

Major Seminary of St. Vincent de Paul in Boynton Beach

New rector, spiritual head, teachers for major seminary

BOYNTON BEACH — A rector and a spiritual head have been appointed to the Seminary of St. Vincent de Paul, here, while several key faculty members who will teach in the Philosophy and Theology departments, when the school opens under direction of the Archdiocese of Miami next fall, have also been named.

Msgr. John W. Connor, vice rector and dean of the College of Liberal Arts, St. John's Seminary, Brighton, Mass., has been appointed rector and will meet with members of the faculty on June 3, here.

Msgr. James J. Walsh, pastor, St. Patrick Church, Miami Beach, and former director of vocations of the Archdiocese will be spiritual director.

Msgr. Felipe L. Doldan Tuccio, noted theology professor, originally from Argentina, who has been teaching at a Major Seminary in Bogota, Colombia, and is presently teaching in Baltimore, has also been named to the new St. Vincent faculty, which will be international in composition.

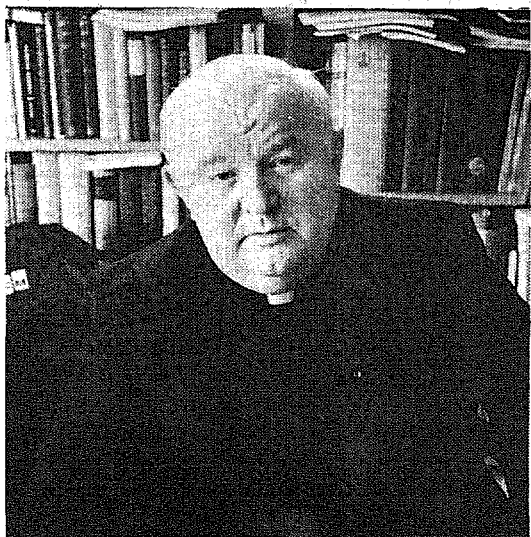
"I am pleased to be able to announce that the major seminary will be open in September," Archbishop Carroll said last Sunday at the conclusion of a farewell Mass for the Vincentian Fathers,



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NEW RECTOR of the major Seminary of St. Vincent de Paul in Boynton Beach is Msgr. John Connor of Boston, Mass.

which marked the transferral of the Seminary to the jurisdiction of the Archbishop and the Archdiocese of Miami.

Archbishop Carroll thanked the Vincentian Fathers for their dedicated service during the past eight

years. "We will always be grateful to them and will keep them in our prayers," he said, as he noted that "the Vincentians are leaving because of lack of manpower to staff all their existing seminaries."

"The Archdiocese of Miami is now prepared to keep the seminary open, and will do so with an adequate and properly qualified faculty. The Seminary will be bilingual and bi-cultural by teaching the major subjects in both English and Spanish," the Archbishop said.

"USING the present facilities," he added, "it is planned not only to train young men for the priesthood, but also to provide for the continuing education of priests; the theological and pedagogical training for teachers in the Diocesan Reli-

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Name Monsignors Pastors emeritus

Two Irish-born priests who have served the Church in Florida for more than 40 years were named pastors emeritus this week by Archbishop Coleman F. Carroll. They are Msgr. James F.

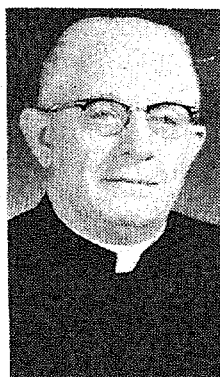
Enright, pastor, St. Rose of Lima Church, Miami Shores; and Msgr. John J. O'Looney, pastor, St. Anthony Church, Fort Lauderdale.

A native of County Clare,

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Msgr. Enright



Msgr. O'Looney

Official • Appointments • Archdiocese of Miami

The Chancery announces the following appointments effective, June 15, 1971.

THE VERY REV. RENE H. GRACIDA, V.G. to Pastor, St. Patrick Parish, Miami Beach.

THE REV. MSGR. JAMES F. ENRIGHT, to Pastor Emeritus, St. Rose of Lima Parish, Miami Shores.

THE REV. MSGR. JOHN J. O'LOONEY, to Pastor Emeritus, St. Anthony Parish, Ft. Lauderdale.

THE REV. MSGR. DOMINIC BARRY, to Pastor, Holy Family Parish, N. Miami.

THE REV. MSGR. JAMES J. WALSH, to Spiritual Director, St. Vincent de Paul Seminary, Boynton Beach.

THE REV. MATTHEW MORGAN, to Pastor, Immaculate Conception Parish, Hialeah.

THE REV. MICHAEL KELLER, to Pastor, Holy Name of Jesus Parish, West Palm Beach.

THE REV. JOHN DONNELLY, to Rector, St. Mary Cathedral, Miami.

THE REV. THOMAS GOGGIN, to Pastor, St. Ann Parish, Naples.

THE REV. THOMAS NOEL FOGARTY, V.E., to pastor, St. Rose of Lima Parish, Miami Shores.

THE REV. PATRICK SLEVIN, to Pastor, St. Lucy Parish, Highland Beach.

THE REV. LESLIE CANN, to Pastor, St. Bartholomew, Miramar.

THE REV. LAURENCE CONWAY, to Pastor, St. Anthony Parish, Ft. Lauderdale.

THE REV. WALTER DOCKERILL, to Pastor, St. Mark

Parish, Boynton Beach.

THE REV. SALVATORE PROFETA, to Vicar Econome, Annunciation Parish, W. Hollywood.

THE REV. RONALD PUSAK, to Pastor, Little Flower Parish, Hollywood.

THE REV. PEDRO LUIS PEREZ, to Administrator, St. Robert Bellarmine Parish, Miami.

THE REV. WILLIAM O'SHEA, to Administrator, Our Lady of the Holy Rosary Parish, Perrine.

THE REV. JOHN BLOCK, S.T.D., to faculty of St. Vincent de Paul Seminary.

THE REV. JOHN DELANEY, to Administrator, Sacred Heart Parish, Lake Worth.

THE REV. JOHN McGRATH, to Administrator, Visitation Parish, Miami.

THE REV. WILLIAM DEVER, to Archdiocesan Director of Catholic Youth Organizations.

THE REV. GERALD GRACE, to faculty of St. Vincent de Paul Seminary.

THE REV. JOHN McMAHON, to faculty of St. Vincent de Paul Seminary.

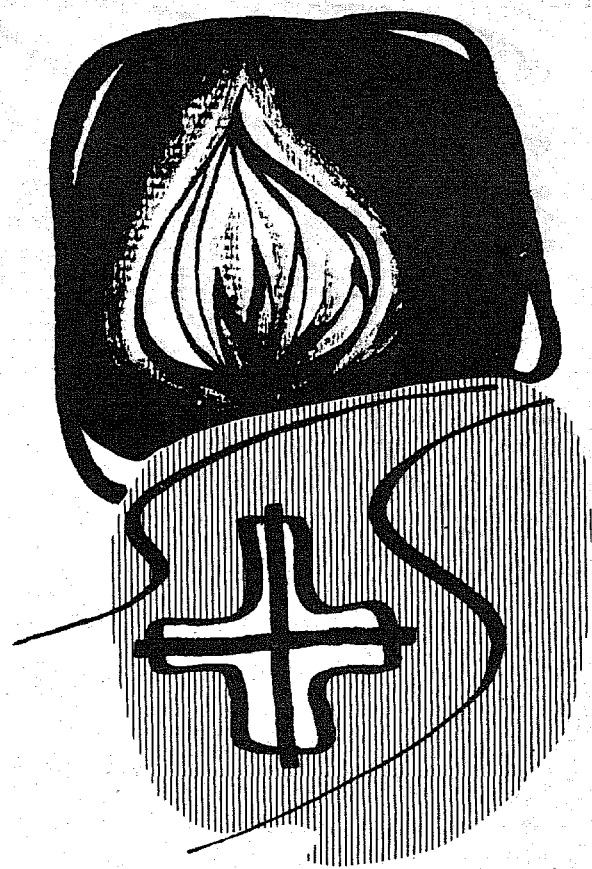
THE REV. JAMES MURTAGH, S.T.D., to faculty St. Vincent de Paul Seminary.

THE REV. JAMES REYNOLDS, to Administrator, Holy Spirit Parish, Lantana.

THE REV. JOHN O'LEARY, to leave of absence to work in South America as a member of the Missionary Society of St. James.

THE REV. FREDERICK BRICE, to Assistant

Chancellor.



Pontifical Mass is scheduled for Pentecost Sunday

Solemn Pontifical Mass celebrated by Archbishop Coleman F. Carroll at 11 a.m. Sunday, May 30, in the Cathedral of St. Mary will highlight the South Florida observance of the feast of Pentecost.

At 3 p.m. the Archbishop will administer the Sacrament of Confirmation to adults and children during the feast, which commemorates the birthday of the Church and the manifestation of the Holy Spirit in the form of

tongues of fire upon the Apostles.

INVITING the faithful of the Archdiocese and other South Floridians to participate in the Mass at the Cathedral on Sunday, Archbishop Carroll reminded that without the spirit of God, man can accomplish nothing of lasting value.

"The Holy Spirit on Pentecost came to 12 men who were confused and fearful and hesitant about the

CONTINUED ON PAGE 5

Ordination rites set in Cathedral

The Cathedral of St. Mary will be the scene of sacred rites of ordination at 11 a.m. Saturday, May 29, when the Sacrament of Holy Orders will be conferred by Archbishop Coleman F. Carroll on five young men who have completed their studies at the Seminary of St. Vincent de Paul.

A large group of priests and Religious is expected to view the impressive rites, which will also be attended by the families and friends of the ordinands.

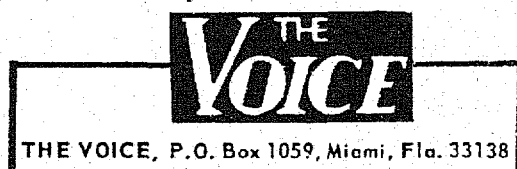
Candidates for ordination are the Rev. Mr. John F. Fink, Euclid, Ohio; the Rev. Mr. E. Thomas Fitzpatrick, St. Rose of Lima parish, Miami Shores; the Rev. Mr. Gerald R. Grogan, St. Lawrence parish, North Miami Beach; the Rev. Mr. James Sprada, Buffalo, N.Y.; and the Rev. Mr. Arthur Venezia, St. Luke parish, Lake Worth.

Father Bernard Kirlin, a member of the same class, was ordained to the priesthood for the Archdiocese of Miami last Saturday in Pittsburgh.

FOUR more Irish-born priests will be ordained next month in Ireland for the Archdiocese. Included will be the Rev. Mr. Joseph P. Currid, the Rev. Mr. Timothy Lynch, the Rev. Mr. Patrick C. Organ, and the Rev. Mr. Michael Quilligan.

Those who attend the rites on Saturday in the Cathedral will witness one of the most impressive and joyful ceremonies in the liturgy which at this time of year are enacted in cathedrals and seminary chapels throughout the world.

The young priests will be "going into the vineyard of Christ at a very interesting time, a time when there is ferment in the world, when there is revolution, when there is change in the Church itself," Archbishop Carroll said this week. "Theirs is indeed an exalted calling — an exalted vocation. They are men who realize that by their spirituality they will set an example for all about them."



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



FAREWELL MASS celebrated by Bishop John J. Fitzpatrick for Religious and laity attracted hundreds to the Cathedral last Sunday. Those participating are shown as they said goodbye to the prelate outside the Cathedral.



THE CITY OF MIAMI presented Bishop John J. Fitzpatrick with a plaque last Tuesday. He is shown with James Brennan, a representative of Congressman Claude Pepper; Mayor David Kennedy and vice-mayor, Joseph L. Plummer.

Hundreds at ceremony in Brownsville

Bishop Fitzpatrick installed

Bishop John J. Fitzpatrick, for the past three years Auxiliary to Archbishop Coleman F. Carroll, was formally installed as the Third Bishop of Brownsville, Tex., during evening ceremonies in the South Texas See on Thursday evening.

Florida's Archbishop and Bishops participated in the solemn rites, also attended by more than 100 priests, Religious, and laity from Florida, and relatives of Bishop Fitzpatrick from Detroit, Canada, and Buffalo, who flew to

Brownsville from Miami aboard a chartered plane.

PRIOR to leaving Miami early Wednesday, Bishop Fitzpatrick was honored by the City of Miami and celebrated farewell Masses for the laity and Religious, his fellow priests, and Chancery employees.

On Tuesday, City of Miami Mayor David Kennedy and Miami Commissioners J.L. Plummer, Jr., vice-mayor; Edwin G. Christie, Rev. Edward T. Graham, and

Arden Siegendorf, presented the Bishop with a plaque in recognition of "His exemplary, devoted and pious life and for untiring years of dedication to the spiritual and material welfare of the people in the Archdiocese of Miami."

LAST Sunday hundreds of Religious and laity, including a large delegation of Spanish-speaking residents, participated in the Mass, which the Bishop celebrated in St. Mary's Cathedral.

In a brief homily given in both English and Spanish, the Bishop thanked South Floridians for their "many acts of kindness and reverence — an undeserved reverence over many years."

"We all have rough days ahead of us — that's the way the world is — that's the way the Church is and I have never tried to deny it," the Bishop pointed out as he asked for the continued prayers of the faithful in his new assignment.

Memorial Day Masses scheduled in cemeteries

Memorial Day Masses will be celebrated at 10 a.m., Monday, May 31, in Our Lady of Mercy Cemetery, Miami; and in Our Lady Queen of Heaven Cemetery, Pompano Beach.

Msgr. David Bushey, pastor, St. Brendan Church, and Archdiocese of Miami Vicar of Religious, will celebrate Mass in the mausoleum chapel at Our Lady of Mercy Cemetery, 11411 NW 25th St.

Mass will be celebrated in Our Lady Queen of Heaven Cemetery, 1500 S. State Rd. No. 7, by Father Russell Nickerson, O.M.I., St. George parish, Fort Lauderdale.

Invitations have been extended to the general public to participate in the Masses, offered particularly for the repose of the souls of those buried in the archdiocesan cemeteries.

Anniversary Mass for Fr. Brunner

FORT LAUDERDALE — A First Anniversary Mass for the late Father Joseph Brunner who served the Archdiocese of Miami as director of the Confraternity of Christian Doctrine, will be concelebrated by his classmates and co-workers at 7 p.m., Tuesday, June 1 in St. Clement Church.

Msgr. Patrick J. O'Donoghue, pastor, St. Mary Magdalen Church, where Father Brunner was serving as an assistant pastor when he died one year ago during a boating accident on a central Florida

200 Notre Dame alumni celebrate

The Notre Dame Club of Miami celebrated Universal Notre Dame night last Saturday with Tom Pagna, assistant football coach of the Fighting Irish, as the featured speaker.

Some 200 Notre Dame alumni and guests attended the affair at the Country Club of Coral Gables.

lake, will be the principal celebrant of the Mass.

Concelebrating with him will be Father Ronald Brohamer, Father William Gunther, Father Patrick Murnane, Father John Glorie, Father Donald Connolly, Father Ronald Pusak, Father John Block, Father Hugh Clear and Father Gerard LaCerra, Father James Fetscher, Father John Vaughan, and Father Carl Morrison, all priests of the Archdiocese; Father John Neff and Father Eugene McCarthy, Diocese of St. Petersburg; and Father Gerald P. Grogan, Diocese of Orlando.

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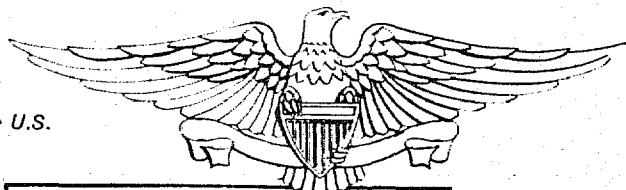
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MILTON WEISS
President

Official says world Synod will hear views of priests

By FATHER

LEO E. McFADDEN

VATICAN CITY — (NC) — Delegates at this fall's meeting of the Synod of Bishops will be able to voice the concerns of their priests and not be confined to viewpoints expressed in a Vatican statement on priestly life, Polish Bishop Ladislaw Rubin told a press conference in the Vatican press room.

Bishop Rubin is general secretary of the synod secretariat.

THE 212 synod delegates (15 percent of them personally appointed by the Pope) are scheduled to tackle the problems of world justice and the modern priesthood. They will also hear a progress report on a revision of the Church's canon law.

The month-long session,

set to begin Sept. 30, may be held in a section of the new papal audience hall still under construction next to St. Peter's Basilica.

After reviewing the work done by the synod secretariat on the priesthood and justice, Bishop Rubin was asked if the Vatican is aware that priests in the United States and other countries are discussing problems not found in the still incomplete Vatican studies.

"THE synod delegates will bring the problems of their priests to the synod hall," Bishop Rubin said. "Each delegate will have every opportunity to present these opinions on behalf of their priests."

(Priests of a dozen European nations met in Geneva to formulate for synod delegates their concern for the priesthood. Recent polls and

regional meetings in the United States indicate that many priests there are concerned with topics ranging from optional celibacy to a crisis of leadership.)

Bishop Rubin said that the two synod papers, on world justice and the priesthood, are "basic documents, or better, working instruments offered to the bishops (for their own study and comments) and since they are written along general lines, are necessarily incomplete."

Bishop Rubin's summary of the two papers indicated that neither paper has been altered very much since they were both reported in the press some time ago. The paper on justice, now in the hands of bishops' conferences and never officially released, was only slightly revised by Pope Paul VI from the

version reported by NC News April 23.

THE synod paper on the priesthood speaks of misconceptions of the priestly vocation today and firmly insists that the synod "define what is the priestly ministry according to the perennial faith of the Church."

The paper suggests that the priesthood of the faithful be carefully distinguished from a ministerial priesthood. It also strongly defends the necessity of a celibate priesthood, while admitting

the possibility of ordaining married men who are "of mature age and who have given testimony of a holy professional and family life."

The paper on world justice, Bishop Rubin said, "follows the line of the papal encyclical Populorum Progressio, placing the emphasis on the right of every man and of all people to total human development."

The justice paper also lists some crimes against humanity. The paper laments brothers of the same nation

fighting for each other and insists that citizens of any country should always have the right to emigrate.

Bishop Rubin said the synod will not discuss the Church's canon law, currently under revision.

"As we already have two topics of major importance on our agenda, so the best we could possibly do would be to hear a report on the progress being made. We will simply not have time to discuss anything but the priesthood and world justice," he said.

Berrigan 7 refuse to enter plea

HARRISBURG, Pa. — (NC) — Father Philip Berrigan and six co-defendants refused to enter pleas at their arraignment in the Harrisburg conspiracy case. They issued instead a personal "statement of conscience."

Arraignment of an eighth defendant, Father Neil McLaughlin of Baltimore, was postponed to enable him to attend his father's funeral.

FEDERAL Judge R. Dixon Herman entered pleas of not guilty on behalf of the defendants after they themselves refused to plead.

"Today, instead of entering a plea for ourselves," the seven said after leaving the courtroom, "we choose to plead for the lives of the Indo-Chinese and Americans being held and brutalized by the war that the United States government rages against Indochina."

They reaffirmed a declaration they had made before the same court last Feb. 8 — that "unlike our accusers, we are neither bombers nor kidnapers nor conspirators."

The tiny 80-seat courtroom was filled to capacity

for the May 25 arraignment. Press and spectators needed passes to gain admittance.

JUDGE Herman reduced bail to \$10,000 each for Eghal Ahmad of Chicago and Sister Elizabeth McAlister of Tarrytown, N.Y.; to \$5,000 each for Anthony Scoblick, a former Josephite priest in Baltimore, and Father Joseph Wenderoth, a Baltimore diocesan priest.

Mary Cain Scoblick, Anthony's wife, was released on personal recognizance. A former Notre Dame de Namur nun, she and John Theodore Glick were being arraigned for the first time. The others had all been arraigned once before on a pre-

vious indictment of Jan 13. Glick is currently serving an 18-month jail sentence in Kentucky for taking part in a draft board raid in Rochester, N.Y., last year.

After the formality of the arraignment, the seven defendants held a news conference at a nearby hotel, where they read their joint statement.

The Harrisburg defendants were arraigned one day after their defense lawyers submitted a series of motions before the judge. One of them, former Attorney General Ramsey Clark, asked for a hearing to determine if illegal electronic surveillance was used to obtain evidence in the case.

Pope hails American Cardinals on jubilees

VATICAN CITY — (NC) — Pope Paul VI has sent letters of good will and congratulations to two American cardinals who celebrated the 50th anniversaries of their ordinations on May 21.

The two are Cardinals Patrick O'Boyle of Washington and James Francis McIntyre, retired archbishop of Los Angeles.

To Cardinal O'Boyle, Pope Paul wrote in part:

"You have shown yourself to be a most kind father, teacher and guide. With profound understanding which has distinguished you, you have foreseen the new demands of the times, favoring both the human and spiritual welfare of those who have been entrusted to your vigilant care. There are many who have been in need and who have been suffering who know the fruits of your concern."

To Cardinal McIntyre the Pope expressed great "esteem for your long and fruitful service to the Church." Pope Paul recalled the words of Thomas a Kempis in his "Imitation of Christ" in paying tribute to Cardinal McIntyre:

"You live as you act: you work faithfully in my vineyard, your reward will be myself. Write, read, sing, sow, be silent, pray, you put up manfully with every opposition. Eternal life is worth all these and the other even greater challenges."

Joining NCC is discussed

WASHINGTON — (NC) — The co-chairmen of a joint commission studying the possibility of Roman Catholic membership in the National Council of Churches (NCC) expressed agreement in a commission meeting here that the papers discussed had presented no difficulties concerning Catholic membership.

At the meeting, which was not open to the press, the commission had discussed task force reports on the rationale for Catholic membership in the NCC, and on policy development and policy statements by the NCC. They also discussed papers on Catholic representation in NCC divisions and agencies, on Catholic financial responsibility in the event of membership and on staff relations between the

NCC and the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC).

Dr. John Coventry Smith, chairman of the general council of the United Presbyterian Church, the co-chairman representing the NCC, said the papers on rationale and policy had been "reasonably well received and at times enthusiastically."

The Catholic co-chairman, Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., chairman of the NCCB committee on ecumenical and interreligious affairs, said the rationale paper was "very positive."

"There is a convergence," Bishop Helmsing said, "between the vision of Church unity as hoped for by the NCC and that of the Second Vatican Council."

A document on freedom is expected

VATICAN CITY — (NC) — The Vatican is expected to make public soon a major pronouncement on social communications, according to sources who describe it as an almost revolutionary document that strongly defends freedom of expression and calls on all in the Church to keep themselves informed.

Put together as a "pastoral instruction" elaborating on the Vatican Council's 1962 decree on communications, the new document is said to have gone through six drafts by an international committee working the past five years with the Pontifical Commission for Social Communications.

PERSONS familiar with its preparation regard it as bolder, clearer and more far-reaching than the Council decree "Inter Mirifica," which was criticized as weak, limited, unrealistic and difficult to apply at the time it appeared.

The sources said that, along with the release of the new document early in June, national hierarchies have been urged by the Vatican to write an accompanying instruction to explain and interpret the pastoral instruction as it applies to conditions in their own lands.



Two old friends, Pope Paul VI and Rabbi Joshua Heschel, exchange views during a recent visit at the Vatican. After the audience, Rabbi Heschel, philosopher and theologian of Jewish Theological Seminary, New York, voiced the opinion that "Pope Paul is the most misunderstood man of the century." The Roman Catholic Pontiff told the rabbi how deeply impressed he was by "the spirit and beauty" of the rabbi's books, and said he thought all Catholics should read them.

Bill grants tuition aid in form of tax credits

ST. PAUL, Minn. — (NC) — The Minnesota House of Representatives gave final approval May 17 to a landmark school aid bill granting tax credits to parents paying tuition for their children attending non-public schools.

U.S. Catholic Conference education officials in Washington, D.C., called the bill the first of its kind.

A similar tax credit law in Hawaii applies to both public and nonpublic school students and gives much less financial assistance — a maximum benefit of \$20 per elementary and secondary student.

Minnesota's bill — which now goes to Gov. Wendell Anderson, who has declared publicly he will approve it — says parents can deduct from their final state income tax up to \$100 per nonpublic grade school student and a possible \$140 per high school student.

To qualify, parents must prove that they have paid at least those amounts in tuition for their children.

THE bill also says that the formula for calculating the final tax credit per pupil must include a provision for deducting 20 percent of nonpublic school operating costs — a percentage Catholic school officials say more than covers costs related to religious instruction.

Father John R. Gilbert, St. Paul-Minneapolis archdiocesan school superintendent, called the tax credit bill "a phenomenal step ahead by the state of Minnesota."

"It's going to be of assistance to public education as well as nonpublic education," Father Gilbert said. "Now we'll be able to maintain the huge input of private funds into

education in the state."

Those funds would be lost if nonpublic schools were forced to close due to financial difficulties, the superintendent said.

Father Gilbert estimated that the tax credit bill — if properly implemented — will pay a maximum of 25 to 30 percent of per pupil costs on the elementary level and about 20 to 25 percent on the secondary level.

"That means we're going to be able to maintain our schools," Father Gilbert said, "because this small sum of money is just what we need to put us at the break-even point."

ONE problem connected with implementing the bill concerns school tuition. Parents must prove they have paid the amount they are deducting from their state taxes in nonpublic school tuition costs. But the average tuition of Minnesota Catholic grade schools is \$30 to \$40 per year — almost \$60 less than the full tax credit amount parents could claim.

If the plan is to benefit Minnesota nonpublic schools, tuition must be raised. Parents, however, would actually be paying the same tuition as before, since they would get the money back by either paying less state taxes or by getting a refund if the credit amount exceeds the state taxes they are supposed to pay.

Catholic school officials are fearful that parents will see only the tuition hikes and not understand that the extra costs will be absorbed by the pending tax plan.

"In order to have this bill be of assistance to the schools," Father Gilbert said, "we're going to have to explain it to parents on an almost individual basis."

Nurses lead marchers in protest

OTTAWA, Ont. — (RNS) — Uniformed nurses, many of them Catholic, carried wreaths and led some 400 marchers in a demonstration on behalf of unborn babies and against abortion.

They "deluged" Parliament Hill with placards, signs and speeches.

At the steps leading to the Parliament buildings, the

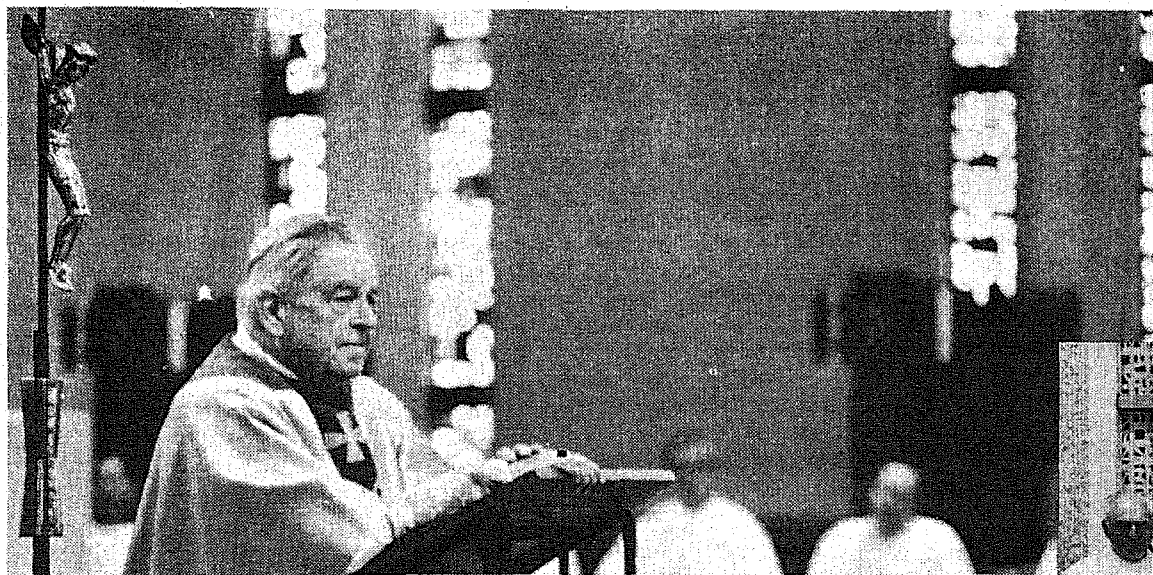
demonstrators took part in a rally organized by the Alliance for Life, a national voluntary group. Signs denounced abortion as "killing of the defenseless."

