, sky perhaps, full of clarinets greeted a conductor's request that all of the clarinet-playing school children who attended last week's special program at Aquinas High School "hold up their instruments."

"HUFFING and puffing and making 'sweet music' 10-year-old Tommy Lewis of Annunciation School, center, keeps his eyes on the music sheet in front of him.



"KEEP YOUR EYE on the instructor," this young drummer boy from Holy Redeemer School was told prior to the first "run through" of a song, and nothing was going to make him look away from that baton.

...They Make Music

All things considered, the mere seating of 1,000 excited elementary school-age children is an accomplishment.

But to keep them quiet and to keep the music in tempo is pure genius.

They were quiet and the music came out almost exactly on beat.

The philosophy behind the idea of taking children from 30 different Archdiocesan schools and bringing them all together is simple, according to Msgr. William F. McKeever, Archdiocesan Director of Education. "We like them to hear how much they have accomplished."

The thoughts prompting music instruction in the parochial schools are equally easy to understand. "Just because these children go to Catholic school, they shouldn't be deprived of an education in music," Msgr. McKeever explained.

CALLED 'STAR'

"A basketball player can miss half of his shots and still be called a star, but if a kid in the band misses one note, everyone knows," he continued, describing music education as a "good hobby and excellent discipline."

The children who played in the music festival agreed that it was a good hobby, but they weren't sure they enjoyed the "discipline" it took to practice the several hours a day their instructors and parents required.

Tommy Lewis, 10, of Annunciation School, said, after turning red blowing his

trumpet during the orchestra's rendition of "The Star Spangled Banner" — "This is really hard work."

Salvatore Granata, 12, of St. Michael's — "This tuba used to be a lot lighter, but then they had it all gold-plated. Now it weighs about 50 pounds. It's choking me."

One unidentified little man about seven years old who came into the auditorium and was asked whether he was advanced or a beginner (in music instruction) replied, "In what?" He got a stern look from one of the sisters.

Michael Mustard, 10, of St. Theresa's, who plays a bass drum almost bigger than he is, asked the photographer if he would "please stop distracting" him while he was trying to play.

Sherry Cook, 11, of St. Clement, didn't have much to say at all. She was exhausted from all the parts the flute section had to play.

After all, it was a Spring music festival. And in the Spring a young man's and girl's fancy turns to baseball and boys, respectively.

Schools which participated in the music festival were: Holy Redeemer, St. Mary's Cathedral, St. Michael the Archangel, Sts. Peter and Paul, and St. Timothy, Miami; Blessed Trinity, Miami Springs; Holy Family and St. James, North Miami; Immaculate Conception and St. John the Apostle, Hialeah; St. Lawrence and Visitation, North Miami Beach; St. Theresa, Coral Gables; St. Joseph and St. Patrick, Miami Beach; St. Rose of Lima, Miami Shores; and St. Hugh, Coconut Grove.

From Broward County students were present representing: Annunciation and St. Stephen, West Hollywood; Little Flower, Nativity and St. Bartholomew, Hollywood; St. Matthew, Hallandale; Our Lady Queen of Martyrs, St. Clement, St. Gregory and St. Jerome, Fort Lauderdale; St. Coleman and St. Elizabeth, Pompano Beach; St. Joan of Arc, Boca Raton.

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When They're Down and Out, She Gives Them Help and Hope

It isn't easy to find a job for an unskilled high school dropout from a low-income family, but Miss Dorothea F. Sullivan does it.

When the teenagers come into the Neighborhood Youth Corps, most of them are unable to qualify for any permanent job which requires even minimum employment skills.

Some cannot read well. Some cannot write well. Some cannot spell. Some want to be secretaries, but they cannot type. Some want to be clerks, but they cannot file.

WANT WORK

They want to work, but they cannot because they are not equipped to meet the challenges of the jobs they seek.

That's where Miss Sullivan and her staff at NYC come in.

They offer the teenagers additional education and supervised work environments where they get on-the-job training.

When they have learned their skills well they are placed on permanent jobs—with non-profit corporation for the most part—for which they qualify, according to Miss Sullivan.

A veteran social worker, Miss Sullivan impressed the administration of her alma mater Trinity College, in Washington, D.C., enough to be awarded recently the 1968 Julie Billiard Medal for "strong women of faith, devoted to God and neighbor, living dedicated and fruitful lives."

Miss Sullivan, who is on leave of absence from Catholic University of America where she has been an associate professor in the school of social science since 1941, believes the public is beginning "to realize that there are certain social benefits which are due people and that people shouldn't have to beg for them."

ARE 'SKEPTICAL'

She moved into the position with the NYC in 1966, following a successful four-year stint as head of the Miami Unaccompanied Cuban Children's Program of the Catholic Welfare Bureau. She now shuttles between the two offices taking care of details on the Cuban children's program when they crop up.

Miss Sullivan explained that the young adults who come to the NYC for assistance in finding a job are generally "skeptical" when they walk through the door,

But when they find that the NYC staff places them in a training position "almost instantaneously," they start to settle down and learn, she added.

She recalled that one young girl—who was the product of a broken and disinterested family—came into the office one day after she had been on a permanent job for several months and "just stood around for a while." When she was asked what she wanted, the girl replied, "Well, I guess I came in to get congratulated, because I just got a promotion."

The job placement director attributes recent government moves to fund programs providing further education for dropouts to the fact that educators have reconsidered their earlier con-



STAFF MEETINGS between Miss Dorothea Sullivan and her Neighborhood Youth Corps staff (l to r) Harry Brown, Elizabeth Smith and Lillie Davis, are an important part of the counseling program the job placement center offers.

attention that "everybody should go to college."

She offers the 3,000 Dade County youngsters who have gone through the NYC programs as proof that many are suited for futures other than college.

"Some of them make a success of their opportunity and some of them fail," Miss Sullivan said. The ones who adjust to their work and schedules win praise from their employers which feeds back to the NYC office, to the delight of the staff.

One businessman who had hired a young Negro woman sent a note to Miss Sullivan which described his new worker as "a fine example of young womanhood...and one of a young breed who will help correct and eradicate some of the illnesses of our society."

In order to qualify for the program, the teenagers must be between the ages of 16 and 21, a permanent U.S. resident and a member of a low-income family.

The supervised work areas for trainees include positions as teachers' aides, maintenance crews, clerks, laboratory assistants, veterinary and hospital aides, seaman

apprentices and trades helpers. †

Most of the teenagers who come to NYC have heard about the project from the "neighborhood grapevine" which Miss Sullivan said is the most effective means of communication that the program has. "They know when we have places available faster than we are able to contact our own agencies," she added.

Miss Sullivan said that the staff is not able to reach many of the private business firms in Dade County which might be interested in employing these youngsters in permanent positions, but that anyone who might wish to offer a job should contact her office.

During the regular nine-month school year, the NYC maintains an in-school program with 100 teenagers.

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WOMEN ON THE MOVE

Organizations Hail Their New Prexies

New officers who will guide the activities of South Florida's Catholic women's groups are being installed in several areas.

MIRAMAR — Mrs. John Uysk has been installed as president of St. Bartholomew Women's Club. Father Noel Fogarty, pastor, also installed Mrs. George DeVita, vice president; Mrs. Jackson Callahan, recording secretary; Mrs. Michael Vivona, corresponding secretary; and Mrs. Grace Smith, treasurer.

OPA LOCKA — Mrs. Patricia Dougherty will be installed as president of Our Lady of Perpetual Help Women's Guild during the annual mother and daughter breakfast at 10:30 a.m., Sunday, June 2, at Miami Lakes Country Club and Inn. Mrs. Thomas Palmer, NCCW director from the Archdiocese of Miami, will also install Mrs. Barbara Hagan, vice president; Mrs. Toni Heltzman, recording secretary; Mrs. Marguerite McGill, corresponding

secretary; and Mrs. Eileen Paza, treasurer. Father Edward Gray, C.S.S.R., will be the guest speaker.

FORT MYERS BEACH — Mrs. Arthur Hasselman has been installed for a second term as president of Assumption Guild.

Other new officers are Mrs. John Gallagher, vice president; Mrs. Agnes Heffner, treasurer; Mrs. Les Ahrenholz, recording secretary.

FORT LAUDERDALE — Mrs. Joseph Corriveau was installed as president of Blessed Sacrament Women's Club last Saturday.

Other officers who assumed their duties during the club's eighth annual Communion breakfast are Mrs. Robert Ferro and Mrs. Peter Caloianni, vice president; Mrs. Fred Bennett, recording secretary; Mrs. Anthony Bosetti, treasurer; and Mrs. James Leach, corresponding secretary.

POMPANON BEACH — Mrs. Ray Williams will be installed as president of St. Coleman Guild at 8 p.m., Tuesday, June 4, in the church. Msgr. Michael J. Fogarty, V.F., pastor, will also install Mrs. William Bladt and Mrs. Kevin Lyons, vice presidents; Mrs. Donald Krunic, corresponding secretary; Mrs. George Tardoni, recording secretary; and Mrs. Arthur Delang, treasurer.

Patrick J. Assalone will be installed as president of St. Peter and Paul Home and School Association during dinner at 7:30 p.m., Saturday, June 1, at Howard Johnson Restaurant, 1160 Biscayne Blvd. Other officers are William F. Bohan and Mrs. Rene Gonzalez, vice presidents; James R. Burch, treasurer; Mrs. F. B. Dawson, Jr., corresponding secretary; and Mrs. Joseph H. R. St. Pierre, recording secretary.

Official Hits 'New-Style Nun' Story

NEW YORK (NC) — The New York archdiocesan Associate Vicar for Religious has challenged a news story which said the private religious vows of a student in the school of canon law at the Catholic University of America in Washington, D.C. had been accepted by archdiocesan officials.

The NC News service story concerned Sister Clara Maria Henning, 26, the first woman student in the history of the canon law school. It described her as a "new-style Catholic nun experimenting in new forms of religious life." It said she took her religious vows privately and presented them to officials of the New York archdiocese, "which accepted them."

Msgr. Joseph T.V. Snee, Associate Vicar for Religious, issued a statement saying Clara Henning "has received no official approbation whatever by the archdiocese of New York for her bizarre experimentations. She has not been authorized to use the title 'Sister.' She is a member of the laity. The title 'Sister' is usually reserved only to those who pronounce public vows in a religious institute canonically approved by the Church."

Citation Given To Leader

WASHINGTON (NC) — Margaret Mealey, executive director of the National Council of Catholic Women, has been cited by Women in Community Service, Inc. (WICS) for her "sustained and outstanding contribution to the establishment and subsequent development of WICS as an active interfaith and interracial force in the war on poverty."

The citation, presented to Miss Mealey by Dr. Bennetta Washington, director of Women's Centers, Job Corps, during the WICS annual board meeting here, was signed by the presidents of the four parent organizations joined in WICS to assist Job Corps trainees.



\$18,000 DONATION to Mercy Hospital was recently accepted by Sister Mary Emmanuel, S. S. J., administrator from Mrs. Anthony Fleming, retiring president of Mercy Hospital Auxiliary.

Her Office Transferred

Mrs. Thomas F. Palmer, a member of the board of the National Council of Catholic Women, formerly representing the Province of Atlanta, will now be the provincial director of the Province of Miami.

According to Miss Margaret Mealey, executive director of the NCCW, a national federation with affiliations throughout the United States, a new director will be elected to the board from the

Province of Atlanta, of which the Diocese of Miami was formerly a Suffragan See.

Mrs. Palmer is a past president of the Miami Diocese Council of Catholic Women, which since the elevation of the Diocese to an Archdiocese is now an Archdiocesan Council.

'Crisis' Desk Established

WASHINGTON (NC) — The president of the National Council of Catholic Women has called on all members and affiliates to work toward implementation of the programs of the Urban Task Force created by the Catholic bishops in April. The president, Mrs. John D. Shields, also announced national support for the Task Force and said it will include a NCCW staff member. She also said that a "crisis desk" has been established at NCCW headquarters to provide members with information and direction on racial crises in the nation.

New Official Of Job Center

Mrs. Herman Roudenbush, area director for Church Women United, succeeds Mrs. William Brenner, past president of the National Council of Jewish Women, as project director of the Miami Job Corps Center of WICS.

A covered dish luncheon honoring volunteers and Job Corps graduates was held last Saturday at the home of Mrs. Thomas F. Palmer, NCCW director from the Province of Miami.

Among those present were Mrs. Stanley Myers of Miami, newly-elected vice president of the National Federation of WICS and Mrs. Raymond A. Nihill, national staff field representative.

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Human Rights Book Readied By Women

WASHINGTON (NC)— Church Women United and the National Council of Catholic Women have published "New World A'Coming," a study-discussion guide on human rights. The book was prepared jointly by the two organizations in observance of the 20th anniversary of the Universal Declaration of Human Rights for distribution and use during the International Year of Human Rights, 1968.

The book, published in paperback by Council Press and Paulist Press, is designed by its editors for present involvement of every citizen in human rights, and for use in local community and church groups, college and high school, international and community relations clubs, and ecumenically organized gatherings.

The book contains guidelines for five discussion sessions, treating the relationship of human rights to the Christian perspective, to the individual, to an adequate standard of living, from a civic and political point of view, and from a social and cultural point of view. The text is complete with extensive bibliography and suggestions for putting discussion session thoughts into action.

"New World A'Coming" is the result of a decision by the World Council of Churches and the Vatican

Secretariat for Promoting Christian Unity, which appointed the initial working group of the project three years ago.

The compilation of the guide was done by the American women's organizations (Church Women United and National Council of Catholic Women) of these international church groups.

Copies of the book are available at \$.95 each from the National Council of Catholic Women, 1312 Massachusetts Avenue, N. W., Washington, D. C. 20005.

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Here Comes Month Of Roses, Brides

By JOHN J. WARD

June is the proverbial month of brides. And so, beginning June 1, and continuing on for 30 days there will be thousands and thousands of beautiful girls, accompanied by their bridesmaids, marching down the aisle to the altar.

There they will meet their husbands-to-be, who will escort them to the priest who will perform the ceremony of marriage. They will promise:

"To have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, until death do us part."

They will kneel at the altar during the Mass and receive Holy Communion. Then, the sacrament of Matrimony completed, they will march back up the aisle to the door of the church and outside, where they will be greeted by showers of rice thrown by their relatives, friends and other well-wishers.

As St. Matthew has written: "What therefore God hath joined together, let no man put asunder."

And, as the expression goes, they will "live happily ever after."

Well, not all of them, perhaps, but most of them will. For as we read in Genesis 2: 24:

"Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh."

Well, with all this talk about June brides, what about the June bridegrooms?

Oh, they are usually a nice bunch of guys, although there is always to remember that rather ancient nursery rhyme which says:

"Needles and pins, needles and pins.

"When a man marries his trouble begins."

And as W. S. Gilbert wrote in "Iolanthe":

"Ask not of me, love, what is love?"

"Ask what is good of God above—"

"Ask of the great sun what is light—"

"Ask what is darkness of the night—"

"Ask what is sweetness of thy kiss—"

"Ask of thyself what beauty is."

Then, too, Robert Burns contributed this:

"O, my love is like a red, red rose

"That's newly-sprung in June.

"O, my love is like the melody

"That's sweetly-played in tune."

And the June bride before long will be saying:

"With all thy faults, I love thee still."



After The Wedding

Two are better than one... (Ecclesiastes 4:9)

BLUE TASSEL of the President's Honor Society was worn by Joanne Kimball, West Palm Beach, as she received her degree from Stuart W. Patton, during commencement exercises at Marymount College, Boca Raton. She was also the recipient of the Archbishop Carroll Medal.

Commencements Set At Colleges Sunday

Commencement exercises will be held Saturday, June 2, at Barry College and Biscayne College.

Degrees will be conferred at 3 p.m., on graduates of Biscayne College by Archbishop-Designate Coleman F. Carroll in Carroll Hall on the North Dade campus.

Msgr. James F. Enright, pastor, St. Rose of Lima parish, will confer degrees on 175 Barry graduates at 8 p.m., in the college auditorium.

Msgr. Alfred F. Harrigan, Bellarmine College, Louisville, Ky., will be the commencement speaker at Barry. At Biscayne, graduates and families will hear Lionel F. Baxter, a member of the college administrative board and vice president of Storer Broadcasting Co.

Baccalaureate Mass will be celebrated by Father Edward McCarthy, O.S.A., president of Biscayne College at 11 a.m., in Carroll Hall. Father Cyril Burke, O.P., will celebrate Baccalaureate Mass of Participation

for Barry seniors and their families at 9 a.m., Sunday in the college auditorium where academic hoods will also be conferred.

Forty-nine young women have already been graduated by Marymount College, Boca Raton.

Included in the commencement activities was the ground breaking for the new college library.

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The Voice
Of
Ralph Renick



Young Speaker Gets The Message Across

The movie, "The Graduate," is the story of a young man with a diploma in hand who has no goals and ends up aimlessly wandering.

"Don't let your life as a graduate parallel his experience."

The speaker was Richard Leonardi. He was talking about the "graduate" to a group of graduates assembled for a baccalaureate Mass at St. Rose of Lima church in Miami Shores.

Leonardi was made a deacon a month ago. He will be ordained from St. Vincent de Paul major seminary next year.

It was communicatively wise to have this young man speak to his contemporaries—the 1968 graduating class of Notre Dame Academy.

Leonardi is a graduate of St. Rose and Archbishop Curley high school.

There was no generation gap between speaker and audience. Richard Leonardi has an empathy with flower people who genuinely espouse love of fellow man—he has little patience for those pseudo-hippies who have perverted the "love movement" to their own self-serving perversion and self-destructive pursuits.

Young Leonardi talks the language of the class of '68. And listening, you had the feeling the message was getting through.

He suggested that a Christian graduate be concerned about love of man to the extent that personal involvement take place—a commitment be made to help the poor, needy and less fortunate and to work to achieve a society where every person is accepted by others as a child of God.

The graduation message is simple enough, but the graduates probably hold it with suspicion when it is uttered by an "elder," someone with ties to another generation.

These generation gaps, I suppose, have always existed. But today the national purpose has been weakened at the knees by a "down-the-rat-hole" war in Asia and a "hole-up-the rats" policy in the debilitating ghettos of our cities.

The post-World War II generation possesses a sort of guilt complex over the ways things have been loused up. The generation which would like to exist in a "post" Vietnam society would like things to change.

These young people would like to see a world without war and killing, a world where every human being can exist with dignity and without hunger, and a world stripped of hypocrisy, phoniness, and dual morality.

In all this talk about the "generation gap," you don't hear much about whether or not the gap is really necessary and can be closed. Because what the 1968 graduate visualizes as corrective needs are the same needs other generations recognize in the same light.

Both generations therefore would do well to maintain a sense of proportion. The older folks shouldn't shoulder all the blame for things as they exist, nor should the younger people assume that solely upon their shoulders falls the responsibility for change for good.

The Peanuts comic strip some time ago put this in perspective. Linus and Charlie Brown are seen walking to school. Linus' mother has a habit of often putting notes in with his lunch. Linus is reading the first note of the new school year to Charlie Brown as they walk:

"Dear son. I will be away when you get home from school today. I have been invited to a bridge party. I will leave a sandwich and some milk in the refrigerator. Study hard today. Make us proud of you. The future is in the hands of your generation. I suppose in many ways our generation has failed yours, but we did try. Please judge us with mercy."

Linus folds up the note and puts it away. He says simply, "Mom gets carried away."

Linus makes a good point. A concentration on past failures can throw your overall judgment out of balance. It is folly to get wrapped up in two times which don't exist; a past time that's over and done with—and a future time which may never come. On earth it is today, the present, which should be the concern.

It is today which is the challenge for all humans—no matter their generation. It is the simple truths which need to be talked about.

Young Leonardi was referring to them in his baccalaureate sermon . . . he got the message across.

Maybe many of the rest of us think we can't do the same thing because we really haven't given it a try.

The VOICE

FEATURE SECTION



But when this mortal body puts on immortality, then shall come to pass the word that is written, "Death is swallowed up in victory! O death, where is thy victory? O death where is thy sting?"

First Corinthians 15:54, 55

It Seems Vatican II Took Place A Long Time Ago

JOHN
COGLEY'S
VIEW

By JOHN COGLEY

It is always fascinating to consider where the ideas that turn into movements begin. Usually the genealogy is not easy to trace because intellectual currents crisscross, and the end product is usually both something more and something less than the originators intended.

Ideas get oversimplified, vulgarized, and sometimes crassly distorted in the process of being turned into social realities. Moreover, one thought leads to another, and there is simply no stopping the process, once "development" of an idea starts to take place.

This is the reason, I believe, that the theology of the Second Vatican Council already seems dated to many in the forefront of Catholic renewal.

The ferment that began with the Council did not cease on the day Pope Paul declared the Council completed. It has been alive ever since, and there seems to be no stopping it.

This explains, for me, the phenomenon of the "underground Church," as well as the futility of referring obstreperous Catholics to the literal documents of the Council, in the attempt to keep them in line.

Actually there is a definite connection between the Council documents and what is being thought, said, and acted upon today. But, since the Council ended, the Church has moved almost as far as it did in the nine decades that separated Vatican I from Vatican II.

Theological views that seemed downright daring in 1965 are already old-hat for many. Doctrinal notions that were mere seeds in the documents of the Council have burst into flower. Some of the growth, to be sure, seems wild and undisciplined, but once the seeds



were sown there was simply no stopping their development.

For example, the Council theologians' rejection of the idea of the Church as a law-ridden hierarchical structure in favor of the People of God concept turned out to have practical implications that no one in Rome seemed to anticipate during the Council.

Catholics with no theological training at all are now thinking of the Church differently from the way it was looked upon even five years ago.

This has notably changed their expectations of what should be looked for in the liturgy. The sacramental experience and ecumenism. The present expectations are often far more radical than anything proposed by the Council Fathers.

Again, the image of the priesthood has been transformed for many in the Church, not least of all among the clergy themselves. The idea of the priest more as servant of the community than as keeper of the mysteries is reaching the man in the pew. The emphasis on Service as opposed to mystic withdrawal has similarly revolutionized the nun's image of herself and led the radical changes in the convents.

If there is confusion among

the laity, self-doubt among the clergy and a crisis in convents and monasteries, much of it is due to the fact that theological ideas were put forth at the Council before they had a chance to ripen, or to enter the consciousness and take practical shape in the thinking of the faithful.

In a word, notions accepted by the Council were seminal but had no chance to mature before they became canonized in the official documents.

For this reason, it seems that the main job of the Catholic community right now is to speed up the theological enterprise. Social facts are racing so far ahead of theological theory in the Church that the only ones who can bring order out of the present turmoil are the theologians. Their work can not be impeded if the Church is to regain its equilibrium.