At the rally here, demonstrators lined up "in memory of unborn victims of abortion," both legal and illegal, and of women who died as the

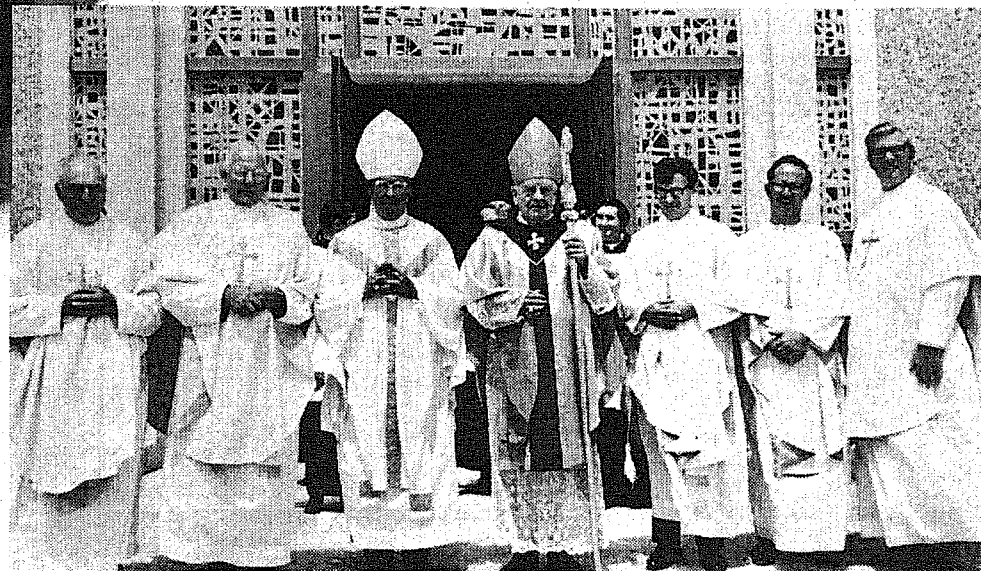
result of abortion.

Bernadette Sayer, assistant secretary of the Alliance, said "the backstreet (illegal abortionists) butchers" should be put out of business.

"But we'd like to go much further and put an end to all the butchery, including the legalized killing in our hospitals," she said.



During Concelebrated Mass in the chapel of St. Vincent de Paul Seminary, Archbishop Coleman F. Carroll, left, announced the appointment of a new faculty. The Archbishop is shown below with Bishop Paul Tanner of St. Augustine and concelebrants of the Mass. At left are Father Lewis Fey, C.M. and Father Walter Dirig, C.M. At right of the prelates are Father Francis W. Sachs, C.M., Father John Ferund, C.M. and Father Thomas Hoar, C.M., former rector.



New rector, spiritual head, teachers for major seminary

CONTINUED FROM PAGE 1

gion programs (Catholic elementary and high schools as well as CCD programs); the adult education programs; and eventually perhaps the training of married men who wish to be ordained deacons and assist parish priests in the many responsibilities involved in running the parish."

The Very Rev. Thomas Hoar, C.M., former rector, speaking on behalf of the departing Vincentians, wished the Archdiocese "continuing success" and assured the congregation, composed of seminarians, some members of their families, and faculty members, that "as we leave, our prayers and good wishes will always be with you."

Contacted by The Voice last Tuesday at St. John's in Brighton, Mass., the new rector, Msgr. Connor, said: "I am honored to have the opportunity to continue in the field of seminary education in the Southeastern part of the United States at the Seminary of St. Vincent de Paul. Especially, I appreciate the confidence which Archbishop Carroll has manifested in me, and look forward to this new and challenging undertaking."

Following are the biographies of the priests and laymen who have been assigned duties on the Seminary staff:

MSGR. CONNOR

Msgr. John W. Connor, new rector of the Seminary of St. Vincent de Paul was ordained to the priesthood by the late Richard Cardinal Cushing, following graduation from St. John Seminary, Brighton, Mass.

A native of Concord, Mass., he served parochial assignments in parishes of the Archdiocese of Boston prior to taking postgraduate studies at the University of Toronto, which awarded him a Master of Arts degree; and the Pontifical Institute of Medieval Studies, Toronto, where he earned a Licentiate in Medieval Studies. He also studied at the University of Munich.

In April, 1956, he was named professor of philosophy at St. John Seminary, an Archdiocesan institution, and subsequently served there as dean of philosophy house, dean of studies, vice rector and dean of the college of liberal arts. In May, 1968 he was named a prelate of honor.

Msgr. Connor is a member of the American Catholic Philosophical Association where he served as a member of the executive board from 1963 to 1966; and the National Catholic Education Association.

MSGR. WALSH

Msgr. James J. Walsh, Archbishop Coleman Carroll's representative to the seminaries, was ordained in 1944 at St. Francis Hospital, Miami Beach. His first parochial assignment was as an assistant in St. Patrick parish, where he now

serves as pastor.

Elevated to rank of a Domestic Prelate in 1962, he has served as Archdiocesan director of vocations and as the head of the Bureau of Information for the archdiocese.

In addition to serving as Censor Librorum of the Archdiocese Msgr. Walsh was the Archbishop's representative for Serra Clubs in South Florida and is presently a member of St. John Vianney Seminary Board, the Archdiocesan Radio and Television Commission, and a member of the Archdiocesan Board of Consultants.

He has a Bachelor of Arts degree in philosophy and is editorial consultant of The Voice.

MSGR. TUCCIO

Msgr. Felipe L. Doldan Tuccio, formerly a member of the faculty at the Major Seminary of the Society of St. Sulpice in Bogota, was ordained to the priesthood in 1934.

Now teaching in Baltimore, Msgr. Doldan took his studies for the priesthood at minor and major seminaries in Rosario, Argentina. He was awarded a Licentiate in Sacred Theology at the Gregorian Institute, Rome, and is now completing requirements for a degree in Sacred Scripture at the Pontifical Biblical Institute.

He formerly taught at the major seminary in Rosario, Argentina, from 1963 to 1969, and at the seminary in Bogota until last December.

FATHER VOLL

Father Walter Urban Voll, O.P., S.T.M., who has been serving as chairman of the Theology Department of Barry College, was editor of the magazine, "Moral Theology"; Catholic Theological Encyclopedia and was ordained in 1949.

Father Voll earned a Bachelor of Arts degree from Providence College, Providence, Rhode Island; a Licentiate in Sacred Theology from the Pontifical Faculty of Theology of the Immaculate Conception, Washington, D.C.; a Master of Arts degree from the Catholic University of America, Washington, D.C., a Doctor of Sacred Theology from Pontifical Faculty of the Immaculate Conception; and a Master of Sacred Theology degree from the Master General of the Order of Preachers, Rome.

He has held various academic posts including: professor of moral theology, Pontifical Faculty of Theology of Immaculate Conception; professor of moral theology Religious Education, Catholic University; and professor of moral theology, Trinity College.

Father Voll is the author of numerous theological publications and is a member of the Catholic Theological Association, Religious Education, and Society of Catholic College Teachers of Sacred Doctrine.

FATHER BLOCK

Father John G. Block, Archdiocesan Director of Religious Education, has also served as Miami's Director of the Propagation of the Faith.

A Miami native, Father Block attended SS. Peter and Paul parochial school and St. Theresa School, Coral Gables as well as Holy Rosary Academy and Our Mother of Sorrows School, Louisville, Ky.

He was graduated from St. Leo College Prep School and attended St. Robert Bellarmine College, Louisville, and the University of Detroit. He has also completed theological studies at Gregorian Institute, Rome, and was awarded a Doctorate in Theology.

Since returning to Miami, he has served as assistant pastor of St. Mary Magdalen parish, Miami.

FATHER MARTINEZ

Father Fernandez C. Martinez, S.J., has been working in Miami since 1966, during which time he taught religion and French at Belen Jesuit Preparatory School, and has since worked closely with prison counseling.

The Cuban native studied for his novitiate at St. Stanislaus Novitiate of the Society of Jesus, Havana. He then studied for two years at St. Cugat de Valles College, Barcelona, Spain, where he received a Bachelors degree in philosophy.

From 1955 to 1957 he taught two years at both high school and college level and in 1957 attended Immaculate Conception Theologate, Montreal, where he received a Bachelors degree in Theology. He was ordained in Havana Cathedral on June 11, 1960.

During these years, 1957 through 1961, he attended summer school sessions at Fordham University and St. Louis University where he earned Masters degrees in education and a minor in psychology.

In 1962, he traveled to the Dominican Republic where he remained until 1966, acting as spiritual director at the St. Francis Xavier Center, a sodality for students.

In September, 1968, he began working for a Special

Education degree in guidance and counseling, with additional courses in penology, at the University of Miami. While there, he worked in the residence hall program serving as director of Mahoney Hall and in 1969 as co-director in the apartment area.

FATHER FIDALGO

Father Manuel Garcia Fidalgo was ordained in 1947. He came to Miami in 1965 and has served as a faculty member of Biscayne College.

He received his seminary training at Augustinian College, Valladolid, Spain, and Augustinian College, Zaragoza, Spain. He also studied at Comillas University, Santander, Spain, and Salamanca University, Spain.

He has Bachelor of Philosophy and Licentiate in Philosophy degrees.

FATHER MURTAGH

Father James Murtagh, will be graduated with a Doctorate in Sacred Theology, this summer from the Gregorian Institute in Rome.

A native of Roscommon, Ireland, Father Murtagh was ordained in 1966. He studied philosophy at Mungret Apostolic School, Limerick, Ireland, and received a Licentiate in Theology from St. Patrick's College, Carlow, Ireland.

Before taking up his studies in Rome, Father Murtagh served as assistant pastor of St. Clements parish, Ft. Lauderdale, and as an assistant pastor at Our Lady Queen of Martyrs, Ft. Lauderdale.

FATHER McMAHON

Father John R. McMahon, now serving as Archdiocesan Director of the Rural Life Bureau, was ordained to the priesthood in May, 1966.

A native of Pittsburgh, he received his early education at St. Walburga and Central District Catholic High School, both in Pittsburgh, and attended Pontifical College Josephinum which awarded him a Bachelors degree in philosophy and theology.

Before working with the Rural Life Bureau, Father McMahon served as assistant pastor, Holy Family parish, North Miami; and as Spiritual Director, Archbishop Curley High School. He is presently residing at Our Lady Queen of Peace parish, Delray Beach.

FATHER GRACE

Father Gerald Grace, Regional Coordinator of the Confraternity of Christine Doctrine for Palm Beach County, is a native of County Limerick, Ireland.

After post graduate studies at University of Loyola, Chicago, he served as assistant pastor of St. Coleman's parish, Pompano Beach, assistant pastor of St. Vincent Ferrer parish, Delray Beach, and assistant pastor of Our Lady Queen of Martyrs parish, Ft. Lauderdale.

He studied at Oola National School in County Limerick, the Christian Brothers School, Tipperary, and St. Patrick College, Thurles, where he was ordained in 1965.

JOSEPH M. FITZGERALD

Joseph M. Fitzgerald, K.S.G., a past president of Serra International, is a member of St. Hugh parish, Coconut Grove and as a lawyer is actively engaged in general practice in Miami.

He was educated at St. Edward's parochial school, Northeast Catholic High School, both in Philadelphia. He continued his education at St. Charles Seminary, Iverbrook, Pa., and Mount St. Mary's College, Emmitsburg, Maryland.

He completed studies for his law degree at Georgetown University law school, Washington, D.C., Temple University, Philadelphia, and the University of Miami School of Law.

In 1964 he received the Papal honor of Knight of St. Gregory and served as a lay auditor for the fourth session of the Ecumenical Council in Rome.

He is national president of the Mount St. Mary's College Alumni Association in addition to being a member of the Dade, American and Florida Bar Associations, the American Judicature Society and Pi Alpha Delta Legal Society.

EDWIN C. TUCKER

Edwin C. Tucker has served as director of the Archdiocesan Office of Community Service since it was established in 1965. He formerly served as Dade County's Urban Renewal Director.

He has a Bachelor of Arts degree from the University of Pittsburgh, where he later taught urban sociology. He held the position as director of University Planning in addition to teaching, at Duquesne University.

Tucker is also chairman of the Archdiocesan Human Relations Board, coordinator of the Archdiocesan Task Force for Urban Problems, and a member of the Community Relations Board.

Pontifical Mass is scheduled for Pentecost Sunday

CONTINUED FROM PAGE 1

extraordinary mission given them by Christ to evangelize the world. But the grace of the Spirit enlightened and strengthened them with the light and strength possessed only by God.

"The faith of the earth was renewed then, not by the ingenuity and industry of men, but by the divine life infused in the souls of those willing to give all in the service of God," the Archbishop said.

Archbishop Carroll pointed out that the course of the Church is secure because in the last analysis it is in the hands of the Holy Spirit. "In

our individual lives," he said, "there never can be a substitute for the action of the Holy Spirit in our souls."

Archbishop Carroll will preach the homily during Sunday's Mass in the Cathedral.

Father Rene Gracida, V.G., Chancellor of the Archdiocese and rector of the Cathedral, will be the archpriest.

Father Balbino Torres and Father Brendan Shannon will be deacon and subdeacon of the Mass. Deacons of honor will be Father John McGrath and Father David O'Byrne.

Eight years ago there was no major seminary in the Archdiocese of Miami, nor in fact south of Baltimore. Yet tomorrow the Saint Vincent de Paul seminary at Boynton Beach will present five men to Archbishop Carroll for ordination to the priesthood. Five other candidates will join their ranks for service in the Archdiocese; one from Pittsburgh and four from Ireland.

A sure sign of a healthy spirituality in a diocese is a continuity in supplying priests for the future. This is so because the Mass and the sacraments will ever remain as the heart of the Church. In the sacraments and during Mass, Christ comes literally to dwell with His people through the action of His priests.

THE joyous occasion on Saturday is not only the result of

Archbishop Carroll's leadership in having a major seminary established here, but is also a sign of the willingness on the part of the faithful to sacrifice themselves to assure the priestly training of men called by God.

Through the past eight years, countless prayers and material gifts on the part of the laity have contributed substantially in securing additional priests for South Florida. A striking proof of the value of the minor seminary system lies in the fact that three of the six men to be ordained tomorrow are graduates of Saint John Vianney minor seminary in Miami.

In this era where many changes are apparent within the Church, the meaning of the priesthood remains the same. Dedicated men of God become priests in order to lead their

people in the worship of God and to give of themselves in service to God's people.

It is all too easy, in an age of secular humanism, to forget the worship due to God. It is also difficult at times to know how to act in accordance with God's will without guidance. Priests are true Shepherds, sharing with their Bishop in the task of teaching mankind about the saving mission of Jesus Christ, the great High Priest.

We are grateful to the men who are to be ordained for their faith and perseverance over the long and arduous years of their training. And we assure them of our continued prayers as they begin their awesome new life as representatives of Christ to the modern world.

Here are highlights of Pope's letter

Following are highlights from Pope Paul's apostolic letter commemorating the 80th anniversary of the encyclical Rerum Novarum of Pope Leo XIII:

DEMOCRACY

In order to counterbalance increasing technocracy, modern forms of democracy must be devised, not only making it possible for each man to become informed and to express himself, but also by involving him in a shared responsibility.

CHRISTIAN ORGANIZATIONS

Christian organizations, under their different forms, have a responsibility for collective action. Without putting themselves in the place of the institutions of civil society, they have to express, in their own way and rising above their particular nature, the concrete demands of the Christian faith for a just, and consequently necessary, transformation of society.

MARXISM

(A Christian) cannot adhere to the Marxist ideology, to its atheistic materialism, to its dialectic of violence and to the way it absorbs individual freedom in the collectivity, at the same time denying all transcendence to man and his personal and collective history.

ECOLOGY

Man is suddenly becoming aware that by an ill-considered exploitation of nature he risks destroying it and becoming in his turn the victim of this degradation. Not only is the material environment becoming a permanent menace — pollution and refuse, new illnesses and absolute destructive capacity — but the human framework is no longer under man's control, thus creating an environment for tomorrow which may well be intolerable.

COMMUNICATIONS MEDIA

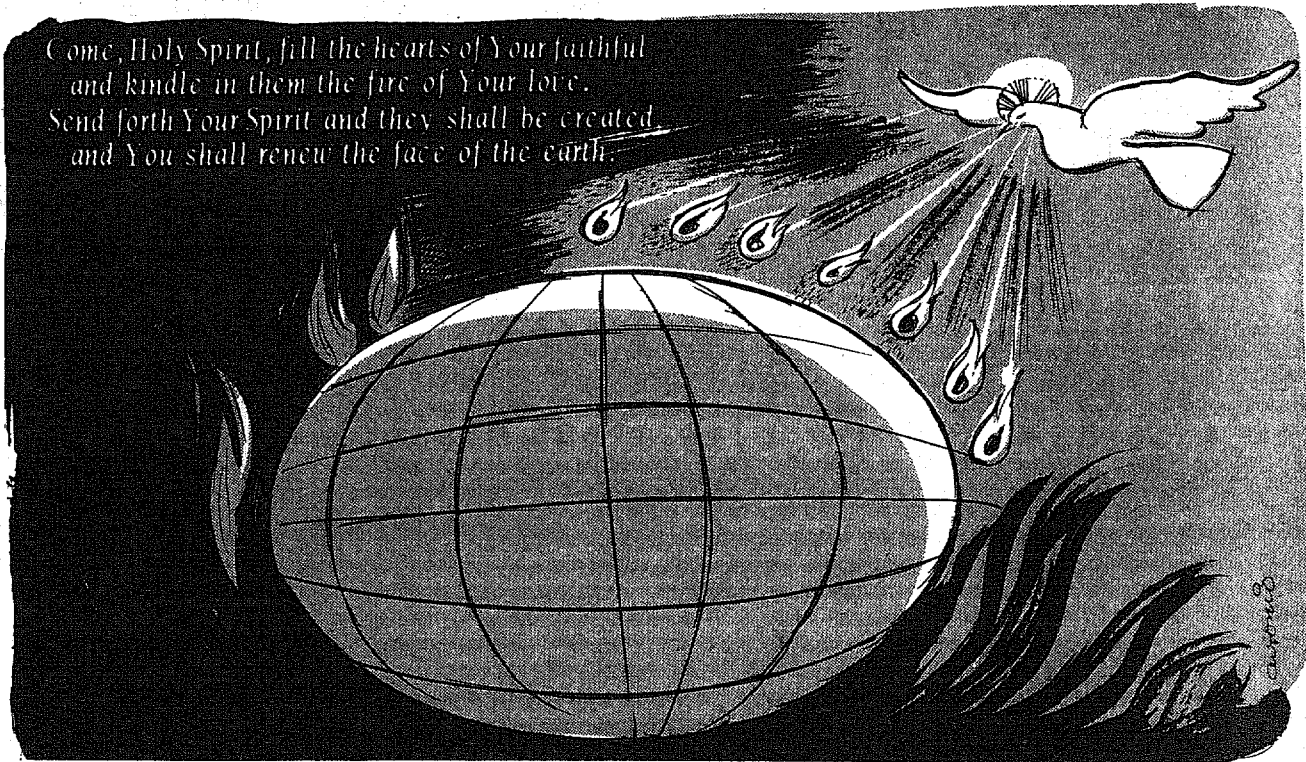
Naturally, the public authorities cannot ignore the growing power and influence of the media of social communication and the advantages and risks which their use involves for the civic community and for its development and real perfecting.

BIRTH CONTROL, ABORTION

It is disquieting in this regard to note a kind of fatalism which is gaining a hold even on people in positions of responsibility. This feeling sometimes leads to Malthusian solutions inculcated by active propaganda for contraception and abortion. In this critical situation, it must on the contrary be affirmed that the family, without which no society can stand, has a right to the assistance which will assure it of the conditions for a healthy development.

RACISM

Racial discrimination possesses at the moment a character of very great relevance by reason of the tension which it stirs up both within certain countries and on the international level. Men rightly consider unjustifiable and reject as in-



admissible the tendency to maintain or introduce legislation or behaviour systematically inspired by racist prejudice. The members of mankind share the same basic rights and duties, as well as the same supernatural destiny. Within a country which belongs to each one, all should be equal before the law, find equal admittance to economic, cultural, civic and social life and benefit from a fair sharing of the nation's riches.

WORKERS' RIGHTS

Every man has the right to work, to a chance to develop his qualities and his personality in the exercise of his profession, to equitable remuneration which will enable him and his family "to lead a worthy life on the material, social, cultural and spiritual level" and to assistance in case of need arising from sickness or age.

WOMEN'S RIGHTS

Developments in legislation should on the contrary be directed to protecting her proper vocation and at the same time recognizing her independence as a person, and her equal rights to participate in cultural, economic, social and political life.

CONSUMERISM

Unlimited competition utilizing the modern means of publicity incessantly launches new products and tries to attract the consumer, while earlier industrial installations which are still capable of functioning become useless. While very large areas of the population are unable to satisfy their primary needs, superfluous needs are ingeniously created.

SHARING IN RESPONSIBILITY

The passing to the political dimension also expresses a demand made by the man of today: a greater sharing in responsibility and in decision-making. This legitimate aspiration becomes more evident as the cultural level rises, as the sense of freedom develops and as man becomes more aware of how, in a world facing an uncertain future, the choices of today already condition the life of tomorrow.

GAP BETWEEN RICH AND POOR

Flagrant inequalities exist in the economic, cultural and

political development of the nations: while some regions are heavily industrialized, others are still at the agricultural state; while some peoples have a high standard of culture, others are still engaged in eliminating illiteracy. From all sides there rises a yearning for more justice and a desire for a better guaranteed peace in mutual respect among individuals and peoples.

CALL TO ACTION

It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action.

EMIGRANTS

It is urgently necessary for people to go beyond a narrowly nationalist attitude in their regard and to give them a charter which will assure them a right to emigrate, favour their integration, facilitate their professional advancement and give them access to decent housing where, if such is the case, their families can join them."

Military rank for priests hit

NEW YORK — (NC) — Catholic chaplains should not get armed services rank or pay because such status makes them subservient to the military, according to a liberal Catholic layman's association.

In a letter to Cardinal Terence Cooke of New York, armed forces military vicar, the National Association of Laymen asked that he take steps "to emphasize that the

Catholic priesthood is in the service for Christ and not of Caesar."

Referring to the Catholic chaplains' alleged "silence" in the My Lai incident, NAL urged that the chaplains: (1) — Receive no military pay and not wear uniforms, (2) — Be paid by the Church for their services, (3) — Have the status of civilians and be treated as equals when dealing with military officials.

New euthanasia idea: suicide pills

By ERNEST OSTRO
LONDON — (NC) — Britain's Voluntary Euthanasia Society, unsuccessful in its effort to get a bill allowing mercy killings through Parliament, announced that it will seek legislation to allow doctors to leave suicide pills at a patient's bedside.

The Rev. A.B. Downing, an Anglican vicar and chairman of the euthanasia society, told a press conference launching the campaign to amend Britain's Suicide Act to permit euthanasia, that about 10,000 persons a year in Britain die in mercy and agony.

The bishops argued that once the door is opened to euthanasia, however guarded, there could be little control over its extension into unwarranted cases. "We recognize that proponents are moved by compassion," the Church's statement continued, but it is misdirected compassion.

SUFFERING must be relieved by every possible means, the bishops said, "but every reasonable measure must be utilized to sustain life." But, they added, "there comes a point at which it may be more merciful to let nature take its course."

SHORTLY after the medical association came out against mercy killing, England's Catholic bishops published a joint statement reiterating the Church's traditional position on the subject. This statement has been reaffirmed in the wake of the VEC's latest moves.

"It is not the part of the Christian to terminate the life of another," the bishops declared. "Euthanasia is a soft-sounding word. It means, in fact, that someone will kill someone else. Quite apart from the fact that no one has a right to do this, it is clear that terrifying consequences would follow."

Following the press conference, Vicar Downing told NC News:

"Just as the bishops of the Roman Church affirm our compassion, so do we defend their integrity. Where we differ, I think, is in the concept of man's control over his own fate. If a man wishes to die because he is in great pain and without reasonable hope of cure, he should have that right. God gave us intellects for the purpose of making precisely such decisions — and, as the bishops affirm, no man has the right to kill another, but no man has the right to compel another to continue needless suffering."

THE VOICE

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Cultural program stresses individual worth

By MITCH ABDALLAH
DELRAY BEACH —

What started out as a small class of five shy students interested in learning more about their Spanish cultural heritage has now grown to 17 eager young men and women who contribute as much knowledge as they are given.

The class, part of a cultural program, was begun last September at Our Lady Queen of Peace Mission, here, by Sacred Heart of Mary Sister Maureen, who teaches at Marymount College.

Held every Tuesday at 7:30 p.m., the program is "to make the Mexican-American conscious of his worth as an individual and aware of his cultural background," said Sister Maureen.

"WITH THE program, the Mexican-Americans begin to understand what is culturally theirs and to appreciate their family traditions. It makes them feel their own worth and helps them understand what the American part of them is."

At the early start of the program the participants were reluctant to discuss the topic under consideration. They were inclined to be passive observers, Sister Maureen said. "Now, however, increased interest has been shown in the class and the program. There are some high school graduates coming," which she said, indicates the popularity of the class. Students make the class interesting with what they contribute in the way of discussion, the Sister added.

DIGGING DEEP back into history, the class began its study with ancient Indian culture of the Mayan and Aztec civilizations. Slides and tapes are used to illustrate

Society admits non-Catholics

LONDON — (NC) — The St. Vincent de Paul Society in Britain is now accepting non-Catholics as members with episcopal permission.

Cardinal John Heenan of

the rich tradition which the early inhabitants gave to the America's. Art, music, literature, history are subjects covered to fully expose the class to the rich culture of their ancestors.

Through the programs, Sister Maureen said, "Hopefully they will be able to realize they are equal human being with others. By making them sensitive to each other, they are not taken back by what others say. It is important that they come together to widen their horizons."

The Mexican-American has a richness of culture which they can share with others without being ashamed of their national heritage, the Sister said. But they have to learn what it is in their culture which would benefit others. Because they lack full knowledge of their culture, they must first learn what is

Westminster and several other bishops have already approved the move in the dioceses following a decision to admit non-Catholics at the society's annual meeting.



A PARTIAL class of some 30 students learns the fundamentals of playing the guitar from Miss Luisa Sánchez de Fuentes, an instructor of the classical guitar at Florida Atlantic University. The class is part of a cultural program for Mexican Americans at Our Lady Queen of Peace Mission. Sister of Mercy, Sister Mary Elizabeth, assists Miss Fuentes.



AN EXCHANGE of ideas on cooking techniques is discussed by, left to right, Mrs. Shirley Finley, Mrs. Lily Nerio and Miss Joanne Proulx at a nutritional program class held every Tuesday night at Our Lady Queen of Peace Mission, Delray.

Mexican in them and what is American.

With a Master's in American history and having been a teacher for the past 13 years, Sister Maureen said that "student attention is quite sustained in the class." The class maintains its own discussion without too much direction from the teacher.

Another class, distinct from Sister Maureen's class, is also held on Tuesday s and consists of guitar instructions

under the direction of Miss Luisa Sanchez de Fuentes.

A **TEACHER** of classical guitar music at Florida Atlantic University, Miss Fuentes originally had four students in her program at Our Lady

Queen of Peace parish hall. She now has 30 young people coming to her class. She also has her own Spanish Academy of Guitar in Pompano Beach. She has 48 students taking guitar lessons during the week at her studio.

"The Mexican-American does not know enough of his musical tradition," she said. "I teach them music because it is something they can build on later. The main purpose of the class is to keep their musical tradition alive. By learning music, they learn the history of their own country."

"**NOW CONCENTRATING** on folklore music, the students learn the guitar by observing the cord positions and the movement of fingers over the guitar strings," Miss Fuentes said.

"The Mexican-American is more familiar with current American music than he is with his own cultural music," she added. "There is a difference between the music of the Mexicans and the Mexican-American, say in the Southwest. Mexican-American music is blended in with the American tradition."

"Consequently the Mexican-Americans do not keep their music pure but blend both the Mexican and American elements. The Indian element in folk music of the Mexican gives it rhythm," Miss Fuentes said, adding, "learning their own native music gives them a means to express themselves."

Another class being conducted for the benefit of Mexican-Americans at Our Lady Queen of Peace Mission is a nutritional program explaining the use and preparation of commodity foods.

UNDER THE direction of the Division of Health for the State of Florida and funded by the government, the team which conducts the class is

composed of four members: a health educator, one nutritionist and two community health workers.

Chief project nutritionist, Miss Joanne Proulx, is in charge of the team, which visits Delray every Tuesday night. The program is a pilot project, Miss Proulx said, which began at Palm Beach and Okeechobee March 15.

The Nutritional Outreach Team, as it is officially called, is in the process of acquiring two vans. The mobile units will be specially equipped. The vans, said Miss Proulx, will enable the team to visit camp areas and housing areas where migrants live.

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Second, while you hold down the receiver button, teach her how to dial the operator.

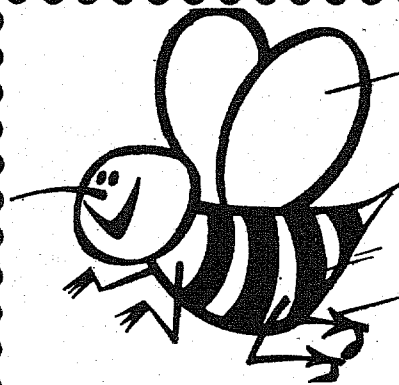
Third, tell her to speak directly into the mouthpiece, clearly and slowly, giving her name, address, and phone number. This part is most important so it might be a good idea to phone a friend so they can listen to your child repeat her message.

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Around the Archdiocese

BROWARD COUNTY

A "Mad Hatters" party is planned for the next meeting of St. George's Women's Club, Plantation, at 8 p.m., Wednesday, June 2, in the parish hall.

A contest for the most original, prettiest and funniest costumes will be awarded.

The Father Michael J. Mullaly General Assembly K. of C. under the direction of the North Lauderdale Council 5235, will meet at 7 p.m., Tuesday, June 1, at The Reef Restaurant, 2700 S. Andrews Ave., Fort Lauderdale.

A herd of "white elephants" at bargain prices will be available at the annual rummage sale sponsored by the St. Clement's Altar and Rosary Society, Ft. Lauderdale Thursday through Saturday, June 3-5, from 8 a.m. to 5 p.m., at the parish hall, 301 NW 29 St., Ft. Lauderdale.

A dinner and dance at the Orange Brook Country Club followed installation of the

Communications

group installs

new officers

Three members of the Archdiocesan Council of Catholic Women participated in installation and initiation ceremonies of Theta Sigma Phi, national professional society for women in journalism and communications, last Saturday.

Mrs. William Healy, a member of St. Raymond Council of Catholic Women and public relations director of the Girl Scout Council, was installed as a vice president of the local chapter; and Mrs. Marjorie L. Fillyaw, local news editor of The Voice, and life member of the North Dade Deanery board of directors, was installed as historian.

The ACCW's vice chairman for the Christian Family Movement and a member of Holy Family Woman's Club, Mrs. Paul Brundage, staff writer at the Hialeah Home News and religion columnist for the North Dade Journal, was one of 12 new members initiated into the organization, whose membership is by invitation only.

Newspaper ad group formed

During the recent Catholic Press Association convention in Houston, Tex., Fred Brink, advertising director of The Voice, was one of three Catholic weekly newspaper representatives who formed the Southern Catholic Newspaper group.

Composed of all the Catholic newspapers in 10 southern states, the new advertising selling concept offers for the first time to regional and national advertisers the convenience of reaching a large segment of the country with simply one order and one invoice.

According to Brink, Dennis Leary, advertising director of The Florida Catholic, publication of the Dioceses of Orlando and St. Petersburg; and Lloyd Ward, advertising director of the Alamo Messenger, publication of the Archdiocese of San Antonio, total circulation will exceed 600,000 for national advertisers.

new officers of the St. Bartholomew Women's Organization last week. The officers include: Mrs. Donna Katnik, president; Mrs. Velma Vogel, vice president; Mrs. Margaret Smith, recording secretary; Mrs. Blanche Watson, treasurer; and Mrs. Margaret Beringer, corresponding secretary.

DADE COUNTY

A 7:30 p.m. Mass will precede installation ceremonies for officers of Christ the King Women's Guild, Wednesday, June 9. Incoming officers include: Mrs. Pat Kelly, president; Mrs. Vivian DeCarlo, vice-president; Mrs. Carolyn Young, treasurer; Mrs. Betty Brannon, recording secretary; and Mrs. Helen O'Hara, corresponding secretary.

Eight new members of St. Coleman's Catholic Daughters of America will be installed at a June 25 dinner meeting at the Steak Thing, Eighth St. and LeJeune Rd.

New officers of the St. Mary Cathedral Women's Guild were recently installed. They include: Mrs. Willie Williams, president; Mrs. Berta Rey and Mrs. Regina Birmelin, vice presidents; Mrs. Mary O'Neil, corresponding secretary; Mrs. Jo Ann Woytovech, recording secretary; Mrs. Josephine Spinelli, treasurer; and Mrs. Nan Kelley, parliamentarian.

Social work course set

An experimental program limited to six part-time students in graduate social work education will be inaugurated by Barry College School of Social Work in September.

Goal of the program is to educate professional social workers who meet admission standards of the school; demonstrate the high potential for professional education; make possible a commitment to attain a Master of Social Work degree; and show justification for undertaking professional social work education on a part-time basis.

Part-time students will be required to take all first-year Master's degree course requirements and to participate in the orientation for entering students. During the second year students will be expected to fulfill the equivalent of the full-time, first-year field instruction experience.

Degree requirements must be met within five years of the student's entrance into the part-time program: 40 credit class hours and 20 credit hours in field instruction.

Sister installed as president

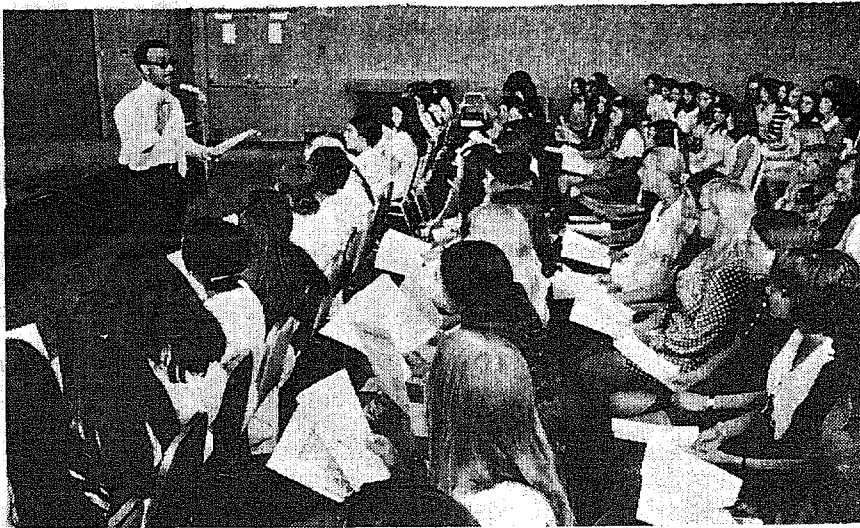
Sister Anne Veronica, O.S.F., administrator of St. Francis Hospital, Miami Beach, was installed on Thursday evening as president of the South Florida Hospital Council.

A native of Hull, Mass., who has served at St. Francis Hospital since 1944 in various capacities, Sister has been administrator since 1966.

International soccer game

The Marist School of Mexico City will play an international soccer game at 1 p.m. at Moore Park in Miami, meeting a team of Hollywood All-Stars.

Admission is free.



CHORAL CLINIC sponsored by the Archdiocese of Miami Music Dept. attracted students from high schools in South Florida. Roscoe Speed, Miami Jackson Senior High, was the guest clinician in the Archdiocesan hall.

Palm Beach County office elects service bureau head

WEST PALM BEACH — The local surgeon Dr. W.F. Ande has been elected president of the board of directors of the Palm Beach County regional office of the Catholic Service Bureau, Inc.

The local surgeon succeeds Andrew F. O'Connell, attorney. Other officers are Francis Geary, vice president; and Mrs. Ross Snyder, secretary-treasurer.

CDA board in session

TAMPA — Six South Florida members of Catholic Daughters of America will participate in a three-day meeting of the CDA State Board, which opens today (Friday) at Ramada Inn.

Mrs. Charles Clermont,



Pompano Beach, State Regent, will be accompanied to the sessions by Mrs. Emory Koenig, Miami; Mrs. Erv Ravis and Mrs. Irene Tait, Key West; Mrs. Florence D'Emic, Pompano Beach; and Mrs. Irene McCullough, West Palm Beach.

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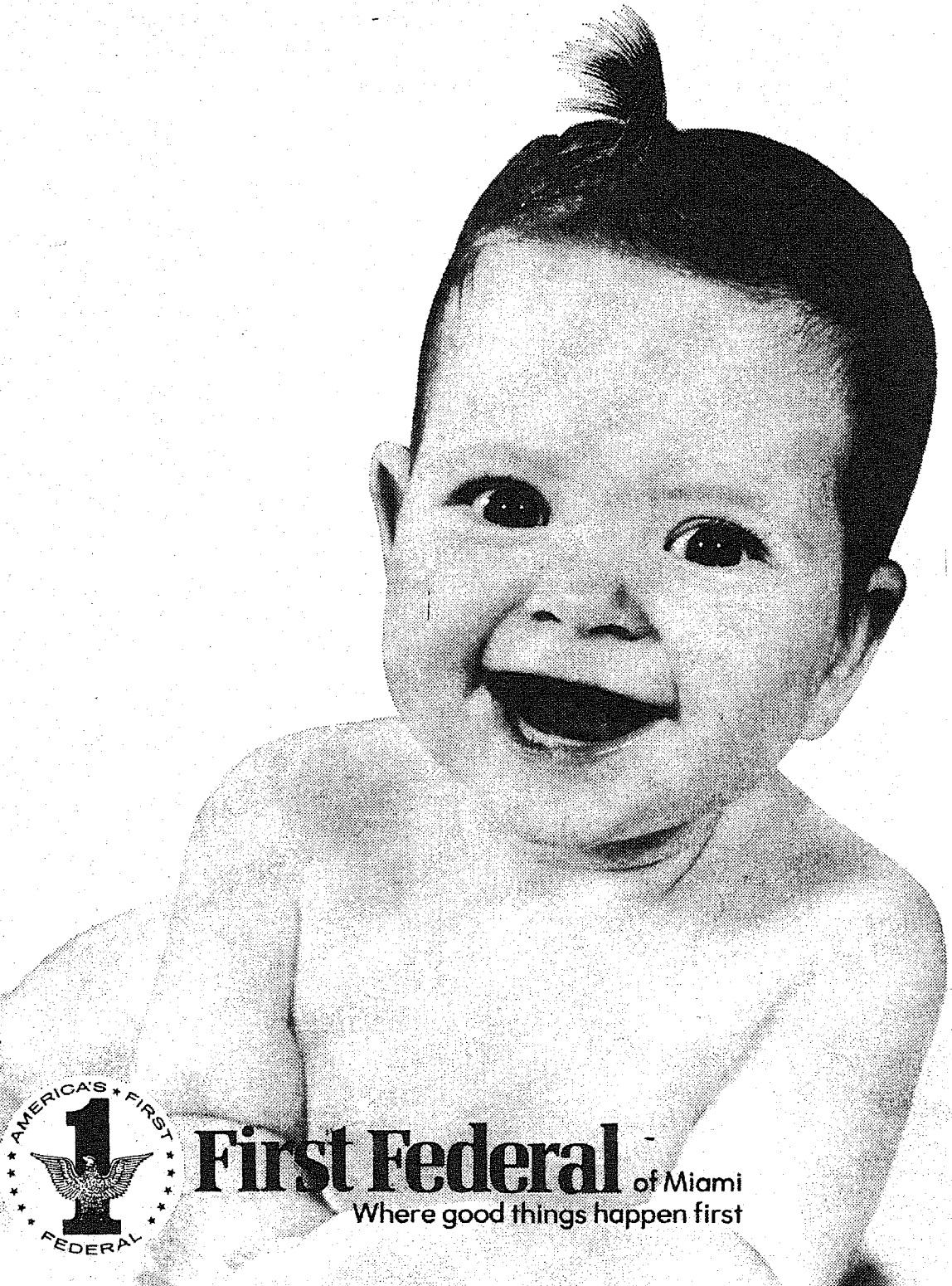
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Circuit judge upholds tactics used against smut merchants

By Marjorie L. Fillyaw
LOCAL NEWS EDITOR

As the campaign against pornographic films and books moved into its third month in South Florida, a Circuit Court Judge has upheld procedures followed by the City of Miami Beach and one of its municipal judges against an adult book store.

Judge Francis Knuck, hearing a petition for a writ of prohibition filed by Sin-sear, Inc. a Florida Corporation which until mid-April operated an adult book store at 713-71 St., Miami Beach, against the City of Miami Beach and Judge Nelan Sweet, dismissed the plaintiff's petition and termed certain of the allegations in it as "improper, scandalous and contemptuous."

Child Welfare League to hold regional meet

Child welfare specialists from the Archdiocese of Miami Catholic Service Bureau will join social workers from seven other southern states at the regional conference of the Child Welfare League of America, June 2-4 at the Hotel Fontainebleau, Miami Beach.

Father John Nevins, Archdiocesan Director of Catholic Charities, treasurer of the League; and Arthur J. Foehrenbach, executive director of the Catholic Service Bureau, who is chairman of registration, will also participate in the sessions, which open with an address by Dr. Donald Andrews, Florida Atlantic University, who will speak on "Life for a Child in the Space Age."

Topics which will be discussed include drug addiction, abortion, adoption, alienated youth, National Welfare Rights Organizations — problems and solutions; mentally retarded children, school social services.

In their petition, the plaintiffs contended that their rights under the First, Fourth, Fifth and Fourteenth Amendments to the U.S. Constitution had been violated when Judge Sweet, after a preliminary hearing which included affidavits testifying that pornographic materials were being displayed and sold by Sin-Sear, Inc., issued what was in effect an order to show cause why a search and seizure warrant should not be issued.

"THIS case demonstrates a sincere effort by a city judge to employ a 'sensitive tool' in the enforcement of an obscenity ordinance. We are told that obscenity is not protected by the First Amendment of the U.S. Constitution (Roth v. United States, 354 U.S. 476 (1957), and its progeny)" Judge Knuck said in his judgment.

"Courts cannot render lip service to this rule of law by striking down every effort by law enforcement agencies to enforce valid laws which are presently being flagrantly and openly violated," Judge Knuck continued. "If the

methods employed, whether they be mandated by organic law, legislation, court-adopted procedures or otherwise, so long as they are compatible with and do not infringe upon constitutional rights, so long as they are fair and reasonable, this court will not 'chill' the efforts of law enforcement agencies to compel compliance with valid laws."

HE also emphasized that the court did not imply that this is the exclusive procedure open to the city but holds that this procedure does not violate procedural or substantive due process and that the judge did not act outside of or in excess of his jurisdiction.

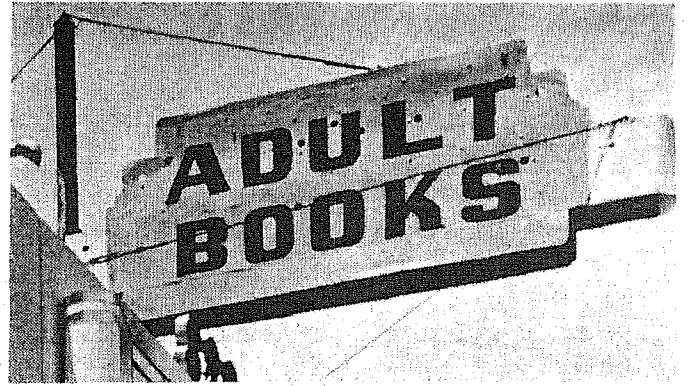
Meanwhile in a case involving the alleged showing of pornographic films, Special Assistant State Attorney Leonard Rivkind, who heads the State's Attorney's Task Force on Pornography, has filed a motion for a contempt citation in Circuit Court against several Miami Beach theaters and their owners.

Named as defendants are Paris Follies, Inc., doing business as Paris Follies

Theatre, also known as Paris Theatre; Ell-Gee, Inc., whose state of incorporation is unknown, doing business as Roxy Theater, Gayety Theatre, Inc.; and Griffith L.C. Productions, Inc., both Florida corporations doing business as the 21st Street Adult Theatre, their agents, servants, and employes and LeRoy Griffith, as president of the captioned corporations. Gayety Theatres, Inc. also operate the Pussycat Adult Theatre at 7770 Biscayne Blvd.

THE plaintiff, the State of Florida, charges that on May 14 of this year the defendants exhibited to the public certain motion pictures which violate Florida's anti-obscenity statute. On April 29 of last year the theaters were permanently and perpetually enjoined and restrained from showing any motion pictures or trailers contrary to the statute.

In an order signed on May 20 Judge Knuck has set hearing for 9:30 a.m. on Friday, June 18, in chambers and had further ordered that the defendants keep and maintain the motion pictures named in the motion in their



possession, custody or control and that they remain intact, uncut, unchanged and with no additions or deletions, and be produced at the hearing.

As members of the Task Force on Pornography and the Dade County Public Safety Dept. also continued their crack-down on adult book stores in the Greater Miami area, alleged pornographic material was seized by Metro Police last week from For Adults Only, Inc. at 16511 NE Sixth Ave., following an order from Circuit Court Judge Joseph Nesbitt.

SAMPLES of some of the literature in the store were presented to the Judge by Special State's Attorney Stanley Angel, also a member of the task force, who permanently enjoined the corporate officers, Muriel Schwartz, president; Harvey Dietch,

secretary and treasurer; and agents, servants, and employes from the sale of certain material, magazines, photographs and related items.

In his order Judge Nesbitt pointed out that it was not the intention of the order to prohibit the display of nudity (whether same depicts a single male, single female, or groups of males or females when such nudity is not coupled with sexual activity.)

However, he noted that the intent of the order was to enjoin the defendants and their agents or employes from the sale of any and all articles when said "nudity is coupled with sexual activity that either simulates or portrays sexual intercourse, cunnilingus, fellatio, sado-masochistic behavior, sodomy and bestiality."

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Priests attend seminar on drug abuse

In an attempt to learn more about the problem of drug abuse and a comprehensive anti-drug abuse program, nine priests of the Archdiocese of Miami attended a seminar Monday morning at the Operation Self-Help Center, 5601 E. Eighth Ave.

Conducting the seminar was Father Sean O'Sullivan, president of Operation Self-Help. After the morning session, the group attended a similar program at Concept House, 126 S.E. Second Ave.

Concept House is a resident facility for drug addicts. Operation Self-Help, while not an overnight resident facility, provides rehabilitative services during the day.

DURING THE morning meeting, Father O'Sullivan made reference to Pope Paul's call for the Church to be concerned with problems facing society, such as combating drug abuse. He explained that a therapeutic community such as Operation Self-Help is "a substitute family where pre-addicts can live in an atmosphere of a brother-sister relationship."

He quoted Pope Paul as saying that "special centers at the community and parish level should be formed where persons can escape from isolation and form anew a fraternal relationship." This, he added, is what Self-Help is all about.

"The important thing about the drug abuse problem," he added, "is that it is not confined to single individuals but covers our whole society. The focus of drugs is seeping into the whole teenage community. There are

12,000 young people in Dade County alone who have accepted drugs as a way of life and as a solution to their problems.

"THIS IS A problem we must all be concerned about. Drug arrests have increased every year. Sixty per cent of the crime committed," he added, are drug-related. We have been living with drugs a long time and have finally discovered that they are

strangling us.

"We must grapple with the reasons for drug addiction," Father O'Sullivan said. The program at Operation Self-Help involves "house meetings" at which members of the therapeutic community "vocalize their emotions from the very first day. By bringing their emotions out into the open," he added, "old feelings are replaced with newer and healthier ones."

The pastor of Sunset Heights Baptist Church and the secretary of the Operation Self-Help board, the Rev. Clint Oakley, urged the archdiocesan priests to get together with other church denominations and work out a plan which would support programs to combat drug abuse.

PRESIDENT of Concept House, Matthew Gissen, attorney, outlined the neces-

sary requirements for establishing a program in the community for helping drug addicts and pre-addicts. Included in the outline was information on government funding, structure, staff members, and various departments needed to function the program.

Treasurer of Operation Self-Help board, Roger Shaw gave a brief summary of how money is raised for the program. He said that the government gave about \$20,000 and that \$150,000 was provided by service organizations during the past 18 months.



PRIESTS of the Archdiocese listen attentively to young people, undergoing rehabilitation at Operation Self-Help, discuss the responsibility and benefits received at the therapeutic community which is currently giving professional service to some 40 teenage pre-addicts.

Plea for Jews fails to obtain mercy

SOUTH ORANGE, N.J. — (NC) — The director of The Institute of Judeo-Christian Studies here pleaded for the freedom of Soviet Jews the day before they were sentenced in Leningrad for their part in a plot to hijack a plane from the Soviet Union and flee to Israel.

Msgr. John M. Oesterreicher, institute director at Seton Hall University, ap-

pealed in the name of a new humanity, "in which every individual's dignity is recognized . . . that the Leningrad Jews now on trial be freed and permitted to go to the land of Israel to which their hearts draw them."

In a telegram to Soviet Ambassador Anatoly Dobrynin May 19, the Monsignor wrote: "I trust that the Soviet authorities have enough sense

of justice to realize that might does not equal right; that the writing of letters to the rulers of one's country is not a punishable offense in states where the rulers consider themselves servants of the people; finally, that neither the desire of the Jews to live as Jews and go to Israel nor public expression of that desire can be treated as crimes."

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A text for use in Confraternity of Christian Doctrine classes is being published by the Daughters of St. Paul. Pictured here with Bishop McNulty, who has given approval to the book, are Sister Mary Antoinette, center, and Sister Mary Philomena.

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ONE OF SEVERAL TEXTS being distributed for use in the Diocesan Confraternity of Christian Doctrine program in the Catholic elementary and high school programs this coming school year includes the works of the Daughters of St. Paul. The order specializes in the print and broadcast media and locally owns and operates the St. Paul Book and Film Center, 525 Main St., Buffalo, N.Y. Msgr. Leo E. Hammerl,

superintendent of Catholic Schools and Rev. Thomas J. Beasley, director of the Confraternity of Christian Doctrine program, have heartily endorsed these texts for religious instructions for our children. Bishop McNulty said, "I am pleased to give approval to their official commendation and I commend the good Daughters of St. Paul for their zeal in providing us with worthwhile religious texts for our schools and CCD classes."

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From a pastor
I'm like the man in the Gospel who found a treasure, and went home and sold all he had and bought that field. I found a treasure, dear Sisters, and I say to you what that bishop said. . . "Do not allow anyone to deter or detour you from it."

From a lay teacher
I can't begin to thank you for your beautiful religion series, the Way, Truth and Life. How pleased our dear Lord must be with your hard work, gladly

Christ has promised us that there would always remain a small remnant of the faithful who would stand by and protect the Church through dangerous times . . . Surely you good sisters will be counted among those to be called upon to be a part of this remnant.

A lay teacher in Sudbury, Massachusetts, wrote: "Having been a CCD teacher for several years, I feel I am qualified to say that your St. Paul Way, Truth and Life texts are truly superior. The lessons are well presented and hold the children's interest; the many stories are as interesting to me as they are to my children. For this, my class and I thank you . . . for the true doctrine, liturgy and Scripture."

'How the movie houses drove us from their doors'

By JOSEPH A. BREIG

From time to time I have wondered how much money my family and I have saved, over the years, and how much the movie industry has lost, because the industry proved to my wife and me, more than three decades ago, that it didn't give a damn for morality; that its "conscience" was impervious to everything except considerations of profit.

The amount involved cannot be small, because back in the 30s Mary and I were frequent theater-goers. Today, you could easily count on the fingers of one hand the films we have seen in the 40s, 50s and 60s.

COME to think of it, the last movie I attended was "The Eight Wonders of the World" in cinerama. The last one before that was so long ago that I remember nothing about it. I exaggerate only slightly when I tell my friends, with a chuckle, that it was probably "The Birth of a Nation" — silent version.

Mary and I have found that once you drop the theater in disgust, your loss of interest in films — and in plays too — grows as time passes. And of course the example of parents cannot but have its effect upon children.

I am not in the least moved by arguments to the effect that I have some sort of moral obligation to patronize decent movies in order to encourage those who produce them. For one thing, there is an interlocking of financial and corporate interests in the movie world which I have no intention of trying to puzzle out.

For another thing, it was not only because a great

many movies flaunted elementary morality that Mary and I cut them out of our lives. There was also the additional consideration that even the cleanest films were often accompanied by suggestive "trailers" advertising coming films.

FURTHER, the billboard and newspaper advertising for decent movies frequently used falsely suggestive means of trying to lure customers.

In short, it seems evident that the movie people, by and large, not only don't give a damn about morality or decency; they don't give a damn about truth — or honesty, either. They are cynical materialists.

This is as true today as yesterday. I have just read a news account in the New York Times which reports that movie makers are turning away from the obscenity, pornography, indecency, voyeurism and perversions of recent years — but only because people are staying home. The dollar is still the god of the movies.

"The whole country has undergone a remarkable reversal in taste," the Times quoted the president of Metro-Goldwyn-Mayer. And a vice president of 20th Century Fox reported "a swing away from the heavy emphasis on sex and sensuality."

The Times further reported:

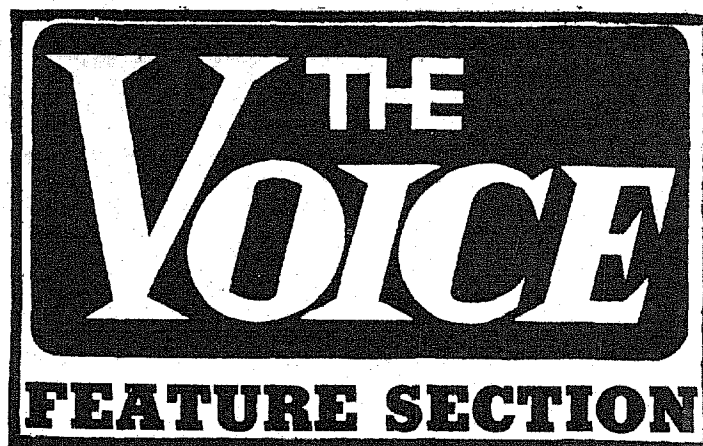
"Most producers and exhibitors who are now veering away from explicit sex made clear that they will be equally ready to swing back to it when the public mood so dictates."

See what I mean?

LANDMARKS OF AMERICA

Straddling the Continental Divide in northwestern Montana, Glacier National Park is a testimony to the work glaciers have done in carving the face of North America. Huge ice flows have carved valleys, dug out lakes and fed turbulent streams. The park has more than 50 glaciers, over 200 lakes, high peaks, forests, and waterfalls. In 1932 it was joined with a neighboring Canadian park to form the Waterton-Glacier International Peace Park.