It seems clear to almost all now that it is futile to try to meet the present situation by referring Catholics back to the theology that held sway before Vatican II. Only the Father DePauws even try this approach.

It strikes me as being just as misguided to refer people to the literal Council documents, as if they were some kind of last word. Actually the last word is the most recent word, and Vatican II already seems to have taken place a long time ago, so much has happened since.

I don't have any solution to the problem of how to avoid the random growth of the theological seeds sown by Vatican II. But knowing that there is a problem and how to account for it could be helpful. In the meantime, the theologians' task was never more urgent, never more demanding than it is today.

Did Adam Live? Sure Writes Father Capon

PORT JEFFERSON, N.Y.—(CPF)— Many writers have tried to explain the seeming conflict between Predestination and Man's Free Will. But only the Rev. Robert Farrar Capon would put it down as "the way God steers the bicycle of history with his hands in his pockets. He never even touches the handlebars."

Father's Capon's bright, vivid and practical ap-

proach to deep theology has just brought the 42-year-old Episcopal priest a Catholic Book Award prize for a book about how everyone can and should be priests in their every-day lives.

BOOKS IDEAS IN PRINT

proach to deep theology has just brought the 42-year-old Episcopal priest a Catholic Book Award prize for a book about how everyone can and should be priests in their every-day lives.

The idea is not unusual, but the title of the book — "An Offering of Uncles" — and its approach match the unorthodox life-style of its author, a bearded father of six who with his sons has given music concerts in Carnegie Hall and who is a gourmet cook.

In "An Offering of Uncles" (published by Sheed & Ward) Father Capon men-

tion the similarity between the words "person" and "parson" and that "somebody has already caught the hint that both parson and person are up to the same thing — that both are priests, offerers."

"The first thing to be insisted upon is the fact that every personal offering of history must be precisely a priestly one... One of the appalling aspects of the pas-

toral ministry is the gradual discovery of how badly man deals with other men. Wives, husbands, parents, children — so many of them are only handled, not offered."

Father Capon sees the youthful desire to cut the apron strings and go out on their own as nothing less than an expression "by one priest to another to be allowed to say his own Mass... Mind you, I do not think teenagers see it that way; but I do think that is what they are up to, even if none of us understands it."

Family life is in reality one big Mass, Father Capon suggests, but it is difficult

From People's Man Into A Dictator

Caesar at the Rubicon, by Theodore H. White, Atheneum. Mar. 15, 1968. 174p. \$5. (1)

The author of "The Making of a President — 1960," and — "1964" has given to his readers his first published play, "Caesar at the Rubicon," appropriately subtitled, A Play about Politics.

The play is about the political transformation of Caesar popularis to Caesar dictator, which the author believes happened at the Rubicon, and an attendant transformation of personality.

To accomplish his goal, Mr. White marshals reams of research: we see how much Caesar has accomplished for Rome by the conquest of Gaul and how little the Roman Senate appreciates it; we see Caesar as friend with Labienus and his understanding of men when Labienus betrays him; we see Caesar as a man among

mortals, and as an unconvincing priest whom the gods ignore.

But we see all of these characteristics in Caesar at once. He does not grow from one to the other; we are confronted with a Caesar who is comfortably mature under the pressures of these and other polarities.

This is not to deny that Caesar reacts as anyone else would react to misunderstanding, betrayal or frustration; what this does deny is that misunderstanding, betrayal or frustration experienced by Caesar become for us the microscope through which we can view the transformation of Caesar from one type of man into another.

If transformation is the critical point of this work, it can only be judged to be unconvincing. (67-25479)

Joseph M. Hammernick, S.J.

for children to see it because they are so close to it.

Father Capon thinks that most children look more kindly upon their uncles than anyone else ("Any 10-year-old boy who would not rather live with his Uncle Henry is a boy to be watched with the gravest suspicion") and thus the title of the book.

"There are neighbors who are even more easily offered than uncles," Father Capon writes. "But if the young are not exposed to them, if there are no stoops and porches to display them, no open basement windows through which to address them, no back fences across which to reach out to them — if there are only barren apartment corridors and porchless development houses — the world has ceased to be the seminary it might have been."

Father Capon's writing is filled with such metaphors and similes. He describes a husband's infidelity as a doomed attempt "to inaugurate two concelebrations" at the same time and says the second can only result in "a Black Mass."

Subtitled "The Priesthood of Adam and the Shape of the World," Father Capon's book fiercely defends the existence of Adam. He believes too many theologians have been "conned by various theories of evolution:

"Modern theologians retreated so hurriedly before the spectre of evolutionary supersession that they abandoned wholesale the theology and horse sense of the

Two Movies Condemned

NEW YORK—(NC)— The National Catholic Office for Motion Pictures evaluated two movies in its Class C (condemned) category — one on the ground of nudity, the other as being "an obscene exploitation film"

The NCOMP objected to "Jig Saw," a Universal release, on the ground of "nudity in treatment."

The office said of "Therese and Isabelle," an Audubon films release: "In spite of a professional gloss not found in the average 'grind-house' movie, this account of a lesbian love affair is an obscene exploitation film."



MUSIC'S in the air as Father Robert Farrar Capon, an Episcopal priest, practices a passage with his sons.

Scriptures. They have such a fear of sounding like Genesis that they end up sounding like gibberish.

"They are so afraid of making Adam a particular man that they forget that, if history is real, some particular man will have to turn out to have been Adam..."

"The evolutionary notion that man has slowly risen out of meaningless savagery into meaningful history has so captured their minds that they find the notion of a historical time of innocence simply unthinkable.

"If they comment at all on the story of the temptation, they do it by trotting out their Adam-is-Everyman fowling piece and blasting the history out of it. But two can play that game. I have here an Adams-has-got-to-be-Somebody squirrel rifle, and I intend to use it. History must not go undefended. Stand back."

Recent And Recommended

FICTION

Title and Classification	Author
Christy (1)	Marshall
The Claimant (11b)	Alpert
The Confessional (1)	Simenon
The King in Winter (1)	Holland
The Last Unicorn (1)	Beagle
Monkey on a String (11a)	Wivertel
The Nice and the Good (11b)	Murdoch
The Triumph (11a)	Galbraith

NON-FICTION

All the Things We Were (1)	Tanner
The Crossing Fee (1)	Warner
The Discipline of Power (1)	Ball
The Ghost in the Machine (11a)	Koestler
The Johnstown Flood (1)	McCullough
The Musketeer and the Cross (1)	Edmonds
Rickenbacker (1)	Rickenbacker
Tomorrow Will Come (1)	Almedingen

Symbols of Classification: I, Suitable for General Reading. II, Adults Only, because of: A, Advanced Content and Style; B, Immoral Language or Incidents. III, Permissible for Discriminating Adults. IV, Not recommended for Any Class of Reader.

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10:30 A.M.
THE CATHOLIC HOUR, Ch. 7 WCKT Fourth 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 WLBW-TV

1:30 P.M.
THE CATHOLIC HOUR, Ch. 5 WPTV Program entitled "The Changing Church."

(TUESDAY)
9:30 P.M.
MAN-TO-MAN Ch. 2 WTHS. Topic for discussion, "The Ten Commandments Today." Panel members, Rabbi Irving Lehman, Dr. J. Calvin Rose, and Father David G. Russell.

RADIO

(Sunday)

6:30 A.M.
THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc.

7 A.M.
THE HOUR OF THE CRUCIFIED—WIRK, Friend to Both.

7:05 A.M.
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.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 FEUZ—Spanish WFAB, 990 Kc.

8:35 A.M.
CATHOLIC NEWS—WGBS FM 96.3.

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—WIRK, 1290, West Palm Beach.


9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fm. 95.5 mg. (Fort Pierce).

10:30 A.M.
THE HOUR OF THE CRUCIFIED—WWIL, 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—WKAT 1350 Kc.

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MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.



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the VOICE

American Negro's Search For Identity

By FATHER DAVID RUSSELL

Many whites, particularly liberals, are finding it difficult to accept the fact that many Negroes, especially the young and educated, do not like or trust "whites."

This is of course hard for a white American to swallow since Americans want badly to be liked. We really think that we are the most likeable race that has ever existed.

After all, "what harm have we ever intended to anyone?" Even the wars we have fought have been waged in the name of the good and the free.

Some of the chasm of distrust between white and black might be bridged if white America made a sincere effort to understand the complaints and disenchantment of the black man with white America.

In the first place, many blacks are unimpressed with the history of white America. Its record is not all justice and freedom. America first achieved its right to existence by fighting against colonial oppression, but also from the beginning kept Negroes in colonial oppression. Slavery became part of the American way of life at the very start.

Negro mothers were sold from Negro children on the block; mother and child were forced to work in the fields; runaway slaves were hunted down with dogs and guns. White men may have forgotten the facts; Negroes have not.

Nor can white America save its conscience because it fought for the abolition of slavery in the Civil War. History tells too well that the fight between the North and South was not over the Negro, but over the West.

The Civil War was not a holy war for the freedom of the Negro, but an economic battle between the industrial North and the agricultural South for colonial rights over new frontiers. Slavery was something an excuse for fighting, but never was the central issue.

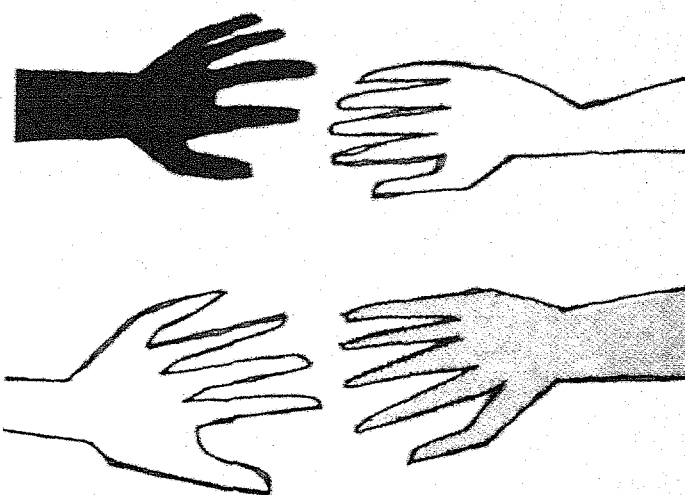
Not until the 1950's did it really become impolite in public society to use "nigger" and "coon." But a change of social mores hardly constitutes a change of heart.

Some may feel, though, that white America had a change of heart. At least white liberals began to speak of integration and many blacks began to listen. What is more, in law and prosperity some gains were made.

WORSE OFF

Unfortunately, the story does not end there. The record is clear that after a decade of talk about integration, blacks are realitively worse off then they were before it began.

Today the Negro faces an unemployment situation unknown to the white for almost 2-1/2 decades. What whites consider to be a recession, an unemployment rate near 6%, is prosperity for the Negro. The last time the Negro



saw an unemployment rate below 7.5% was in 1953.

A Negro has the same chance of reaching age 20 as a white American does reaching age 37. A Negro girl has the same chance of reaching age 10 as a white girl does of reaching 42.

In 1964, 16% of Negro males of age 20 to 24 had one or more years of college, the same percentage of white males age 55 to 64.

It is true that Negroes have made some progress, but it does not hold a candle to the same progress made in the same time by whites. The fact is that the progress gap between black and white is widening rather than narrowing. Viewed from below, this is a source of frustration and resentment.

The Negro's distrust of white society if founded not only in this experience of poverty in the midst of prosperity; it is also grounded in a basic fear of the white man. The Negro is never certain that the white man will not revert completely to his former violent ways.

He knows what he and his fathers suffered. He knows as well the casualness with which the white man nearly completely exterminated the Indians of his land.

He knows that 75¢ of every tax dollar goes for a military appropriation.

He knows that Americans got themselves on TV with hours of violence. He knows that the best-selling items on the feast of the Prince of Peace are toys of violence.

All of this and more makes many Negroes feel very insecure with his "white brothers."

The Negro's insecurity is not founded only in his immediate relations with white men. His insecurity is also rooted in his own lack of identification. After all, he is the first minority in this land without a sense of a fatherland.

The land where he came from had not yet experienced nationhood, or was only another white colony. Further, the modern Negro's memory can not reach back over 400 years.

As a result the Negro feels like a foreigner in a land which belongs to whites, a race without a recollection of a homeland. Is it surprising, then, that in the search for identity many young Negroes are seeking courses in African history and culture?

In facing a land where he lived for 400 years, the Negro finds that all the standards of the good and beautiful belong to white men. A Negro girl with kinky hair is not untouched emotionally when every standard of beauty is milk-white skin and long straight hair.

The Negro child wonders from the first day why he or she does not look like the child in the picture books, magazines and TV advertisements. Can the child but conclude, at least unconsciously, that it must be wrong to be different, that he or she must not be as good?

The American Negro has set before himself the task of discovering his own self-respect. He concludes that one does not have to look like or act like the white man to be good. He wants to know his own history in this land and the unique values of Negro culture.

The cry of Black power has its source in the Negro's search for self-identity through independence. Black Power may be only secondarily a way in which Negroes can deal with white America. The fact is that freedom is a necessary ingredient of self-respect and honor.

Of course free men with self-respect do not like to go begging. For this reason many Negroes feel they should take what they believe to be justly theirs when they have not achieved justice by begging. Many feel that pleading through moral persuasion has failed. Perhaps the Poor People's March on Washington may be the last test of that method.

Plantation days are gone forever. No longer does the black man want to be economically, psychologically and even spiritually dependent on the white man. The days when his life will be fully devoted to the white man are over.

He served the white, he entertained him, soothed him, and gave him an object upon which to vent white anger. Until now, nothing black was important.

Blacks will no longer have it that way.

Outrageous Kind Of Civil Disobedience

By FATHER JOHN B. SHEERIN

How do you register a protest against a law you consider altogether unjust and immoral? That was the question confronting Father Philip Berrigan and five other Roman Catholics who stormed a draft board office in Baltimore May 17.

According to The New York Times, they assaulted a clerk, seized 600 individual files and burned them in a nearby parking lot. They ignited them with napalm and stood in prayer around the fire.

My own opinion is that the draft law is immoral because it is based on an immoral war and is moreover unfair and inequitable in its procedures.

A young man, convinced in conscience of its basic immorality, cannot submit to it but must go to jail. So I guess I agree with Father Berrigan's motives but I disagree with his method of registering protest against the law.

We are a nation born in dissent and many of our greatest national achievements have come from dissent.

We have respect for the zealous dissenter who works with all the feverish energy of a miner under a landslide to communicate his point of view.

We admire the dissenter who strives to attract others to join him and who moves heaven and earth to impress upon the general public and if possible, governmental authorities, the rightness of his position on some great issue, as well as the urgency of doing something about it.

And I must say that in the case of the draft law there is a terrible urgency because young men are being conscripted daily and sent overseas to fight and kill. Perhaps it is precisely because Americans have such respect for dissenters that they fashioned laws to safeguard the right of dissent.

It is true that for all practical purposes, the American Negro—to our everlasting shame—did not have any effective ways and means of expressing dissent before 1954 in many parts of the country, but that is not true of the draft law

dissenter. Anti-war and anti-draft demonstrations are a regular feature of American life at present.

But the dissenter has no direct pipeline to God, and he should be tolerant enough to give the civil authorities a chance to speak in support of the existing law—if they can do so in good conscience.

Sometimes government officials themselves are dubious about a particular law and seem to welcome an act of civil disobedience as providing the occasion for testing the constitutionality of a certain law.

This civil disobedience, however, cannot take the form of invasion of privacy

or destruction of property. In his forthcoming book, "Concerning Dissent and Disobedience," Supreme Court Justice Abe Fortas says that the protester is entitled to the full protection of the courts in the exercise of free speech and in certain acts called "symbolic speech."

But he points out that civilized society cannot and will not endure protests inflicting personal or property damage. Specifically, "an organized society will not endure invasion of private premises or public offices, or interference with the work or activities of others, if adequate facilities for protest and demonstration are otherwise available." (New York Times Magazine, May 12, 1966).

In their declaration on the recent riots at Columbia, 35 members of the Law School at Columbia said that not every act of civil disobedience is reprehensible.

"One way to challenge the validity of a statute is to ignore its commands, undergo arrest and prosecution, and then argue that the law is unconstitutional."

But they went on to reprobate and condemn the students who intruded into the President's office, ransacked his files and them publicized them.

Then, the Law Faculty described not only as a criminal violation of the Fourth Amendment but also as a violation of basic decency. This trespass was not within the allowable limits of "civil disobedience."

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A Look At Our New Priests--- Their Great Concern For Poor

The
VOICE
SPECIAL
VOCATIONS SUPPLEMENT

What are new priests made of? We had seven ordained last Saturday for the Archdiocese of Miami, one three weeks ago, and another in a month will receive Holy Orders.

Since the priesthood in general and priests in particular are in the news almost constantly now, it might be profitable to analyze briefly and somewhat superficially what these newly-ordained are like.

Are they vastly different in outlook and temperament and attitude from the priests of a generation ago? Are they respectful of authority? Are all new priests new breed? Are they sympathetic to hippiedom? Are they more sensitive to the needs of others than older priests?

Perhaps I'm asking more questions than we'll have space to answer, but let's take a look.

First there is so much diversity among them, it is obvious at once they were not poured into the same mold. They represent a variety of personalities and temperaments. They range in age from 25 to 46, the latter having been in the first "belated vocation" class to be ordained at Pope John XXIII Seminary in Boston. Three of them have been teachers.

All of them have degrees of some kind, two of them masters, several others almost ready for the masters in Theology. One is well trained in music, another in television production. One had been in diplomatic service in Turkey and Africa.

If as a group they were approached by foreigners, they could handle French, Turkish, Spanish, Flemish and even a little Latin. Two of them were in the service for several years. Seven of them came up from the minor seminary. Only one was born in Florida.

As a group they become even more interesting when we realize they began their major seminary course in 1962 a month before Pope John called Vatican II into session, and they are therefore the first group to have been trained entirely in the spirit of the Council. They are Vatican II priests. Hence their outlook is progressive, ecumenical, pastoral, social-minded.

They all lived through a period of reform in seminary life. Unlike the older priests, they lived a less rigid rule regarding silence, leaving the grounds, doing pastoral work outside the seminary.

They did not live by the bell, the vox Dei of past generations. Even in studies, no one called them to the desk. It was up to them to set aside all the time needed to prepare for class, to understand their subjects and to develop intellectually by acquiring their own study habits.

Regarding spiritual exercises which in past years had always been in common, they lived under a much freer discipline. They were expected to act as grown men, to be aware of their spiritual needs and obligations and to bring a mature attitude to participation in daily Mass and the office. They were given opportunities to make decisions on their own.

I think it can be said firmly that they are all men who prize their freedom highly. Pope Paul recently said: "There can not be any vocation unless they are free; unless, in other words, they are offered spontaneously of themselves, consciously, generously, totally."

This matter of freedom was very much part of their lives in another way. They were free to leave the seminary at any time. They were free to refuse to move up any of the seven steps preceding ordination. Nowadays occasionally we hear in public on television or read in the daily press the pathetic complaint from a priest who has given up his priesthood that he didn't know what he was doing when he became a priest.

The newly-ordained should find this very difficult to understand, if not impossible. During the last five years of their training, they were challenged at regular intervals by the spiritual director and the faculty concerning their fitness for the priesthood. Whenever they came to a decisive step, such as tonsure, the four minor orders, subdiaconate and diaconate, everything, as it were, came to a halt until each one made his decision to go on.

The seven steps to the priesthood are spaced over four years. Before each step, the candidate had to be thoroughly grounded in its meaning and obligations. He had to ask to be accepted. He was obliged to write out in his own handwriting what he was about to do and state his motives and his freedom from coercion, etc.

Even in the final ceremony of ordination, he takes one more step forward—in public, and the bishop stops the ceremony and asks the people present if they know any reason why the candidate should not be ordained.

There is a continual exercise of freedom, then, over these many years of training. It has to be this way, because as Pope Paul said "they are being called to do difficult, heroic things." Unless a young man freely chooses this after years of careful, sincere preparation, he is almost certain to become a misfit.

What are new priests made of? Basically the same materials as us older ones. However they have lived in a different atmosphere and been the targets of different value systems.

I think they shame us for the most part by their deep and sincere concern for the poor, the oppressed and the homeless. They seem more aware that every man is their brother. They ought to be much more mature in leaving the seminary because they were given more experience in pastoral matters and in living on their own.

They respect authority, but think of it in terms of service, which may be misunderstood. They are sympathetic to oddities among people, perhaps because they are more conscious of human dignity and freedom of expression.

Spiritually they are sound, but not always in the same forms of piety and spiritual exercises held in esteem in past years, and this too can be misunderstood by those who judge hastily. They have been reared on a steady diet of dialogue, the full and constant exchange of ideas, which is an essential part of this generation.

We all share another thing—the conviction that the priesthood is for keeps. No part-time job this, no short-term commitment, until something else comes along.

All in all, we have every reason to expect great things from our new priests.



(The accompanying article was written by Msgr. James J. Walsh, Archdiocesan Director of Vocations and pastor, St. Patrick parish, Miami Beach)

SEMINARY LIFE TODAY

By Very Rev. Emerick J. Hydo, C.M.

Even in this day and age of the "open" seminary, many people have erroneous concepts of what life is like at a minor seminary.

The seminarian is not a priest in miniature. He is not expected to possess all the qualities of the mature priest. He is a normal, healthy teenager with all the normal and healthy problems of other teenagers.

He differs only in the vocation to which God seems to be calling him. The purpose of the minor seminary is to cultivate the seeds of vocations in their growth toward the priesthood.

Our minor seminary encompasses the four years of high school and two years of junior college. As would be expected in any normal family, the degree of freedom and the burden of responsibility varies with the student's level of maturity.

An examination of the typical order of day for both class and nonclass days certainly will indicate that our seminary is not a monastery. Normally the students spend no more than two hours of their day in matters of a liturgical or religious nature.

Most of the seminarian's day is spent in the classroom and the study hall. Our courses are the same as the preparatory college curriculum followed in the average parochial or public high school. About the only difference is that presently we do have a greater concentration on Latin and also have two classes a week

devoted to ecclesiastical music.

Our classes at present have less than 20 students per class. The size of our classes, the opportunities which we have for developing good study habits, and the devoted and personal interest of our faculty give us advantages which students in a non-seminary high school do not possess.

Results of state-wide and national testing programs in which our seminary participates reflect these advantages.

Since our high school population seldom is above 100 students and we do not have professionally trained coaches, we do not participate in interscholastic athletic competition. However we do participate in the CYO sports program which is quite active in our diocese. We also take part in the social and spiritual activities of the CYO.