This view of one of the park's high peaks was taken through a tunnel on the Going-to-the Sun Highway, which traverses the park from west to east.



Unfurl the flags on Memorial Day

By JOHN J. WARD

What do you know about the American flag and how it should be honored and displayed?

If you do not know the right answers, it is time to brush up on them for the traditional Memorial Day, which will be observed Monday, May 31.

It is the day set apart in most states to honor the dead of all wars in which the United States has taken part. The day is a legal holiday in all states and possessions with the exception of Alabama, Georgia, Mississippi, South Carolina and Texas.

In Florida, Memorial Day is observed for the veterans of all wars.

THE holiday was first observed at the urging of Gen. John A. Logan, commander of the Grand Army of the Republic, as an occasion for honoring and displaying the American flag.

The flag should be displayed on all legal holidays and on special occasions designated by the President, the governors or other

authorities on all official buildings.

On Memorial Day the flag should be at half-staff until noon. It is customarily flown from sunrise to sunset on buildings and stationary flag-staffs in the open. It may be displayed at night on occasions and should be illuminated. A storm flag made of bunting should be flown during inclement weather when display of the flag is considered appropriate.

THE flag flies over the White House in Washington from sunrise to sunset whether the President is there or not. It is also flown over the Senate and House wings of the Capitol building when the chambers are in session. It may fly both day and night over the east and west fronts of the U.S. Capitol, where it is flood-lighted.

The flag flies at night, too, over other places, including Fort McHenry in Baltimore, where it inspired Francis Scott Key to compose our national anthem, "The Star Spangled Banner."

Spanish-speaking director named

WASHINGTON — (NC) — A former migrant worker has been named Southwestern regional director of the United States Catholic Conference's Spanish-speaking division, a USCC official announced here.

Gonzalo Barrientos Jr., 29, of Austin, Tex., will head the Spanish-speaking divi-

sion's regional office in San Antonio, according to Paul Sedillo, national director of the division.

Barrientos, an ex-field hand who later became state director of the VISTA program, has worked closely with the Mexican-American community in Texas for the past 10 years.

'Power' in the Church

By FATHER

ANDREW M. GREELEY

Celibacy is not the issue. The NFPC may demand an immediate change. The American bishops may resolutely refuse to discuss it and send to the synod a delegation committed to not discussing it. Young priest groups may march on picket lines. The news media may use celibacy as a lead for every report on the Catholic Church. But it's still not the issue.

The issue is power. If I were a member of the shadowy power elite which controls the American Church I would cheerfully let priests marry if they want. For such a decision would have no impact at all on the stranglehold I have on the Church.

But I can't understand why the power issue is ignored by everyone. A little over half the American priesthood wants to see optional celibacy while more than three-quarters of the clergy support popular nomination of bishops. Yet, this latter finding is completely ignored in media coverage while the former is the subject of obsessive reporting.

BUT whatever the media coverage, we ought not to

make any mistake about it: the present crisis in the Church will go from bad to worse until there is a drastic change in the manner in which Church leadership is chosen. The polarization of clergy and hierarchy will only begin to diminish when the bishops are in some meaningful sense responsible to their priests and not merely to a distant Roman bureaucracy and a shadowy clique of their peers who dominate the selection and promotion of bishops.

I am not saying that bishops ought to be responsible only to their priests, but I am saying that in addition to their responsibilities to speak for the Church universal to their own diocese they have a responsibility to speak for their own diocese to the Church universal — and this I would argue is a theological responsibility rooted in the nature of their office. But unless the priests (and people) of a diocese participate in the nomination of their leaders, there is no reason beyond the personal disposition of an individual bishop why the leader should feel any responsibility to them. Some will and some will not, but it is, I fear, an iron law of human organizations that one is responsible

to those who have chosen one for the job.

Let no one argue that popular nomination of bishops is a new and radical idea. It is the way bishops were selected for the first eight centuries of Church history. It is the way that John Carroll, the first American bishop, was selected. The present method of selecting bishops is a modern usurpation of the power which ancient theologians such as St. Ambrose argued resided in the church of the diocese itself.

I AM NOT taking this position because I lack respect for the members of the American hierarchy. On the contrary, most bishops I know have been generous and gracious to me. But they are caught in an impossible bind. Even if they do not want to be polarized from their clergy the structure of the organization of the American hierarchy makes this polarization inevitable unless a man goes to extraordinary lengths to prevent it — and if he does so, he runs the risk of having a fat file on him in the office of the Apostolic delegate and being typed by the power elite as a dangerous and unreliable innovator.

I cannot understand why my colleagues in the American priesthood do not act as

though this were the real issue instead of celibacy. In my own diocese there has been a long and foolish fight about the shape of a diocesan senate. Such a fight is a waste of time because senates have no important power and will not have it until they have some part in the process of nominating bishops.

Power is not going to be yielded easily. It is not going to turn up as a splendid surprise under a Christmas tree. It will come only when the priests of every diocese in the United States make it crystal clear that the next time a diocese falls vacant they will not serve under a man in whose nomination they have not participated.

Nothing else much matters; but I very much doubt that the American clergy have the guts required to take a stand. They may continue to denounce J. Edgar Hoover and praise the Berrigans, to pass resolutions about celibacy and the Third World. But they don't have the guts to face the real issue of power in the Church — any more than their leaders had the guts to protest when they were not even permitted to read the complete texts of research reports on which they had spent in excess of \$400,000.

'Penguin City' home of many bird citizens

Ever since he bought his kitchen-equipped minibus and went "On the Road," CBS News Correspondent Charles Kuralt has visited some pretty wild places. Most of his mobile adventures have taken him to places which reveal something about this vast, great country of ours, people and places that tell us more about ourselves than simple visions of Mom and apple pie.

This Sunday night, however, Kuralt takes a different kind of trip as he reports on a visit to Antarctica to a settlement known unofficially as "Penguin City," home to over 300,000 tuxedoed diving birds. "Penguin City" is actually an

TV documentary special

area located on Cape Crozier, where the penguin population matches the human population in Omaha, Neb.

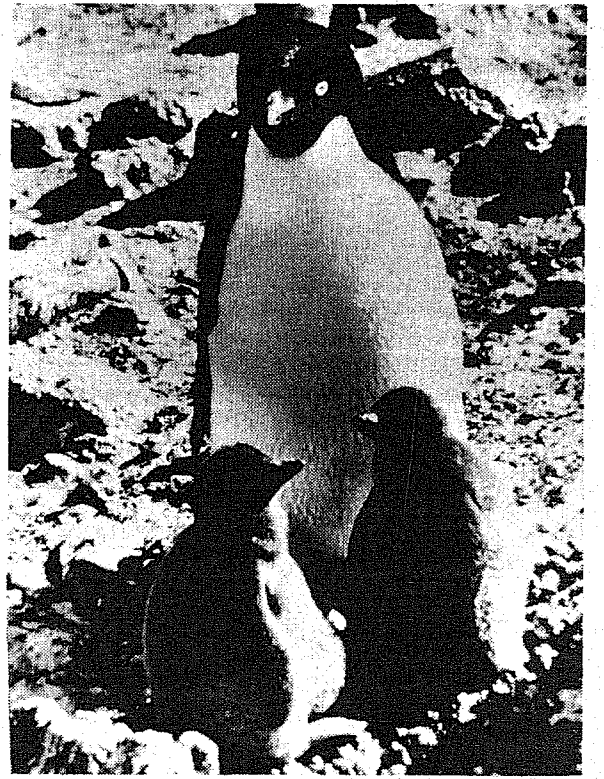
"There's gripping drama," says Kuralt, "in the Penguins' perpetual struggle against the elements, against their natural enemies, and sometimes against each other. In fact the parallels between people and penguins are quite astonishing."

AS an example, the veteran newsman cites our cur-

rent struggle against the "elements" in the befouled air we breathe. And, he goes on, we may not be endangered by the likes of the suka or leopard seal as the penguins are, but we have our cars and airplanes and everyday household gadgets to risk our lives with. Further, there is a parallel between overcrowding in the penguin settlement that has the same sort of implications as the overcrowding of our modern

urban centers. Even the behavior of penguins — what with their own "Establishment" of elder birds, a brash younger generation of penguins who behave like revolutionaries, and a basically monogamous mating system — parallels that of human beings. As the cameras of Antarctic scientist William Sladen reveal, penguins even display such "human" emotions as anger, jealousy, and joy.

Tune in for an entertaining and enlightening hour with the citizens of "Penguin City," a CBS "Adventure," this Sunday at 10 p.m. over the CBS Television Network.



THIS Penguin and two young chicks fight a constant battle for survival in the Antarctic.

Network programs of special interest

Sunday, May 30, 10 a.m. — "Following The Spirit" — One-hour "musical documentary" focuses on one of the liveliest Christian centers in the country, the Episcopalian Fellowship of the Church of the Redeemer, in Houston, Tex. Catholics interested in or curious about their own Church's growing Pentecostal movement will find this Protestant equivalent intriguing. (CBS)

Sunday, May 30, 1 p.m. — "Directions" — Religious-cultural discussion program. (ABC)

Sunday, May 30, 1:30 p.m. — "World Council Of Churches Program" — Features discussion with Dr. Eugene Carson Blake, General Secretary of the World Council of Churches. (NBC)

Tuesday, June 1, 9 p.m. — "First Tuesday" — Correspondent Garrick Utley is on-

the-air editor of NBC News' monthly television news magazine. (NBC)

RELIGIOUS PROGRAMS

8:30 a.m.
THE FIRST ESTATE — Ch. 4 WTJV — "Solving Family Problems" will be discussed by Dr. Gerald Smith with the panel of clergy.

9 a.m.
INSIGHT — Ch. 5 WPTV — "Why Sparrows Fall"

9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Modern Man's Search for Spirituality" will be the topic of Father Hugh Clear, Bob Segleau, Sister Madeline, O.P. and Dr. Frank Hildner.

10:30 a.m.
MASS FOR SHUT-INS — Ch. 10 WPLG

12 noon
MASS FOR SHUT-INS — (Spanish) Ch. 23 WLTV

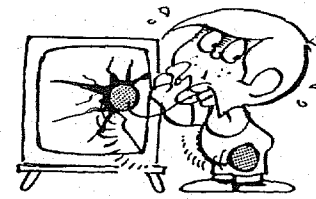
12 noon
RAPPAROUND — WTJV Ch. 4 — Father Donald Connolly moderates youth discussion on "Red China."

Children's corner

Sunday, May 30, 11:30 a.m. — Discovery — "Discovery Goes To Belgium" — Historical battlefields, ornate guild halls, fascinating little nooks and crannies — all are explored by Bill Owen and Virginia Gibson, with the expert guidance of two Belgian youngsters, Gisell Vergaert, 13, and Dorette Wardiner, 12. (ABC)

Sunday, May 30, 5:30 p.m. — Animal World — Host-narrator Bill Burrud takes his cameras to the tiny island of Seligaan off the coast of Borneo, to record the life cycle of the green sea turtle, a threatened species the Malaysian government is trying to save from extinction. (CBS)

Saturday, June 5, 12 noon — Hot Dog — The origins and manufacture of ordinary things get the once-over-lightly from Woody Allen, Jo Anne Worley, and Jonathan



Winters. One of today's subject is skis. (NBC)



Sporting week

Sunday, May 30, 3 p.m. — Pinpoint — New professional bowling "game of skill," features three top pro bowlers each week, the winner to appear the following week against two new challengers. Pat Summerall and Johnny Johnston are hosts. (CBS)

Sunday, May 30, 3:30 p.m. — AAU International Championships — Series of AAU sports competitions this week highlights the "California Relays, with host Jack Whitaker, the thinking sportsman's sportscaster. (CBS)

Wednesday, June 2, 10:30 p.m. — NFL Action — Highlights of last year's pro football season, in an exciting sports documentary style. (ABC)

Saturday, June 5, 5 p.m. — The Belmont Stakes — The third let of thoroughbred horse racing's famed Triple Crown. Jack Whitaker, Heywood Hale Broun, and Pia Lindstrom describe who's off and running. (CBS)

Saturday, June 5, 5 p.m. — Wide World of Sports — Featured this week are highlights of the Grand Prix de Monaco. (ABC)

Capsule Review

The House That Dripped Blood (Cinerama-GP) — Four tired tales of the preternatural are linked by the weak device of a haunted house that supposedly influences the behavior of its inhabitants.

Novice director Peter Duffell fails to develop the least sense of dread and the only surprise is that the screenplay was written by Robert Bloch of Psycho fame. (A-2)



"MODERN MAN'S Search for Spirituality" will be the topic of Father Hugh Clear, Robert Segleau, Sister Madeline, O.P. and Dr. Frank Hildner, during the Church and the World program at 9 a.m. Sunday, May 30 on CH. 7.

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

FRIDAY, MAY 28

9:10 a.m. (5) Fear Strikes Out (Family)
1:30 p.m. (6) Les Miserables (Unobjectionable for adults and adolescents)
4 p.m. (10) My Sister Eileen (Unobjectionable in part for all)
OBJECTION Suggestive costuming, dialogue and situations.
7 p.m. (6) Naked Jungle (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 11) Life With Father (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Underwater (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations

SATURDAY, MAY 29

12 noon (6) But Not For Me (Unobjectionable for adults and adolescents)
12:30 p.m. (10) Al Jennings Of Oklahoma (Unobjectionable for adults and adolescents)
1:30 p.m. (4) Heidi (Family)
2 p.m. (6) Naked Jungle (Unobjectionable for adults and adolescents)
3 p.m. (4) Manhunt (Unobjectionable for adults and adolescents)
3:30 p.m. (12) Passage West (Unobjectionable for adults and adolescents)
4 p.m. (6) But Not For Me (Unobjectionable for adults and adolescents)
7 p.m. (6) Naked Jungle (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) Lady L. (No classification)
10:30 p.m. (10) Moment To Moment (No classification)
11:15 p.m. (12) Flame Of The Island (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and sequences
11:30 p.m. (4) The Uninvited (Unobjectionable

in part for all)
OBJECTION: The spiritistic seance sequence is so constructed as to convey impressions of credence and possible invitation to spiritistic practices.

SUNDAY, MAY 30

11:30 p.m. (11) Battle Flame (Family)
12 noon (10) Wild Heritage (Family); followed by Toast of New York (Unobjectionable for adults and adolescents)
2 p.m. (4) Wackiest Ship In The Army (Family)
2 p.m. (5) Knight Without A Country (No classification)
2 p.m. (6) Naked Jungle (Unobjectionable for adults and adolescents)
2 p.m. (12) Flying Tigers (Family)
4:30 p.m. (6) But Not For Me (Unobjectionable for adults and adolescents)
6 p.m. (10) Stranger On The Run (No classification)
7 p.m. (6) Naked Jungle (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Blast Off (Family)
11 p.m. (6) But Not For Me (Unobjectionable for adults and adolescents)
11:30 p.m. (4) The Night Has A Thousand Eyes (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Cole Younger, Gunfighter (Family)
MONDAY, MAY 31
9:10 a.m. (5) Johnny Nobody (Unobjectionable for adults and adolescents)
1:30 p.m. (6) Diplomatic Courier (Unobjectionable for adults and adolescents)
4 p.m. (10) Abbot and Costello In The Navy (No classification)
8 p.m. (6) It Started In Naples, Part I (Unobjectionable for adults)
9 p.m. (5) Breakout (No classification)

9 p.m. (7) Five Weeks In A Balloon (Family)
9 p.m. (10 & 12) Sergeant Deadhead (Unobjectionable for adults)
11:30 p.m. (10) Split Second (Unobjectionable for adults and adolescents)
TUESDAY, JUNE 1
9:10 a.m. (5) Redhead And The Cowboy (No classification)
1:30 p.m. (6) Diplomatic Courier (Unobjectionable for adults and adolescents)
4 p.m. (10) Bait (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations.
8 p.m. (4) The Journey (No classification)
8 p.m. (6) It Started In Naples, Part II (Unobjectionable for adults)
8:30 p.m. (10 & 12) Wild Women (No classification)
11:30 p.m. (10) It Started With Eve (Family)
WEDNESDAY, JUNE 2
9:10 a.m. (5) Golden Falcon (No classification)
1:30 p.m. (6) Diplomatic Courier (Unobjectionable for adults and adolescents)
4 p.m. (10) Fire Over Africa (Unobjectionable for adults and adolescents)
8 p.m. (6) It Started In Naples, Part I (Unobjectionable for adults)
11:30 p.m. (10) The Big Heat (Unobjectionable in part for all)
OBJECTION: Excessive brutality; low moral tone.
THURSDAY, JUNE 3
9:10 a.m. (5) Dance Of Death (No classification)
1:30 p.m. (6) Diplomatic Courier (Unobjectionable for adults and adolescents)

4 p.m. (10) The Arabian Nights (Unobjectionable in part for all)
OBJECTION: Suggestive lines and sequence
8 p.m. (6) It Started In Naples, Part II (Unobjectionable for adults)
9 p.m. (4 & 11) The Violent Ones (No classification)
11:30 p.m. (10) In A Lonely Place (Unobjectionable for adults and adolescents)
FRIDAY, JUNE 4
9:10 a.m. (5) Duel Of Champions (No classification)
1:30 p.m. (6) Diplomatic Courier (Unobjectionable for adults and adolescents)
4 p.m. (10) Wagonmaster (Family)
7 p.m. (6) The Savage (Family)
8:30 p.m. (4 & 11) Nine Hours To Rama (Unobjectionable for adults)
11:30 p.m. (10) Another Part Of The Forest (Unobjectionable for adults and adolescents)
SATURDAY, JUNE 5
12 noon (5) It Started In Naples (Unobjectionable for adults)
12:30 p.m. (10) Fort Tl (Unobjectionable for adults and adolescents)
1:30 p.m. (10) Bright Eyes (No classification)
2 p.m. (6) The Savage (Family)
3 p.m. (10) Tarzan's Desert Mystery (Family)
5 p.m. (6) It Started In Naples (Unobjectionable for adults)
7 p.m. (6) The Savage (Family)
8:30 p.m. (5 & 7) Sergeants 3 (Family)
11:30 p.m. (11) A Yank In Vietnam (Family)
11:15 p.m. (12) Carry On, Caddy (No classification)

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Film Ratings:

National Catholic Office
for Motion Pictures

- A New Leaf (A-3)
- A.K.A. Cassius Clay (A2)
- Alex In Wonderland (B)
- All Together Now (C)
- A Man Called Sledge (B)
- Andromeda Strain, The (A2)
- Angel Unchained (A3)
- Angels Die Hard (B)
- Aristocats, The (A1)
- An Elephant Called Slowly (A-1)
- And Soon the Darkness (A-3)
- Baby Maker, The (B)
- Bananas (C)
- Battle Of Neretva (A2)
- Barefoot Executive, The (A-1)
- Beast of Blood (B)
- Beast in the Cellar, The (A-3)
- Bed and Board (A3)
- Beguiled, The (A-4)
- Beyond Love and Evil (C)
- Blood and Lace (B)
- Blood on Satan's Claw, The (B)
- Body Beneath, The (B)
- Body, The (B)
- Bombay Talk (A3)
- Brewster McCloud (A3)
- Brief Season (A-3)
- B.S., I Love You (B)
- Brother John (A-3)
- Brotherhood of Satan, The (A-3)
- Buttercup, The (B)
- Canon for Cordoba (A3)
- C.C. and Company (B)
- Cameraman, The (A1)
- Celebration at Big Sur (A-3)
- Cover Me Babe (C)
- Cowards (A4)
- Cromwell (A1)
- Chair's Knee (A3)
- Cold Turkey (A3)
- Company of Killers (A2)
- Conformist, The (A-4)
- Cross And The Switchblade (A2)
- Curious Female, The (C)
- Curse of the Vampires (A2)
- Dead of Summer (B)
- Derby (A-3)
- Deserter, The (B)
- Diary of a Mad Housewife (A2)
- Detective Belli (A3)
- Devil Doll (A2)
- Dirty Dingus Magee (A3)
- Doctor's Wives (B)
- Dorian Gray (C)
- Dr. Frankenstein on Campus (C)
- Eldredge Cleaver (A4)
- Equinox (A2)
- Eugenie (C)
- First Love (A3)
- Five Easy Pieces (A4)
- Five Bloody Graves (B)
- Flap (A3)
- Flight of the Doves (A-1)
- Fountain of Love (C)
- Fragment Of Fear (A2)
- Freaks (A2)
- Friends (B)
- From Ear To Ear (C)
- Garden of Delights (A3)
- Gas-s-s-s (A3)
- Get Carter (C)
- Giant (A1)
- Give Her the Moon (A2)
- Goin' Down the Road (A3)
- Great White Hope, The (A3)
- Grimm's Fairy Tales for Adults (C)
- Groupies (B)
- Guru, The Mad Monk (B)
- Hard Ride, The (A-3)
- Hell's Bloody Devils (B)
- Her and She and Him (C)
- Hollywood Blue (C)
- Homer (A3)
- Hornet's Nest (B)
- Horror House (A3)
- Horror of the Blood Monsters (A-3)
- House Of Dark Shadows (A3)
- House That Dripped Blood, The (A-2)
- How to Frame a Figg (A-1)
- Ice (A4)
- I Drink Your Blood (B)
- I Eat Your Skin (A3)
- I Love My Wife (B)
- Never Sang for My Father (A3)
- Incredible Two-headed Transplant, The (A-3)
- Innocence Unprotected (A-2)
- I Walk the Line (A3)
- Joe (A4)
- Johnny Minotaur (C)
- Julius Caesar (A2)
- Kama Sutra (C)
- Kes (A3)
- La Collectionneuse (A-3)
- Last Valley, The (A3)
- Lawrence of Arabia (A-2)
- Lickerish Quartet, The (C)
- Little Fauss and Big Halsy (A4)
- Lola (A-3)
- Little Murders (A4)
- Lost Flight, The (A-2)
- Love Doctors, The (C)

- Lupo! (A2)
- Margo (B)
- McKenzie Break, The (A3)
- McMasters, The (A3)
- Machine Gun McCain (A3)
- Mad Dogs and Englishmen (A-3)
- Magic Of The Kite, The (A1)
- Man from O.R.G.Y. (C)
- Man With Connections, The (A3)
- Man Who Had Power Over Women (A3)
- Making It (C)
- M*A*S*H (A4)
- Mephisto Waltz, The (A-3)
- Melody (A2)
- Mind of Mr. Soames (A2)
- Monster Zero (A1)
- Music Lover, The (A4)
- My Fair Lady (A1)
- My Secret Life (C)
- Nana (C)
- Night of Bloody Horror (B)
- No Blade of Grass (B)
- Night Visitor, The (A3)
- On a Clear Day (A2)
- One More Time (A3)
- Owl and the Pussycat, The (B)
- Patton (A2)
- People Next Door (C)
- Perfect Friday (B)
- Pigeons (A3)
- Pizza Triangle, The (A3)
- Plaza Suite (A-3)
- Pretty Maids All In A Row (C)
- Priest's Wife, The (A4)
- Private Life of Sherlock Holmes, The (A3)
- Projectionist, The (A2)
- Promise At Dawn (A3)
- Pufnstuf (A1)
- Pursuit Of Happiness (A4)
- Puzzle of a Downfall Child (A3)
- Psycho For Murder (C)
- Quackser Fortune has a Cousin in the Bronx (A3)
- Quiet Days in Clichy (C)
- Rabbit, Run (B)
- Raid On Rommel (A3)
- Ramparts Of Clay (A2)
- Relations (C)
- Red Sky At Morning (A-1)
- Right On! (A-4)
- Rise Of Louis XIV (A1)
- Road To Salina (C)
- Roommates (A4)
- R.P.M. (A4)
- Sabata (A3)
- Satan's Sadists (C)
- Saturday Morning (A3)
- Say Hello To Yesterday (B)
- Some Girls Do (A-3)
- Seducers, The (C)
- Simon The Swiss (A3)
- Soldier Blue (C)
- Something for Everyone (A4)
- Song of Norway (A1)
- Spite Marriage (A1)
- Sporting Club, The (C)
- Statue, The (C)
- Shinbone Alley (A-1)
- Skezag (A-4)
- Summer of '42 (A-4)
- Summertime (A-3)
- Superargo and the Faceless Giants (A-1)
- Sweet Sweetback's Baadasssss Song (C)
- Swappers, The (C)
- Sudden Terror (A3)
- Sunflower (A3)
- Stewardesses, The (C)
- Taste the Blood of Dracula (A3)
- Taste The Black Earth (A2)
- Tarzan's Jungle Rebellion
- The Daughter - I, A Tender Moment, The (B)
- They Might Be Giants (A-3)
- Taking Off (A-4)
- Take A Girl Like You (B)
- There was a Crooked Man (A3)
- Things of Life (A3)
- This Man Must Die (A3)
- Threesome (C)
- Time Of Roses (A3)
- Trop (A2)
- Tropical Ecstasy (C)
- Twelve Chairs, The (A3)
- 24-Hour Lover (B)
- THX 1138 (A-4)
- Up in the Cellar (B)
- Valdez Is Coming (A-3)
- Vanishing Point (B)
- Virgin and the Gypsy (A4)
- Wanda (A3)
- War of the Gargantuas (A1)
- Watermelon Man (A4)
- Waterloo (A-2)
- Weekend with the Babysitter (C)
- When Dinosaurs Ruled The Earth (A1)
- Where's Poppa? (B)
- Which Way to the Front (A1)
- Wild Country, The (A1)
- Winter Wind (A3)
- Witchcraft '70 (C)
- World of Hans Christian Andersen (A-1)
- Wusa (A3)
- Wuthering Heights (A2)
- You Can't Win 'Em All (A2)
- Zepplin (A-1)
- Zachariah (A-3)

KEY TO RATINGS
A1 - Morally Unobjectionable for General Patronage
A2 - Morally Unobjectionable for Adults and Adolescents
A3 - Morally Unobjectionable for Adults
A4 - Morally Unobjectionable for Adults With Reservations
B - Morally Objectionable in Part for All
C - Condemned

Movie reviews

'Plaza Suite' Middlebrow humor is best it can spawn

By now movies derived from the Broadway plays of Neil Simon can be classed alongside such other inevitabilities as death and taxes. There is not much Simon can do to prevent his plays from being literally translated to the screen. "Plaza Suite" is the latest example of the phenomenon, and, unfortunately, it is probably the least felicitous.

THE film unfolds in three parts, each focusing on the successive occupants of the same suite in New York's famed Plaza Hotel. Walter Matthau is the central character in each of the segments, aided and abetted with varying degrees of effectiveness by Marureen Stapleton (the Broadway production's only holdover), Barbara Harris, and Lee Grant.

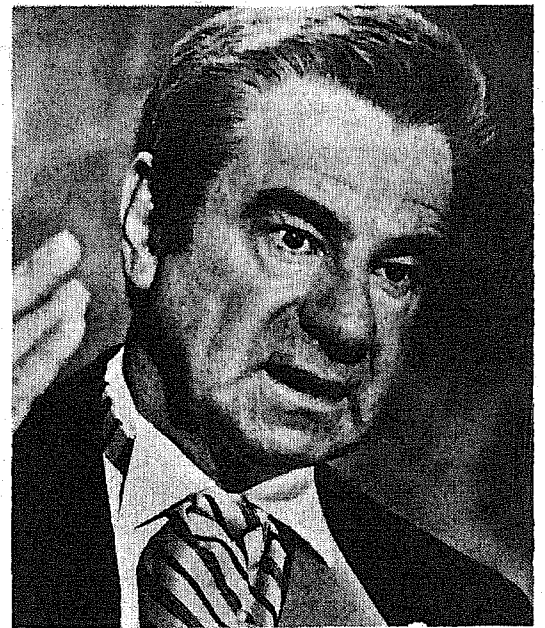
In the first segment, Matthau is Sam Nash, a big-time executive type who appears to be the overnight guest of his dumphy wife (Miss Stapleton), who is valiantly but foolishly trying to celebrate their 23rd or 24th anniversary

— they cannot even agree on which one it is.