Our academic program is not limited to the classroom alone. We are members of the Catholic Forensic League. Our debaters have done so well during the three years that we have been competing that our trophy shelf in our library is already filled as a result of our endeavors. We also enter State and National contests of an academic nature.

For the past two years a St. John Vianney seminarian has won first prize in the Florida State Historical contest. In the Voice of Democracy contest this year one of our Seniors placed first in the City division and third in the District competition.

In the past few years we have also expanded our extracurricular activities. Many of us help with our diocesan vocation program by speaking to seventh and eighth graders in the parochial schools about our life at the Minor Seminary.

We frequently visit the Sunland Training Center where we help to entertain and work with retarded or handicapped youngsters. Likewise we visit the youngsters at Youth Hall and try to bring some happiness into their sad lives. We also have the opportunity to attend various athletic events as well as plays, concerts and lectures which take place in our Miami Community. There are certain aspects of the minor seminary training which are difficult to assess. We live a very close community life and get to know each other very well. Our faculty is vitally interested in us as individual personalities. They want what is best for us and for the Church. We are free to consult with them almost any time we wish to do so.

We also have the advantage of the good example and motivation of our fellow seminarians. Only God knows how many vocations have been saved because of the helpful advice of a priest faculty member or the encouragement of a fellow seminarian. There is a certain esprit de corps at the seminary which simply has to be experienced in order to be appreciated fully.

As potential priests, our religious and spiritual formation is especially important. For this purpose our training is not all academic or athletic or social. Besides a residence director who lives in our building and is concerned with our general well-being, we have a spiritual counselor in each residence with whom we can consult at any time.

Our seminary program tries to determine what is best for each one of us. If we are not suited for the priestly vocation, our spiritual counselor is available to assist us in determining what other career we are best suited for, and in which we will be most happy in working out our salvation.

For those of us who really have a vocation to the priesthood, we can be grateful that our minor seminary has helped us to grow in knowledge and wisdom and the grace of God.

The Very Rev. Emerick Hydo, C.M., is the rector of St. John Vianney Minor Seminary and was formerly professor of political science and moderator of athletics at Niagara University, conducted by the Vincentian Fathers at Niagara, N.Y. He also served at St. Joseph College, Princeton, N.J., and St. John University, Jamaica, N.Y. Father Hydo has a master's degree and a doctorate in Political Science.



Surplice in hand, a seminarian studying for the priesthood walks toward the entrance to the chapel at the Seminary of St. Vincent de Paul.

THAT THEY MAY HAVE

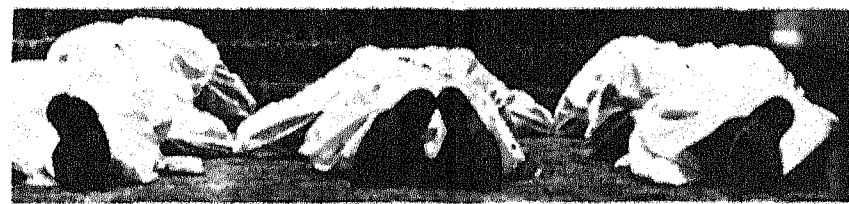
LIFE



SERVE THE WORLD IN THE CHURCH IN THE ARCHDIOCESE OF MIAMI

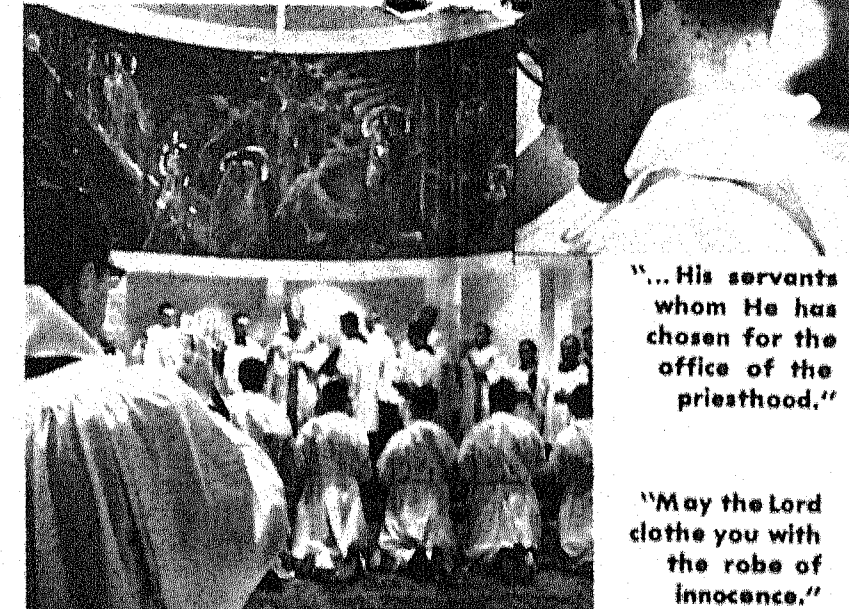
CONTACT MONSIGNOR JAMES J. WALSH, DIRECTOR OF VOCATIONS, ARCHDIOCESE OF MIAMI, THE CHANCERY, 6301 BISCAYNE BOULEVARD, MIAMI, FLORIDA 33138.

The photos appearing below were taken Sunday during Ordination ceremonies at St. Mary's Cathedral, Miami. Archbishop-Designate Coleman F. Carroll conferred the Sacrament of Holy Orders on eight priests.



Ordinands lie prostrate on floor of Cathedral sanctuary as ceremonies of ordination to the priesthood begin.

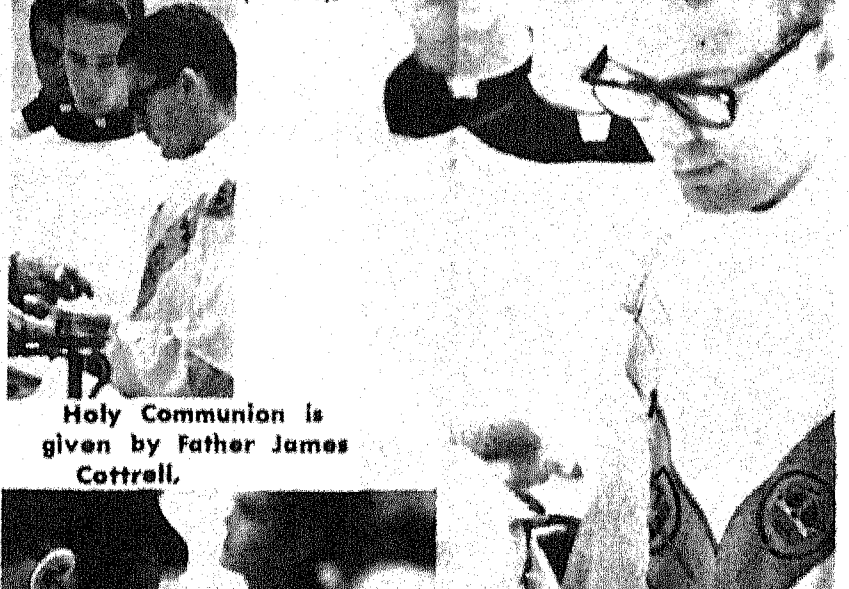
Father John McCormick becomes priest during Cathedral rites.



"... His servants whom He has chosen for the office of the priesthood."

"May the Lord clothe you with the robe of innocence."

Hands of Father William Ramirez are anointed during sacred rites (below).



Holy Communion is given by Father James Cottrell.



Father James Fetscher Prescribes Obedience To His Archbishop.



Father Joseph Carney Receives Power To Offer Mass

Kiss of peace is Given To Father James Kisicki

The Challenges Of The MODERN PRIESTHOOD

By REV. JAMES E. SMITH, C.M.

Pope John XXIII gave to the Second Vatican Council the task of modernizing the methods and manner of the Church. He asked for changes. And the Council provided them.

In the years since the closing of the Council, the Christian world has felt the impact. Catholics everywhere have found their Church moving in new directions, sometimes smoothly, more frequently perhaps, with some measure of uncertainty.

But nowhere has the impact of the Council been more profoundly felt than in the priesthood. The priest makes the Church's work his life's own and in that work he recognizes many changes. He knows too, that there are many more which he must help to introduce.

More than others, the priest must, in Christ's name, teach and lead and minister. But teach and lead whom? Minister to whom? To the theoretical persons he meets on the pages of a dogmatic theology book?

Certainly not. Rather, his work is for the real people he meets, people from every age and condition, from every corner of society.

Like all priests before him he is expected to make this vision his own. But unlike previous generations of priests he must retain that vision in the midst of a society more changing, more challenging, more varied and, at times, more mysterious, than perhaps ever before in the modern history of the Church.

To meet that challenge, today's priest must meet modern man on his own ground. Not solely in a rectory or in a sanctuary where men know they can find their priests, but in slums and on college campuses and in youth halls and in rehabilitation centers and in migrant workers' camps.

In the past, men were accustomed to speak of the "winds of change sweeping over society." Today it is more accurate to talk in terms of tornadoes! The character of society and the character of social involvement have been profoundly altered in the years since World War II. Today's young people have a music more challenging to the mind than pleasing to the ear. It is not their language alone that is different — THEY are different.

What makes them different from their parents is more than the contrast between the majestic voice of the organ and the rhythmic twang of a guitar.

Centuries-old fences and walls are being torn down, barriers which once separated Protestant from Catholic, black from white, Christian from Jew.

A nation once ready to fight has begun to question the wisdom of war. A new spirit has settled upon American teachers and students who find themselves asking with ever greater insistence the meaning and purpose of human existence itself.

Our generation is searching in shadow and frustration for the answers to the most basic of questions. And the priest must be a part of that scene because Christ must be the answer and the meaning and the purpose for which men are groping.

For many, the Message of the Church fails to sound the same as it used to. A new vocabulary has made its way into that message. Commitment, meaningful involvement, participation and a host of other terms have invaded sermons and religion classes at a rate unforeseen in pre-Council years.

For the priest himself the theological giants of previous centuries have had to step aside and make room for the giants of our own. But it is not the Message which has changed. Rather it is being expressed in a fashion more acceptable to

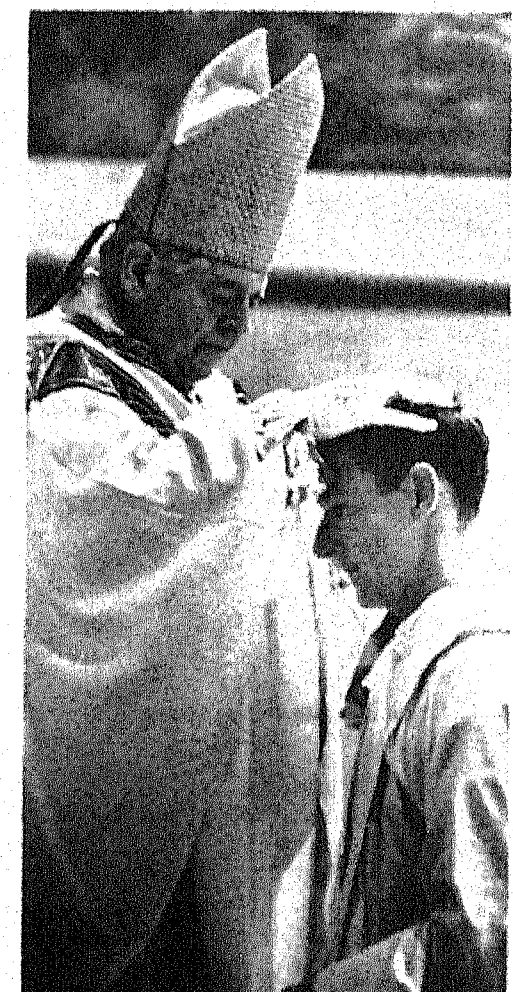
Father James E. Smith, C.M., is the Dean of the School of Theology at the Major Seminary of St. Vincent de Paul, Baynton Beach, where he assumed his duties last September. Formerly Director of Students and professor of Church History at Our Lady of Angels Seminary, Albany, N.Y., he has a graduate degree in Church History awarded him by the University of Louisiana.

the needs and people of our time.

Only a solid intellectual formation will enable a man so to understand that Message that he will be capable of proclaiming it to mankind in the present and As a result, today's priest is a man of books — books he has read and many more he will yet read.

When St. Paul told us that a priest must be "all things to all men," he furnished the formula for all priests of every age. In a few ages if any has adherence to that formula embraced so many and such varied services as it requires of today's priesthood. Yet, today's priest can not and does not view this situation with alarm or fear. For him this is the challenge which first awakened within him the desire to become a minister to the People of God. He is needed because Christ is needed.

He knows there will be moments of disappointment, moments of rejection, moments when he will be misunderstood. But he knows that he too is imperfect. He needs no one to tell him that he is not a superman. But he does know that he is an instrument of Christ and that it is Christ Who reaches out through him to console, to advise, to teach, to embrace all men in His redeeming love.



Imposition of the hands by Archbishop-Designate Coleman F. Carroll and Father Stephen Staudenmeyer became "priest forever" in the Cathedral.



"HE DIDN'T HAVE A VOCATION!"... I remember thinking that when Pete first mentioned the seminary. He was too casual. I guess I expected a vocation to be delivered by angels... with trumpets, in a vision or something! Now I realize it's a *calling*, not a command. A boy has years to consider it before saying Yes. Maybe that's why priests always seem to love their job. Like Pete does!

Courtesy: Serra Club of Miami

For further information contact: Msgr. James J. Walsh, Director of Vocations, Chancery - Archdiocese of Miami, 6301 Biscayne Boulevard, Miami, Florida 33138

Woman Religious And Fulfillment

By Sister Patricia Ellen Secor, O.P.

Talk or write about nuns...no matter what...and you are sure to get a headline. The pity sometimes is that much is written but little really said. At other times volumes can be printed but little understood. One of my favorite writer friends once wrote about the nun:

"I am / what You cannot be / though You are Christ. / I am she / who brought You forth / who sent You into Galilee, / to heal, / to love, / to gather."

So short a description in those few lines yet so much revealed.

One wonders a great deal about the degree of the analytical refinement of our day that we are called upon to exercise in discussing the idea of "fulfillment of the woman in the religious life."

The mind seems to have been allowed a holiday to run the full gamut of consideration here. The magnitude of the word itself—"fulfillment"—has swept us bravely, but nonetheless haltingly, from a deliberation of the total giving in the biological reality of womanhood as well as to the confrontation of the opposite restrictive attitude of "what's-in-it-for-me?"

Individual ideas of "fulfillment" are different in thought, word and deed and justly so. It would seem right that its meaning and its living be something original for all. "Fulfillment" by its very nature dares to carry in its meaning the uniqueness, the mystery, and the awesomeness of what it means to be a person—a thoroughly human person.

If the roomy expanse of searching for a meaning of "fulfillment" is perceived and acknowledged, it would indeed be presumptuous to attempt to come up with a total and perfect predication of the word "fulfillment" to the phrase "the woman in the religious life" and expect that any or all religious women would fit unerringly into the limited confines of one set definition.

Every woman, no matter what her walk of life, becomes the sort of person she is as the result of the inner decision she makes to commit herself to that for which she was born—to love.

This inner decision for the woman religious does not stop within the limited confines of self-gratification of an "I-THOU" relationship to God alone, but rather is the sort of relationship that compels one to extend self into the heart, the mind, the work, the tears, the joy, the agonies of mankind.

She fills up what is lacking wherever it is encountered in the poor, the outcast, the rich, the rioter, the average-middle-class person, the undesirable, the hippies, the addict; in short she gives to every soul with whom she comes in contact.

Where does this committed, fulfilled religious woman find these poor, outcast, rioter, average-person, undesirables, hippies, addicts—and what is her "NOW" response to their needs? Who can really spell out her response into a step by step equation to these encounters?

Her love-response equals that of her personal response to the inner decision to give herself in love to God in the exact time and place of every day as He chooses to unfold Himself, reveal Himself in the "now" place of her carrying out of her commitment to Him and to His Church. She is capable of no more nor possible to give less.

She understands His "now" in somewhat the same way that Catherine of Siena did when Our Lord told her, "I have placed you in the midst of your fellowmen that you may do to them what you cannot do to me, that is to say, that you may love your neighbor of free grace without expecting any return from him, and what you do to him I count as done to Me."

Fulfillment is certainly not a "once in a lifetime thing." "I give myself to God therefore, I am fulfilled," but rather it is a daily evolving of the dynamism of being caught up in the actions of love. The love action of pain and joy.

of consolations and despair
of dullness and intensity
of bravery and cowardice
of courage and faint heartedness
of timidity and sacrifice
of common sense and fool-heartedness
of selfishness and generosity.....

that exercise of love which proves itself to be constant and persevering with the Christ of Mount Tabor as well as the Christ of Calvary.

The woman religious who is not conscious of the evolution of her life of true meaning of the "fulfillment" will discover soon the impossibility of remaining in her community. The challenges of today's society permits no half-way measures from religious.

The youth of today perhaps with clearer vision than any other young people in history, can see through the half-way measures of the uncommitted, the unfulfilled in every ramification of society and chooses not to be any part of the perpetuation of those things which make a human being less a human being.

For this reason religious life in 1968 calls for an unconditional commitment of the religious woman to her inner conviction to let love live in the real world of daily happening. Thus can the evolution of "fulfillment of the woman in the religious life" begin, pursue its course and be consummated.



MARIAN CENTER resident student is tucked in for the night by a Sister of St. Joseph Cottolengo, dedicated to the care of exceptional children.

Poor Clares

Nuns of the Order of St. Clare founded in 1212 by St. Francis and St. Clare of Assisi are the only cloistered contemplative community in Florida.

At Christ the King Monastery, established in temporary quarters in 1960 at Delray Beach, and now located at Sherwood Blvd. and Sutton Place there, the nuns devote themselves to a life of prayer and penance, and are bound to the recitation of the Divine Office, for which purpose they rise at midnight.

Chief work of the nuns, who subsist by the work of their hands and the freely-bestowed alms of the faithful, is the making of altar breads for parish churches. Except for a one-hour period of recreation during the afternoon, they maintain silence and observe strict abstinence from meat.

At the novitiate, also located at the monastery, young women participate in a period of formation to determine their fitness for the life of the cloister. Here the postulant and novice are instructed in the basic principles of the religious life and attend classes in ascetical theology, Scripture, Franciscan spirituality and the meaning of religious vows.

Sisters in the novitiate participate fully in the liturgical and family life of the community.

For those who do not feel called to a life of enclosure there is also the Extern Sisterhood of the order, in which the Sisters are free to exercise their apostolate in the service of the order outside the confines of the cloister.

Novitiates of four religious orders of women are conducted in the Archdiocese of Miami. A brief description of each is included on this page.

Sisters of Cottolengo

In August of this year the novitiate of St. Joseph Cottolengo, located at NW 12th Ave. and 183 St., will open its doors to the first American postulants.

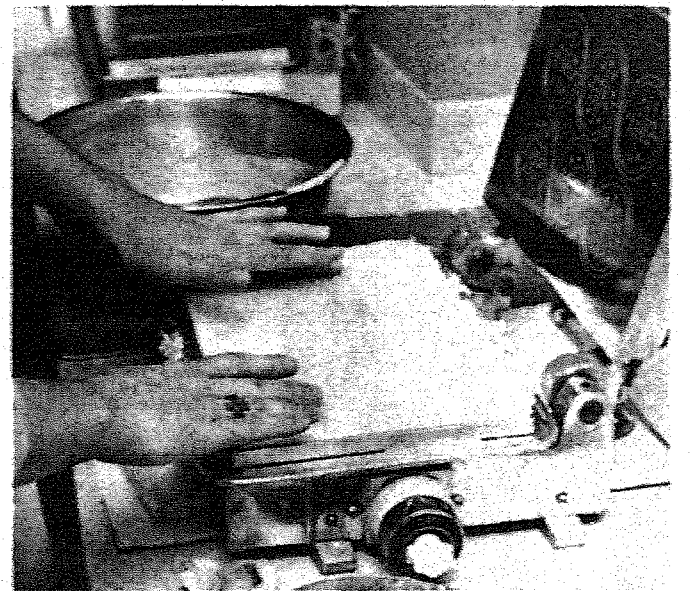
Founded by Joseph Benedict Cottolengo, an Italian priest, canonized in 1934, the Congregation of St. Joseph Benedict Cottolengo includes more than 6,000 members, who are nurses and teachers especially trained in special education with particular emphasis on the mentally retarded, to which every Sister of the community dedicates the first part of her religious formation.

In 1963, at the invitation of Archbishop-Designate Coleman F. Carroll, the Congregation opened its first foundation in the United States, the Marian Center for Exceptional Children at 15701 NW 37 Ave. The Sisters also staff 600 houses in Italy, Switzerland, and France.

In Turin, Italy, a few rooms rented in a dwelling by St. Joseph Cottolengo to care for the poor, regardless of their age, illness, religion or race, is now known as "The Little House of Divine Providence". Here some 7,000 persons including the deaf, mute, mentally retarded, epileptics and abandoned of all kinds live a humane and Christian life.

The words of the saintly Joseph Cottolengo continue to be emphasized to his Sisters: "Practice charity with enthusiasm and the politest manners... never be afraid of sacrificing your time, your energies, your health or your life itself for those entrusted to your care. Nothing that has been done to the smallest of them will be forgotten by Our Lord."

Young women interested in following St. Joseph Cottolengo in his special apostolate are urged to contact the Sisters of St. Joseph Cottolengo at the Marian Center for further information.



ALTAR BREADS are the principal work of the cloistered Poor Clare nuns in their Christ the King Monastery located at Delray Beach.



St. Joseph of St. Augustine

At Jensen Beach in Stuart, the Sisters of St. Joseph of St. Augustine, who have been serving the Church throughout the State for more than 100 years, conduct Mt. St. Joseph Novitiate.

Mother St. Charles, mistress of novices, describes the novitiate as a "time to think, to get acquainted with Christ, and to benefit from the close company of others who are also striving to give a total response to Christ's invitation, 'Come, follow Me.'"

The three-year novitiate begins when a group of young women are welcomed into the community as postulants after serious consideration by both the community and the postulants.

After a period of 10 months, during which the postulant studies the community, and the community in turn fulfills its responsibility to encourage only those who will be happy as Sisters of St. Joseph, postulants are received as novices, are presented with the black habit and white veil, and receive their names in religion.

As novices, they study philosophy, Sacred Scripture, psychology and speech, and pursue their college studies. In addition, the Sisters grow daily in the understanding of the Liturgy and the Mass. The Divine Office is recited

NEWLY-INVESTED novices at Mt. St. Joseph Novitiate in Jensen Beach rejoice in song after receiving their white veils, black habits and names in religion.

in common and hours of prayer include meditation, recitation of the Rosary and spiritual reading.