The segment drags without development dramatically or in terms of character because the two are merely going through the motions of a long-dead marriage and, besides, are only types to begin with. When Matthau finally walks out to "work late" with his efficient secretary (Louise Sorel), there is no sense of loss or regret, for everything is a foregone conclusion.

THE second segment, the most grotesque and the one in which Matthau is least comfortable, tells of the one-afternoon stand of Jesse Kiplinger, "the famous Hollywood producer," come to town for a contract-signing and a spot of naughtiness at the Plaza.

Segment three provides what can probably pass as the film's saving grace, casting Matthau and Lee Grant as the harried parents of a balky bride who has locked herself in the bathroom as \$8,000 worth of Baroque Room facili-



Walter Matthau watches \$8,000 worth of elaborate wedding preparations slip down the drain as his daughter locks herself in the bathroom in Paramount's "Plaza Suite."

ties, fancy hors d'oeuvres, musicians, dresses, flowers, rented morning coats, and limousines flash before Daddy's eyes.

Perhaps the real problem is that Simon basically has nothing to say that isn't already obvious; has no pretentious sights to bore an audience with, and thus when he fails to come up with the formula necessary to produce a laugh-a-minute light entertainment for tired adults, the failure seems much worse than it actually is. But whatever the case, it would be unwise to judge the film on anything remotely connected with a theme. (A-III)

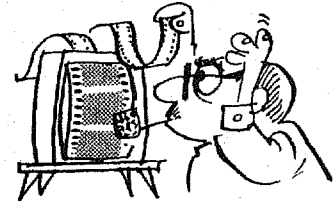
Series against drugs on TV

A week-long programming effort devoted to the drug crisis will be inaugurated by WTVJ, CH. 4, on Monday, May 31, at 1:25 p.m.

The first of the five-minute segment series will be entitled "Drugs: The Parents' Side." The program will be aired Monday through Friday, pre-empting the news.

"Bobby," the true story of a 12-year-old Miami boy who becomes fatally involved with drugs, will be rebroadcast at 7 p.m. Monday.

Film fare on TV Week of May 30



Sunday, May 30, 9 p.m. — "Blast Off" (1968) — With Burl Ives, Troy Donahue, Gert Frobe, Hermione Gingold, Lionel Jeffries, Daliah Lavi, Dennis Price, Terry-Thomas. Diverting but slight comedy-adventure along the lines of "The Great Race" and "Those Magnificent Men in Their Flying Machines" casts Burl Ives as a circus entrepreneur fallen on hard times, who launches a new spectacle involving an untested rocketship to the moon, turn-of-the-century style. All sorts of intrigue develops as foreign powers set their sights on engineer Lionel Jeffries' design, until Troy Donahue, as a brash young American aeronaut butts in with his own rocket. Funny, but not as much as it could have been. (NCOMP gave this its A-I classification) (ABC)

Monday, May 31, 9 p.m. — "Sergeant Deadhead" (1965) — Punk comedy featuring Frankie Avalon, Deborah Walley, Cesar Romero, Fred Clark, Eve Arden, about an accident-prone Army sergeant (Avalon) who is locked in the base stockade in order to ensure the safe launching of a new top-secret missile. The bumbling noncom, of course, "escapes" and raises all sorts of supposedly wacky problems for base commander Fred Clark and others to contend with. Well, any movie with Fred Clark can't be all bad... (Rated A-1 by NCOMP) (ABC)

Monday, May 31, 9 p.m. — "Breakout" — Repeat of a "world premiere" offering. Can a man break out of a maximum-security state prison to be reunited with his wife and (of course) the \$50,000 bank robbery loot that landed him behind bars in the first place? James Drury is the con with big ideas that develop after his good behavior has gotten him assigned to the prison's mountain work camp. Joining and advising Drury are fellow inmates Red Buttons, Woody Stroke, and Sean Garrison. The big break comes when a young boy is reported lost in the mountains and the prison warden Mort Mills volunteers the convicts for a search party. So, through this improbable set of circumstances, yes, a man can break out of a maximum-security, etc., etc. Surprised? (NBC)

Tuesday, June 1, 8:30 p.m. — "Wild Women" — Five female toughies are taken out of prison and recruited for a dangerous mission into Injun country, in this made-for-television comedy that bills itself as "rollicking." Hugh O'Brien is the hapless distaff-company commander, Anne Francis, Marilyn Maxwell, Marie Windsor, Sherry Jackson and Cynthia Hull are the fair convicts. (ABC)

Thursday, June 3, 9 p.m. — "The Violent Ones" (1967) — Fernando Lamas stars as a small town sheriff in New Mexico whose baliwick is invaded by suspicious itinerants Aldo Ray, Tommy Sands, and David Carradine. (Never reviewed or classified by NCOMP) (CBS)

Friday, June 4, 9 p.m. — "Nine Hours To Rama" (1963) — Broad fiction based on the assassination of Indian leader Mohandas Gandhi. The film stars Horst Bucholz as the tortured assassin, wracked with conflicting loyalties and self-doubts, and a basic madness. Yet instead of giving emphasis on the historical event and its implications, Rama dwells on the soap-operatic possibilities involving the assassin. The talents of Bucholz and of Robert Morley in a major supporting role are wasted. (Classified A-III by NCOMP) (CBS)

Saturday, June 5, 9 p.m. — "Sergeants 3" — with Frank Sinatra, Dean Martin, and Sammy Davis Jr. The now defunct "Rat Pack" cavorts in a film not classy enough to pass as a comedy, not sharp enough for slapstick, and too silly, in fact, to be little more than a thin farce. The film is a pseudo-hip

remake of Kipling's "Gunga Din," updated a bit and transplanted to the old West. Second-echelon rat packers include Joey Bishop, Peter Lawford, Ruta Lee, Henry Silva. (Rated A-I by NCOMP) (NBC)

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Would Christ be savior of life on other planets ?

By FATHER
WALTER M. ABBOTT, S.J.

In this age of space exploration, the question is often raised whether we will find other intelligent beings in the universe, and, if so, what the relation is between them and Christ, Our Lord and Savior. A section in the First Chapter of St. Paul's Letter to the Colossians (1:15-20) gives some relevant information.

We know from many sources that people of St. Paul's time believed there were spirits "out there" who controlled various areas and levels of creation. Apparently they felt those spirits were generally hostile to the welfare of mankind. Some scholars argue from this letter that Paul accepted some form of the idea. Others argue he says nothing for or against the idea.

I think the latter group has to work hard to prove its theory that it knocks itself out. I think there is plenty of evidence in this letter that Paul, too, believed there were such beings, but his point is that, since Christ is creator and redeemer, Lord of the universe and of the Church, the Colossians have no need to propitiate any of the "higher powers."

ONE of the ideas current among Jews of the first century was that on account of its sins the world had come under the control of certain angelic powers. Paul teaches that Christ overcomes those angelic powers by taking away their control over believers. See 2:15: "Thus did God disarm the principalities and powers. He made a public show of them and, leading them off captive, triumphed in the person of Christ" (New American Bible).

There you see Paul dealing with the mentality of his readers. Look back at the section on which we will concentrate now, 1:15-20, and notice the statement that even the invisible angelic beings who were thought to control the world had been created by God, through Christ and for Christ. They and all the rest of creation find their goal and perfection in Christ.

Long before our space age, that section, 1:15-20, was, among biblical scholars and theologians, one of the most discussed parts of the Bible, and it still is. It is easy to prove that statement. One need only consult New Testament Abstracts, the all-inclusive inter-confessional record of current periodical literature published three times yearly by

Weston College School of Theology, Cambridge, Mass. I quickly found summaries of 10 important articles on this passage in the last 10 volumes.

There is general agreement that the passage is an early Christian hymn, most likely for the baptismal liturgy, that it is a song of deep theology, that it speaks of Christ in terms taken from the Wisdom books of the Old Testament (Job, Psalms, Proverbs, etc.); that the dominant theme of the first part is Christ the Creator, or Christ as Mediator in Creation (15-18a), and of the second part Christ the Redeemer, or Christ as Mediator in Salvation (18b-20).

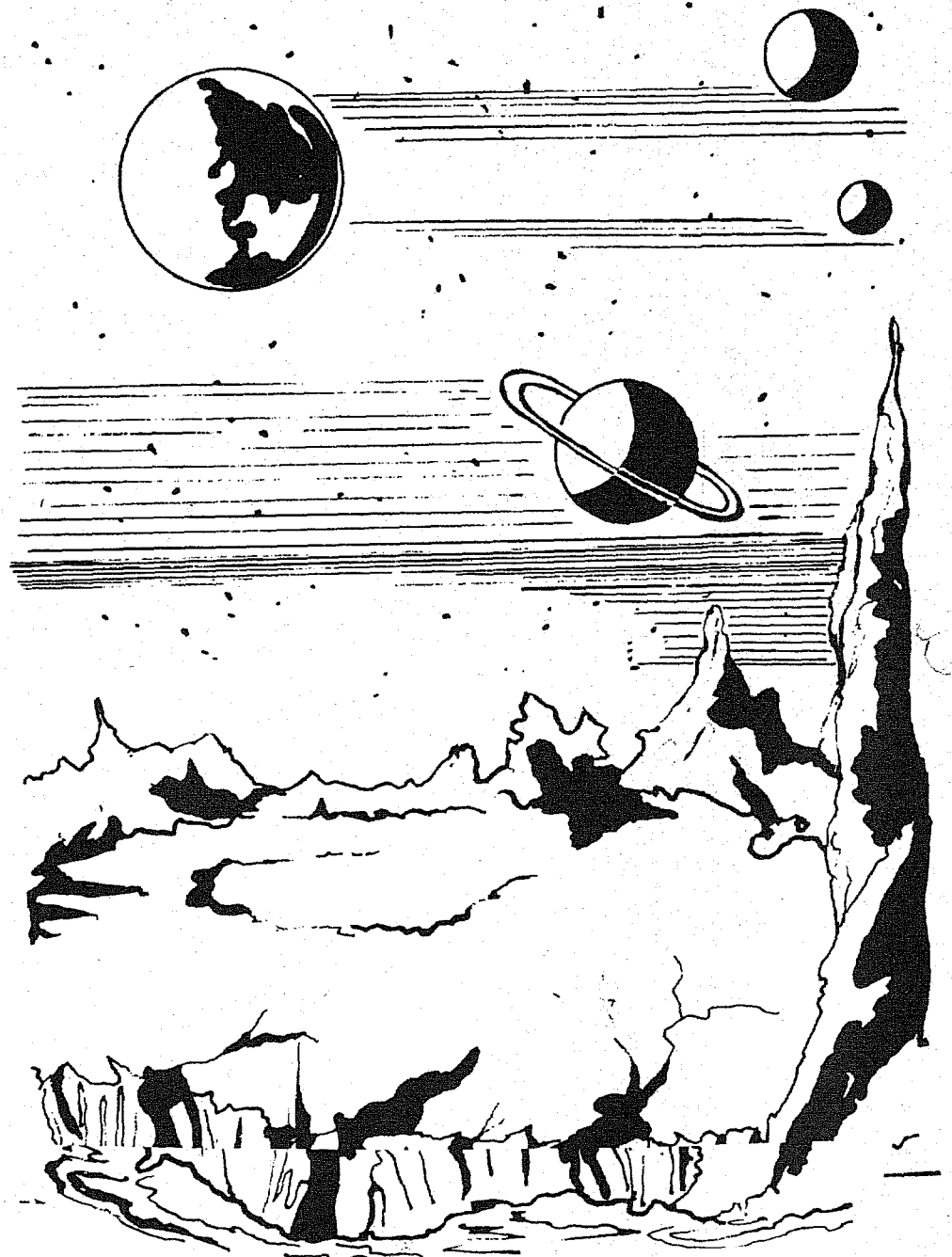
THEN come the disagreements. Some think Paul is the author of the hymn, others that he took an already existing hymn and added certain phrases to it, still others that the hymn was tucked into the letter not by Paul but by a later theologian in the Pauline tradition. I think that, as far as you are concerned, the dispute is a minor one, since it is probably enough for you that the passage is part of the sacred Scriptures, whoever the human author was, and the chief author, of course, was God himself.

There are interesting reasons for the dispute, however. The scholars are trying to chart the development of the early Church's understanding of Christ's person and work. They ask if what we read in this passage came in Paul's lifetime or later. Some say the Christology in this passage reflects presuppositions of Pauline theology but there considerable differences from the theology of the major letters.

They say that in this hymn Christ is represented not only as head of the Church but also as head of all creation and this cosmic view of Christ's role gives Paul or his later disciple a deeper sense of the universality of salvation since Christ's saving mission extends to all humanity and to the whole cosmos.

IT is curious that in all of this discussion all the scholars hold that the basic hymn is an early one used by Paul or his disciple. Yet that basic hymn itself clearly expresses the mentality that creation and the direction of the universe began in the past through the wisdom of God, and it continues through the presence of the same wisdom of God in Christ, the incarnate Son of God.

From very early Christian times, therefore, and well before Paul, we have the idea



that Christ has the same role as wisdom in the Old Testament texts, that of the mirror which God contemplated the plan of the universe when he created. This Christ was not himself a creature, but "he existed before all things, and in union with Him all things have their proper place" (1:17).

Paul puts the point quite bluntly in 2:4 "I tell you, then: do not let anyone fool you with

false arguments, no matter how good they seem to be."

DISCUSSION QUESTIONS:

1. What did Paul tell the early Christians who were fearful of angelic powers or principalities?

2. Does Paul's advice to the Colossians about angels or unseen beings have any special relevance today?

Singing in the suburbs

By FATHER
JOSEPH M. CHAMPLIN

During the 10:30 A.M. Mass at St. Ambrose parish in suburban Cheverly, Maryland, all kinds of people sing — senior citizens, young couples, teenagers, pre-school children. But not everyone joins in on the singing nor does each parishioner approve of the hard-working, high quality folk group which leads the congregation Sunday after Sunday.

Their type of music, however, certainly enjoys official support. At least I would interpret as implicit endorsement of it these following words from the Sept. 4, 1970, "Third Instruction on the Correct Application of the Constitution on the Sacred Liturgy" from Rome's Congregation for Divine Worship:

"All means must be used to promote singing by the people. New forms should be used, which are adapted to the different mentalities and to modern tastes. The bishops' conferences should indicate selection of songs to be used in Masses for special groups, e.g. young people or children; the words, melody and rhythm of these songs, and the instruments used for accompaniment, should correspond to the sacred character of the celebration and the place of worship."

I AM prejudiced about the St. Ambrose situation since for over two years I have regularly celebrated this well-attended service and watched the group grow through patient practice (in the midst of some strong opposition) into a polished, sophisticated combo.

In the process we have learned together a few things about people and prayer and folk music.

• It takes time to develop full congregational participation. The "folk Mass" started three years ago in the school, became popular overnight, outgrew the auditorium's limited facilities and then moved to the Church proper. Crowds and interest seemed to wane after awhile, but in recent months

we have had a strange, quiet resurgence. The enthusiasm of a novelty is gone but the quality of performance has improved and the amount of participation increased.

• The singers and instrumentalists must constantly exercise care lest they become "entertainers." People should pray at Mass, not watch performers, however talented. Out of the ordinary dress, casual attitudes, unnecessary talking, laughing (even when occasioned by crowd nervousness) hurt the cause and give the critical an opportunity to condemn, granted unfairly, these "new forms" adapted to "different mentalities and modern tastes."

• People will sing only when they feel comfortable and secure. I have noted with pleasant surprise more and more of the congregation joining along on the "Our Father," the "Holy, Holy, Holy," the great "Amen" now that, through repetition, these are quite familiar. When the melody and words become a part of you, singing is almost automatic.

• Anything overdone injures good liturgy. Too many songs at Communion, too many verses of one hymn, too much harmony, too loud instruments are obvious examples. Balance remains the key and some favorably inclined judge out in the pews should frequently be asked to offer constructive criticisms whenever the group strays from this middle course.

The St. Ambrose folk group (several guitars, bass violin, sometimes oboe and flute and bongo drums) is not a smashing success each week. But now and then all the elements of good worship click together. And when they do, the result is very, very satisfying — for celebrant, congregation, and combo.

DISCUSSION QUESTIONS:

1. Is folk music appropriate as a form of liturgical music?

2. What should be the determining factors in deciding the type and numbers of songs to be used at Mass?



SINGERS and instrumentalists who lead in the celebration of singing during Mass are as much participants in the celebration as the congregation which they lead.

Prayer life in the Church

By FATHER ERNEST O. LARKIN, O. C.A.R.M.

Catholics have tended to play down their religious experience. They did not expect to feel their piety, nor did they trust such feelings. With due exceptions for special occasions, religion for them was business-like and matter of fact.

The liturgical renewal began a change of attitude. Worship became more expressive, more experiential.

Perhaps an even stronger influence has been the massive search for religious experience characteristic of our time. The revival of interest in mysticism, in transcendental meditation, in Zen and Yoga are signs of the times. So is the interest in Pentecostalism.

Honest believers cannot avoid the question: do I experience God? This leads to

How do you

a further question: what does experience of God mean?

In one sense no one experiences God; in another sense every believer experiences Him.

THE paradox is resolved by describing the two kinds of experience. No one experiences God as He is in Himself, because He is outside the pale of human experience. He is not one being alongside other beings, one object among many. He is beyond creation, and as such He cannot be experienced.

But we do experience Him in the signs of His presence in the world. He reveals Himself as the ground, source, ultimate meaning of all reality.

KNOW YOUR FA

Let's take a break -- why not take it now?



"ENJOY TODAY" Dolores Curran tells us in her column this week. This young man is obviously enjoying himself and seems not concerned about the problems of tomorrow.

The moment matters

By FATHER
CARL J. PFEIFER S.J.

Click! You press the shutter release button on your camera. If you are sensitive and skillful, you may capture on film a unique moment — your child's first steps, a bat striking a ball, a tear of sadness, or a glance of love. If you hesitate even a second, you may miss the wonder of that moment.

Recent experiences at photography have made me more aware of the importance of sensitivity and skill in recording on film just the right moment, a moment that may never occur again. The way light falls on a face at a particular time may reveal a softness or strength that characterizes a person's whole life. Two seconds later a cloud blanks out that light ray and the face reveals nothing.

If I notice that moment and act skillfully, I will create a revealing portrait; if I hesitate or bungle, I will have just another snap-shot like hundreds of others.

IN Christian life as in photography the moment matters. Time is not just the succession of minutes and hours that follow one another with monotonous regularity. A popular song recalls the famous passage in the Old Testament that reminds us of the uniqueness of the moment: "There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die . . . a time to weep, and a time to laugh . . . a time to seek, and a time to lose . . ." (Qo 3:1-8).

As the photographer requires a sensitive eye for the precise moment that reveals how extraordinary the ordinary really is, so the Christian needs a sensitivity to the graced moment that reveals God's presence, His activity, His call. Planning is needed in photography and life, as is respect for given laws, yet skillful picture-taking and happy living require an openness to the unexpected, the unplanned, the opportune moment. Christian life demands a suppleness or flexibility,

a kind of freedom from rigidity, that allows one to sense the opportune moment, the moment of grace, and respond appropriately.

THE Gospels record Jesus' sensitivity to the graced moment. At Cana, despite His Mother's feelings, he realized that His "hour" had not yet come (Jn 2:4). Much later he recognized the appropriate moment that revealed His Father's will, realizing then that, "The hour has come for the Son of Man to be glorified" (Jn 12:23). At the Last Supper, as he rose to wash the feet of His disciples, he "realized that the hour had come for Him to pass from this world to the Father" (Jn 13:1).

Jesus' teaching urges us to imitate His sensitivity to the moment of grace. In the parable of the wise and foolish virgins Jesus teaches the consequences of sensitivity and preparedness for the moment of His coming and concludes: "The moral is: keep your eyes open, for you know not the day or the hour" (Mt 25:1-13). In words taken up by the Second Vatican Council Jesus chides the crowds for being so much more sensitive to the signs of changing weather than to the "signs of the times" indicating His presence (Lk 12:27).

He wept over Jerusalem because the people had failed to recognize the moment of His coming (Lk 19:44). They had been rigidly expecting God's coming in another way, and so missed the opportunity of a lifetime.

Each time we notice a photograph that captures the unique instance which reveals what to most of us remains hidden, we can recall that the Holy Spirit is with us to make possible sensitive responsiveness to the moments in life that reveal the presence and activity of God in a special way. The Holy Spirit is given to us to make possible the suppleness, openness and flexibility that allows us to notice Him in daily life and to respond to Him with freedom.

By DOLORES CURRAN

Last summer on our annual vacation to Grandmaland, I chided my daughter because she was so busy anticipating the next activity that she forgot to enjoy the current one. She talked eagerly about swimming with her cousins the next day but when that day came, she talked eagerly about visiting her other grandma the following day.

"Enjoy today," I counseled her. "Forget about what's going to happen tomorrow until tomorrow comes. Then enjoy tomorrow."

But, like most of our mother-daughter homilies, this one backfired. While I was talking with my sister-in-law at dinner that same day, I noticed rather uncomfortably that we were both using a good number of phrases like "after school starts," and "when the kids get older." I realized I was as guilty as my daughter in passing up the present to relish the future.

WE women are especially guilty of postponing our lives. We seem to live in a series of cycles, always anticipating the better times around the corner. Are we, I wonder, missing the full enjoyment of each phase of family life by pushing it along to get on to the next?

It begins with, "if this pregnancy ever ends . . ." and we bypass the thrills of pregnancy for the realization of birth. Skipping over that miracle, we move on to, "when he starts sleeping through the night," minimizing the joys of the newly-born, joys never to be recaptured with this child. After

that the cycle goes like this:

"When he starts walking . . . (we'll go camping again.)"

"When he starts talking . . . (we'll visit Aunt Jan.)"

"When he's potty-trained . . . (we'll take that trip.)"

"When he gets in school . . . (I'll take that knitting course.)"

"When they're all in school . . . (life will look up.)"

"When they're all out of school . . . (life will look up.)"

"When they finish college . . . (life . . . ditto)"

"When we have grandchildren . . . (ditto)"

"When Joe retires . . . (ditto)"

These are only the big put-offs. There are lots of little ones which occur every year, like, "Let's get together," followed by (take your choice): "after school starts;" "before the holidays;" "after Christmas;" "next semester;" "in the spring;" "when school's out;" and "after school starts."

THE drawback to this kind of thinking is that, while hope keeps us going, we live on the present. We have a tendency to overlook the enjoyment of each stage while anticipating the freedom of the future which, our parents and grandparents tell us, is never free. By the time the children are gone, we wonder why we wanted them gone and our future turns into wishing them back for visits.

Being an old mother of young children, I am frequently advised by friends with older children not to hurry my pre-schooler into school. "You don't realize what a great time this is until

you lose it," they tell me. And I am listening.

I learned with my older children that each of their stages is very brief and that each gives the parent a certain pleasure (yes, even those Terrible Two's). I was hoping so hard for our oldest child to walk that I didn't enjoy the wobbly calisthenics which led up to it. I let my second proceed at his own pace and I actually tried to prevent our third from walking so soon.

LIFE is meant to be lived, not anticipated. Many parents who spend life waiting for a better stage around the corner are going to wonder what happened to those long-awaited fulfillments. Many parents, finally alone and retired, become a bit resentful because those rewards never appear. They don't realize they lost the prize in the race.

One lovely Colorado day in early spring, our family was eating Saturday breakfast. "It won't be long before we can go hiking in the mountains," my husband commented.

"How about now?" interrupted our five-year-old.

We ignored him. Then I said, "This year, let's take a picnic and hike up to St. Mary's Glacier."

"How about now?" interrupted the same interrupter.

We ignored him again. Then, our daughter said, "It should be dry enough for a picnic in Turkey Creek Canyon."

There was a general silence and then all five of us said, in unison, "How about now?"

And that's what we did that Saturday.



NOW IS THE TIME! Miss the wonder of the moment in any pursuit and you lose the chance to regain it. These players are throwing themselves forcefully into the enjoyment of the moment of the rough and tumble of rugby.

Do you experience God in your daily life?

God is what is really "sacred" in our lives. He is what we take most seriously, without reservation, without ulterior motive. He is not just a quality of life; He is Life and Love itself. Human symbols, like Father, Son, and Holy Spirit identify His Person and evoke His presence. Our faith finds expression in signs like the Eucharist or concepts like the lordship of Christ.

We experience these symbols directly. And through them we have contact with the mystery of God, who dwells in inaccessible light. We do not see Him; we only believe. Yet this is truly an experience of God. To us God is alive, and real, and living in our experience of the world.

MYSTICS claim an immediate

awareness of God Himself. God touches them. They "feel" His presence. There is a sense of contact, which St. Teresa of Avila says leaves no doubt that the soul is in God and God in the soul.

A fine line distinguishes this mystical presence from a presence to God that is the fruit of faithful love. Perhaps the mystical sense is a special gift. Or perhaps it depends on psychic structure as well as grace.

The non-mystical experience of God is the birthright of every Christian. It occurs when God is real to a person. To know and love God is to experience Him.

There is a difference, then, between experiences of God and experience. Experiences are infinitely variable. Believers do not seek particular experiences of God. They may welcome these peak moments, when God seems very near, moments of great fervor and enthusiasm. But experiences are not as important as a bona fide, personal union with the Lord.

God is person and subject. It is on this level we experience Him as Christians. This means that we know Him by His revealing Himself, by His becoming a "Thou" to us. All persons are known and loved in this way. They open themselves to each other and in this way experience each other.

IT is no different with God. He has revealed Himself to men. He continually reveals Himself and "speaks to men as friends and lives among them, so that He may invite and take them into fellowship with Himself." (Divine Revelation, n.2)

He is in the world in His Son. The Son is manifested in His People, in the persons who are united in Him and form the sacrament of His presence. Through Christ we go to the Father.

By faith and love we have contact with the divine persons as "thou's," as the Absolute beyond and beneath the objects of human life. But this faith-experience is clothed in a variety of psychological

phenomena. The latter are the ways we picture God, the ways we translate our depth experience into our own representations and symbolizations.

The symbolizations are not nearly as important as the experience itself. They are not, in fact, a reliable index to the quality of our faith and love. How do you know you are experiencing God? Not so much because you "feel" it, or "know" it, but because your life proves it. The Lord gave this one maxim: "By their fruits you will know them."

The effects of God can be found in all things, in the Church and in the world, in religious practices and secular events, in pain and pleasure, in everything and in nothingness. The measure of His presence is our faith, hope and charity.

DISCUSSION QUESTIONS

1. What significance do you see in the renewal of interest in mysticism?
2. How do you experience God in your daily life?

Dialogue in print

The priesthood of the future

STATEMENT

By CHRISTOPHER DERRICK

"The priesthood of the future" — it appears to be a subject of dwindling scope. More and more men leave the priesthood, fewer and fewer young men are drawn into it. Statistically at least, we face something of a crisis.

There can, of course, be palliative measures. A permanent diaconate, a part-time priesthood, a married priesthood: such new arrangements might help. But they cannot touch the heart of the matter. This lies deeper, and concerns the whole concept of priesthood, its meaning and function. My own contribution to this larger question can be put in the form of pompous advice, offered by myself to some young man who now hesitates on the seminary doorstep.

"To begin with, please remember that you are proposing to be 'another Christ,' that is, you are proposing to live sacrificially, you are inviting rejection and a sense of failure and (in the end) something like crucifixion, a feeling that even God has betrayed you. Your resurrection will come in due course. But don't, for Heaven's sake, enter the priesthood meanwhile if what you want is 'job satisfaction:' you may possibly get this, but it most emphatically is not in the contract.

"THEN, remember that a priest is essentially a holy man, a man of God. This is a theological fact, but it's a psychological fact and an anthropological fact as well. People need the shaman, the guru, the sage, the father in God, the hieratic mediator between themselves and the unseen mysteries. If the Catholic priesthood does not give them its objective fulfillment of that subjective need, they will look elsewhere, leaving you out of a job.