At meals and during recreation periods, refreshment and relaxation foster good mental and physical health as well as growth in social adjustment and community spirit. Since the order is aware that an understanding of the world is also necessary to the Sister-Apostle, the community makes every effort to see that the Sisters in formation understand the current national and international situations and benefit from concerts, cultural events and participate in community and interdenominational functions.

After first profession of vows, Sisters of St. Joseph are engaged in teaching and nursing throughout the state and in missions in Puerto Rico.

St. Philip Neri

St. Phillip Neri Novitiate, originally established in Vero Beach, is now located in Stuart.

Founded in Spain 107 years ago by Marcus Castaner Seda, who chose St. Philip Neri as its patron saint, the order has novitiates in four countries, including Spain, Colombia and Mexico; and staffs 40 schools and residences for young working women, including St. Jerome School, Fort Lauderdale; and Villa Madonna Pacis Residence near downtown Miami. The order also staffs schools in Reno and Sparks, Nev.

Most of the professed Sisters are natives of Cuba who left their native island when Fidel Castro closed down church-operated schools. At the invitation of Archbishop-Designate Coleman F. Carroll, the order assumed its duties as teachers in St. Jerome School and established its novitiate.

the first in this country.

Novices at the novitiate, the former Louis A. Wehle estate which overlooks the St. Lucie River, study theology, English and educational psychology during two conferences daily.

Recreation periods are enjoyed for one-half hour after lunch and dinner and in the evening when the future Sisters enjoy sports, boating and join in community sings accompanied by guitars. Eight-day retreats are held annually.

Visitors are invited to St. Philip Neri Novitiate at any time but particularly on Sundays.

After a period of two and one-half years, profession of first vows will be followed by assignment to various places in the world as missionary teachers and social workers.

Who Isn't Curious About World's End?

By FATHER
By FATHER G. RUSSELL

Are you curious about the end of the world, about the end of your own life?

Our Lord told us very little about the end. But what He did not tell us in words, He told us in deeds, especially

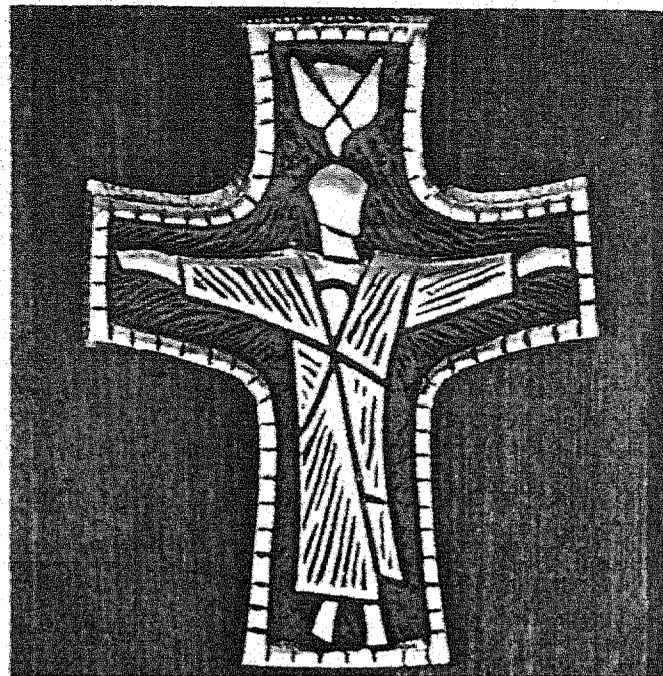
NOW-- Christianity

by His Resurrection and Ascension.

The world and all of us who love the Lord will end in ascension. The Lord's own Ascension is a pledge to us of His intentions for us. Gloriously we will ascend like Him to the right hand of the Father.

Every time we attend Mass we see foreshadowed the end of the world. Around the altar of the Lord we gather as a people united in love. At the end of time we will be assembled as a holy people and a royal nation around the throne of God.

After Mass we scatter to our various homes. At the



end of time we will no longer be separated one from another.

Are you one of those people who flip to the end of a novel to find out how the story will come out? Will the hero be able to bear all the

difficulties he encounters? Sometimes we find it hard to put up with the adversities of even fictional characters without knowing the final end of the story.

How much truer this is of life. We can be certain that we shall find it difficult to bear the sorrows and hardships of our own lives if we do not keep our eyes fixed on the ultimate end—our ascension.

How unfair are those who say that God can not exist or that He is not a loving God because of some pain they see or evil they endure? Just as it is unfair to judge a hero in a novel without knowing the end of the story, so it is unfair to judge God without taking into account the end He has in store for the world. In view of the end, we know that our God is a God who loves us immensely, more than we deserve.

How unfair to say that God has not answered our prayer without knowing the final outcome? Perhaps He waits so that He can give us much more than we would even dare to ask for.

Perhaps God allows us to suffer sickness so that He can heal us forever in eternity. We can only make a final judgment from the glory of heaven.

Even the death of one we love can only be understood from the side of eternity. If God did not take us, how could we be united forever without the limitations of time. Our deaths are stepping stones to unions without dan-

ger of separations.

Just as eternity gives perspective to earthly pain, so it highlights the passage of earthly joy. Even joy on earth will pass away, only to become permanent and solid in heaven.

In view of the end we learn how foolish it is to cling to any earthly possession. They will also pass away, regardless of how hard we worked for them. There will be no money in heaven. Only that which has been given away on earth, can be possessed forever.

When a man dies, his clenched fist finally loses strength to grasp. A dead man's fist is limp. While we are alive, then, let us use the strength within our hands to give, that we might have.

How can one ascend in glory to God if his heart is full of attachment for the earth below? Ascension demands detachment. Where a man's treasure is, there is his heart.

Hands which do not cling to the stuff of this earth are able to grasp the reward of heaven.

Young lovers make pledges to each other which they will never be able to keep. Even the couple at the marriage altar promise more than fallen man can deliver.

But this should not discourage the promise. That promise is made holy at the altar, for what can never be on earth, God will give in heaven. Christian marriage finds its ultimate consummation in the end, in heaven. Then the union of all lovers will be permanent.

When a man is dying, the priest is called. The priest anoints the forehead of the dying man with oil in the sign of the cross. The man's Christian life began with that sign and is finally sealed with it. It is as if in the end we will recognize one another in the mark of the cross which contained our life from beginning to end.

In the end we will be a community of the signed, ascended with Jesus Christ to heaven.

At Mass we offer the gift of ourselves to God. It seems as if it ascends ahead of us. For this reason we begin our end at every Mass.

The bread we offer is transformed on the altar into the risen and ascended body and blood of Jesus Christ. The ascended Lord descends so that we can begin to live now our end—our ascension into heaven.

MISSAL GUIDE

June 2—Mass of Pentecost Sunday. Gloria, sequence, Creed, Preface and Canon of the Holy Spirit.

June 3—Mass within the Octave of Pentecost. Gloria, sequence, Creed, Preface and Canon of the Holy Spirit.

June 4—Mass within the Octave of Pentecost. Gloria, sequence, Creed, Preface and Canon of the Holy Spirit.

June 5—Mass of Ember Wednesday of Pentecost. Gloria, sequence, Creed, Preface and Canon of the Holy Spirit.

June 6—Mass within the Octave of Pentecost. Gloria, sequence, Creed, Preface and Canon of the Holy Spirit.

June 7—Mass of Ember Friday of Pentecost. Gloria, sequence, Creed, Preface and Canon of the Holy Spirit.

June 8—Mass of Ember Saturday of Pentecost. Gloria, sequence, Creed, Preface and Canon of the Holy Spirit.

June 9—Mass of Trinity Sunday. First Sunday After Pentecost. Gloria, Creed, Preface of the Trinity.

'Viet Relief Job Big'

SAIGON (NC)—"There's a tremendous job to be done in Vietnam," Bishop Edward E. Swannstrom, executive director of Catholic Relief Services, said here. "The American bishops' relief agency will really have to give priority to its program in Vietnam for several years to come."

This was one of the conclusions for which he found compelling reasons during his recent visit. The needs of the refugees struck him forcibly. "Anyone who travels in Vietnam can not help but be impressed by the magnitude of the refugee problem that has to be faced," he said.



HOW TO NAME A CHURCH

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Look at the nearest \$10 bill. What is it actually worth? Only what it will buy. In Miami or Brooklyn or Philadelphia, it will hardly buy enough to feed a family for two days. In the Holy Land, it will feed a poor refugee family for an entire month. The Holy Father asks your help for the refugees, more than half of them children. Your money multiplies—as you give it away.

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Prayer Of The Faithful Pentecost Sunday June 2, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. To receive the Holy Spirit is to become open; open to the love of others, open to the needs of others, to be concerned with and for others.

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

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For the Bishops of the United States, that through their use of the gifts of the Holy Spirit they may become increasingly effective in leading the Church through these difficult times, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For President Johnson and our representatives in Paris, that with the guidance of the Holy Spirit they may be able to work out a solution for ending the tragic war in Vietnam quickly and justly, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For the Congress of the United States, that with the help of the Holy Spirit it may meet the needs of the poor in our nation by finding new and more effective ways of fighting poverty rather than through existing wasteful welfare programs, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all who are engaged in the struggle to help black Americans achieve full freedom in our society, that by the light of the Holy Spirit they may have a right judgement and prudence in all things, 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 in this assembly of the People of God, that through the indwelling of the Holy Spirit in each of us we may be united more perfectly with one another and with all men, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Almighty God, grant the petitions we have made we beseech you, and grant also that our faith may be so strengthened by the gifts of your Holy Spirit that we may all work together harder to achieve these same things which we have asked of you. Through Jesus Christ, Your Son, who lives and reigns with You in the unity of the same Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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Urge Simplified Mass For Mentally Retarded

WASHINGTON (NC)—A group of Baltimore seminarians who have been working with the mentally retarded at Rosewood Hospital, Owings Mills, Md., have proposed a simplified Eucharistic rite to be celebrated for the mentally handicapped.

The proposed rite, a delegation of the seminarians explained here, "retains the basic structure of the Roman rite (Mass) as it is now celebrated, as well as certain terms and actions. It does not depart completely from the present format of the Roman rite," the seminarians added.

The 25-member group includes students representing dioceses throughout the country, from St. Mary's Seminary in Baltimore, and collaborating with them are nine seminarians from Sacred Heart Monastery College, Pikesville, Md.

Their work with the mentally retarded on Sunday mornings includes religious instruction, some counseling and visitations, as well as conducting the liturgy.

The seminarians said the proposed Eucharistic rite is

based on the general norms of the Second Vatican Council's Constitution on the Sacred Liturgy. They cite passages from the document which stipulate the rites "should be short, clear and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation."

The council document stipulates that "provisions shall be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions and peoples."

"When applying these norms to celebration with the mentally retarded," the seminarians said in their introduction to the proposed rite, "one must take into account a more specific criterion—that of their specific situation as mentally handicapped. The rite must be especially clear and simple; terms immediately familiar to them must be preferred, and as much frequent active participation as possible included, for their attention span is particularly short."

A Nasty Name For Hasty Transplants



Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan 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.

By Dr. BEN SHEPPARD

With all the attention which has been concentrated on the recipients of recent transplants of hearts and other vital organs, some serious medical and legal questions have been raised concerning the donor. What are the donor's rights?

Usually the donor is young and has suffered a potentially fatal accident. His vital organs are intact, and he arrives at the hospital at a time of great need—there is a patient with a badly damaged organ waiting for some such occurrence.

The donor, however, usually arrives in a coma, and is unable to give his consent to the transplant operation.

How are we to protect the donor's rights? At what moment should the donor be considered dead (a question prompted by the speed necessary in transferring vital organs)? At what moment should extraordinary means to support life be terminated with death to follow?

One surgeon recently noted in The New York Times that society has a word for the person who takes a vital organ too soon—Murderer.

There are three possible standards of death: the death of the heart; irreversible destruction of brain matter; and death as interpreted by brain wave studies. It should be noted that many of the physicians involved in recent transplant operations have reported that the heart muscle was still moving when removed.

Professor William A. Curran cited a recent statute which he had drawn up with the aid of surgeons from Peter Bent Brigham Hospital which allows organs to be transplanted if the consent of the donor or the next of kin is obtained.

Professor Curran went on to suggest that the consent of the parents of a young child should be necessary for the donation of the child's organs.

Dr. Curran calls for uniform state laws, uniform forms and practices to be adopted by all hospitals and medical schools.

Czech Reds Permit Return Of Bishops

PRAGUE, Czechoslovakia—The new communist regime in Czechoslovakia is allowing three Catholic bishops to return to their sees 15 years or more after they were ousted by the communists.

The reinstatement of Bishop Karel Skoupy, 81, of Brno was announced first. Bishop Skoupy was barred from office in 1953 after refusing to take an oath required by the country's anti-Church laws of 1951.

In an interview at his residence here, Bishop Frantisek Tomasek, apostolic administrator of Prague, disclosed that Bishop Josef Hlouch of Budejovice and Bishop Stepan Trochta, S.D.B., of Litomerice are also expected to resume their duties later in May.

Bishop Hlouch, 66, was banished from his See in 1952. Consecrated in 1947, he soon afterward aroused the ire of the communists by suspending Father Josef Plojhar, then head of the government-backed Peace Priests' movement, from his priestly functions. Bishop Hlouch suspended Plojhar when the latter insisted on running as a candidate for the communist parliament despite the bishop's prohibition.

Plojhar later became minister of health, a post from which he was ousted earlier this year when he also lost the presidency of the communist-allied People's Party.

Bishop Trochta, 63, was placed under house arrest in 1950 and forced from the active direction of his diocese in 1952. In 1954, he was sentenced to 25 years in prison on charges of spying for the Vatican. Later that year, he was reported to be crit-

ically ill in the Pankrac prison in Prague after having been tortured. In 1960, there were reports that he had been forced to work with a road-building gang.

Bishop Trochta spent several years in the Nazi Dachau concentration camp during World War II and was liberated by U.S. troops shortly before the end of the war.

At the interview in Prague, Bishop Tomasek also said that the Czech government had accepted, in effect, the right of the Vatican to propose candidates to fill five vacant sees in the country.

These steps are an about-face for the government which refused to take them last June, when Archbishop Agostino Casaroli, secretary of the Vatican Congregation for Extraordinary Ecclesiastical Affairs, visited Prague.

Earlier this year, a shake-up in the Czechoslovakian regime brought Alexander Dubcek into power as chairman of the Communist party in place of old-line Stalinist Antonin Novotny.

Bishop Tomasek said that negotiations between the Vatican and the Czech government would open in Prague in two weeks on issues ranging from the reopening of seminaries to freedom of religious instruction in the schools and the situation of the Catholic press.

He said that he expected two Vatican diplomats, Msgr. Giovanni Cheli and Msgr. Luigi Bongianino, to participate in the negotiations.

Bishop Tomasek also said that he hoped the next step in improving Church-state relations would be the restoration of permits to 1,500 priests to perform their priestly functions.

I agree with Dr. James R. Jude when he stated that there is serious doubt as to whether or not a physician should be allowed to limit his fight to prolong life.

Certainly we cannot condone the hastening of death by limiting our efforts. And I most certainly endorse his statement that the press should not be associated with medical research.

Viruses are as potentially dangerous to the developing fetus as German measles. In a recent study of mentally-retarded children with small heads and spastic paralysis, the blood serum of these children showed definite antibodies to the C.M.V. virus. It is prudent for the expectant mother to avoid adults and children known to have viral infections.

Dr. Charles A. Alford of the University of Alabama believes that with procedures now in practice it is possible to counteract the damage to some of these children affected by pre-natal infection as early as two months by administering plasma rich in the antibodies they lack.

Perhaps the most feared and least explained case of death in children—crib deaths—may be due to post partum depression suffered by the mother, according to Dr. Arch, an associate clinical professor of psychiatry.

He explains that the depressions are most prevalent during the second and third month after the child is born and especially during the morning hours from two to three. Clinically it is known that these early hours correspond the period of greatest agitation in the depressed individual.



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'Record' Graduation Set

A record number of high school graduates will participate in commencement exercises at Archdiocesan and private schools during the month of June as 1,700 young men and women receive diplomas and stand as witnesses to the fact that Catholic education continues to make a significant contribution to American society.

The amazing growth of educational facilities and the continuous increase in the number of pupils enrolled in the Catholic high schools of South Florida is a reminder that the sacrifices of so many have not gone unrewarded as the quality education in schools of the Archdiocese is proven year after year on national tests and performances and in local science fairs.

In Broward County alone, were it not for arch-

diocesan high schools and parochial schools, the taxpayers would have to pick up an additional \$5 million tab in order to educate some 9,283 students. The cost of educating each child per year has risen during the past 12 months from \$480 in 1967 to \$545 in 1968.

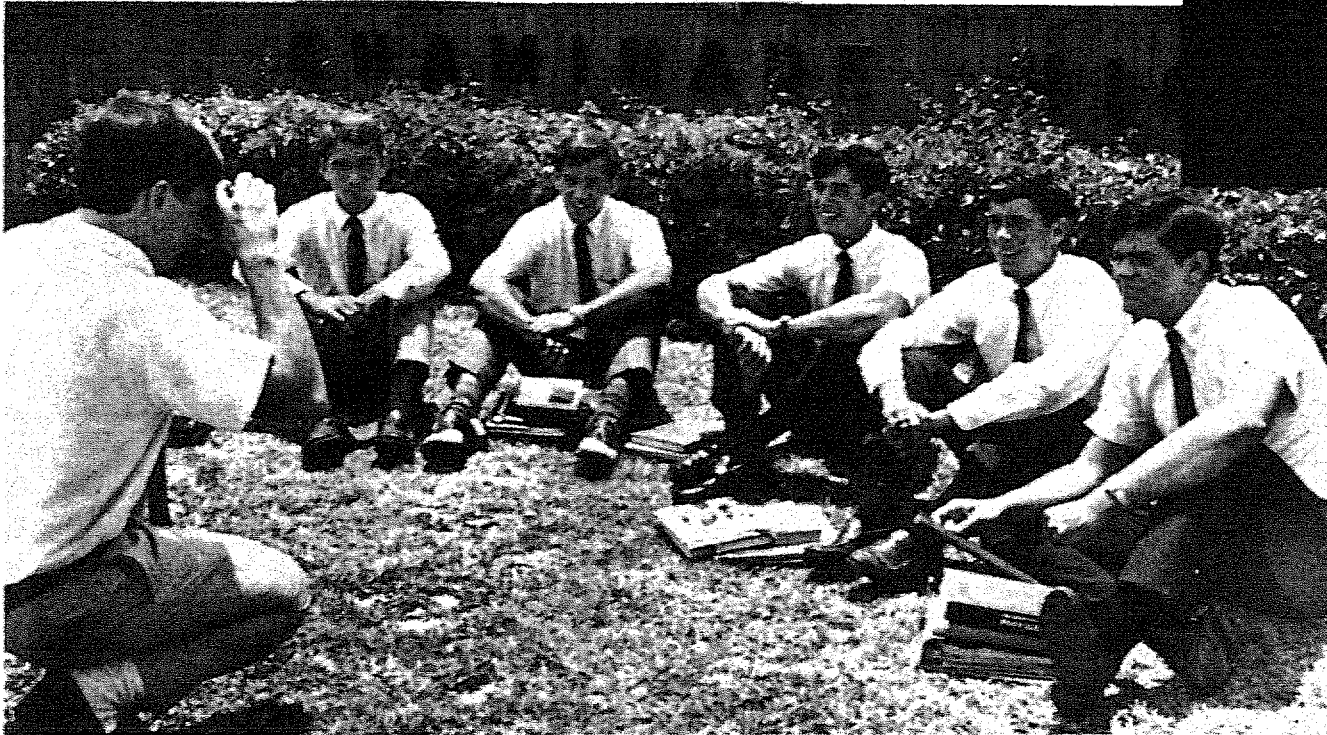
According to Msgr. William F. McKeever, Archdiocesan Superintendent of Schools, the operation of 15 parochial elementary and five private and archdiocesan high schools has eased the burden of the Broward County tax-payer by providing places for students on a tuition basis since parents of children enrolled in these schools are still paying the school taxes which go to support public schools as well as helping to defray the cost of church-related schools.

For the 117 graduating seniors of Chaminade High School this will be a year to remember—to remember championships as well as "cap and gown time."

Chaminade

The Chaminade Lions captured the South Atlantic Conference basketball, track and baseball championships this year, a mark of the progress which the school has made since its founding in 1960.

Conducted by the Marianist Brothers in Hollywood Chaminade opened with a freshman class of 55 students. The current student enrollment is above the 600 mark. The modern campus includes classroom and laboratory facilities, a library, gymnasium and complete athletic facilities, including a quarter mile track.



Chaminade—Honor graduates (seated) Tom Turturro, Joe Soares, Killian Byrne, Mark Herron, John Wegel (standing rear) Dave Otto, Dan Hess and Tom Regan.

Sacred Heart-Carrollton

Overlooking the famed Biscayne Bay and with a fresh ocean breeze sweeping across its campus, the Convent of the Sacred Heart, Carrollton, was founded in 1960 by the Religious of the Sacred Heart.

It is the aim of Carrollton to develop in its students the ability to think for one's self, while imparting to the intellect of students that breadth of view, strength of judgment and fineness of perception which enables a young woman to exercise a profound influence upon her surroundings, no matter what her part in life may be.

Besides scholastic honors this year's 23 graduates have distinguished themselves in the fields of social action through hospital work, programs aimed at helping migrants and a one-to-one tutoring project in a near-by public high school.



Sacred Heart Carrollton—Honor graduates Rosalee Ellison, Janet Ball, Lourdes Quezada, Kathi Schrader, Fair Higginbottom, and Cristina Santedo.

Mary Immaculate

The 25 seniors of Mary Immaculate High School not only studied history but studied IN history—their campus surroundings, the Convent of Mary Immaculate, is one of Key West's most important historical sites.

The Sisters of the Holy Name of Jesus and Mary, who staff the school, which has a total enrollment of 152, first arrived in Key West as missionary teachers in 1868—just a century ago.

Interrupted by plague and the Spanish American War, during which the school was turned into a hospital, the Sisters still continue their work of providing Catholic educations for the children of the Florida Keys.



Mary Immaculate—Honor graduates (left to right) Christine Knowles, Susan Petty, and Cassie Galbraith.