"For this reason among others, you will have to be — first and foremost — a man of solitary prayer and sacrifice. You must expect and agree to be, if nothing else, just the man who (in this parish) offers the sacrifice, recites the Church's office, contemplates eternity, and wrestles in the desert with God and Satan. That's where you're to find meaning and purpose. As with John the Baptist, as with Christ, as with so many of the saints, your vocation begins as something like the hermit's vocation. Upon that foundation, you can then erect a lifetime of fruitful outward activity — apostolic, humanitarian, the lot. I hope you do. But if the foundation decays, if you ever cease to be a man of prayer first of all, it will all come to nothing: you will end up as just another angry deserter.

"FINALLY, do please remember that it isn't your job to put forward your own views or your congregation's. As a priest, you sign on to be the mouthpiece or spokesman or deputy of some bishop and (through him) of the whole Church and of Christ. You may therefore need to correct and rebuke your parishioners, and even yourself, in the light of what the visible Church actually teaches. It isn't a remote likelihood.

"If you can't do this in good conscience, don't be a priest. It is grossly dishonest to accept money and status for teaching one thing, and then to teach something different. Don't be too vain. You cannot revere the sacramental priesthood too highly; but even so, in one sense you're taking on a very humble job. As priest, as bishop some day, perhaps as Pope, your primary task — at the doctrinal and intellectual level — will resemble the pedestrian task of the letter-carrier or messenger-boy: you have to pass on, intact, the message that was entrusted to you for passing on.

"Celibacy? Oh, if you insist. But I've only one thing to say — that unless we're to drop all pretense of religion and morality, a freely given promise has to be kept. In this respect and otherwise, don't expect your priesthood to be anything but a life of sacrificial suffering."

Have I inspired that young man? Or have I frightened him away?

RESPONSE

By DONALD J. THORMAN

There is much in Mr. Derrick's remarks with which I agree, but I must part company with him on one crucial point. His "pompous advice" is based, I believe, on an archaic view of the priesthood; it reflects the priesthood of the past, not the future. He seems certain of what a priest is or should be, and it is my contention it is precisely at this point that the real problem exists.

To illustrate: During the past five years I have had many opportunities to be in rap sessions with priests and bishops at meetings here and in Canada. I shall not be violating any confidences to say that many priests are most bothered by the fact they no longer "know" what a priest is supposed to do.

I remember vividly one group of priests saying to some bishops, "What is it that really makes us different from laymen except for our 'cultic functions,' particularly our celebrating the Eucharist and preaching for one hour on Sunday? Everything — with the exception of sacramental functions — that is said about the priest can also be said about the priesthood of the laity."

The priest of the future faces an indefinite role, an agonizing vocation in a world which prizes security. Perhaps the special mission of tomorrow's priests in salvation history is to live out a new priesthood in an age of uncertainty.

STATEMENT

By DONALD J. THORMAN

The safest prediction to make about the priesthood of the future is that it will be different.

For one thing, the vocation statistics foreshadow a drastic change in the role of the priesthood. There simply aren't going to be enough priests in the future to maintain the same kind of ratio between priests and people which we have become accustomed to in the past.

This means that with fewer clergy to go around, the average priest will have to develop a new lifestyle to serve more people with fewer colleagues to help him. The possibilities are enormous, as are the difficulties.

In the recently released half-million dollar study, funded by the American Catholic bishops, Father Andrew Greeley noted that while there are many strong and positive forces at work in the priesthood of today, there are also many serious problems. He lists these latter as mainly centering around "the highly volatile subjects of power and sex, which indicate trouble and conflict in the years ahead."

ASIDE from all this data, it seems to me that the most troublesome problem facing us now and in the future is that we don't really have a fully developed and well understood role of what the entire Church should be about.

We have spent the sixties talking about the role of the layman; now it appears as if we shall spend the seventies on the priesthood. We are always discussing the parts — laity, priests, sisters, bishops, women in the Church — but seldom do we turn our attention to the purpose of the whole.

In the past we rarely had to concern ourselves with basic issues. We simply "knew" what a priest, a bishop or a layman did; we didn't have to debate the matter, or even to question it. Now with the Council experience behind us we are beginning to rethink the roles within the Church. But perhaps what we should be doing is to be rethinking the most fundamental issue involved here — what is the ultimate mission of the Church? What is it we want the Church to do? What should it be doing? Then we can fit in the various elements which make up the Church and much more easily begin to define roles.

Let me use an analogy. A key point in the thinking of Abel Jeanniere in "The Anthropology of Sex" centers on the ultimate meaning of the man-woman encounter. Jeanniere notes our assumption has been that the assumed masculine and feminine roles or natures establish what the encounter between man and woman is all about. It is much more true to say that the very essence of what it means to be masculine or feminine is established by the man-woman relationship.

Sees signs for more school aid

By SUE CRIBARI

WASHINGTON — (NC) — A bishop-educator told members of the Diocesan Attorneys' Association here that current legislation holds many signs of hope for more aid to nonpublic schools.

"Twenty-five years ago, only New York and New Jersey had effective laws for bus rides for Catholic school children," said Auxiliary Bishop William E. McManus of Chicago, chairman of the U.S. Catholic Conference (USCC) education committee. "Louisiana and Mississippi loaned a few text books. That's all there was."

BUT today, the bishop told over 100 diocesan lawyers and heads of state Catholic Conferences, nine states have laws benefiting nonpublic school students, and at least six others are "seriously considering substantial assistance."

The lawyers — gathered for a national meeting sponsored by USCC's general counsel office — were also briefed on three aid cases pending before the U.S. Supreme Court, and other topics which might affect their work back home, like new federal tax laws.

Father Charles M. Whelan, faculty member at Fordham University's school of law, told NC News diocesan lawyers will face a "double difficulty" after the nation's high court makes a final decision on three school aid cases it is now considering.

(Editor's Note: Many are concerned about polarization in the Church. Too often polarization develops and grows because both sides are not dialoging with one another. In the interest of bringing liberals and conservatives together, liberal Donald J. Thorman, publisher of "National Catholic Reporter," and Christopher Derrick, noted conservative author and lecturer, have been asked to dialogue in print. This is one in an open-end series of such dialogues in print in which they will discuss questions and issues being debated in the Church today.)

Woman — or man — as such do not exist. Sexual differentiation occurs within the framework of the interpersonal encounter. A man becomes a man in relationship to a woman; a woman, a woman, in relationship to a man. It is what he calls "a phenomenon of reciprocal humanization." It is a dynamic, existential relationship, not something decided on theoretically in advance.

And this, I believe, is what the priesthood of the future will be: something to be worked out, not in accord with predetermined notions, but based on the experiences of the future with the people and situations of the future — both reacting to each other and to each other's needs.

No one can guess for certain what forms it will take, but it could be disastrous if the priests of today attempt to write the new rules before the future arrives. The future role(s) of tomorrow's priests must be worked out vis-a-vis the needs of the entire Christian community of the future and in terms of how we all conceive the mission of the Church of the future. And that it will be a different Church we can be sure.

RESPONSE

By CHRISTOPHER DERRICK

Mr. Thorman is right, I think, in seeing two separate problems about the priesthood. How many priests are there going to be? Much fewer, perhaps, than in the past. But then, I suspect that the number of unquestionably "Catholic" laypeople will also diminish, so that the ratio may possibly remain much what it was.

But these are secondary and administrative problems: the key issue concerns our concept of the whole Church and therefore of the priesthood, as Mr. Thorman rightly says. Here, it seems to me that he wildly and romantically exaggerates the fluid and evolutionary element in the Church's life — the extent to which the Church can be rethought and re-modelled from one age to another, while still retaining its continuity with what Christ established.

My experience, at least, confirms the idea that the problem of priesthood is essentially the problem of faith. Where any priest or layman stands firm in Catholic belief, in the actual teaching of the visible Church, avoiding all neo-modernism, all gnosticism and teil-hardism and subjectivism and Harvey-Cox-ism and the like, I seldom find that he has (in principle) very much trouble about the priesthood, its point and function and relevance.

Individual priests may well cause him worry and annoyance and despair; but that's another problem, and a very old one.

(c 1971 The Voice and NC News Service)

\$500,000 Gem Thieves Glitteringly Equipped

By JAMES SAVAGE
Herald Staff Writer
\$500,000 Loss Estimated

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Devotions to Mary

By **FATHER DONALD CONNOLLY**

Pope Pius XII, in addressing the National Marian Congress of 1947, remarked, "The cult of the Mother of God is a basic element of the Christian life."

Such a statement still seems divisive to many Christians who are not Catholics. To them, devotion to Mary, as they believe it is practiced among Catholics, makes her seem a "goddess." Christ, they say, is our Savior and redeemer, and Mary is only human like ourselves.

BECAUSE of theological animosities built up over the past four centuries (largely flamed by sociological and not theological factors), Catholics and Protestants have not made serious enough efforts to understand one another regarding the Church's teachings on Mary. Not too many Protestants even understand Catholic dogma and devotion to Christ Himself. Because of misinformation which have given birth to bigotry over the years, all sorts of accusations have been levelled against the Catholic Church for teachings which she never taught.

So far as Christ the Lord is concerned, Catholics believe, as most Protestants do, that he is totally God and totally man; that he is our sole savior and redeemer; and, that if we obey His commandments, we will share eternal life with Him. The worship which Catholics give to Jesus is called adoration, whereby we acknowledge His sharing of the Godhead with the Father and the Holy Spirit, as one God.

But Catholics also pray to the friends of Jesus, the saints, in the same way that we ask our earthly friends to help us from time to time. The saints, who are human like ourselves, lived holy lives and came particularly close



to the Lord's heart. We ask them to help us imitate their virtues, and to intercede for us to the Lord.

SUCH prayer to the saints is called *duilia*, or veneration. There is a special place for Mary in the history of mankind, however; for she had the absolutely unique role of bringing Christ into the world. As has been shown in prior articles on Mary in this series, God blessed Mary with every grace possible for her role in life; as a result, she is closer to Christ than all of the angels and saints put together. Therefore, her role as intercessor for us to her Son has added value. Thus, when we pray to Mary to ask her intercession and help, this act is called *hyperdulia*, or special reverence.

It must be admitted that in recent decades, this *hyperdulia* has sometimes gotten out of hand, particularly among poorly instructed Catholics. Their intentions were admirable: to praise the mother of Jesus. But their methods on occasion have seemed to observers to overshadow the worship of Jesus.

Curiously enough, however, even in the excessive practice of *hyperdulia*, there was no effort to make Mary a "goddess" (a point overlooked by many critics of the Church); rather, it manifested itself as giving more attention to Mary, a mere human, than to Christ, the God-man.

IF one stops to reflect on it, even excessive *hyperdulia* is based on the clear understanding of the divinity of Christ; for, if he were not divine, then devotion to His mother would be needless. The Second Vatican Council wisely took note of some of the excesses in devotion to Mary, in its document on the "Dogmatic Constitution on the Church:" "This Synod earnestly exhorts theologians and preachers of the divine word that in treating of the unique dignity of the Mother of God, they carefully and equally avoid the falsity of exaggeration on the one hand, and the excess of narrow-mindedness on the other . . . Under the guidance of the Church's teaching authority, let them rightly explain the office and privileges of the

Blessed Virgin which are always related to Christ, the Source of all truth, sanctity, and piety. Let them painstakingly guard against any word or deed which could lead separated brethren or anyone else to error regarding the true doctrine of the Church. Let the faithful remember moreover that true devotion consists neither in fruitless and passing emotion, nor in a certain vain credulity. Rather, it proceeds from true faith, by which we are led to know the excellence of the Mother of God, and are moved to a filial love toward our mother and the imitation of her virtues."

AT the same time, the Second Vatican Council, in speaking of Mary in over 40 sections of the Council papers, emphasized that sincere devotion to Mary is an integral part of the Christian faith. Such has been the historical reality since the beginning of the Church. Often referred to as the new Eve in second century Christian writings (particularly by Saints Justin and Irenaeus), Mary is mentioned frequently by all the major Christian writers up to the Council of Ephesus in 431 A.D. Once that ecumenical Council had declared definitively that Mary was literally the mother of God, devotion to her took on added assurance and was extended to the regular liturgy of the Church. Severian of Gabala, who died in 408 A.D., called devotion to Mary a daily custom in his own time.

BY the eighth century, special liturgical celebrations marked the major events in the life of Mary (her immaculate conception, her birth, the annunciation by the angel that she was to become the mother of Jesus, her presentation of the Child in the temple, her assumption into heaven.) In Carolinian times,

Prayer Of The Faithful

Pentecost Sunday
May 30, 1971

CELEBRANT: As we marvel at the wonderful works of the Spirit in the early Church, let us remember that they are continuing in our own day. Let us pray that we may be open to the workings of the Spirit in our lives.

COMMENTATOR: Our response today is: Holy Spirit, strengthen and inspire us.

COMMENTATOR: That the Holy Spirit, sent to renew the face of the earth, will continue to guide the renewal we are experiencing in the Church, let us pray to the Spirit.

PEOPLE: Holy Spirit, strengthen and inspire us.

COMMENTATOR: That the Spirit of truth and justice may enlighten and strengthen the leaders of all governments, let us pray to the Spirit.

PEOPLE: Holy Spirit, strengthen and inspire us.

COMMENTATOR: For the people of faith in every part of the world, and for ourselves, that with the Spirit of Christ, we will work to heal our personal and institutional wounds, let us pray to the Spirit.

COMMENTATOR: That our hearts and minds may be open to recognize the workings of the Spirit in the communities of our separated brethren and in all other religions, let us pray to the Spirit.

PEOPLE: Holy Spirit, strengthen and inspire us.

COMMENTATOR: That the Spirit will inspire this generation of high school and college graduates to continue to live according to their high ideals, let us pray to the Spirit.

PEOPLE: Holy Spirit, strengthen and inspire us.

COMMENTATOR: For all of us here present that the Spirit will enable us to be a people of optimism, vision, and love, let us pray to the Spirit.

PEOPLE: Holy Spirit, strengthen and inspire us.

CELEBRANT: Father, you offer us the power to move mountains. Most of us lack the courage to move ourselves. We are afraid of becoming a light on the mountaintop because somebody might hate the light and try to put it out. When will we die with Christ to our inhibitions and our fears so that with Christ we can rise to new life? Father, help us to let your Spirit live in us. We ask this through Christ our Lord.

PEOPLE: Amen.

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Alcuin, who died in 804 A.D. promoted Saturday as "Mary's Day", which it still remains in the liturgical calendar of the Church.

In the twelfth century, devotion to Mary centered in two theological aspects of her life: her motherhood over all mankind, and her effective intercession in heaven for those on earth.

Along with European cathedrals which began to be named in her honor, profound devotional works to Mary were manifest in the lives of Saint Francis of Assisi, Saint Dominic, Saint Bonaventure, Saint Albert the Great, and Saint Thomas Aquinas — all of whom lived in the thirteenth century.

THE familiar prayer which begins "Hail Mary . . ." in the form in which we now know it, was composed in the fifteenth century, as an outgrowth of a shorter "Hail Mary" said in the rosary-prayer of 300 years before.

Up to the time of the Reformation, Mary was the object of special prayers, hymns, theological writings, and all of the arts. In response to the Reformation preachers, who taught that devotion to Mary was derogatory to the unique mediatorship of Christ as our redeemer, the Council of Trent stated that Mary, reigning

with Christ in heaven, could and does intercede for men on earth. In succeeding centuries, special shrines in honor of the Blessed Mother have drawn millions of Catholics from all over the world, as they still do (particularly at Lourdes and Fatima).

RECENT Popes have strongly encouraged devotion to Mary. Pope Pius IX defined the dogma of her Immaculate Conception; Pope Leo XIII issued encyclical letters urging the practice of reciting the rosary; Saint Pius X wrote frequently of Mary's spiritual motherhood over all men; Pope Benedict XV constantly invoked her as the Queen of Peace during the first World War; Pope Pius XI spoke of her as the model of all families and as Queen of all the saints; Pope Pius XII defined the dogma of her Assumption into heaven;

Pope John XXIII and Pope Paul VI have repeatedly called upon Catholics to maintain a regular devotion to Mary in their daily prayer life.

Since the Second Vatican Council, some of the standard devotions to Mary have undergone searching examination and in a few cases are being replaced by devotions more in tune with current practices of the Christian life

CONTINUED ON PAGE 26

SCHEDULE OF SERRA CLUBS

Serra Club of Miami
Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

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

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

Mass timetable

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published.

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7, 8, 9:30, 10:30 a.m. (chall.), 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish), Saturday 7:30 p.m.

BELLE GLADE: St. Philip Benizi. 7, 10:30 and 12 noon. (Spanish)

BOCA RATON: St. Joan of Arc. 7, 8, 9, 10:30 a.m. and 12 noon, 6 p.m.

Ascension. 8:30, 10 & 11:30 a.m., 414 N.W. 35th St.

BOYNTON BEACH: St. Mark. 8, 9:30, 11 a.m.

CLEWISTON: St. Margaret 8 a.m., 12 noon.

COCONUT GROVE: St. Hugh. 7:30, 9 a.m., 10:30 a.m., 12 noon. (Spanish) 6:30 p.m. Saturday 6:30 p.m.

CORAL GABLES: Little Flower (Church) 7, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. Saturday 7 p.m.

St. Augustine. 7:30, 9, 10:30 a.m., 12, 5 and 6 p.m. Saturday 5:30 p.m.

St. Raymond. Coral Gables Elem. School. 8, 9:30, 11 a.m., (Spanish) 12:15 and 1 p.m. (Spanish).

CORAL SPRINGS: St. Andrew. 8:30, 10:30 and 11:45 a.m.

DANIA: Resurrection (2nd St. and 5th Ave.) 7, 8, 9, 10, 11 a.m., 12 noon and 6:30 p.m. Saturday 6:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12 Ave.) 7:30, 9, 10:30 a.m., 12 noon and 5:30 p.m.

DELRAY BEACH: St. Vincent. 6:30, 8, 9:30 and 11 a.m., 5:30 p.m.

FORT LAUDERDALE: St. Anthony. 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

Blessed Sacrament. 6, 8, 9:30, and 11 a.m., 12:30, 5 and 7 p.m.

St. Clement. 6:30, 8, 9, 10, 11:15 a.m., 12:30 and 7 p.m.

St. George. 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

St. Helen. 3063 NW 23 Way. 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

St. Henry. 700 NE 56 St., 9 and 11 a.m.

Pompano Harness Track. 7 and 10 a.m.

St. Jerome. 8:30, 10, 11:30 a.m.

St. Maurice. 9 & 11 a.m. 7 p.m. Saturday, 7 p.m.

Queen of Martyrs. 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Pius X. 7, 8, 9:30, 11 a.m. and 12:30 p.m.

St. Sebastian Harbor Beach. 8, 9:30, 11 a.m., 5:30 p.m. Saturday, 7 p.m.

HALLANDALE: St. Matthew. 7:30, 8:45, 10, 11:15 a.m., 12:30 and 6 p.m. Saturday, 5 and 7 p.m.

St. Charles Borromeo. Hallandale Recreation Center. 9, 10:30 a.m. and 12 noon.

HIALEAH: Immaculate Conception. 6, 7, 8, 9, 10:15, 11:30 a.m., 12:45 (Spanish) 6 and 7:30 p.m. (Spanish)

St. John the Apostle. 6, 7, 8, 9:30, 10:45

lished the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

a.m., 12 noon, 1 p.m. (Spanish) 5:30 and 6:30 (Spanish)

HIGHLANDS BEACH: St. Lucy. 8:30, 10, and 11 a.m., 5 p.m. 3510 S. Ocean Blvd.

HOBE SOUND: St. Christopher. 7, 9 a.m.

HOLLYWOOD: Annunciation. 8, 9, 11:30 a.m., 7 p.m.

Little Flower. 7, 8:15, 9:30, 10:45 a.m., 12 Noon, 5:30, 6:30 p.m. Saturday, 5:30 p.m.

Nativity. 7, 8, 9:15, 10:30, 11:45 a.m. 5, 6, 7 p.m. Saturday 7 p.m.

St. Bernadette. 7:30, 9, 10:30 a.m., 12 noon and 7 p.m. Saturday 7 p.m.

HOMESTEAD: Sacred Heart, 8, 9:30, 11 a.m., 12:30 and 6 p.m. Saturday 6 p.m.

IMMOKALEE: Lady of Guadalupe 9 (Spanish) 10, 11 (Spanish)

INDIAN TOWN: Holy Cross. 9 a.m., Saturday, 7:30 p.m.

JUNO BEACH: St. Paul of the Cross. Volunteer Fire House. U.S. 1, 7:30, 9 a.m., 10:30, 12 Noon, Saturday, 7:30 p.m.

JUPITER: St. Jude. 8:30 and 10:30 a.m. Saturday, 7 p.m.

KEY BISCAYNE: St. Agnes. 8:30, 10 (Spanish) 11:15 a.m. Saturday, 6:30 p.m.

LABELLE: Mission. 10 a.m.

LAKE WORTH: St. Luke. 7, 8, 9:15, 10:30, 12 Noon, 6 p.m. Saturday 7 p.m.

Sacred Heart. 7, 8, 9:15, 10:30, 11:45 a.m. Saturday 6, 7:30 p.m.

LANTANA: Holy Spirit. 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

LIGHTHOUSE POINT: St. Paul the Apostle 7:30, 9, 10:30 - 12 noon, Saturday 5 p.m.

MARCO: Catholic Church of San Marco. 8:30 a.m. (Marco Yacht Club)

MARGATE: St. Vincent. 8, 9, 10:15, and 11:30 a.m. Saturday, 6 p.m.

MIAMI: St. Brendan. 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish); 1, 5:30, 6:45 (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish)

Assumption of the Blessed Virgin. (Ukrainian) 8:30 and 10 a.m.

Corpus Christi. 6, 7, 8, 9:15, 10:30 (Spanish), 11:45 a.m.: 1 p.m. (Spanish), 5:30 p.m. (Spanish)

Gesu. 5, 6, 7, 8, 9, 10 (Latin) 11:30 a.m.: 12:30 and 5:30 p.m. (Spanish). Saturday 6 p.m.

Holy Redeemer. 7, 10 a.m.: 6:30 p.m.

International Airport (International Hotel) 8 a.m. Sundays and Holy Days.

Melkite Mission, 2626 S.W. Third Ave., 10:30 a.m.

St. Catherine Killian High School. 9 and 11 a.m.

St. Francis Xavier. 7 and 9:30 a.m.

St. Dominic. 7, 8:30, 10, 11:30 a.m.: 1 p.m. (Spanish), 6 and 7:30 p.m.

(Spanish).
St. John Bosco 8:30, 11:30 a.m. (English) 7, 10 a.m.; 1, 6, 7:30 p.m. (Spanish)
St. Kevin. 9, 10, 11, 12 (Spanish)

St. Kieran (Assumption Academy). 7:30, 9:30, 11 a.m.; 12:15 p.m. (Spanish) 5 p.m., 7 p.m. (Spanish) Saturday 7 p.m.

St. Martha. 11450 Biscayne Blvd. 8:30 10 a.m., 11:30 a.m. (Spanish) Saturday, 8 p.m.

St. Mary Cathedral. 7, 8, 9:30, 11 a.m.; 12:30, 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

St. Michael. 7, 8, 9 (Polish), 10, 11:15 a.m. (Spanish) 12:30, 6 and 7:15. (Spanish), Saturday 6:30, 8 p.m.

Sts. Peter and Paul. 7:30, 9:30, 10:45 a.m., 12 noon, 5:30 p.m. (Spanish) 8:30 a.m.: 1, 7, Saturday, 5:30 p.m.

St. Robert Bellarmine. 3405 NW 27th Ave. 8 a.m. (English) 11 a.m., 1 and 7 p.m. (Spanish)

St. Timothy. 6:30, 7:45, 9, 10:15, 11:30 a.m., 12:45 p.m., (Spanish) and 6:30 p.m. Saturday 6:30 p.m.

St. Thomas the Apostle. 7:30, 8, 9, 10, 11 a.m.: 12:15 and 6 p.m.

St. Vincent DePaul. 2100 NE 103 St., 7, 8:15, 9:30, 10:45 a.m.; 12 noon and 6 p.m. (Spanish)

MIAMI BEACH: St. Francis deSales. 7, 8, 9, 10:30, 11:45 a.m.; 6 p.m.

St. Joseph. 7, 8, 9:30, 11 a.m.; 12:30 and 5:30 p.m. Saturday, 5:30 p.m.

St. Mary Magdalene. 7:30, 8:45, 10, 11:15 a.m., 12:20 and 6 p.m. Saturday, 6 p.m.

St. Patrick. 6:30, 8, 9, 10:15, 11:30 a.m.; 12:45, 6, 7 p.m. (Spanish)

MIAMI LAKES: Our Lady of the Lakes. 7, 9, 10:30 a.m.; 12 noon, 6 and 7:15 p.m. (Spanish)

MIAMI SHORES: St. Rose of Lima. 7, 8:30, 10, 11:30 a.m. 1 p.m. (Spanish) 6 p.m. Saturday, 7 p.m.

MIAMI SPRINGS: Blessed Trinity. 8, 9:15, 10:30 a.m.; 12 noon, 5:30 and 7 p.m. (Spanish). Saturday 7 p.m.

MIRAMAR: St. Bartholomew. 6:45, 7:45, 9, 10:15, 11:30 a.m.; 12:45 and 7 p.m.

MOORE HAVEN: St. Joseph. 10 a.m.

NAPLES: St. Ann. 7:30, 9:30, 11 a.m.; 12:30 and 6 p.m. Saturday 5, 15 p.m.

NARANJA: St. Ann. 11 a.m.; 7 p.m. (Spanish) 10 a.m.

NORTH DADE COUNTY: St. Monica. 7:45, 9, 10:15, 11:30 and 6 p.m.

NORTH MIAMI: Holy Family. 7, 8:30, 9:45, 11 a.m.; 12:15 and 6:30 p.m. Saturday 7:30 p.m.

St. James. 6, 7, 8:30, 10, 11 a.m. (Latin) 12:30 and 5:30 p.m. Saturday 6:45 p.m.

Visitation. 7, 8:30, 10:30 a.m., 12 noon, 6 p.m., 7 p.m. (Spanish). Saturday, 7:30 p.m.

NORTH MIAMI BEACH: St. Lawrence

More damaging effects of 'pot' cited



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

By DR. BEN SHEPPARD

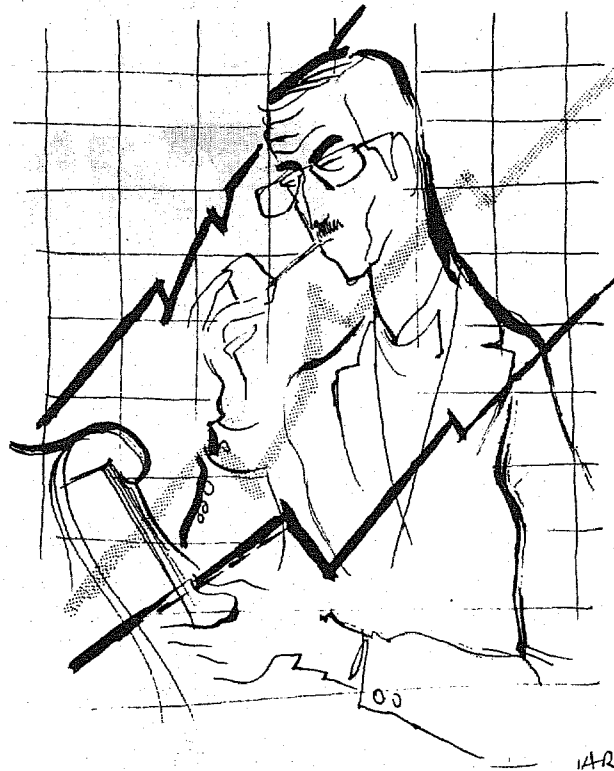
Do experienced users of marijuana feel the effects of the drug more rapidly than the nonexperienced?