St. John Vianney

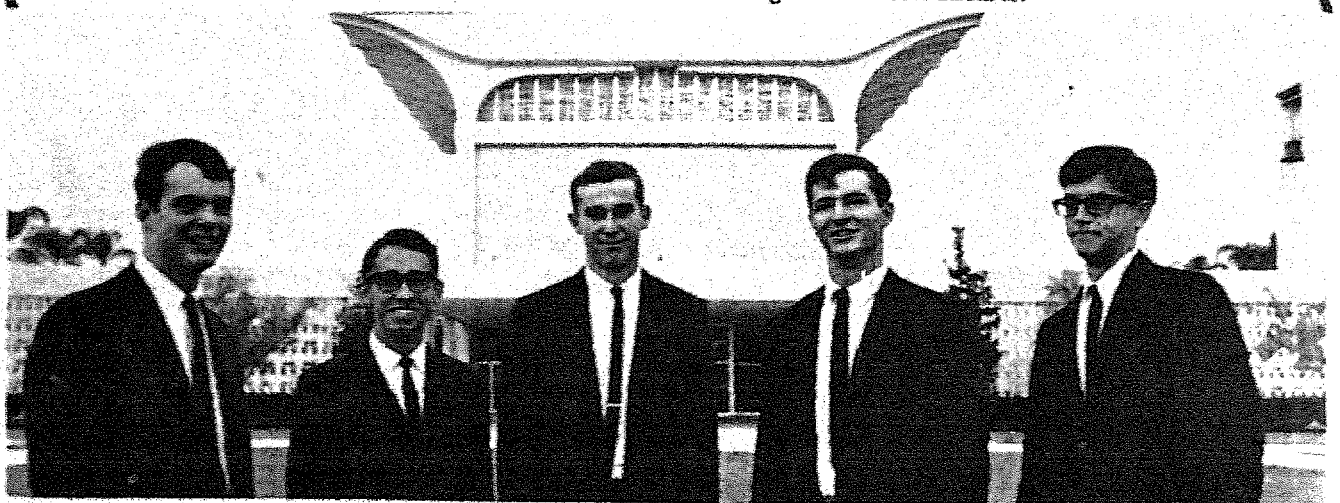
Unlike any other high school of the Archdiocese, it might be said of St. John Vianney Seminary that it had two graduations this year. The first commencement exercise marked the awarding of diplomas to 15 seniors in the high school division of the minor seminary.

The second "graduation" saw the ordination of the first priests of the Archdiocese who began their seminary training as students at St. John Vianney. This

second "graduation" is the ultimate goal of 80 students in the high school of the minor seminary.

Staffed by the Vincentian Fathers, the seminary which opened in 1959, offers an academic program designed to prepare the student not only for his role in the priesthood but for the place which he must occupy in a world in which education and learning are becoming increasingly important.

Pictured here are, left to right, honor graduates Edward Meigs, Cesar Gruzman, Arthur Bendrixer, Paul Hugh and Robert Shearer.



VOICE

SPECIAL SECTION

HONOR GRADUATES

ARCHDIOCESE OF MIAMI



Rosarian Academy

Long a West Palm Beach landmark, Rosarian Academy, will complete its forty-fifth year this Spring, and member of the 1968 graduating class will prepare for continued studies at such schools as Georgia Tech, Duke University and Trinity College.

Opened by the Sisters of St. Dominic of Adrian, Michigan, Rosarian has mushroomed from a single classroom building to a sprawling lakefront complex of dormitories, laboratories, dining halls, a social lounge, chapel, classrooms and a Fine Arts Center.

In addition to its academic excellence the school is well

known for its choral group which has appeared on local and nationwide television with such noted stars as Perry Como and Al Hirt, and last year appeared in concert in Boston with organist Berj Zamkochian.

Rosarian Academy-Honor graduates (left to right) Mary Patton, Mary Atkinson, Susie Owens, Claire Roy, Deirdra Hooley, and Janet Olsen.



Notre Dame Academy

The first central Catholic high school for girls in the Miami area, Notre Dame Academy accepted its first students in September, 1953, under the direction of the Sisters of St. Joseph of St. Augustine.

The first commencement exercises honored 54 students. A total of 125 girls will be graduated this year. In July, 1959, at the invitation of Archbishop-Designate Coleman F. Carroll, the Sister, Servants of the Immaculate Heart of Mary of Westchester assumed the administration of the school which today has an enrollment of more than 600 students.

Honor graduates (front row left to right) Margaret Bolando, Elizabeth Hill, Jane Andres, Daisy Trucha, Rose Marie Alvarez, Mari Boloff, Patty Benck and Julie Torres. (back row, left to right) Mary Jo DeWoody, Maureen Whitehan, Kathy Galsano, Maria Buchanath, Shirley Lawler, Kathy Baumgartner, Glacie Cardonne, Bertha Iglesias, Charlotte Russell and Mary Ellen O'Brien.

Cardinal Newman

Although it opened its doors for the first time in September, 1961, Cardinal Newman High School goes back much further in history into the story of Palm Beach County.

The present-day Cardinal Newman High is the successor of the earlier St. Ann school, which opened in 1923, and graduated its first class—six students—in 1927.

The boys' division, which has a total

enrollment of 378, is staffed by the Oblates of Mary Immaculate and will graduate 81 young men this year. The Adrian Dominican Sisters staff the 417-student girls' division and will award diplomas to 84 young ladies this year.



Cardinal Newman—Honor graduates, left to right, top, Margaret Geter, Linda Eck, Eileen Lambert, Sandy Di Marzio, Patty Gates, Peggy Gates, Mary Jo Hargis, Pat Jozefyk, Barbara Koskie, Maria Cartaya, and Mary Vickers. Center (left to right) Kathi Driscoll, Pam Ombres, Anne Damon, Mary Arvesu, Pia Miotto, Magaly Esteban, Grace Carpenter, Mary Toucek.

Pat Fernandez, Lynn Robidoux, and Nancy Mohr. Bottom (left to right) Debby Berbusse, Julie Geary, Ingris Maak, Maria Foxo, Kit Kramer, Pat Brosnan, Sue Mokrzycki, Shirley Rvarnik, Patty Callahan, Barbara Mlyczak, and Nancy Manley.



Cardinal Newman—Honor graduates (left to right) top Greg Jowalsas, Alain Morris, Robert Rowan, James Carlin, John Falla, John Tani, Neil Mahoney, Vincent Bogdanski, and Norman Duff. Center (left to right) Greg Jamason, John McKenna, Stephen Hite, Steve Koenig, Mike

Olsen, Everett Snow, Eduardo Bendeck, Bill Graven, Paul Kimball, Dennis Noonan, and Richard Drown. Bottom (left to right) Frank Clavarella, Joe Kubarek, Joe DeFina, Michael Gretchen, Tim McCord, Chris August, Dave Veslosky, Thomas O'Hara VI, and Andy Kalzalla.

Vacation Time

Schools in the Archdiocese of Miami will close for summer vacation at the end of classes on Friday, June 7, according to the Archdiocesan Department of Education.

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Immaculata-LaSalle

Pity the poor students at Immaculata-La Salle High School— it's so hard to concentrate sometimes when, from your classroom window, you can see the billowy sails of boats on Biscayne Bay. But the view of the Bay has been part of the Immaculata-La Salle scene since the girls' di-

vision opened in 1958.

An original faculty of five Sisters of St. Joseph of St. Augustine has grown to one of 13 Sisters and 24 lay teachers to meet the increase in enrollment of Immaculata. At the same time, the number of graduates, which in 1959 totalled only 26, has grown to 183 for this year.

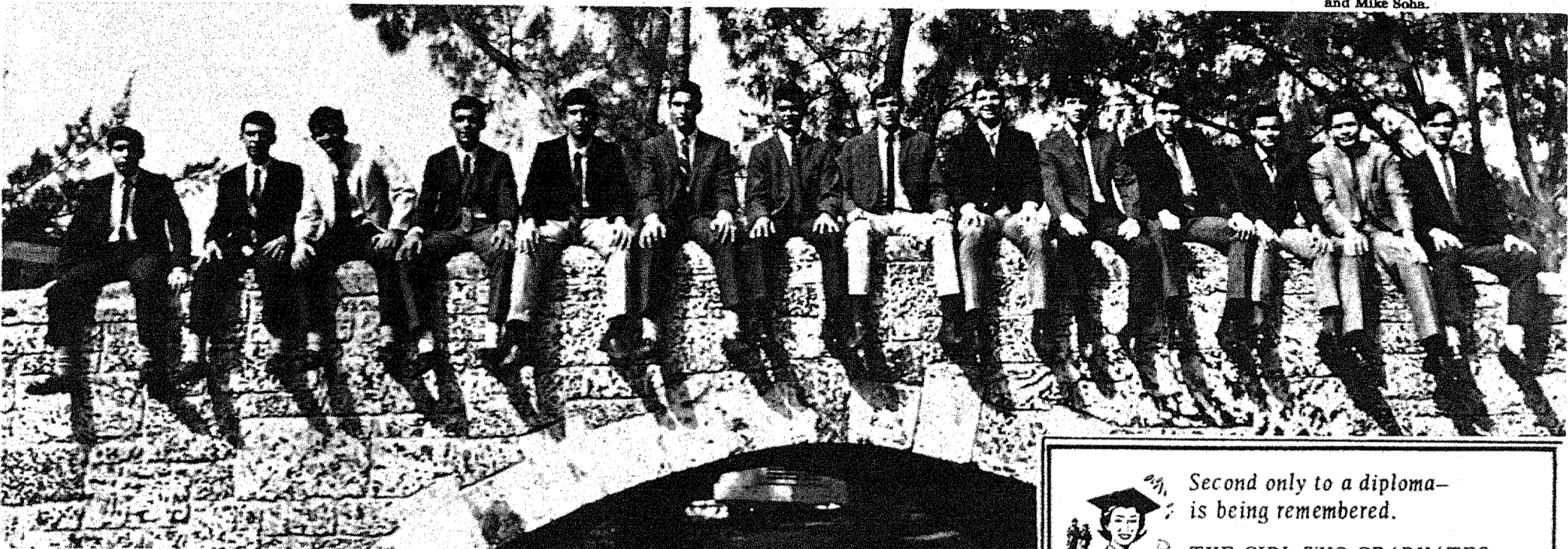
Founded in 1961 by Archbishop-Designate Coleman

F. Carroll, La Salle is operated by the Christian Brothers of the Province of Baltimore and the two schools share many facilities.

Ninety young men will be graduated this year from the school which was accredited in 1964 by the Southern Association of Colleges and Secondary Schools.

Immaculata -Honor graduates (left to right) Janice Gage, Susan Plante, Mariceli Barreto, Isabel Rodriguez, Amanda Pascual, Barbara Kimball, Beatriz Vilasuso, Alina Cardenas, Matilde Barcelo, Leslye Sanders, Graciella Cruz and Dianne Christine Schausell.

La Salle-Honor graduates (left to right) Alberto Quiroga, Jorge Pastoriza, Joaquin Fraxedas, Rodrigo Rodriguez, Henry Gomez, Ignacio Sazarbitoria, Ivan Toro, Ruben Pardo, Frank Angones, Robert Chisholm, Tony Parodi, Mario Martinez, Daniel Thomas, and Mike Soha.



Belen Jesuit

A bilingual, academic high school that welcomes boys whose native tongue is either English or Spanish, Belen Jesuit offers its students the opportunity to preserve their own language and culture while making conspicuous progress in the other language and culture.

While functioning as an up-to-date American school — it opened its doors in Miami in 1961— Belen also draws on the vast and precious experience it gained while educating youth in Cuba for 107 years.

Thus, the school, which will graduate 22 seniors this year, has an outstanding capacity to provide a bilingual education that will better prepare young men for a world in which the relations between the Northern and Southern citizens of our American continents and islands constitute an ever more vital element.



Belen Jesuit Prep School —Honor graduates (left to right) Rafael Soberano, German Minor, Luis Lopez, Ricardo Gonzalez.



Madonna Academy

From a first graduating class of nine in 1961, Hollywood's Madonna Academy has grown to such an extent that this year's list of seniors includes the names of 65 girls.

The campus, which consisted of only one building when the school opened its doors for the first time, now includes a chapel, gymnasium, field house, and a re-

cently-completed classroom structure housing language, food and clothing laboratories as well as additional classroom facilities.

Staffed by the School Sisters of Notre Dame from Baltimore, Madonna now has a total enrollment of 348 students.



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Columbus - Honor graduates (left to right, front) Anthony Oregon, Chris Nimeth, Ken Fozie, Edward Malphus and Paul Tuña. (Back row) Denis Rotolante, Don Bowden, Stephen Smith, Joe Ryan and Peter Murphy.

Christopher Columbus

Currently celebrating its tenth anniversary, Christopher Columbus High School has been referred to by members of its early faculties as "the miracle of the Everglades." The original graduating class of the school numbered only 36. This week, the 25 member faculty, which includes 21 Marist Brothers of the Schools, will award diplomas to 155 young men.

Since its founding, the school has grown to include three classroom buildings, a gymnasium and complete athletic facilities, auditorium and Brothers' residence. The Marist faculty, however, is most proud of the large numbers of recent graduates who have gone on to colleges and universities - 98 per cent. Columbus is now represented in all of the service academies of the United States as well as numerous colleges and universities.



Assumption Academy

Assumption Academy - Honor graduates (left to right) Jennifer Brue-Bedell, Ana Maria Vidal, Clara del Valle, and Kathleen McCloskey.

Offering an academic program designed to benefit the future leaders of our country, the Academy of the Assumption is staffed by the Religious of the Sacred Heart.

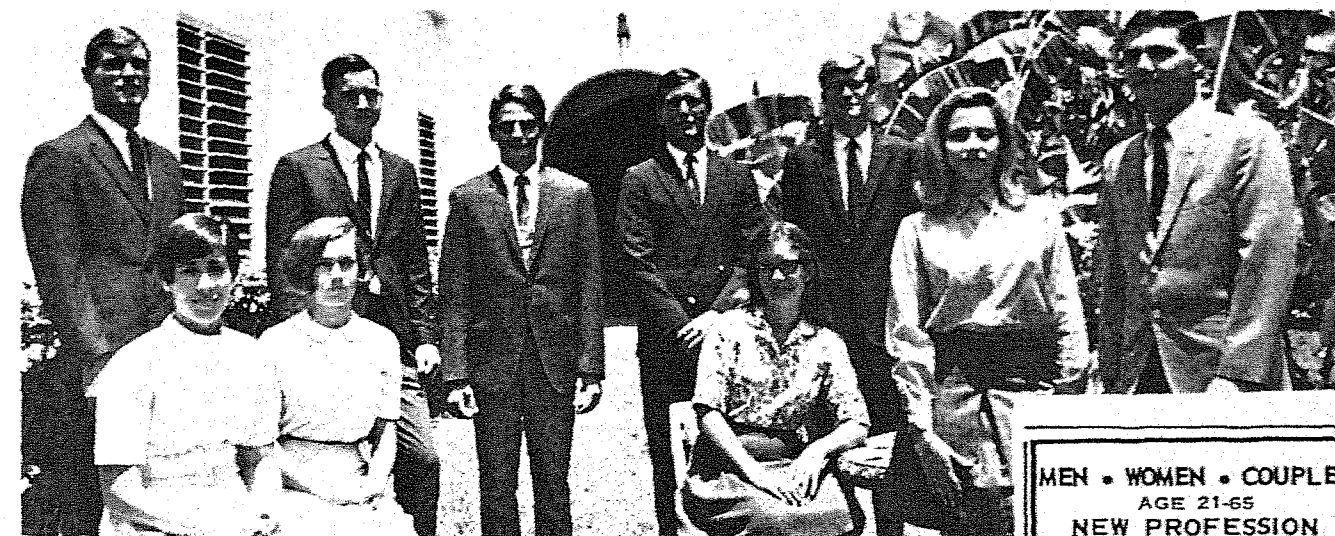
The guiding spirit of the school, which has a total of 125 students in the High School division, including 19 seniors, is based on "loyal response to trust; generous devotion to duty; conscientious use of time; courtesy, discretion, kindness; true independence of character with dependence on God alone and His Holy Will, as made known by rule, authority and conscience."

St. Patrick

From its birth in the 1920's in a structure which once housed five polo stables, St. Patrick School has grown to a completely modern institution dedicated to the formation of well-educated Christian young men and young women. Staffed by the Adrian Dominican Sisters, St. Patrick School has been accredited by the State Department of Education and the Southern Association of

Secondary Schools since 1933.

The 117 member student body includes 28 seniors. The school has been affiliated with the Catholic University of America since 1929 and stands today as a tribute to the planning of the late Msgr. William Barry, who, when Miami Beach was still swamp land, envisioned a Catholic center of learning in what is today one of the world's most popular resort areas.



St. Patrick - Honor graduates - (girls, left to right) Christine O'Sullivan, Sandra Malinovsky, Flora Belle Hood, Maria Cristina Izquierdo (boys, left to right) Pedro Fernandez, Enrique Perez, Jose Trujillo, Leonardo Codomo, Jack Whitlock, and Philip Villanueva.



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Boys Division-Honor graduates (front to back) Mike Davis, Marc Baldwin, Craig Lacy, Art Bertke, Joe LaRocca, Bill Stansbury, Walt Klappert, Miguel Verano, Mike Kerver and Felipe Echarte.

Cardinal Gibbons

Cardinal Gibbons High School was, just seven years ago, the dream of a group of Marist Fathers and Franciscan Sisters. Next week the School will graduate 138 students—proof of a dream come true.

The dual boys and girls wings of the school were complete when classes began for the first time on September 4, 1961—complete except for glass in the windows, door knobs on the doors, paint on the walls, and tar paper on the roof.

Things have changed substantially

since that time. Academic and athletic facilities have been completed, and the school has gained a continually growing reputation for excellence in the academic field as well as in extra-curricular activities.

The main purpose of the institution, however, remains the same: to give each student, as represented by this year's graduates, the benefit of a Christian education and the opportunity to become a well-rounded individual.

Girls Division-Honor graduates (left to right) Rose Marie Brennan, Susan Durham, Betty Behan, Carol Kain, Ann Optola, Toni Matters, Pat Schindler, Janice Miller, Pat Sedor, Indy Shriner, Beverly Gamache, Doreen Devine, Jane Malone, Candy Busse, Margie Pangallo, Agnes McDermott, and Linda Schoenfeld.



Monsignor Pace

Sun, sand, weeds, and a partially completed classroom building greeted the first 66 boys to register as students of Msgr. Edward Pace High School in 1961—a sharp contrast to the modern campus of today.

School records now include accounts of numerous additions to the early personality of the school including: girls, taught by members of the Teresian Institute; a faculty composed of Marist Brothers of the Schools and laymen in the boy's division; and a variety of academic facilities.

The combined student body now numbers more than 600 students, and the school will graduate 102 seniors this year.



Monsignor Pace, Girls Division-Honor graduates (left to right) Maryellen McNair, Yolanda Limerick, Christine Behr, Patricia Bean, Nancy Peterson, Theresa Franco, (seated on grass) Patricia Gullible and Linda Hofmann.



Monsignor Pace, Boys Division-Honor graduates (left to right) Michael Pustik, Michael McKenna, Carlos Cospedas, Daniel Waszkiewicz, Joe Farrell, John Metz, and Thomas Allison.

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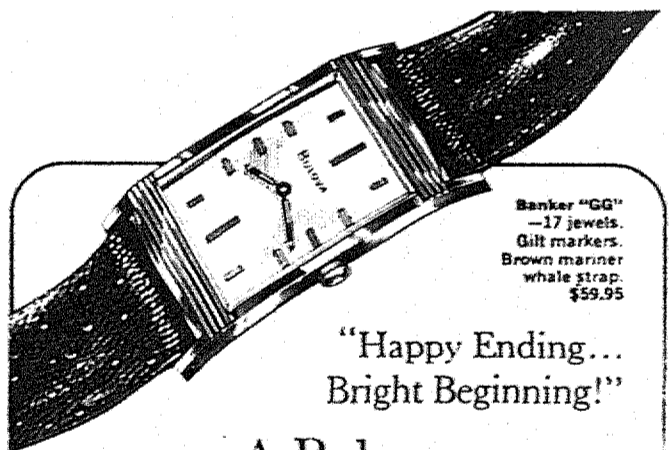
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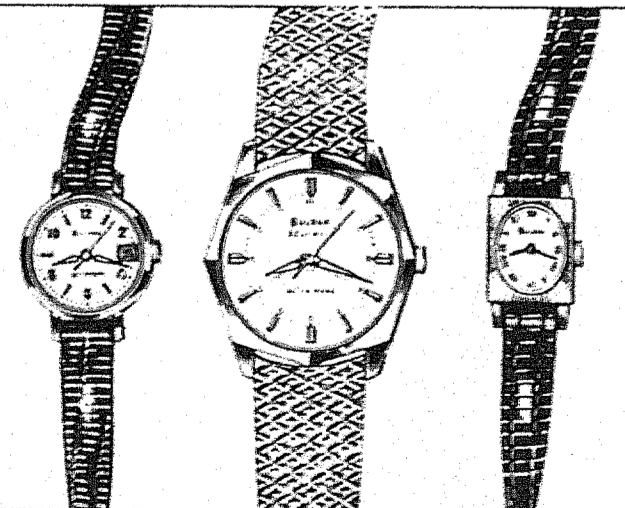
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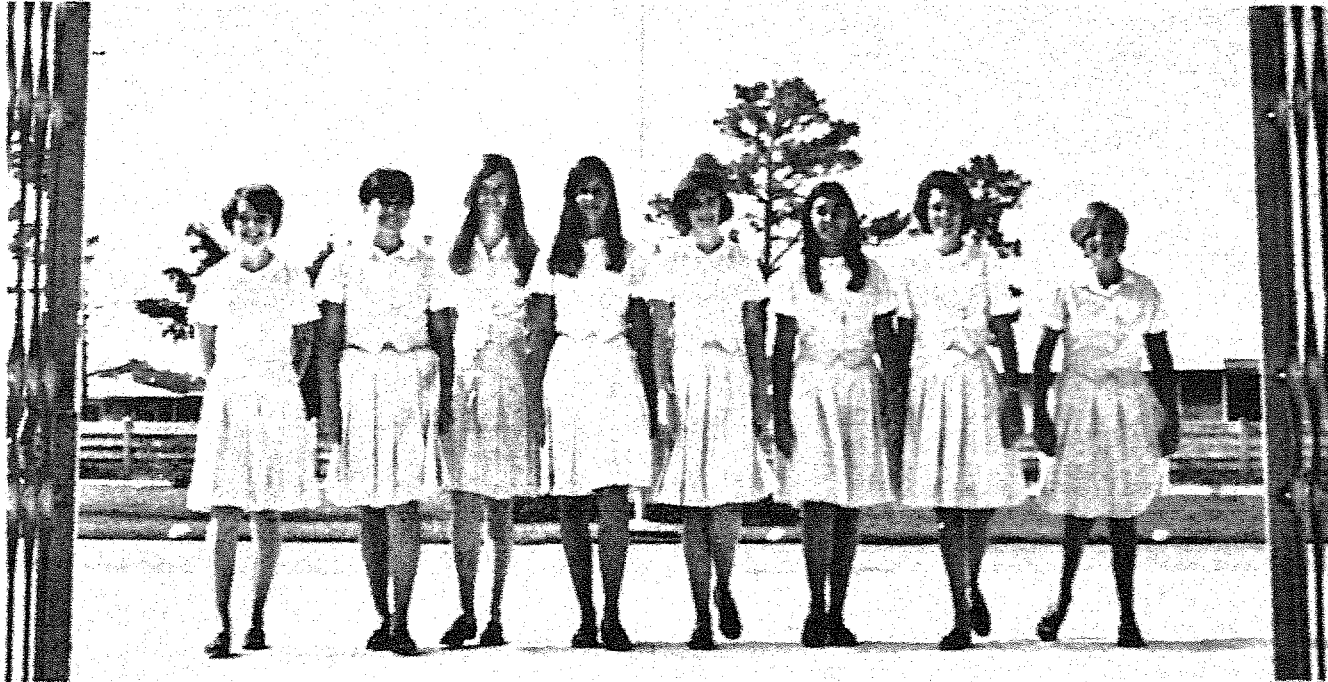


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Lourdes Academy

The 1967-68 academic year has been an important one for the faculty and students of Lourdes Academy, South Miami. The fourth year of the school's history began with the enrollment of a record student body —440 students— with a complete faculty of Sisters of the Immaculate Heart of Mary of Philadelphia and lay teachers.