Seemingly, there are two opposing viewpoints to this question. The drug subculture feels that users get "stoned" quicker, while drug studies point up the reverse.

In drug studies, with an increased usage, tolerance levels become higher; that is, the more often you get "stoned" the less often you need to take it. Is this because of the manner of smoking or anticipation of the feeling that accompanies a drug high?

THC, the activating ingredient in marijuana, and its resulting metabolites, stay in the body for more than three days with people who have never previously smoked marijuana. In these cases, it took 56 hours to bring the level down to half.

In constant smokers, the blood levels content of THC fell twice as fast. This reverse tolerance is caused by a psychotic state as the THC breaks down in the body system. IT appears that a marijuana high is more manageable



the varying viewpoints of the experimenters is the factor. From my readings, driving abilities while on marijuana are diminished, even though users claim that the drug has no effect.

Marijuana causes people to overestimate timing on exit ramps. Most times, the users know that their memory is impaired and that their mental functionings need much more focusing and training to do simple tasks which before came naturally. They are fearful of forgetting or of not making sense.

There is a definite adverse effect on short term memory skills, the ability to start a sentence and finish it, or in keeping track of the train of thought and verbal association. Actions become like a slowed-down movie, where one frame stops before moving to the next, becoming like a photo slide.

IN conclusion, marijuana is a mild intoxicant, leading to fantasies, sometimes hallucinations, depending on the strength of the THC in the marijuana. One type of THC, called Delta I, simulates heroin in large doses, which causes auditory and visual hallucination.

There are some good by-products from THC compounds. An effective product to reduce high blood pressure has been used experimentally, plus extracts for convulsions, migraines and tension.

In my own studies, I have found the EEG (Brain wave tests) to be abnormal in prolonged marijuana smokers. I haven't followed up on the EEG after withdrawal from the drug, but medical reports reveal that the changes persist for a month. Some say the user feels "hung up" for a few days, three to four at the most, while the brain-wave change persists for months.



MIGRANT children pile into a van lent to Seminarians of St. John Vianney Seminary. The seminarians used the van to carry out their apostolate of religious education at Redlands Migrant Camp in Homestead.

Migrant kids lose friends for awhile

With the completion of the academic year at St. John Vianney Seminary this month, there also came to a halt, at least for the summer, an unusual religious instruction program conducted by approximately 15 seminarians for children of migrant families.

Since the beginning of the school year, the seminarians have been travelling to the Redlands Migrant Camp in Homestead twice a week. Formal religious instructions were given to the children every Tuesday in whatever places were available — in homes, under trees, in vacant shacks, in cars, etc.

SUNDAY was a day to visit the parents of the children and to establish rapport with them. Sunday was also a day in which the seminarians brought the children to various recreational sites, such as Crandon Park, and other places of interest. But in order to transport the children, the seminarians were faced with one little problem — the lack of adequate transportation.

The seminarians asked permission from their superiors to begin a search for a van. Seminarian Larry Salvo said they approached several car dealerships but had no

success until Robert Nunn of the Ford dealership in Coral Gables agreed to lend them a Ford Econoline for one month. Consequently, the work the seminarians were doing became a little easier.

Classes in preparation for the reception of Communion were the basic program carried out by the seminarians. However, the group discussed other topics which centered on religion. According to Salvo, 50 per cent of the students they instructed received Communion. The other 50 per cent still need preparation, he said.

AT the close of this academic year, there were approximately 50 students receiving religious instructions. There was an average of four to five in a class. The seminarians working this apostolate represented all four dioceses in Florida.

However, come September again, the seminarians will be faced with the same problem they had at the beginning of the program last year — the need of a vehicle to transport themselves to the camp and the migrant children to places of interest. Hopefully, they will begin the program, trusting that someone will lend them a vehicle to carry on their apostolate.

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Center to be built to house continuing education program

Construction of a three-building complex at Biscayne College to house a Center for Continuing Education has been approved by the institution's Board of Trustees.

At the Center, Biscayne will host conference and seminars and small education-oriented conventions. Some will be directed by the Biscayne faculty, while others will be conducted by guest speakers, college officials explained.

"This new project is in line with Biscayne's determination to become more and more involved with the community," commented Rev. John H. McDonnell, O.S.A., president of the Catholic men's college.

THE two-story buildings of the Continuing Education Center, comprising some 25,000 square feet, will be constructed in the form of an H. The center building will house conference rooms, recreational facilities and audio visual equipment which will be available for Biscayne students as well as those attending seminars and conferences. Second floor of the building will be devoted to office space.

The two buildings forming the parallel sides of the H will provide housing facilities. Each will accommodate about 75 persons, two to a room. Each room will have private bath.

Completion of the Center is expected in January, 1972. It will be located in the center of the campus, adjacent to Carroll Hall.

Father McDonnell pointed out that in the modern, complex world where methods and techniques are constantly changing, continuing education is a vital function in society. In virtually every field, skills must

be constantly upgraded and updated.

"Biscayne, along with many other small and large colleges, also realizes that total usage of the physical facilities is one of the principal methods of combatting the financial distress with which colleges have been plagued in the last half decade," the Biscayne president added.

TYPICAL of the type of seminar for which the new Center will be geared, Biscayne officials said, is an 18-month project now going on for South Florida law enforcement officers. Eight successive groups of some 25 officers each are to undergo a seven-week course in classroom and practical work covering virtually all facets of organized crime investigation. The program is being supported by the Dade County Public Safety Department, with assistance from the Law Enforcement Assistance Administration of the U.S. Department of Justice.

Continuing education centers have been developed successfully at other colleges, such as Notre Dame. Officials said Biscayne plans to take full advantage of the Miami climate and expects that most of the seminars and conferences will be held in the November-April period. Already reservations have been taken for next year from diverse groups.

A special advantage of the Center on the college campus will be its ability to provide full services almost totally within the confines of its physical location, Biscayne officials pointed out. Meeting rooms, recreation, top housing accommodations and feeding facilities all will be immediately available, eliminating loss of time in traveling.

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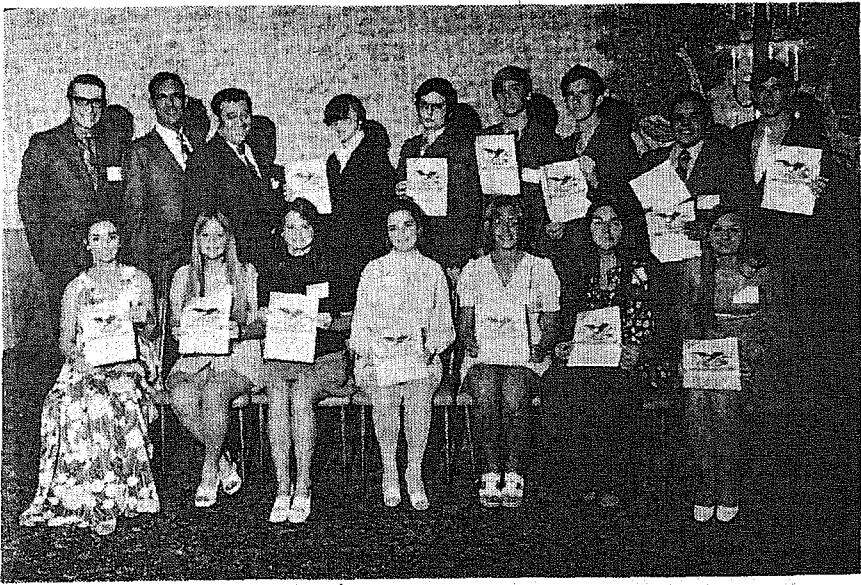
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CATHOLIC HIGH school winners of the "Speak Up for America" essay contest, sponsored by the Certified Plumbers of South Florida, display their award certificates. They are, first row, 1. to r., Virginia Fernandez, Colleen M. Ahern, Amy Stout, Blanca Garcia, Dorothy Ann Callahan, Hope Medina, and Yvette Sisko. Second row: Certified Plumbers trustee, Harley Lasseter, Jr., chairman, Russell J. Seiferth; trustee, Robert F. Hildebrandt, Daniel Fox, Ricardo Pau, Tom Albrecht, Brian Morris, Jorge L. Campana, and James J. Gioia.

Skelton receives title of athlete-of-the-year

By JACK HOUGHTELING

Dennis Skelton, Chaminade High's slender distance track star, was named the archdiocese's athlete-of-the-year at the first annual archdiocese sports banquet Tuesday night.

Skelton, a senior who has signed a college scholarship with the University of Florida, won both the state cross-country championship last fall and the state Class A mile run this spring.

His time of 4:13.2 is the second fastest ever recorded by a Florida high school runner and was six seconds better than that turned in by the larger Class AA winner.

In addition, Skelton recorded the best two-mile time in the state, a 9:40.6 clocking, but a foot sprain in the mile run prevented him from running at full strength in the state two-mile championship.

Skelton was selected from a bumper crop of athletes, possibly the greatest ever in the archdiocese's history, that included Sam Howell of Cardinal Newman, who was picked as the archdiocese's best in both football and baseball; Wayne Keen of Msgr. Pace High, the best in basketball; Jim Soukup of St. Thomas Aquinas, the 9.6 100 dash man, who was judged tops in track; and Gus Crocco, Cardinal Gibbons' talented athlete, who was picked archdiocese first-team all-star in football, basketball and baseball, the first time one athlete has gained the honor in three sports.

Each of the top stars in sports received special awards in recognition of their achievements. Soukup was unable to be present for the occasion due to St. Thomas graduation ceremonies that night and track coach Andy Chlebeck received the award for him.

A crowd of 300 athletes, parents, coaches and sports dignitaries heard Frank McGuire, the nationally prominent head basketball coach at the U. of South Carolina, as the featured speaker.

McGuire, three times picked as the nation's college coach of the year, coached the U. of North Carolina to the NCAA championship in 1957, was runnerup for the NCAA title in 1952 while at St. John's, and had the unique experience of coaching the Philadelphia Warriors to the pro NBA runnerup spot in 1962.

COACH - of - the - year awards were also presented at the banquet, with plaques

going to Sam Budnyk of Cardinal Newman High in recognition of the Crusaders' undefeated record in football; Dick Dougherty of Key West's Mary Immaculate High for taking the Mariners to the Class C state runnerup spot in basketball; Brother Stephen Kappes of Msgr. Pace High for directing the Spartans to the South Atlantic Conference, the Class A district and regional baseball titles; and Jack Wren of Cardinal Gibbons for developing the Redskins' track team into SAC champions and a top three finish in both the South Florida All-Catholic meet and the Class A district competition.

Christopher Columbus High topped the archdiocese in athletes receiving all-star awards with 12 athletes, while Cardinal Newman had 10, Chaminade and Archbishop Curley High with eight each, and Cardinal Gibbons with seven.

In addition, all-star awards went to Natalie Shropshire of Lourdes Academy, and Jane Acker-

man of Cardinal Newman for winning state championships in swimming, and the St. Thomas twosome of Chris Evert and Lele Forood for their state titles in girls tennis.

In all, a total of 62 archdiocese athletes were honored.

The banquet, which will become an annual affair, was sponsored by the Knights of Columbus, Florida Chapter No. 1 to pay recognition for the achievements of the archdiocese's outstanding athletes.

More ND seniors get scholarships

Five more Notre Dame seniors have received scholarships for next year. They are Anelia Baker, Catholic University, Washington, D.C.; Otilia Fuentes, Georgetown University, Washington, D.C.; Rebecca Lund, Marietta College, Ohio; Chere Steen, Miami Dade; and Liza Zorovich, Barry College.

CYO softball titles to be decided Sunday

North Glade park will be the site for the Archdiocesan CYO softball championships on Sunday.

Visitation will meet St. Monica at 2:30 for the boys' championship. The game will be preceded by a 1 p.m. contest between St. Timothy and Annunciation for the girls' title.

Visitation reached the finals for the second year in a row with three runs in the

Don Shula to speak at banquet

Miami Dolphin head coach Don Shula will be the guest speaker for the annual Archdiocesan sports awards banquet and dance, to be held at 6:45 p.m., Tuesday, June 1, at Crystal Lake Country Club, Pompano Beach.

Over 125 trophies will be awarded to individual and team champions in soccer, football, volleyball, basketball, softball, swimming and tennis. A special award will be presented to the team that displayed the best sportsmanship during the season.

bottom of the last inning to defeat Blessed Trinity, 3-2. St. Monica broke open a contest with St. Clare and went on to a 23-6 victory.

St. Timothy and Annunciation both had big days at the plate. St. Timothy beat Epiphany, 12-4, and Annunciation beat St. Stephen, 14-1.

Brother, sister win in tennis

Epiphany's Steve Gordon won the CYO boys' open tennis title for the second consecutive year, defeating Terry Vaccarro of St. Vincent de Paul.

Steve's sister, Kathy, won the girls' open title when Donna Affenit of St. Louis couldn't continue and forfeited the match.

Tom Wynn of St. John Vianney won the boy's novice division in two sets over Joe Anier, also of St. John Vianney.

Michelle Ostmann, St. Francis of Assisi, defeated Veronica Crowley, from St. Francis, to cop the girls' novice title.

Essay winners given awards

Two Archdiocesan clergy and some 15 student winners were present for the awards banquet for the "Speak Up for America" essay contest at the DuPont Plaza Hotel recently. The essay contest sponsored annually by the Certified Plumbers of South Florida.

Father Sean O'Sullivan, president of Operation Self Help, Inc. for drug addicts, gave the invocation and presented several awards. Archdiocesan Superintendent of Schools, Msgr. William McKeever, awarded the \$125 fourth prize.

Notre Dame principal, Sister Mary Assumpta, received an American Heritage Tour Award for the school with the largest percentage of essay entrants.

THE Catholic high school winners and their awards are as follows:

\$100 prize winners: Virginia Fernandez, Notre Dame; and Ricardo Pau, Belen.

\$50 prize winners: Erik Ackerman, Curley; Colleen Ahern, Notre Dame; Blanca Garcia, Notre Dame; James J. Gioia, St. John Vianney Seminary; Brian Morris, Columbus; Yvette Sisko, Lourdes; and Amy Stout, Notre Dame.

Wins 1st place in gymnastics

St. Michael fifth grader Judy LaRoche won first place in gymnastics last weekend at the 4-H District Junior



Judy LaRoche

Events Day competition in West Palm Beach. Youngsters from Broward, Martin, Dade, and St. Lucie Counties were represented.

Judy is a member of the 4-H's "What Nots Club" and the daughter of Mr. and Mrs. A.J. LaRoche, 1440 N.W. 26th Avenue.

Children's play is scheduled

"Alice in Wonderland," Lewis Carroll's fantasy, will be presented by the Barry College Children's Theatre in the Amphitheatre, Saturday and Sunday, May 28 and 29, at 7:30 p.m.



A FIRM handshake and a smile . . . Sister Mary Assumpta, principal of Notre Dame Academy, accepts an American Heritage Tour award from Certified Plumbers' trustee, Harley Lasseter, Jr., at the dinner. Notre Dame had the highest percentage of eligible students enter the essay contest within Dade County.

\$25 prize winners: Tom Campana, Belen; Daniel Fox, Albrecht, Columbus; Dorothy Columbus; and Hope Medina, Callahan, Lourdes; Jorge Assumption.

Drama classes begin June 14

Teenage drama students enrolling in the annual University Theatre Academy at the University of Miami this summer will complete the equivalent of a three-credit college drama course, according to college officials.

Beginning June 14, and running through July 9, the thespians will be taught by leading University faculty, graduate and undergraduate students. The morning classes will be taken up with acting, mime, dance, and musical comedy.

Special guest lecturers will meet with students each afternoon to discuss directing, theatre management, makeup, costuming design, lighting and other theatrical facets. Production workshops are slated for late afternoons.

The class is open to all

Songfest May 30 for youngsters

An informal songfest and get-together for youngsters at Sunland Training Center, hosted by St. James CYOers, is slated for 7:30 p.m., Sunday, May 30.

students, on or off campus. Students wishing to enroll should contact the Drama Department for application forms by calling 284-3355.

100 students honored for flag essays

More than 100 students from St. John the Apostle School, Hialeah, received recognition in a special assembly for essays on "My Day as an American Flag."

Representing U.S. Senator Lawton Chiles, Hialeah Mayor Charles Whiteacre lauded the essays, in the words of the Senator, as "exemplary and thought-provoking" and presented the school with a flag that was flown over the U.S. Capitol.

The essays came from a composition class of Mrs. Mary Rowland who was inspired to take on the class project because of recent flag-burning incidents. "It's so nice to see such self-instilled patriotism," Mrs. Rowland said.

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Overseas aid collection

Following is a list of the donations of the faithful to the annual U.S. Bishops' Overseas Aid collection taken up in churches and chapels of the Archdiocese of Miami.

Annunciation, W. Hollywood	54.00	St. Francis de Sales, M. Beach	201.00
Ascension, Boca Raton	00.00	St. Francis Xavier, Miami	00.00
Assumption, Pompano Beach	622.00	St. Gabriel, Pompano Beach	423.50
Blessed Sacrament, Ft. Lauderdale	420.00	St. George, Ft. Lauderdale	363.00
Blessed Trinity, M. Springs	125.60	St. Gregory, Plantation	633.00
Christ the King, Perrine	392.14	St. Helen, Ft. Lauderdale	262.00
Corpus Christi, Miami	94.25	St. Henry, Ft. Lauderdale	00.00
Epiphany, Miami	517.00	St. Hugh, Coconut Grove	304.28
Gesu, Miami	452.00	St. Ignatius Loyola, P.B. Gardens	71.25
Holy Cross, Indiantown	35.27	St. James, Miami	1009.80
Holy Family, N. Miami	393.00	St. Jerome, Ft. Lauderdale	356.80
Holy Name of Jesus, W.P.B.	413.00	St. Joan of Arc, Boca Raton	911.20
Holy Redeemer, Miami	130.00	St. John the Apostle, Hialeah	323.00
Holy Spirit, Lantana	00.00	St. John the Baptist, Ft. Lauder.	382.00
Immaculate Conception, Hialeah	347.00	St. John Bosco, Miami	76.20
Little Flower, Coral Gables	685.00	St. John Fisher, W.P.B.	205.00
Little Flower, Hollywood	00.00	St. Joseph, Miami Beach	352.00
Nativity, Hollywood	455.00	St. Joseph, Stuart	00.00
O.L. of Guadalupe, Immokalee	00.00	St. Joseph the Worker Mission, M.H.	12.00
O.L. of the Holy Rosary, Perrine	00.00	St. Jude, Jupiter	195.00
O.L. of the Lakes, M. Lakes	239.60	St. Juliana, W.P.B.	449.99
O.L. of Perpetual Help, Opa L.	108.50	St. Justin Martyr, Key Largo	91.50
O.L. Queen of Heaven Mission, La.	15.20	St. Kevin, Miami	45.50
O.L. Queen of Martyrs, Ft. L.	604.50	St. Kieran, Miami	298.20
O.L. Queen of Peace Mission, Del. B.	00.00	St. Lawrence, N. Miami Beach	274.00
Resurrection, Dania	203.98	St. Louis, Miami	370.00
Sacred Heart, Homestead	98.50	St. Lucy, Highland Beach	00.00
Sacred Heart, Lake Worth	442.00	St. Luke, Lake Worth	147.70
San Isidro Mission, Pom. Beach	00.00	St. Margaret, Clewiston	32.15
San Juan de Puerto Rico Mission, M.	00.00	St. Mark, Boynton Beach	565.75
San Marco, Marco Island	123.17	St. Martha, N. Miami	125.00
San Pablo, Marathon	86.50	St. Mary Mission, Pahokee	20.35
San Pedro, Plantation Key	95.00	St. Mary's Cathedral, Miami	511.00
St. Agnes, Key Biscayne	194.00	St. Mary Magdalen, M. Beach	1206.00
St. Ambrose, Deerfield B.	479.40	St. Mary Star of the Sea, Key West	00.00
St. Andrew, Coral Springs	48.20	St. Matthew, Hallandale	280.00
St. Ann, Naples	812.00	St. Maurice, Ft. Lauderdale	87.00
St. Ann Mission, Naranja	00.00	St. Michael the Archangel, Miami	416.00
St. Ann, W.P.B.	834.00	St. Monica, Opa Locka	114.00
St. Anthony, Ft. Lauderdale	1015.30	St. Patrick, Miami Beach	709.41
St. Augustine, Coral Gables	214.00	St. Paul the Apostle, Lighthouse P.	00.00
St. Bartholomew, Miramar	185.00	St. Paul of the Cross, N.P.B.	100.00
St. Bede, Key West	140.00	St. Peter, Big Pine Key	76.50
St. Bernadette, Hollywood	105.00	Sts. Peter and Paul, Miami	332.75
St. Brendan, Miami	00.00	St. Philip, Opa Locka	31.81
St. Catherine of Siena, Miami	55.00	St. Philip Benizi, Belle Glade	62.00
St. Charles Borromeo, Hallandale	112.00	St. Pius X, Ft. Lauderdale	456.23
St. Christopher, Hobe Sound	110.80	St. Raymond, Miami	133.47
St. Clare, N. P.B.	341.10	St. Richard, Perrine	00.00
St. Clement, Ft. Lauderdale	00.00	St. Robert Bellarmine, Miami	53.15
St. Coleman, Pompano Beach	1120.00	St. Rose of Lima, Miami Shores	1550.00
St. Dominic, Miami	250.00	St. Sebastian, Ft. Lauderdale	348.00
St. Edward, Palm Beach	368.00	St. Stephen, W. Hollywood	646.00
St. Elizabeth, Pompano Beach	628.35	St. Thomas the Apostle, Miami	00.00
St. Francis of Assisi, Riviera B.	558.00	St. Timothy, Miami	261.27
		St. Vincent, Margate	227.75
		St. Vincent de Paul, Miami	00.00
		St. Vincent Ferrer, Delray B.	402.00
		Visitation, Miami	242.50

Less costly Eucharistic rally OK'd

MELBOURNE, Australia — (NC) — A less expensive type of international Eucharistic Congress planned by Australian Catholics for 1973 has been approved by the Vatican.

The go-ahead was received from Cardinal Jean Villot, Papal Secretary of State, by Archbishop James R. Knox of Melbourne. Archbishop Knox outlined some congress preparations with Pope Paul VI during his visit to Australia last fall.

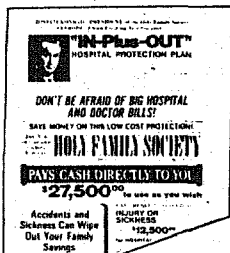
Archbishop Knox's written report, submitted to the Holy See and the Permanent Committee for Eucharistic Congresses, noted the concern of many priests and lay persons of his archdiocese over expenditures involved in some previous International Eucharistic Congresses.

Cardinal Villot told Archbishop Knox that the intention to give the congress a simpler appearance than that of other congresses but one still worthy of the Eucharist will meet with the approval and blessing of Pope Paul VI.

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Dear Monsignor Nolan: Please return coupon with your offering

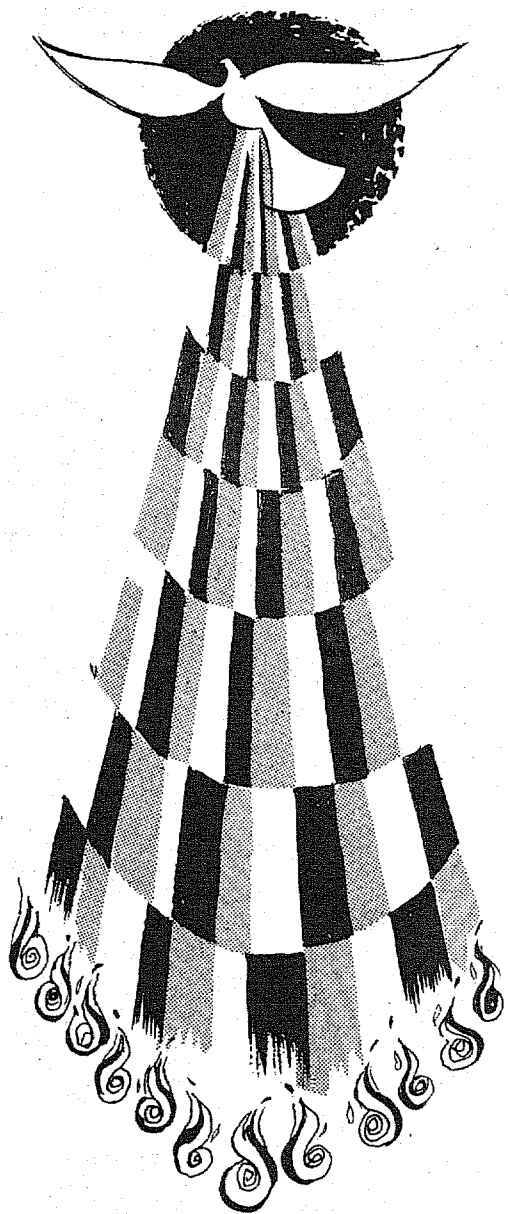
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Fiesta de Pentecostés

Una solemne misa pontifical será oficiada por el Arzobispo Coleman F. Carroll a las 11 a.m. del domingo, día 30, en la Catedral de Miami será el punto focal de la celebración de la fiesta de Pentecostés en toda la Archidiócesis.

A las 3 p.m. el Arzobispo conferirá el sacramento de la Confirmación a adultos y jóvenes durante la fiesta que conmemora el nacimiento de la Iglesia y la manifestación del Espíritu Santo, en forma de lenguas de fuego, a los apóstoles reunidos.

Exhortando a los fieles a

celebrar la festividad litúrgica de Pentecostés, el Arzobispo Carroll recuerda que "sin el espíritu de Dios el hombre nada puede alcanzar que tenga valor duradero."

"El Espíritu Santo descendió el día de Pentecostés sobre 12 hombres confundidos y temerosos, aturdidos ante la extraordinaria misión encomendada a ellos por Cristo de evangelizar el mundo.

"Pero la gracia del Espíritu les iluminó y les fortaleció, con esa luz y esa fuerza que sólo posee Dios y que sólo Dios puede dar.

ORACION DE LOS FIELES

DOMINGO DE PENTECOSTES
(30 de mayo)

CELEBRANTE: Al contemplar las maravillas que obró el Espíritu en los primeros tiempos del cristianismo, recordemos que ese mismo Espíritu sigue obrando en nuestros días. Oremos para estar abiertos a la obra del Espíritu en nuestras vidas.

LECTOR: La respuesta de hoy será "Espíritu Santo, fortalécenos e inspíranos."

1. Que el Espíritu Santo, enviado para renovar la faz de la tierra, continúe guiando la renovación que estamos experimentando en la Iglesia, oremos al Espíritu.

2. Que el Espíritu de verdad y justicia elimine y fortalezca a los líderes de todas las naciones, oremos al Espíritu.

3. Por los hombres de fe en todas partes del mundo y por nosotros mismos, para que con el Espíritu de Cristo restañemos las heridas en nuestras personas e instituciones, oremos al Espíritu.