In addition, the current academic year saw the completion and dedication of the school facilities. On June 2, 72 seniors will graduate from Lourdes, a sign of the rapid growth of the school whose first graduating class —last year— numbered only 27.



Lourdes Academy —Honor graduates— (left to right) Debbie McClintock, Claudia Meck, Patti Maginn, Marianne Ahlfeld, Rosemarie Fleming, Beatriz Varona, Colleen Flynn, and Wanda Bender.



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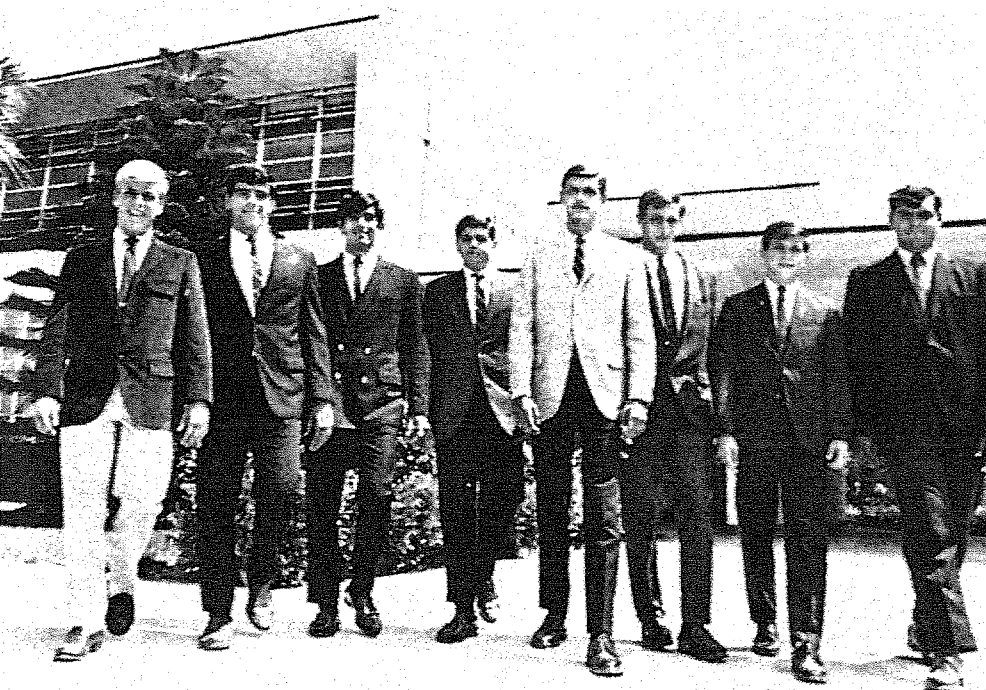


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Archbishop Curley



Archbishop Curley High School provides a four-year college preparatory education for boys under the direction of the Brothers of the Holy Cross, South-West Province, and lay teachers.

Founded in 1953 as the first central Catholic high school for boys in Miami, the school is described by its faculty as an academic institution with "a special life on the Curley campus, a sensitive body and a dramatic spirit merged together in a multiplicity of activity."

Among the guiding principles of the school, which has a student enrollment of 600 boys, is a belief in the fact that "the ultimate goal of the educational system is to shift to the individual the burden of pursuing his own education."

Archbishop Curley —Honor graduates (left to right) Robert McNamee, Thomas Matthews, Gary Porco, Julio Olazo, George Gross, Robert Schiltzer, Donald Elbert, and Carlos Palacio.

Like several other schools of the Archdiocese, St. Thomas Aquinas High School, Fort Lauderdale, is the successor of earlier academic institutions.

St. Thomas Aquinas

Opened in September, 1927, St. Anthony Grade School grew up to become St. Anthony High School during the 1930s. In 1951, the enrollment had out-grown the facilities of St. Anthony School and Central Catholic High School was established.

In 1961, the year the school's accreditation was renewed by the Southern Association of Secondary Schools, the name was changed to St. Thomas Aquinas.

A four-year, co-educational high school offering college preparatory, general academic and business programs, Aquinas is staffed by the Sisters for St. Dominic of Adrian, Michigan, and in conjunction with the Broward County Vocational Training program offers a schedule of vocational classes to a select number of students.

St. Thomas Aquinas —Honor graduates (girls, left to right) Leslie Van Strander, Gerelyn Vroman, Donna Lee Meyer, Pat Anziano, Camille Lowry, Roberta Santini, Janice Leannais, Madeline Conforti. (foreground, boys, left to right) Bill Jenkins and John Page.



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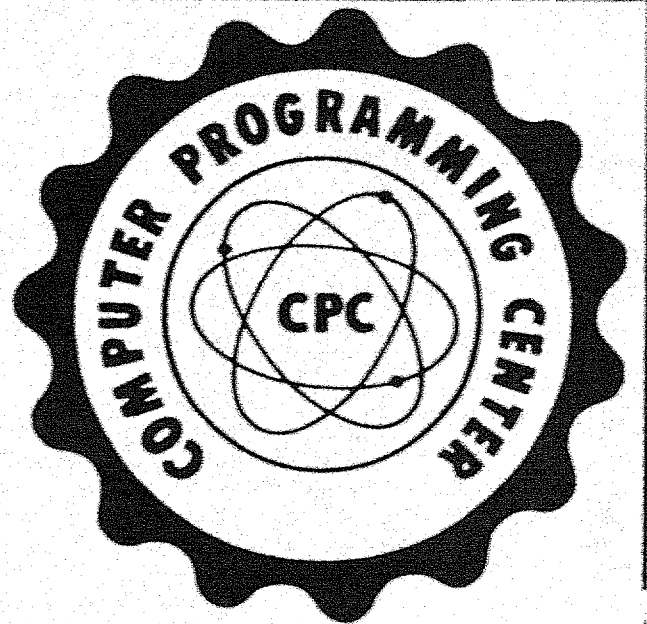
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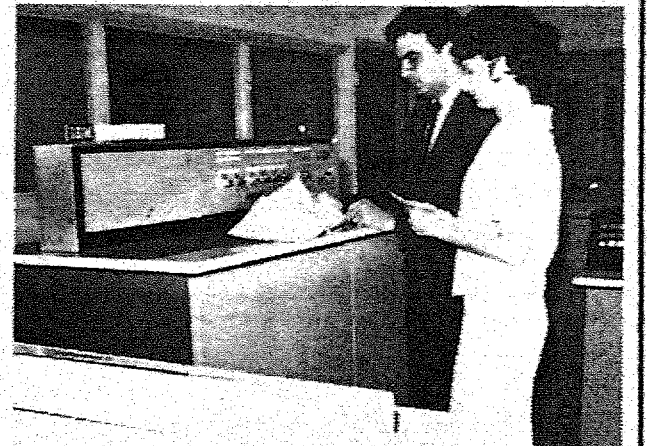
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'Absurd' Plays Make City Talk As Students Learn Drama

SAN ANTONIO (CPF) — A Christian Brother whose avant garde ideas will be on display at HemisFair '68 this summer, believes that high-school drama could use more Theater of the Absurd.

Theater of the Absurd refers to seemingly unintelligible plays by such playwrights as Samuel Beckett, Harold Pinter and Eugene Ionesco, but hundreds of high school students here understand what Brother Alexis Gonzales, F.S.C., is talking about.

The 36-year-old Brother, who recently toured the country on a Rockefeller theater-study grant, is drama instructor at Antonian High School, and the community theater he organized there has been staging an electrifying experimental drama that has San Antonio talking — and when it's put on at the HemisFair '68 Youth Pavilion in June, the rest of the country will join in.

Titled "The Investigation — Of all the Lonely People," Brother Alexis' work is a combination of Peter Weiss' "The Investigation," which is an account of the Nuremberg trials, and Charlotte MacArthur's play, "All the Lonely People."

It's a play that borrows heavily from the Theater of the Absurd, or, as Brother Alexis prefers to call it, the Theater of Silence, which, he says, "examines attitudes and traditions, not necessarily to throw them out, but to look at old ideas in a new way."

Under Brother Alexis' direction, the play makes use of old newsreel films, a rock 'n roll combo, six movie projectors working simultaneously; performers sprinkled throughout the audience and even actors made up like stained-glass windows (representing the Church) — all



WORKING WITH a high school student in preparation for an experimental drama that will be staged this summer at San Antonio's "HemisFair '68" Brother Alexis explains the pose the student should assume.

to dramatize man's inhumanity to man, whether it be Nazi oppression of the Jews or white oppression of the Negro.

Originally presented at Antonian High School, the play was seen by the curator of San Antonio's Witte Museum, who invited Brother Alexis and the cast — made up of students from both Catholic and public high schools in the city — to present the play in the museum auditorium.

Brother Alexis, who is also serving as associate director of the HemisFair film festival, said he prefers to offer plays of the Theater of

the Absurd school to his students because these plays "have more to say to modern man."

"I'm tired of the typically-structure high school play, the 'well-made' play," he said, "because this isn't a well-made world."

Plays with easy-to-see "messages" don't sit well with Brother Alexis, either. "I don't like the word, 'message,'" he said. "As far as any play is concerned, it can have 249 meanings. You get the meaning you deserve. Nothing in the world has one meaning."

CYO News Round-up

Red Barber, one of the top names in major league play-by-play sportscasting, will be the guest of honor at the annual Archdiocese of Miami CYO Awards Banquet, Tuesday evening, June 11.

Barber will head a list of sports announcers and celebrities including Joe Croghan of WCKT Channel 7; Bob Gallagher, WTVJ Channel 4, and Curley High Coach Phil Petta and superstar Cyril Baptiste.

More than 20 parish CYO team awards and 80 individual honors will be presented during the awards banquet, which will begin at 6:30 p.m., at the Miami Springs Villas.



RED BARBER

Information and reservations for the Banquet can be obtained from the CYO office, 6180 NE 4 Ct., or phone 757-6241.

dance are Michael J. Sullivan, vice-president; Kathy Kelly, recording secretary; William Hart, corresponding secretary and Gloria Brunelle, treasurer.

The annual Archdiocese CYO Tennis Tournament which was rained out last week-end will be played on Saturday, June 1, at the Miami Dade Junior College North Campus beginning at 9 a.m.

Members and adult advisors of the St. Francis of Assisi parish CYO, Riviera Beach, recently elected officers for the coming year.

New members of the adult advisory board are Ed McGinness, president; Mrs. Pat Ostman, vice president; Mrs. Marjorie Doyle, secretary; and Carl Aven, treasurer.

Gary Wiesmann will head the junior executive board, assisted by Margaret Mahoney, vice president; Kathy McManus, secretary and Jackie Roberts, treasurer.

Moon Shoot-Summer Fun

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You can do so by paying a visit to Miami's Museum of Science and Space Transit Planetarium, 3280 South Miami Ave.

The museum will be open during the summer from 9 a.m. to 5 p.m. Monday through Saturday, Sunday from 1 to 5:30 p.m., and Monday evenings from 7:30 to 10 p.m.

In addition, the planetarium has planned a full schedule of shows for its summer program, "Space Probes to the Moon and Beyond."

Daily shows Monday through Friday will be at 2, 4 and 8:30 p.m.; Saturday programs will be at 11 a.m., 1, 2:30, 4 and 8:30 p.m.; and Sunday programs will begin at 1:30, 3, 4:30 and 8:30 p.m.

In addition special group programs will be presented on Tuesday and Thursday at 9:30 a.m. followed by tours of the museum.

Weddings Fulfill Mass Obligation

GYOR, Hungary (NC) — Bishop Jozsef Bank, apostolic administrator of Győr, has informed his diocese that couples married at a nuptial Mass on Saturday afternoon will have fulfilled their Sunday Mass obligation for the following day.

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Graduation, Honors For Area Students

Six students from the Archdiocese of Miami received Bachelor of Arts degrees during Spring Commencement exercises at St. Leo College.

Miami area graduates of the central Florida Benedictine liberal arts college are: Jennifer Carol Phillips, daughter of Mr. and Mrs.

Roy Phillips; and Donna Marie Doughney, daughter of Mr. and Mrs. John E. Doughney.

Broward Countians who received their degrees included Raymond J. Lattof, Jr., son of Mr. and Mrs. R. J. Lattof, Hollywood; Judith Ann Ward, daughter of Mayor and Mrs. James J. Ward, Jr., Plantation; John H. Stockamore III, son of John H. Stockamore, Ft. Lauderdale; and Mary Lyons McGrath, daughter of Mr. and Mrs. Roger R. McGrath, Fort Lauderdale.

Brother Joseph Youhouse, CSC, a graduate of Archbishop Curley High School, has been awarded a bachelor of science degree in physics by St. Edward's University, Austin, Tex.

He is the son of Mr. and Mrs. Joseph Youhouse of 340 NW 150 the St., Miami.

Nancy Meister, daughter of Mr. and Mrs. George Meister, received her Bachelor of Arts degree from the College of Mount St. Joseph on the Ohio, Cincinnati, during commencement exercise in late May.

Two Archdiocese of Miami students were among the 130 who received Bachelor's degrees at the 90th commencement exercises at Belmont Abbey College, Belmont, N.C.

William David Adeimy, Jr., of West Palm Beach, a

major in business and economics, and Robert Joseph Heberstret of Ft. Lauderdale, a major in history, received Bachelor of Arts degrees.

Three students from the Archdiocese of Miami have been named to the dean's list at Trinity College in Washington, D.C., for the fall semester.

They are: Patricia E. Janas, daughter of Mr. and Mrs. George R. Janas, 954 W. Tropical Way, Plantation, a sophomore in mathematics.

Suzanne M. Bogdanski, daughter of Mr. and Mrs. Vincent T. Bogdanski, 424 North Ware Drive, West Palm Beach, a sophomore in biology.

Mary E. Schwartz, daughter of Mr. and Mrs. Charles A. Schwartz, 373 N.E. 92nd St., Miami Shores, a senior in biology.

Plan Interfaith Broadcasting

SAN FRANCISCO (NC) — Catholic, Protestant and Jewish directors of radio and TV programming are collaborating in the organization of an interfaith broadcasting office in San Francisco.

A continuing series of meetings is developing the details for the interfaith effort, a project initiated by Msgr. Francis A. Quinn, director of radio and TV for the San Francisco archdiocese, and the Rev. George Conklin, radio-TV director of the Northern California Council of Churches.

Among the chief functions of the proposed Interfaith Broadcast Foundation are: to promote religious programs and "spots" for local broadcast, to provide a single office as a clearinghouse for stations to contact regarding interfaith religious programs, to seek funds for religious productions, and to promote the placement of persons and events with religious significance on regular news and feature programs.

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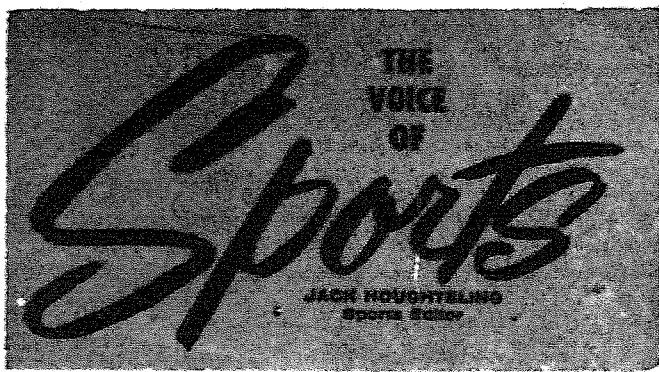
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Seven of the 11-man all-star team picked by The Voice are underclassmen, including the entire infield.

Despite the prevalence of youth, the player-of-the-year honor goes to a senior, pitcher Roger Ward of Hollywood's Chaminade High. The Lions gained further honors when Ron Hughes was picked as coach of the year.

Hughes directed Chaminade to the diocese's best record, a 16-3 mark, and the South Atlantic Conference title.

Ward was undefeated in regular season play, with his only loss in posting an 8-1 record coming in the Class A district meet. In pitching 60 innings, he struck out 60, walked only 20, allowed just 28 hits and finished with an ERA of 0.71. He hurled a no-hitter against St. Thomas.

The Chaminade ace is joined on the pitching staff by two other standouts, senior Dave Heaton of Ft. Pierce John Carroll, who pitched 50 innings without giving up an earned run, and junior William Carleton of Archbishop Curley High, whose won-loss record was only 5-2 but who hurled four shutouts against Class AA teams, plus a 3-1 victory.

The all-underclassman infield lists Frank Gomez of Curley, a junior, at first base; freshman whiz Gus Crocco of Cardinal Gibbons at second; John Collum, a sophomore, of Chaminade at short; and Al Williams, another junior, of Columbus, at third base.

Here Are The Stars

Pos.	Name and school	Year	Ave.
1B	Frank Gomez, Curley	Jr.	.368
2B	Gus Crocco, Gibbons	Fr.	.350
SS	John Collum, Chaminade	So.	.333
3B	Al Williams, Columbus	Jr.	.366
OF	Tony Gomez, LaSalle	Sr.	.370
OF	Gordon Janko, Curley	Jr.	.407
OF	Bob Mooney, Newman	Sr.	.301
C	Rolando DeArmas, Curley	Jr.	.213

PITCHERS

Name and School	Year	Inn.P.	SO	Era	W-L
William Carleton, Curley	Jr.	53	47	1.05	5-2
Dave Heaton, John Carroll	Sr.	50	75	0.00	5-3
Roger Ward, Chaminade	Sr.	60	60	0.71	8-1

SECOND TEAM

LaSalle: Mike Sanz, Tony Vrabel; Curley: Hector Rosquette, Charlie Tisdell; Newman: Don Dury, Frank Esposito; Cardinal Gibbons: Joe LaRocca, Tim Sheahan, Felipe Echarte; Chaminade: Jerry Bristow, Jerry Silberberg, Bob Castellani, John Calabrese; Bishop Verto; David Magoo; Columbus: Robert Suarez, Bill Cook; St. Thomas: San Lombardo; Msgr. Pace: Gary Sweet, Don Cooke, Allan Killian, Skip Washa.

COACH OF THE YEAR: Ron Hughes, Chaminade

Gomez posted a .368 batting average against tough Class AA pitching; Crocco is rated as one of the state's finest young prospects after hitting .350 and fielding .988; Collum was the key man in Chaminade's young infield with a .333 batting average and was a standout on defense; Williams batted .366 and had two home runs against Class AA competition.

The outfielders are topped by Gordon Janko of Curley, a junior, who hit .407, had 7 RBI's and struck out only twice in 14 games.

Completing the outfield are a pair of seniors, Tony Gomez of LaSalle with a .370 mark and nine RBI's, and Cardinal Newman's clutch hitter, Bob Mooney, who was .301 at plate with 10 RBI's and one home run.

Rolando DeArmas of Curley, a junior, got the nod as catcher, although hitting only .213. However, DeArmas was the best defensive catcher in the diocese, picking off 13 of 17 attempted steals and having a fielding average of .967. He struck out only twice in 47 trips to the plate and played 120 innings, tops on the Curley team.

In picking an all-star team, it is always tough to leave some players off the first unit.

This was particularly true in baseball where first baseman Joe LaRocca of Gibbons had a .405 batting average, 17 RBI's and two home runs to run Gomez a close race for the first team berth. Gomez, however, was given the edge due to the Class AA caliber he faced, whereas most of LaRocca's play was against Class B and Class A pitching.

Also just missing out on first team berths were Gary Sweet, Pace's star shortstop and pitcher; David Maggon of Little Bishop Verot of Ft. Myers, who was undefeated as a pitcher; third baseman Mike Sanz of LaSalle who posted a 5.00 batting average but is only a soph and will be back for more; and Sam Lombardo, the mainstay of the St. Thomas pitching staff.

And, with seven of the top 11 returning next season, the list of all-star candidates will be just as crowded.

Notre Dame Miss Rolls Up New Title

Pert Helen Ruotolo, a student at Notre Dame Academy, rolled into the big time recently.

The daughter of Nicholas Ruotolo is 17, and has been named the number one Junior Bowler in Miami.

She was the junior bowler of the week seven times this year and is a member of the varsity bowling team of Notre Dame. Helen will be among the entrants in the first annual Junior Milk Bowl Olympics bowling competition scheduled for Miami in late December at the Bowl-O-Mat and Carol City lanes, sponsored by the Southeast Florida Dairy Institute.

Three Named To State Game

Three of the diocese's top high school aces have been named to compete in the state's annual all-star games Aug. 3 at the University of Florida.

Cyril Baptiste, 6-8 center of Archbishop Curley High's 29-2 basketball team, has been picked for the North-South all-star game in that sport.

Van Parsons To LaSalle

Van Parsons, assistant football coach at LaSalle High School, has been named the new head coach for the Royals.

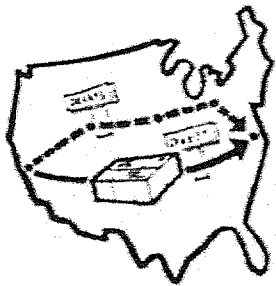
Parsons, a former University of Miami back, succeeds Gil Verderber, who announced his resignation.

Verderber, former head coach at St. Edward's High in Lakewood, Ohio, has been head coach of the Royals for the past five seasons and won the South Atlantic Conference title in 1965.

In football, Iverson Williams, 175-pound halfback from John Carroll High, who set an all-time state scoring record last season as well as being picked as the diocese's outstanding player, and Steve Maresco, 190-pound quarterback, from Cardinal Newman, also a diocese all-star, have been selected.

Maresco is expected to be used as running back or as a defensive back in the all-star game.

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It's Softball, Liniment Time

FORT MYERS BEACH — There's nothing like a good game of softball on a Sunday afternoon to provide a little bit of much-needed exercise for the tired business man who has done nothing all week but sit at a desk. (Besides, once the tired businessman has stretched those tired muscles, he can help out the liniment market.)

To provide that exercise, the Churches of the Fort Myers Beach area are planning a summer softball program. Men interested should contact Carl Kistel, MO 4-6710.

The team from Ascension

parish finished second in last year's competition.

Academy Slots Now Available

Now is the time for area high school juniors to apply for nominations to the U.S. Air Force Academy, according to Lt. Col. Joseph M. Lynch.

Lt. Col. Lynch, an Air Force reservist, serves the South Florida area as the liaison officer to the Academy, and points out that five young men from the Ninth Congressional District may be nominated this year by a congressman or senator.

To be eligible for nomination a young man must be between the ages of 18 and 22, unmarried, a U.S. citizen and of good moral character.

Details on application and eligibility requirements are contained in the Air Force Academy catalog, available by writing the Registrar, U.S. Air Force Academy, Colorado 80840, or by contacting Lt. Col. Lynch, H15-1011, Coral Gables.

July 4 Racing

DAYTONA BEACH—The 10th Annual NASCAR-sanctioned race at Daytona International Speedway is set for July 4. In addition the Paul Revere 250 Grand Touring race on July 3 will feature famous drivers and their U.S.-made and foreign sports cars.

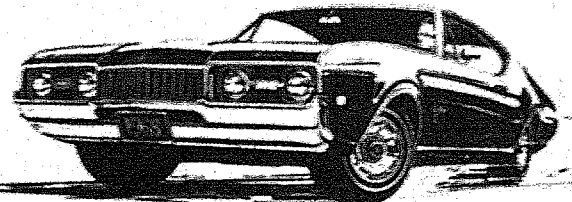
Two thrilling raceway spectacles hold out the promise of an action-packed holiday weekend for the racing enthusiast.

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Preparan Ceremonias De Elevación en la Catedral de Miami

Grandes preparativos están realizándose para las ceremonias de establecimiento de la Provincia Metropolitana de Miami y la elevación del Arzobispo-Designado Coleman F. Carroll a Arzobispo de Miami el jueves 13 de junio.

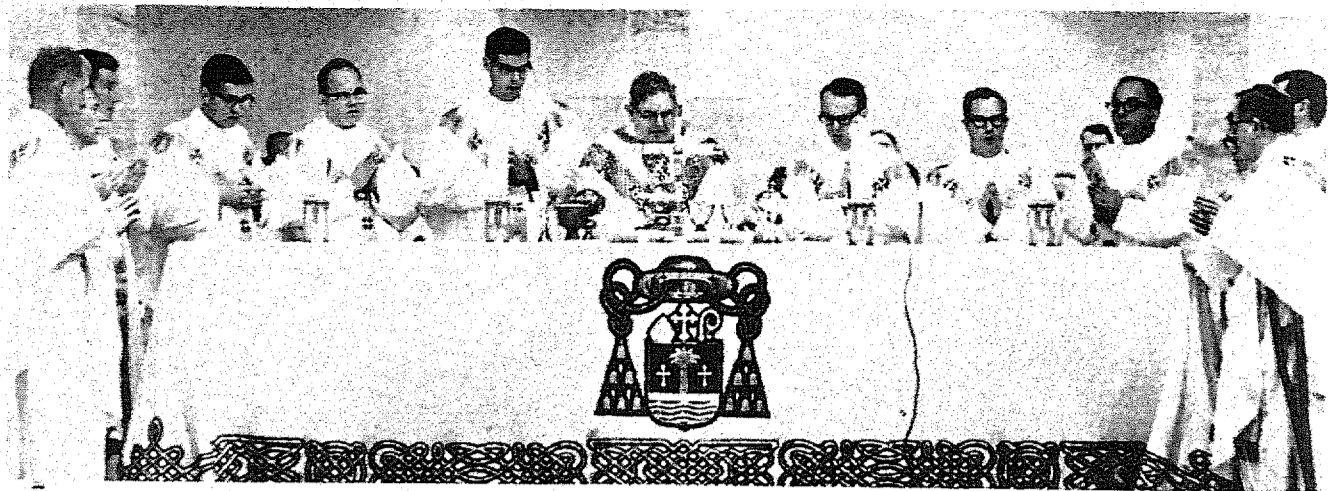
A las 11 a.m. de ese día, festividad del Corpus Christi, durante solemnes ceremonias en la Catedral de St. Mary, iglesia madre de la arquidiócesis, el Arzobispo Luigi Raimondi, delegado apostólico en Estados Unidos, leerá los decretos papales estableciendo formalmente la más joven de las arquidiócesis y de las provincias eclesísticas de E. U.

El delegado apostólico será el principal concelebrante de la misa con el Arzobispo Carroll y los obispos Paul Tanner, de St. Augustine; Charles McLaughlin, designado de St. Petersburg y William Borders, electo de Orlando.

El Arzobispo John F. Dearden, de Detroit, presidente de la Conferencia de Obispos de E. U. pronunciará el sermón.

Distintas emisoras de radio y televisión transmitirán los históricos actos por control remoto.

Como un servicio especial a la colonia latina de Miami, la emisora WFAB "La Fabulosa", transmitirá las ceremonias con narración en español, la que estará a cargo de los Padres Angel Villaronga y Agustín Román, según informó el vicepresidente de esa empresa radiodifusora, Sergio Vidal Cayro.



Un grupo de jóvenes seminaristas fueron ordenados sacerdotes para la Arquidiócesis de Miami. Con ellos, un joven puertorriqueño, Jaime Cottrell fue ordenado para la Diócesis de Ponce, en su nativa Borinquen. En la composición gráfica, arriba un aspecto de la misa concelebrada por el Arzobispo designado Coleman F. Carroll con los neosacerdotes. Abajo, el Arzobispo ordenando al nuevo sacerdote de Puerto Rico.



La VOZ

Suplemento en Español de "VOICE"



El Salto de Tenquendama, uno de los rincones más bellos de Colombia, atracción turística que podrá ser admirada por los peregrinos al Congreso Eucarístico.

Campamento de Verano

Un campamento de verano está siendo organizado por la parroquia de SS Peter and Paul para funcionar del 17 de junio al 9 de agosto, de lunes a viernes y de 8:30 a.m. a 4:30 p.m.

Las cuotas de este campamento son de \$75 por las 8 semanas, \$20 por dos semanas. Habrá una reducción del 50% por cada niño extra de una misma familia. El límite de edad es 8 a

14 años.

También habrá un campamento de verano para los niños del Kindergarten, bajo la dirección de las Hermanas Dominicas de Malta para niños de 5 a 8 años y con actividades de 8:15 a.m. a 12 m. Ocho semanas \$25; dos semanas, \$8. Cuotas más reducidas están disponibles para familias que demuestre bajos ingresos económicos.

Destaca Arzobispo Importancia de Peregrinación a Colombia

El Arzobispo-Designado Coleman F. Carroll expresó en unas declaraciones la alegría de tener el privilegio de, unido a los fieles de la arquidiócesis, participar en la peregrinación solemne al Congreso Eucarístico Internacional de Bogotá. "Es mi esperanza que nuestro pueblo católico aproveche la oportunidad de esta peregrinación."

En sus declaraciones destacando la significación de esta peregrinación que saldrá de Miami, el Arzobispo Carroll dice que es "una jubilosa noticia el que el Papa Paulo VI acuda como peregrino."

"Mas de un millón de hermanos en Cristo, colombianos y peregrinos procedentes de todas partes del mundo, se unirán a Su Santidad para hacer pública profesión de fe y rezar unidos por las grandes necesidades del mundo. Por primera vez un papa visitará Latinoamérica. Esta visita, sin duda, marcará una nueva era para ese continente en el que la Iglesia tiene tantas responsabilidades," dijo el Arzobispo Carroll y añadió:

"La visita del Santo Padre nos dará la oportunidad de visitarlo en nuestras propias tierras de América. Nuestras oraciones en el Congreso hablarán clara y firmemente de nuestra fe en

la Real Presencia de Cristo en la Eucaristía y de la incesante necesidad que tiene el hombre de la fortaleza que sólo procede de El.

"Nuestra peregrinación demostrará, con palabras del Vaticano II, que la Eucaristía es fuente y corona de toda la obra de la predicación del Evangelio."

En un momento de gran temor, pero también de gran alegría; de gran animosidad pero también de gran anhelo entre las naciones; de grandes confusiones personales, pero también de grande fe en Dios, el Congreso Eucarístico demostrará, mejor que cualquier otro medio, que los cristianos de todas partes ponen su confianza en el futuro en Cristo Rey.

La peregrinación partirá de Miami el 19 de agosto, regresando el 26 del mismo mes, a la terminación del Congreso.

Como director espiritual de la misma actuará el Padre Eugenio del Busto, director de la Oficina de Asuntos Latinoamericanos y Vicenciller de la Diócesis de Miami.

En combinación con los ejecutivos de Avianca y de la corporación Granlatina de Turismo, la Oficina de Asuntos Latinoamericanos de la Diócesis ha obtenido un precio especial para la

peregrinación que incluye pasaje de ida y vuelta, hospedaje y alimentos durante los ocho días de estancia en Bogotá.

Los peregrinos de la Diócesis de Miami se hospedarán en los Apartamentos Paulo VI, una moderna urbanización que está construyéndose adyacente al campo eucarístico que será estrenada por los peregrinos y que luego quedará como una contribución del evento eucarístico a la solución del problema de la vivienda en la capital colombiana.

La localización de esos

apartamentos dará a los peregrinos de Miami el privilegio de estar a sólo unos pasos del lugar donde se efectuarán los principales actos litúrgicos del Congreso.

Los interesados en asistir al Congreso pueden obtener mayor información escribiendo al P.O. Box 5006, Miami, Fla. 33101. También en todas las oficinas de Avianca, el Consulado de Colombia en Miami o Tampa, las rectorías de SS. Peter and Paul y San Juan Bosco y las oficinas de Gran Latina de Turismo, 10N.E. 3 Ave., apartamento 312, teléfono: 377-2855 y 444-5171.

Reunión de MFC y Legión de María en Bogotá

Bogotá—El Congreso Eucarístico Internacional a realizarse en esta ciudad en agosto próximo, dará lugar a la celebración de 15 congresos internacionales, los mismos que congregarán a más de 60 mil delegados del mundo entero.

Los certámenes son: Encuentro de Teología, Primera Asamblea General Latinoamericana del Movimiento Familiar Cristiano, Seminario Latinoamericano de la Unión Mundial de Organizaciones Femeninas Católicas, Reunión de la Confederación Interamericana de Educación Católica, Cuarta Reunión de las Asociaciones Católicas Interamericanas, Primera Asamblea Latinoamericana de Hermandades del Trabajo, Encuentro Internacional de la Legión de María, Tercer Congreso Americano de Ex-Alumnos Salesianos, Encuentro Latinoamericano de Scouts, Asamblea Latinoamericana de la Cristiandad, Encuentro de Acción Católica, Asamblea de la Congregación Sacerdotal Hispanoamericana, Asamblea de la Federación Mundial de Obras de Adoración, Reunión Panamericana de Capellanes y Conferencias de Acción Comunal.

Ultreya en Bogotá

BOGOTÁ—Una Ultreya Latinoamericana con la participación de militantes del Movimiento de Cursillos de Cristiandad de distintos países, tendrá lugar aquí durante el Congreso Eucarístico Internacional.

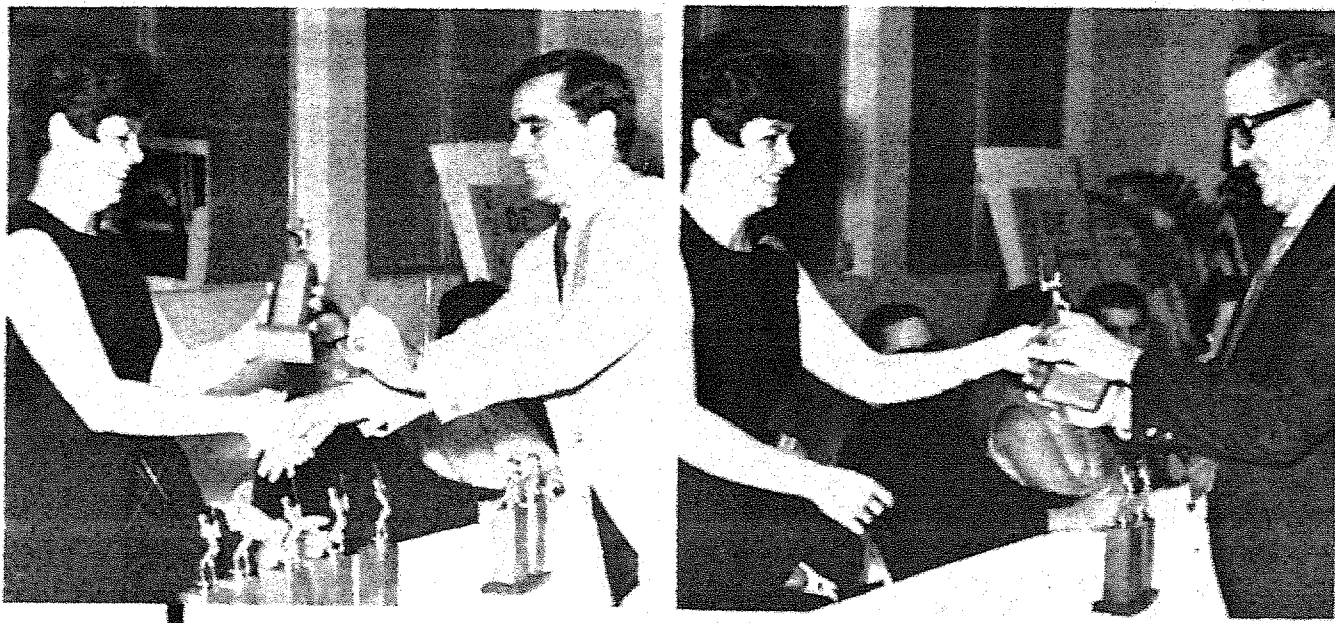
Los secretariados de cursillos de distintos países de Latinoamérica están trabajando intensamente en la organización de esa ultreya, a la que se espera asistan numerosos cursillistas.

Será este uno de los muchos actos que se ofrecerán coincidiendo con el CEI y con la visita del Papa Paulo VI a Bogotá.



El Arzobispo Designado de Miami, Coleman F. Carroll, se reunió esta semana aquí con los otros tres preladados de la nueva provincia eclesística de Miami. En la foto con el arzobispo Carroll y el Obispo Paul J. Tanner, de San Agustín; aparecen a la izquierda el Obispo electo William

Borders, de Orlando y el Obispo Designado Charles McLaughlin, derecha, de St. Petersburg. La ceremonia de establecimiento de la más joven provincia eclesística de E.U. tendrá lugar el jueves 13 de junio a las 11 a.m. en la Catedral de Miami.



El equipo de Soft Ball de San Juan Bosco conquistó el primer lugar del campeonato de la Liga Católica de Soft Ball. Con ese motivo el Padre Emilia Vallina ofreció una comida para festejar el triunfo. En la composición gráfica del maestro Gort, vemos a su hijo, Willie—fotografía fotografiado— y a Francisco Valle, recibiendo los trofeos de buenos pelateros de manos de Lourdes Merino, presidenta de Florida Cultural. A la derecha, el P. Vallina recibiendo el trofeo del equipo que le entrega Tony Varona, presidente de la Liga.



Análisis de Otro Fracaso Azucarero

por Manolo Reyes

Uno de los más graves problemas, si no el mayor que está contemplando el régimen castro-comunista de Cuba, es el fracaso que ha tenido la industria azucarera en este país. A bombos y platillos en los últimos años, el régimen rojo de la Habana dijo y repitió, en multitud de ocasiones que la zafra azucarera de 1966-1967 sería de Siete Millones y Medio de Toneladas Métricas; la de este año 1968 sería de Ocho Millones de Toneladas; la del próximo año de Nueve Millones de Toneladas; y la de 1970 alcanzaría la cifra record de Diez Millones de Toneladas.

Palabras y Más palabras, repitiendo esperanzas y esperanzas que jamás se cumplen. Pero cual ha sido la realidad? El año pasado el régimen rojo de la Habana confesó que sólo había llegado a 6,128,387 toneladas mé-

tricas cuando había prometido siete millones. Y expertos del mundo azucarero repitieron que en la zafra 1966-1967 Castro realmente llegó sólo a un poco más de cinco millones de toneladas. Pero no hay forma tangible y real de comprobar estos hechos.

En este año 1968 Castro prometió hacer una zafra de Ocho Millones de toneladas métricas. Hace aproximadamente tres meses señalamos en un escrito editorial que la actual zafra cubana no pasaría a lo sumo de cinco millones de toneladas. Expertos en materia azucarera en Londres acaban de exponer que Castro llegara cuando más a 4,750,000 toneladas. Pero aun tomando las propias cifras dadas por la Habana, veamos su fracaso en el análisis de las mismas. En este año los rojos de Cuba han publicado sólo tres cifras de producción. La primera la

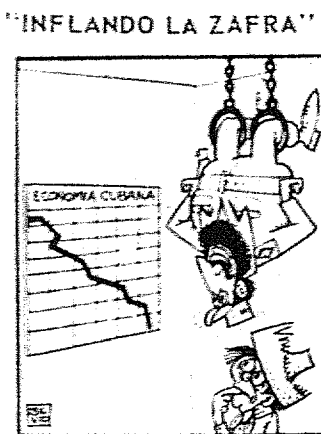
dio el propio Fidel Castro en su discurso del pasado 13 de marzo en la Universidad de la Habana, diciendo que ya habían llegado a 2,476,320 toneladas. En esa misma fecha, el pasado año 1967, según las declaraciones de entonces de la Habana, ellos habían alcanzado 3,279,416 toneladas.

El 23 de marzo de este año 1968 la radio roja de Cuba informó que ya tenían 3,200,457 toneladas hechas. El año pasado en la misma fecha, 23 de marzo, habían alcanzado según sus manifestaciones de entonces, 3,830,314 toneladas. Y la última cifra dada este año fue la del 14 de abril pasado cuando los rojos tropicales informaron que habían llegado a cuatro millones de toneladas métricas. El 14 de abril de 1967 ellos habían declarado que tenían ya 4,

827,759 toneladas.

Todo lo anterior indica que este año 1967-1968 la zafra de Cuba será más baja que la del año anterior y jamás se aproximará a los repetidos Ocho Millones de Toneladas anunciadas por Fidel Castro. Además, aun analizando las tres cifras dadas por los castro-comunistas este año, del 13 de marzo al 23 de marzo, el promedio diario fue de 67,000 toneladas. Y del 23 de marzo al 14 de abril, el promedio bajo a 38 mil toneladas diarias.

Lo que indica que la actual zafra cubana está en picada. Esta zafra será peor que la del año pasado y augura que el régimen castro-comunista jamás conseguirá los Diez Millones de Toneladas Métricas de Azúcar marcadas para 1970. . . si no es que antes, el mismo fracaso azucarero, precipite la caída del régimen.



"INFLANDO LA ZAFRA"

PUNTOS DE VISTA

Guerra Contra el Hambre Estudian en Miami

"Hay más niños hambrientos hoy día en Latinoamérica que en cualquiera otra época anterior", dijo aquí el coordinador general de la Guerra Contra el Hambre a unos 20 delegados latinoamericanos del Consejo Coordinador Interamericano para Combatir la Desnutrición.

Leonard G. Wolf, funcionario de la Agencia para el Desarrollo Internacional del Departamento de Estado, manifestó: "La fórmula actual es totalmente inadecuada. Trabajando como hasta ahora estamos perdiendo."

Señaló que en los últimos cuatro o cinco meses ha ha-

"En la ofensiva revolucionaria, la jornada de ocho horas resulta ridícula para los trabajadores de nuestro país," dijo Mario Ferrer, Secretario de Educación de la Central de Trabajadores de Cuba (CTC) de La Habana, en uno de los actos celebrados con motivo del primero de mayo.

Antes de establecerse la jornada de ocho horas en Cuba, conquista alcanzada en 1933, esa era una de las consignas enarboladas por los comunistas en las celebraciones del Primero de Mayo. Ahora que están en el poder, les resulta ridícula y abogan por jornadas interminables y sin paga. Esa es la demagogia comunista. Los pueblos latinoamericanos amenazados por el castrocomunismo, deben mirarse en el espejo de Cuba roja.

bido más de 20 conferencias en las Américas con relación a algún aspecto de la desnutrición sin que hubiera esfuerzo por "cooperar y crear un sentido de unidad."

Wolf, ex congresista por el Estado de Iowa de 42 años de edad, fue electo recientemente presidente de la Fundación Americana por la Libertad del Hambre.

Los delegados a la conferencia se espera escojan una sede permanente para su secretariado ejecutivo, para lo cual se halla en consideración la ciudad de Miami.

Si Miami resulta escogido tendrá garantizado local adecuado, según la Comisión de Miami, la cual aprobó el 9 de mayo una resolución al efecto de proporcionar espacio de oficina

para el organismo. En la ciudad se han mencionado los terrenos de Interama como posible sede.

Los representantes a la conferencia, que constituyen un comité gestor seleccionado en septiembre del año pasado durante la Quinta Conferencia Anual sobre la Malnutrición en Lima, acordaron en la reunión actual comenzar a redactar una constitución y estatutos para dicho organismo hemisférico.

El doctor Juan Antonio Gómez de Bogotá, fué electo presidente permanente del comité gestor.

"La desnutrición es el problema más grave de Latinoamérica", dijo el doctor Gómez. "Una de las preguntas fundamentales es '¿Podremos comer?' Y todavía no tenemos la respuesta."

"Tenemos que educar, tenemos que obtener suficiente capital, tenemos que mejorar nuestra capacidad técnica, tenemos que lograr ayuda de la industria. Es verdaderamente un problema multiseccional y extremadamente complejo," añadió el doctor Gómez.

El joven médico, de 35 años de edad, es director del Hospital Infantil de Bogotá y presidente del Comité Nacional de Alimentación y Nutrición de su patria. Aunque especializado en neurología, el doctor Gómez fue de opinión desde el comien-

zo de su carrera que "la nutrición y la falta de ella son un problema mucho más importante."

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Protestantes Ayudan al Congreso Eucarístico

Bogotá— La Union Church of Bogotá ha ofrecido su colaboración al Congreso Eucarístico, recientemente se oró por el Papa: "Ofrecimos oraciones especiales para la salud y seguridad de Su Santidad, el Papa Paulo VI, con otras oraciones especiales por la solución de todos los problemas relacionados con el éxito del Congreso."

La Union Church of Bogotá ha invitado al Secretario de la Nunciatura Apostólica, monseñor Thomas White, para que en próximos días dicte una conferencia sobre "El fin y los beneficios del Congreso Eucarístico", a grupos de damas de habla inglesa, especialmente de religión evangélica y católica. En otra oportunidad había invitado al mismo monseñor White para que hablara a grupos de hombres de habla inglesa y protestantes.

La Union Church ha creado un Comité Coordinador con el fin de ayudar en la consecución de alojamiento, entre las familias protestantes, para los peregrinos al Congreso. Sin embargo la colaboración de Union Church va aún mucho más allá: próximamente realizará entre los fieles de su denominación una colecta económica que será destinada a ayudar a la organización del Congreso. "El Comité Ejecutivo del Consistorio de la Union Church, según lo manifiesta en la comunicación dirigida a las directivas del Congreso, "siente que nuestra función más apropiada sería contribuir

(con la colecta) a un aspecto del Día Eucarístico del Congreso".

En su ánimo de colaboración y de fraternidad, la Union Church ha solicitado a sus fieles que ofrezcan sus servicios a la organización del Congreso Eucarístico para servir como guías, traductores "y como cooperadores en todo lo posible, para hacer de este Congreso un gran evento en la vida de Bogotá, Colombia y de América Latina."

Obispos de N.J. Contra el Aborto

Trenton, Nueva Jersey, EE.UU. (NA)—Los diez obispos de Nueva Jersey han pedido que el estado inicie un ataque contra los "graves males sociales" que motivan que el aborto tenga tanta acogida, en vez de su cambio a la presión de liberalizar las leyes estatales del aborto.

El pedido de los obispos fue hecho en una carta pastoral conjunta leída en todas las iglesias el 12 de mayo, Día de las Madres.

La declaración fue emitida luego que se diera a conocer que se crearía una comisión de nueve miembros para estudiar la ley actual.

Oración de los Fieles Domingo de Pentecostes

(2 de junio)

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: Oremos. Recibir el Espíritu Santo es abrirse.

Abrirse en amor hacia otros; abrirse a las necesidades de otros. Es preocuparse con otros y por otros.

Celebrante: Por nuestro Santo Padre, Paulo VI, nuestro Obispo, Coleman F. Carroll; nuestro parroco, (N) y todos los sacerdotes y religiosos; oremos al Señor.

Pueblo: Señor, Escucha nuestra oración.

Lector: Por el Presidente Johnson y nuestros representantes en París, para que guiados por el Espíritu Santo lleguen a encontrar una pronta y justa solución final a la trágica guerra de Vietnam, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por los Obispos de Estados Unidos, para que por los dones del Espíritu Santo conduzcan cada vez más efectivamente a la Iglesia a través de estos difíciles tiempos, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por el Congreso de Estados Unidos, para que con la ayuda del Espíritu Santo encare las necesidades de los pobres de esta nación buscando nuevas vías de combatir la pobreza, más efectivas que los costosos programas existentes, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por todos los que están envueltos en el afán de ayudar al negro americano a alcanzar la verdadera libertad en nuestra sociedad, para que por la luz del Espíritu Santo obren con prudencia y recto juicio, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por N y N miembros de nuestra parroquia fallecidos la pasada semana y por todos los enfermos graves de la parroquia, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: Por todos los que nos reunimos en esta asamblea del Pueblo de Dios, para que por la presencia del Espíritu Santo en cada uno de nosotros, estemos más perfectamente unidos los unos con los otros y con todos los hombres, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Celebrante: Todopoderoso Dios, concede las peticiones que te hemos implorado y concede también que nuestra fe se vea tan fortalecida por los dones del Espíritu Santo que nos impulse a trabajar juntos en lograr cuanto hemos implorado. Por Cristo, Tu Hijo, Nuestro Señor, que vive y reina contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos.

Pueblo: Amén.

Congreso Eucarístico Tendrá Sentido De la Realidad Actual Latinoamericana

Bogotá (NA)—El Episcopado colombiano en pleno, y como fruto de su última Conferencia General, realizada recientemente, ha dado a conocer una pastoral colectiva en la cual expone el sentido que, en el orden social, de renovación, de compromiso, de profundidad en la fe y de solidaridad, tiene la celebración del próximo Congreso Eucarístico Internacional de Bogotá para la América Latina.

La Pastoral colectiva se inicia manifestando cuál es el verdadero sentido del Congreso Eucarístico y cual el compromiso comunitario que él implica. "El Congreso Eucarístico, dicen los obispos colombianos, no puede representar simplemente un suceso espectacular o una apoteosis externa." El Episcopado de Colombia precisa que el Congreso "es un hecho de vida de la Iglesia renovada en el Concilio Ecuménico Vaticano II. Por consiguiente, "ha de representar un auténtico compromiso de efectiva solidaridad con todo el mundo, pero particularmente con el hombre latinoamericano, para impulsar su desarrollo integral en el amor y en la justicia."

A continuación, en la primera parte de la pastoral, los obispos colombianos manifiestan que "el rostro de este Congreso Eucarístico" debe ser el mismo que constituye "la preocupación central y la síntesis de la obra del Concilio: la construcción de la verdadera comunidad cristiana". El Congreso como el Concilio deberá ser un grande y triple acto de amor: a Dios, a la Iglesia y a la humanidad.

Después de explicar el sentido de "Comunidad Cristiana" como iniciativa de Dios que llama a los hombres en Cristo y en la cual los hombres "encuentran el sentido profundo de su existencia y se comprometen a colaborar en la edificación de un mundo más humano, en el que todo hombre sea respetado y disponga de los medios necesarios para vivir según su dignidad; en el que las relaciones fraternas nos hagan sentirnos recíprocamente responsables; en el que todos estemos abiertos al servicio de los demás", exponen como la Eucaristía es el funcionamiento de esa comunidad cristiana y cómo al ser el Congreso Eucarístico en su idea central "el vínculo de unión" conlleva un serio compromiso y un servicio a la humanidad. Por esto, "por la celebración eucarística la comunidad cristiana debe sentirse solidaria, comprometida y servidora en la realidad de este mundo, de tal manera que nada de lo que sea verdaderamente humano deje de encontrar eco en su corazón. . . por esto la Iglesia es sensible y está atenta a las exigencias que representa la realidad del hombre concreto en el momento histórico en que vive."

Como consecuencia de este compromiso con la realidad, la comunidad cristiana debe ver en la situación latinoamericana "un verdadero signo de los tiempos, en el cual hemos de descubrir y escuchar la voz de Dios que nos exige dar una respuesta de fe, el verdadero compromiso de amor que nace de la Eucaristía."

Esa situación latinoamericana actual, signo de los tiempos para la auténtica comunidad cristiana, es la de un continente "que si sufre el peso de enormes angustias, encierra también grandes posibilidades y está sacudido por la llamada explosión de expectativas. Es un continente en vía de desarrollo, el conjunto de unos pueblos que, al hacerse más consciente de sus males y también de lo que ellos mismos pueden hacer para remediarlos y superarse, ansian el legítimo cambio que los lleva a realizarse como hombres."

A continuación los obispos exponen abierta y francamente que la característica fundamental de Latinoamérica es la de "situaciones que exigen un cambio profundo en las estructuras socio-económicas y socio-religiosas, que postula un serio cambio en la mentalidad individual y colectiva, que haga pasar del egoísmo a una acción verdaderamente comprometida en el plano de la justicia inspirada por la caridad."

Después alude y rechaza la revolución violenta de que tanto se habla hoy en día, pero esto, en la mentalidad de los obispos, no indica "que deba desconocerse la necesidad de ese cambio profundo y que se justifique obstaculizar o retardar la respuesta a los anhelos de justa promoción, porque se puede estar fomentando la gran tentación de rechazar con violencia las grandes injurias contra la dignidad humana" y porque "sería una grave tentación para el cristiano asumir, ante la situación real de América Latina, el papel de pasivo espectador" y una posición que en último término constituye una forma sutil de eludir el gran problema.

Como consecuencia de todo esto se impone una responsabilidad compartida que coloque al cristianismo latinoamericano en un camino de responsabilidad solidaria entre todos, que logre el que todos los hombres alcancen una libertad real, "por el paso de condiciones menos humanas a condiciones más humanas." Esto es

para la Iglesia la señal de la eficacia liberadora de su caridad, en la comunidad a que Cristo nos llama.

Para el Episcopado colombiano el verdadero Congreso Eucarístico no terminará con el acto de clausura. Por el contrario, con este acto, según su pensamiento, ha de comenzarse a vivir el verdadero Congreso, y por ello proyectan su enseñanza más allá del evento mismo sintetizándola en el hecho fundamental de que la tarea primera de hoy es "el descubrimiento de la comunidad cristiana." De una comunidad cristiana encarnada en el marco histórico del continente latinoamericano, y de una Iglesia comprometida, a conciencia y a profundidad, sin ningún escape, con las situaciones concretas en que le toca desarrollar su vida al hombre latinoamericano.

Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW.-7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.
SS. PETER and PAUL: 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.
ST. KIERAN, Assumption Academy, 1517 Brickell Ave. 12 p.m., 7 p.m.
ST. JOHN BOSCO, 1301 Flagler St. 7, 10 a.m., 1, 6 y 7:30 p.m.
GESU, 118 NE 2 St.-6:00 p.m.
ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.
ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.
ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.
ST. DOMINIC, NW 7 St., 59 Ave.-1, 7:30 p.m.
ST. BRENDAN 87 Ave. y 32 St. SW-6:45 p.m.
LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach-6 p.m.
ST. JOHN THE APOSTLE, 451 East 4 Ave., Hialeah-12:55, 6:30 p.m.
INMACULADA CONCEPCION 68 W. 42 Pl., Hialeah-12:55, 6:30 p.m.
BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs-7 p.m.
OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.
VISITATION 191 St. y N. Miami Ave., North Dade-6:30 p.m.
LITTLE FLOWER U.S. 1 y Pierce St., Hollywood-6:45 p.m.
NATIVITY 700 W. Chaminate Dr., Hollywood-8 p.m.
ST. PHILLIP BENIZI Belle Glade-12 M.
SANTA ANA Naranja-12:30 a.m., 7 p.m.
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GUADALUPE Immokalee-8:30, 11:45. Misión Labelle, 10 a.m.

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Father Berrigan Given Six Years

BALTIMORE — (NC) — Father Philip Berrigan, S.S.J., 44-year-old Catholic priest, and Thomas P. Lewis, 28-year-old artist and Catholic peace leader, have been sentenced to six years each in federal prison for mutilating government records in an October anti-draft demonstration.

Father Berrigan and Lewis along with two other demonstrators were convicted by a federal jury and sentenced by Federal Judge Edward S. Northrup on charges stemming from an incident on Oct. 27 in which the four men poured six bottles of blood into the file at the Maryland Selective Service office in the Baltimore Custom House.

The other two convicted were the Rev. James Mengel, a United Church of Christ minister, and David Eberhardt, secretary of the Baltimore Interfaith Peace Mission.

Mr. Mengel was given a "technical" full term of 18 years which amounted to a postponement of sentencing. Judge Northrup requested a 90-day study including psychiatric tests of the defendant and to obtain it was required to impose the maximum sentence. Eberhardt was sentenced to three years.

PLAN APPEAL
Court appointed defense attorney, Fred E. Weisgal, said all four convictions will be appealed.

Mr. Mengel was released on personal recognizance and \$7,500 bail was set for Eberhardt. Judge Northrup refused bail pending appeal on Father Berrigan and Lewis, who were scheduled to be arraigned later in the day on similar charges resulting from another anti-draft demonstration in May.

Father Berrigan and Lewis had been free on personal recognizance awaiting conviction for the October incident when they participated in the May demonstration. Neither Mr.

Mengel nor Eberhardt was involved in the later demonstration.

Father Berrigan and Lewis were among nine demonstrators arrested May 17 after storming into a Selective Service office in Catonsville, Md., and burning some 600 draft files.

After the sentencing, Lawrence Cardinal Shehan of Baltimore, who had previously declined "to make any statement which might influence the outcome of the trial or the determination of sentence" also commented on the matter.

"The problem of obtaining peace and justice in our day is an agonizing one," the cardinal said. "Simplistic answers only lead to greater problems. Nevertheless, attempts to raise basic questions and to resolve them are necessary to a healthy democracy and I would perform no service to discourage any one from exercising his freedom of conscience in keeping with his commitment as a Christian and expressing his opinions in the exercise of a basic American right."

"But, I cannot condone and do not condone the damaging of property or the intimidation of government employees. Nor can I allow the broad and false indictment of the churches and synagogues to go unchallenged."

"Clergymen do not relinquish their rights as citizens when they embrace their ministry. Indeed, they have a unique obligation to emphasize the moral implications of both foreign and domestic policy. Not to speak out and to retreat to the safety of unoffending generalities may well constitute an abdication of responsibility both as clergymen and citizens."

"I appreciate the desire of zealous men and women to dramatize their positions in order to obtain public attention and acceptance, but the activity must fall short of injury to others and injury to the property of others."

Name Msgr. Higgins Bus Row Referee

WASHINGTON — (NC) — Msgr. George G. Higgins, director of the Social Action Department, U.S. Catholic Conference, has been named by Mayor Walter E. Washington to mediate a transportation labor dispute here which is threatening to halt all bus service in the nation's capital.

The dispute between the D.C. Transit Company and Local 689 of the Amalgamated Transit Union arose because of fears of night bus drivers in the wake of a growing wave of bus robberies and the hold-up slaying of a bus driver. Night drivers, supported by the union, have refused to carry money to make change and the company has not allowed them to drive buses without it.

Mayor Washington named Msgr. Higgins to mediate the dispute when day drivers threatened to walk out also and halt all bus service. In his first day as mediator, Msgr. Higgins met separately with both company and union officials and that night the union, by a vote of 734 to 568, agreed to postpone any disruption of daytime service for at least ten days.

The Mayor expressed hope that in that time a solution to the problem of bus driver safety satisfying both the union and the company can be found.

"Msgr. Higgins will have a completely free hand in efforts to resolve the problem."

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Schools' Lunch Fund Cut

WASHINGTON (NC) — A Senate committee has voted to cut \$14.4 million from the school lunch program, prompting one Democrat to voice hope it was not a punitive action aimed at the Poor People's Campaign.

The Senate Appropriations Committee did, however, restore nearly \$5 million which the House had cut in special food programs for children of the poverty-stricken. Such aid is one of the goals of Congress for more and better-funded programs to help the needy.

Sen. Walter F. Mondale of Minnesota, who took issue with the over-all cut, said: "I sincerely hope this action is not punitive in nature, designed to show the Poor People's Campaign that they dare not affront Congress with their demands at the risk of losing ground in the fight to overcome poverty and hunger."

Sen. Spessard L. Holland of Florida, who heads the Agricultural Appropriations Subcommittee, said his group "paid much more attention to the special program aimed at the very poor."

He said the Senate committee voted \$14 million for the school breakfast program, special aid for areas of widespread poverty and similar efforts, compared with the \$9.25 million approved by the House. The administration sought \$24.8 million.

The full Senate panel approved \$237.6 million for both the regular school lunch and special programs. The result of its shifting of funds was that \$223.6 million was voted for the regular school lunch program, or \$14.4 million less than the House figure.

The school lunch program has been under criticism from several sources recently, including a national coalition of church women's organizations. The National Council of Jewish Women, the National Council of Negro Women, and Protestant Church Women United recently called for a "universal free school lunch program" to eliminate inadequacies in the current system.

Their recommendation was based on a survey which found that of 50 million public elementary and secondary school children, only about 18 million benefit at all from the lunch program.

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Atlanta, Columbus Appointments Made

(Continued from Page 1)

Bishop Donnellan succeeds to a See left vacant by the death of Archbishop Paul J. Hallinan on March 27, 1968.

Bishop Elwell succeeds to a See left vacant by the elevation of Bishop John J. Carberry to the archdiocese of St. Louis in March of this year.

Bishop Donnellan was born in New York City, Jan. 24, 1914, and made his studies for the priesthood at Cathedral College, New York, and St. Joseph's Seminary, Yonkers, N.Y. He was ordained by the late Francis Cardinal Spellman in St. Patrick's Cathedral, June 3, 1939.

Following his ordination, Bishop Donnellan made studies at the Catholic University of America here, taking a doctorate in canon law. He then served in several parishes in the New York archdiocese, including the cathedral parish.

He was named assistant chancellor of the archdiocese of New York in 1944; vice chancellor in 1954, and chancellor in 1958. He was named a synodal judge in 1950, secretary to Cardinal Spellman in 1954, and archdiocesan director of vocations in 1957.

Bishop Donnellan became rector of his alma mater, St. Joseph's Seminary, in

1962, and was serving in that capacity when he was named the ninth bishop of Ogdensburg in March, 1964.

Bishop Elwell is a nationally known educator. He was superintendent of schools of the diocese of Cleveland when he was named titular bishop of Cone and auxiliary bishop of Cleveland in November, 1962, and continued in that office after his elevation to the hierarchy.

Born in Cleveland, Feb. 14, 1904, Bishop Elwell took a bachelor of arts degree from John Carroll University in Cleveland before making his studies for the priesthood at St. Mary's Seminary and the Canisianum at the University of Innsbruck, Austria. He was ordained at Innsbruck on March 17, 1929.

In 1938, he was named director of high schools and academies in the Cleveland diocese. In 1946, he was named diocesan superintendent of schools.

Bishop Elwell was consecrated in St. John's Cathedral, Cleveland, Dec. 21, 1962.

He was named rector of St. John's Cathedral in February, 1966, and in November of that year, after 20 years as diocesan superintendent of schools, was named episcopal vicar of Catholic education in the Cleveland diocese by Bishop Clarence G. Issenmann.

Make Plans For Rite Of Elevation

(Continued from Page 1)

newest archdiocese.

At the time Archbishop Carroll will receive the powers and privileges of Metropolitan and Archbishop.

The Apostolic Delegate will be the principal celebrant of Concelebrated Mass with Archbishop Carroll, and Bishop Paul Tanner of St. Augustine; Bishop-Designate Charles McLaughlin of St. Petersburg; and Bishop-Elect William Borders of Orlando, each of whom heads a Suffragan See in the new province.

Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, who preached during the ceremonies when Archbishop Carroll was installed as First Bishop of Miami on

Oct. 7, 1958, will preach during the Mass on June 13.

Bishop-Designate McLaughlin will be installed in the new See of St. Petersburg at 10:30 a.m., Monday, June 17, by Archbishop Raimondi in the Cathedral of St. Jude in St. Petersburg.

Bishop-Elect Borders, who will be consecrated during ceremonies on June 14 in the Cathedral of St. Joseph, Baton Rouge, where he has served as rector since 1965, will be installed as First Bishop of Orlando at 11 a.m., Tuesday, June 18, in St. Charles Borromeo Cathedral, Orlando.

Archbishop Raimondi will be the installing prelate.

Father Rene Gracida, pastor, Nativity parish, Hollywood, and chairman of the Archdiocesan Liturgy Com-

mission, serves as general chairman of the celebration on the occasion of the establishment of the Province of Miami and the Archdiocese of Miami.

According to Msgr. Joseph H. O'Shea, Archdiocesan Director of the Radio and Television Commission who also heads the Committee for Radio and Television in connection with the celebration, the impressive and historical rites in the Cathedral will be covered by South Florida television and radio stations.

WTUV-Ch. 4 will telecast the ceremonies live and in color beginning at 11 a.m., and continuing until 12:30 p.m., on June 13, as will Ch. 12 in West Palm Beach.

A special edited version of the rites will be televised to South Florida viewers from 9:30 to 10 p.m., in

color by WCKF-Ch. 7.

On Sunday, June 16, from 11:30 a.m. to 1 p.m. WLFW, Ch. 10 will present the ceremonies in color from 11:30 a.m. to 1 p.m.

Live coverage will be provided throughout Florida by Storer Broadcasting stations, including WGDS, Miami; WTNT, Tallahassee; WIVY, Jacksonville; WFOY, St. Augustine; WRUF, Gainesville; WDBO, Orlando; WEAT, West Palm Beach; WKWF, Key West; WNOG, Naples and WFTS, St. Petersburg.

As a special service to the Spanish-speaking residents of South Florida radio station WFAB in Miami will broadcast the event beginning at 11 a.m.

Further details of the historic occasion will be published in next week's edition of The Voice.

Welfare A 'Right', Leader Says

(Continued from Page 1)

has been accomplished "organizationally" on the federal level and "hopefully" will soon occur on the state and local levels.

Such a development, he said, enables the welfare client "to freely choose or not choose social services. It would also enable him to choose the source from which he will receive the services."

Freedom of choice already

exists in Medicare and Medicaid, and should exist in regard to social services, he said.

"This relates intimately to new patterns for purchase of service arrangements between the public and the voluntary sectors of social welfare," Msgr. Corcoran said. "The new public welfare laws broadened the purchase of services possibilities for which the federal government will provide financing.

These should be implemented in every state."

The Catholic Charities leader urged that "proper attention" be given to the welfare client's "dignity as a human person" in providing financial aid.

"Determination of eligibility can be accomplished more tactfully and delivery of assistance can be simplified," he said.

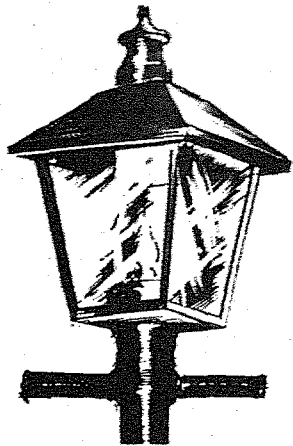
Such developments, he noted, "add up to something

very close to an income maintenance program." He pointed to the existence of "many proposals" on income maintenance and said they are under study by a special committee of the Catholic Charities conference.

Declaring that recent changes in the welfare field are characterized by "complexity," he called for establishment of a presidential Council of Social Advisors.

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