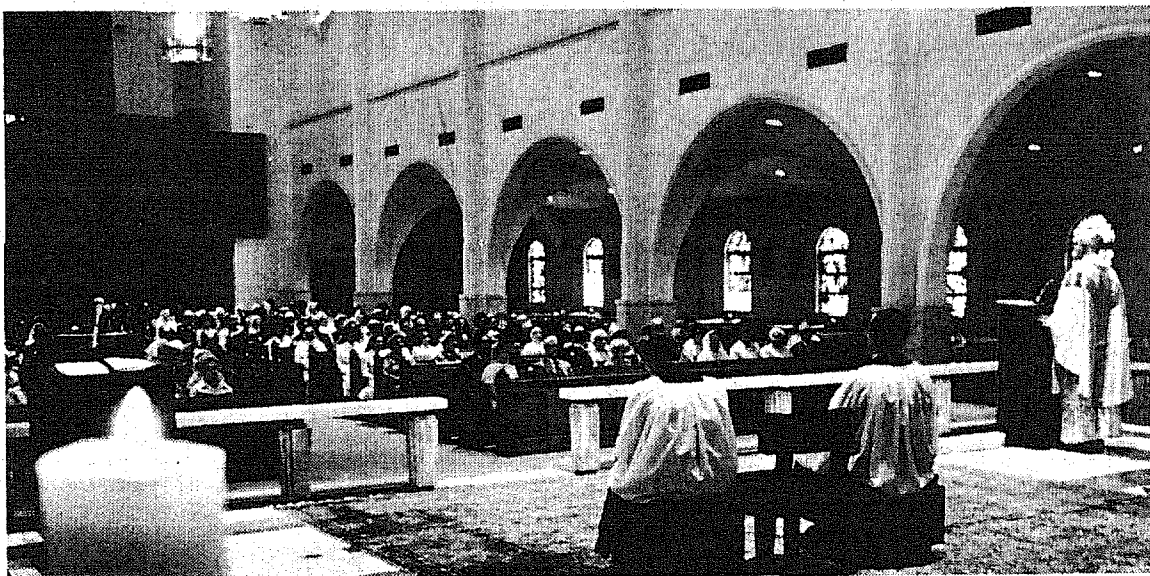
4. Que nuestros corazones y mentes se abran para reconocer la obra del Espíritu Santo en las comunidades de nuestros hermanos separados y en todas las demás religiones, oremos al Señor.

5. Que el espíritu inspire a esta promoción de graduados a continuar su vida conforme a sus altos ideales, oremos al Espíritu.

6. Por todos los aquí presentes, para que el Espíritu nos de optimismo, visión y amor, oremos al Espíritu.

CELEBRANTE: Padre, tu nos ofreces el poder de mover montañas. Muchos de nosotros, sin embargo, no tenemos el coraje suficiente para movernos a nosotros mismos. Tememos ser la luz en la cima de la montaña, porque quizás alguien odie la luz y trate de destruirnos. ¿Cuando moriremos con Cristo a nuestras inhibiciones y temores, para con Cristo resucitar a una nueva vida? Padre, ayúdanos a permitir que el Espíritu habite en nosotros. Te lo pedimos por Cristo, nuestro Señor.

PUEBLO: Amén.



"Ustedes me han demostrado siempre un amor tan grande y una reverencia tan constante . . .", dijo el Obispo Fitzpatrick hablando en español a los representantes de las

instituciones seculares de habla hispana, durante la misa de despedida ofrecida en la Catedral de Miami el pasado domingo.

Al partir hacia Texas

Numerosos hispanos tributan despedida al Obispo Fitzpatrick

"... Quisiera decirles solamente unas palabras de gratitud antes de salir de Miami para ser obispo de Brownsville", dijo el Obispo John J. Fitzpatrick al despedirse en español de los religiosos y seculares de habla hispana durante la misa de despedida ofrecida el pasado domingo en la Catedral.

"USTEDES me han demostrado siempre un amor tan grande y una reverencia tan constante, que yo no se qué decirles.

"Por medio de sus organizaciones parroquiales, sus actos de liturgia tan lindos, sus esfuerzos en el exilio, sus movimientos como los Cursillos de Cristiandad y el Movimiento Familiar Cristiano y tantas otras organizaciones, ustedes han dado a los demás un ejemplo magnífico en estos momentos difíciles de sus vidas", agregó el obispo, concluyendo:

"Durante los días que vienen tenemos que rezar los unos por los otros para que podamos merecer la bendición de nuestro Padre Celestial."

Centenares de seculares, representantes de las distintas organizaciones parroquiales y diocesanas, así como miembros de los distintos institutos religiosos establecidos en la Archidiócesis participaron en la misa oficiada por el Obispo Fitzpatrick.

Terminada la misa el Obispo recibió en los portales de la Catedral las muestras de cariño y afecto de los participantes en la misa, entre los que figuraban numerosos representantes de los grupos apostólicos de habla hispana.

DESPUES de más de dos décadas ejerciendo su ministerio en el estado de la Florida, el Obispo Fitzpatrick, que desde hace tres años es Auxiliar de la Archidiócesis de Miami, fué instalado ayer como Obispo de la Diócesis de Brownsville, en Texas, en el área fronteriza con México.

Antes de ser nombrado Obispo, Monseñor Fitzpatrick fué director del Apostolado en Español, cargo que le dió oportunidad de trabajar en estrecho contacto con la población de habla hispana del Sur de la Florida. En los primeros años del éxodo cubano trabajó intensamente en la implementación del programa católico de asistencia a los refugiados, a través del Centro Hispano Católico y de otras agencias diocesanas.

Participó en aquel entonces en numerosas gestiones tendientes al establecimiento del programa federal de ayuda de emergencia a los exiliados cubanos.

Mas tarde dió impulso a la pastoral para la comunidad de habla hispana, estimulando la creación de movimientos de apostolado secolar nuevos en esta área, como fueron los Cursillos de Cristiandad y el Movimiento Familiar Cristiano.

Durante ese tiempo cuidó también de las necesidades materiales y espirituales de miles de trabajadores migratorios, participando en distintas misiones. Como un gran porcentaje de esos trabajadores está formado por familias de origen texano-mexicano, el obispo ha tenido oportunidad de familiarizarse aquí con los norteamericanos de origen mexicano, algunos de ellos nativos de las mismas áreas donde ahora va a servir como obispo.

LA DIOCESIS de Brownsville está considerada como una de las más pequeñas y más pobres de Estados Unidos, pero quienes conocen a su pueblo consideran que es una de las más ricas y que esa riqueza descansa precisamente en fe y el espíritu de su pueblo, así como en la belleza de su suelo.

De los 260,000 católicos con que cuenta la Diócesis, un 70 por ciento está formado por personas de origen mexicano. Los nombres de la mayoría de las ciudades y poblados reflejan el origen hispánico: La Feria, Los Fresnos, Hidalgo, Rio Hondo.

La nueva diócesis del Obispo Fitzpatrick tiene algo en común con este estado de la Florida al que ha consagrado la mayor parte de su vida sacerdotal: El clima y las naranjas. El Bajo Valle es un considerable productor de naranjas y otros frutos cítricos. En 1750 los españoles establecieron allí las primeras plantaciones de naranjas en lo que hoy es Estados Unidos y en la actualidad se producen millones de naranjas que constituyen una considerable fuente de ingresos para el área.

Uno de los fenómenos atmosféricos que más desastres provocan en el área son los súbitos cambios de temperatura, llamados, "Nortes Azules", que azotan desde las llanuras de Wyoming y Montana en el invierno, produciendo drásticas bajas de temperatura de hasta cuarenta o cincuenta grados en breves momentos. Con las temperaturas frías vienen los meses de desempleo, porque las cosechas de frutos menores y legumbres sufren severos daños.

BROWNSVILLE es el primer puerto exportador de algodón en Estados Unidos y un centro de comercio internacional especialmente con México. Al otro lado del puente se encuentra la ciudad mexicana de Matamoros.

La población total de los cuatro condados que forman la Diócesis de Brownsville, 4,200 millas cuadradas, se eleva a unos 400,000 habitantes.

Existen 57 parroquias atendidas por 29 sacerdotes diocesanos y 82 sacerdotes de distintas órdenes religiosas. Cuenta con 161 religiosas y 18 religiosos en 13 escuelas elementales y dos high schools que cuentan con unos 3,000 alumnos. Unos 53 seminaristas estudian para el sacerdocio en la Diócesis de Brownsville.



Numerosos seculares de habla hispana participaron en la misa de despedida del Obispo Fitzpatrick, que dejaba así la Archidiócesis de Miami para partir a su nueva

sede en Brownsville, Texas. En la foto, algunas integrantes del personal del Centro Hispano Católico testimonian al Obispo su afecto en el momento de la despedida.

Llamado a los cristianos a participar en política, a ayudar a los pobres y a vituperar el egoísmo

En el lapso de tres días el Papa Paulo VI ha hecho dos pronunciamientos de tipo social, cuyos alcances y trascendencia son ya motivo del comentario general. El 14 del presente exhortó a todos los cristianos a interesarse activamente en las cuestiones sociales y políticas. Y el domingo 16 defendió el derecho de los mismos (los cristianos) de ayudar a los pobres y a los oprimidos:

EN EL PRIMER pronunciamiento, Paulo VI recordó a los cristianos la obligación de intervenir activamente en la política, para realizar un servicio en favor del bien común, evitando que el gobierno de las naciones se realice bajo principios manchados de un liberalismo desenfrenado, del marxismo opresor, del materialismo ateo, y de cuantas formas sistemas o métodos de gobierno atenten contra la fe de Cristo.

En su segundo pronunciamiento, el Santo Padre dijo que la Iglesia, especialmente, debe ayudar a los pobres, y "vituperar a los ricos y a los poderosos cuando el egoísmo y la indiferencia los hacen olvidar la igualdad y hermandad universal fundamental de los hombres y los lleva a mantener para su exclusivo beneficio las cosas del mundo ganadas por los trabajos de otros."

Ambas declaraciones fueron hechas a raíz del octogésimo aniversario de la histórica encíclica "Rerum Novarum" del Papa León XIII, promulgada el 15 de mayo de 1891. Ese documento comprometió a la Iglesia a buscar justa compensación para los trabajadores en la era industrial.

En un documento de 10,000 palabras que llamó "Carta Apostólica", y que fué enviado al cardenal canadiense Maurice Roy, presidente de la Comisión Pontificia Justicia y Paz, el Sumo Pontífice dirigió a todos los cristianos un llamado nuevo e insistente a la acción. El Santo Padre pasó revista a una gran variedad de temas sociales y políticos. Reiteró la constante oposición de la Iglesia al marxismo y el capitalismo desenfrenado.

Reconoció que el socialismo atrae a muchos cristianos y dijo que dicha ideología no está reñida con las enseñanzas de la Iglesia, siempre que queden a salvo "los valores, en particular de libertad, de responsabilidad y de apertura a los espirituales, que garantizan el desarrollo integral del hombre". Advirtió, no obstante, que no hay un sólo sistema político que convenga a todas las naciones. "No es esta nuestra ambición, ni tampoco nuestra misión", expresó.

La prensa de todo el mundo se ha hecho eco de estos pronunciamientos.

COMENTANDO la Carta Apostólica de Su Santidad, el matutino limeño **Correo**, de tendencia liberal, afirma: "Paulo VI no solamente esclarece posiciones de teoría y praxis. Señala, fundamentalmente, rumbos. Invita a la participación. Y hasta sugiere su carácter de imperativo moral. El católico, en otras palabras, no debe

ser un espectador de los cambios, sino uno de sus más lúcidos agentes."

EL COMERCIO otro influyente diario decano de la prensa Peruana, luego de entrar en consideraciones sobre los objetivos de la carta, concluye: "Noble mensaje el de Paulo VI, calado de la trascendencia que

exige la actual coyuntura político social del mundo. Ha trazado un camino y señalado una meta para los católicos. El eco admonitorio de la epístola conmemorativa de la Encíclica "Rerum Novarum" ha de tener, sin lugar a dudas, la resonancia de los grandes pronunciamientos de la Iglesia".

Seis cruces marcan el lugar donde fueron sepultados seis miembros de una familia en Yungay, Perú, por el terremoto y deslizamiento de tierra del 31 de mayo de 1970. La ciudad de 20,000 almas fué totalmente barrida por los deslizamientos de fango que siguieron al temblor. Agencias internacionales están cooperando con el gobierno del Perú para reconstruir esta área, haciéndola más segura a sus futuros moradores. Fueron días terribles de dolor y muerte para un pueblo que perdió a millares de hijos, dejando un saldo de familias sin hogar, huérfanos, mutilados.

"Ríos de dolor recorrieron la piel arrugada de su suelo.

Cataratas de llanto cayeron sobre los hermanos incas,

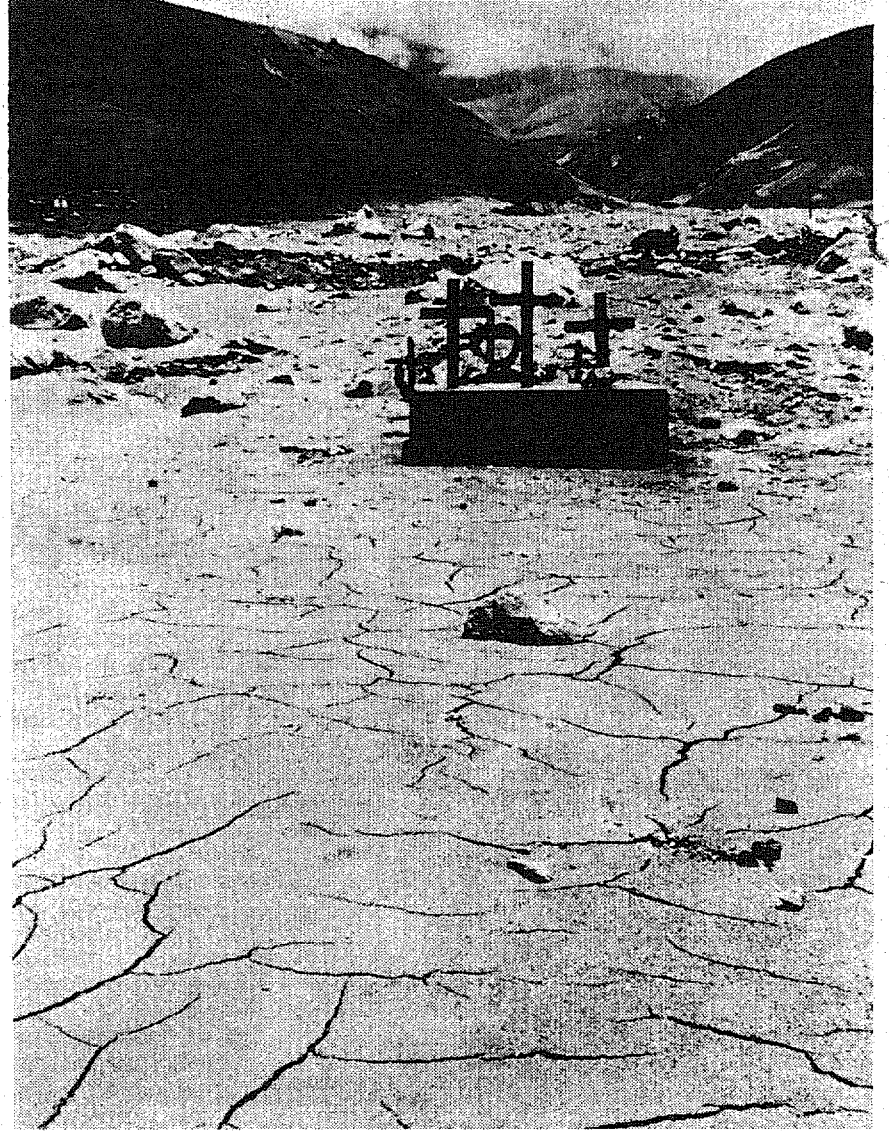
La tierra hizo valer su furia;

Las vibraciones colmaron de pánico su corazón.

Allí yace la alegría cerca de una cruz.

La risa se esfuma entre los labios evocando a la madre que se llevó la tierra en su temblor y busca en el recuerdo una oración.

(Fragmento del Poema Perú, Dolor de América, de Héctor Camargo, Colombia)



Un clamor del Papa a los Medios de Comunicación Social

La unidad entre los hombres

El pasado domingo, día 23, la Iglesia Católica, celebró la Jornada Mundial de las Comunicaciones Sociales, instituidas por el Concilio Vaticano II y que este año trajo como lema "Los medios de comunicación social al servicio de la unidad de los hombres."

En su mensaje pontifical con motivo de esa jornada mundial el Papa Paulo VI hace un dramático llamado a la unidad y la paz entre todos los hombres, de cualquier lengua, de cualquier nación, de cualquier medio social que sean.

Las palabras del Santo Padre mueven a la reflexión, al estudio, a la oración y la acción. He aquí ese pensamiento unitario del Papa, en su palabra vibrante y amorosa:

¿Quién no desearía, de todo corazón, ver fomentada con más eficacia la unidad de la familia humana? Los hombres, ¿no han tomado conciencia de la solidaridad que los une, tanto en la vida diaria como en los momentos excepcionales, de cara a las proezas científicas como a las calamidades naturales?

Los hombres parecen decididos a ensanchar, a toda costa y sin cesar, los círculos en que se anudan colaboraciones fecundas y pacíficas, en los distintos planos: económico y social, cultural y político, sin perder, en cambio, la riqueza de tantas particularidades multiformes.

¿Sería, pues, utopía proyectar una familia humana universal, en la que cada hombre sea el ciudadano hermano? En todo caso, la convicción del cristiano está bien apuntalada: "Dios... ha querido que todos los hombres constituyan una sola familia y se traten mutuamente como hermanos. Todos, en efecto, han sido creados a imagen de Dios... y todos están llamados a una sola e idéntica meta que es Dios mismo". Por lo demás, la solidaridad en la vocación del primer hombre y, luego, en su pecado, se vive y aparece ahora reforzada en Cristo: por su cruz, ha derribado el muro que separaba a los pueblos reconciliándolos con Dios, y por su resurrección, ha derramado su Espíritu de caridad en el corazón de los hombres, convocando a los hijos de Dios dispersos

(Continúa en la pag. 25)

LA CRUZ DE JUAN PEREZ

ESTABA vuelto hacia la pared y con el cuerpo apretado contra el colchón. El dolor de la úlcera había vuelto a molestar a Juan Pérez. Era una pinchadita intermitente en el lado izquierdo que no le dejaba dormir. Al fin decidió levantarse. Tomó la pastilla contra la úlcera, otra para dormir y volvió a la cama.

Cuando quedó traspuesto comenzó a soñar. Le pareció encontrarse en medio de un gran campo que creyó conocer. Era como el campo de aquella leyenda que le contó tantas veces su madre, lleno de cruces, donde cada cual buscaba una cruz más ligera que la suya.

Y Juan Pérez comenzó a buscar. Tomó entre sus manos — con las dos — una cruz enormemente pesada. Ponia así: "Conchita López, viuda, siete hijos. Padece de la columna y de los nervios. Tiene que trabajar, no obstante, todos los días 16 horas para sacar los hijos adelante. No puede controlar bien a los hijos. Algunos salen bastante golfos. Conchita sufre inmensamente".

JUAN Pérez la tiró rápido al suelo, apenas si podía soportar su inmenso peso. Siguió buscando. Al pasar vió

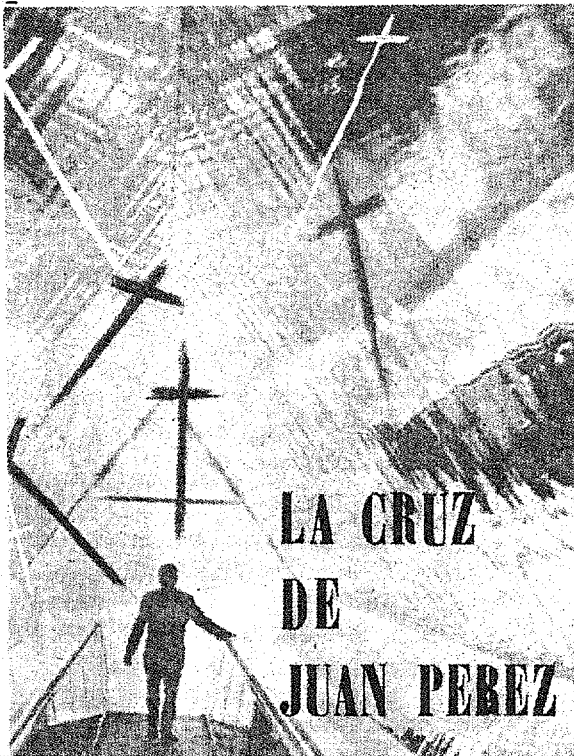
de refilón una que hablaba de dinero. "Antonio Seguer y Juanita González. Son multimillonarios. Llevan ocho años casados. Viven en un palacio junto al mar. Pero no tienen hijos. Han visitado las clínicas de los más famosos médicos, ha tomado ella toda clase de drogas y nada. Para colmo de desgracias, quizá como consecuencia de tantas drogas, le brotó un tumor en la matriz y ha tenido que operarse. Ahora sí que ya no hay esperanzas. Ella sufre de los nervios y él tiene medio abandonados los negocios. Siempre había soñado con tener siquiera un hijo, un heredero, y ahora..."

DEJO, Juan Pérez, aquella cruz y se fué en busca de otra. Era una cruz juvenil, de madera fresca, casi sin estrenar. La cruz de Lorenzo Romero, 18 años: "He perdido la fe, la esperanza y el amor. No amo a nada. No me entusiasma la vida. Me parece una ratonera donde todos estamos atrapados. ¿Vivir para qué? Daría media vida por un ideal. No me puede satisfacer el gastarla en placeres que me embrutecen. Las drogas te hacen salir durante unas horas de la realidad, pero luego el tortazo es mucho más brutal. No, y mil veces no. Mi desesperación es tanta que creo que mi única salida será el suicidio".

LA TIRO inmediatamente. Aquello no. Juan Pérez quedó impresionado, y con los brazos doloridos por el peso de aquella cruz. Había otra al lado, pareja de la anterior, pero más vieja y más pesada, tanto que no pudo levantarla: "Andrés González, en un raptó de celos mató a su esposa y a sus hijos. Fué al final de una violenta discusión. Cuando se dió cuenta no le quedaban balas en el cargador, ni siquiera para sí. Por eso continuó vivo. Le sujetaron fuertemente. Le llevaron a la cárcel. Le juzgaron. Le condenaron... Tuvieron que conducirle al manicomio. Quedó loco. Pero una locura sin ilusiones.

JUAN Pérez se volvió horrorizado a mirar a otra parte. Cruces más pequeñas: Paralíticos, mutilados, enfermos crónicos, subnormales... Lejos divisó cruces que le parecieron más livianas: desavenencias conyugales, tremolinas con la suegra, hombres sin trabajo, tensiones en la oficina y en los talleres. Las fué tomando en su mano pero todavía le parecían pesadas. Al fin encontró una muy ligera. De tener alguna cruz en la vida aquella era la mejor. La volvió para leer la inscripción. Decía así: "Juan Pérez, úlcera de estómago".

Despertó porque las pinchaditas de la úlcera estaban cosquilleándole en el estómago. Casi sonrió saludándola. Hizo una inclinación al crucifijo que tenía a la cabecera de su cama como aceptándola y se dió media vuelta para volverse a dormir. —Luis Fernandez Aller





El Arzobispo Coleman F. Carroll entrega sus diplomas a dos jóvenes seminaristas que realizan sus estudios de Junior College en el Seminario Menor San Juan Vianney. Son ellos, arriba, Carlos Ramón López, abajo, Pablo A. Navarro. Estos dos estudiantes fueron congratulados por sus altas calificaciones y Carlos R. López recibió el Diploma de Excelencia.



La Legión de María honró a su patrona, la Santísima Virgen, reclutando nuevos socios en distintas parroquias de Miami. En la foto, la legionaria Etta Mooney durante la campaña realizada en la iglesia de St. Robert Bellarmine.

Unidad Entre Los Hombres

(Viene de la pag. 24)

para formar en él un solo Pueblo, un solo Cuerpo.

La Iglesia, aun sufriendo ella misma tensiones, incluso divisiones en su seno, no da lugar al descanso hasta que realice visiblemente esa unidad, entre sus hijos de cualquier lengua, de cualquier nación, de cualquier medio social y profesional que sean. Al hacer esto, tiene conciencia de ser un signo profético de unidad y de paz para el mundo entero.

Después de estas palabras, el Papa destaca la importancia de los medios de comunicación social para promover la unidad, la fraternidad, el respeto comprensivo, el diálogo abierto, la colaboración confiada en el mundo.

Admite el Papa las manifestaciones de oposición y de desgarramiento entre los hombres y entre los pueblos que dan lugar a actos de violencia y focos de guerra. Admite también la existencia de quienes caen en la tentación de utilizar los medios de comunicación audio-visuales, de tan hondo impacto, para agravar las tensiones, las oposiciones y las divisiones. "llegando hasta a desanimar a muchos hombres de buena voluntad en sus intentos, imperfectos, sí, pero generosos, de unión y fraternidad".

Este riesgo es necesario denunciarlo con fuerza y afrontararlo con valentía. sentencia el Papa y señala como contraposición las inmensas posibilidades, demasiado poco exploradas aun, de esos maravillosos medios de comunicación social para hacer que los lectores, los oyentes, los espectadores, adquieran conciencia de los verdaderos problemas de los demás... para superar con comprensión y amor las barreras de todas clases.

Para concluir su documento el Papa pregunta a los hombres todos: "¿Qué es lo que tu buscas, que quieres? ¿Comprendes que eres un hermano para tus hermanos?" haciendo un llamado a la reflexión y la oración, de manera particular a todos los que trabajan en los medios de comunicación social, con el fin de realizar la aspiración del hombre conforme al designio de Dios.

Por MANOLO REYES

Mientras el noble pueblo Cubano sufre los peores racionamientos de toda su historia... mientras hombres, mujeres y niños Cubanos en la isla mártir se acuestan cada noche con el estómago prácticamente vacío... un escuadrón naval Soviético está en ruta a Cuba para allí abastecerse de alimentos y que los tripulantes de las naves Rusas de guerra disfruten de recreo y esparcimiento.

Esta última parte fué anunciada oficialmente por la Radio Roja de la Habana y por la agencia oficial noticiosa Rusa Tass.

Los pueblos del mundo libre... particularmente los de nuestra América... deben analizar y estudiar con detenimiento este hecho que pone de manifiesto una vez más el sufrimiento y la esclavitud a que es sometido el pueblo de Cuba, mientras los amos Rusos de Fidel Castro, y la nueva clase dominante de Cuba... van a la isla de veraneo, a disfrutar, a comer bien y a distraerse.

Tal es la situación actual dentro de Cuba.

Pero esta noticia tiene otra significación de peligro y amenaza para la paz y la tranquilidad del Continente Americano.

La presencia naval Rusa ha ido en aumento desde su primera visita al Caribe, por primera vez en la historia, desde el 26 de julio de 1969. La segunda visita fué diez meses más tarde en mayo de 1970. La tercera visita de una flotilla Rusa fué cuatro meses más tarde, en septiembre del mismo año. Tres meses más tarde, en diciembre, llegó a Cuba la cuarta flotilla Rusa. Y la quinta dos meses más tarde, en febrero de este año.

Mientras aumentan las visitas de los navios de guerra disminuye el tiempo de su llegada. Tal parece que los Rusos están usando la vieja teoría Pavloviana, que repetido el hecho desaparece el estímulo, en este caso, la amenaza Rusa.

La sexta flotilla habrá de llegar en pocos días. Y han

anunciado ampliamente que es para reabastecerse. Lo cual indica, sin lugar a dudas, que Cuba está siendo usada como una base naval de la Flota Rusa y además de cambio de tripulación.

Todo esto hace tiempo que se viene denunciando, diciendo y alertando.

Y ratifica lo que se viene declarando con insistencia que Cuba entera es portaviones de la Unión Soviética, enclavado en el corazón del Caribe.

MISAS DOMINICALES EN ESPAÑOL

Catedral de Miami, 2 Ave. y 75 St., N.W. 12:15 p.m. y 7 p.m.
 Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.
 SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 p.m.
 St. John Bosco, Flagler y 13 Ave. -7, 8:30 y 10 a.m., y 1, 6 y 7 p.m.
 St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15, 7 p.m.
 Gesu, 118 N.E. 2 St., 6 p.m.
 St. Kieran, (Assumption Academy) 1517 Brickell Ave., 12:15 p.m. y 7 p.m.
 St. Hugh, Royal Rd. y Main Hwy., Coconut Grove 12 p.m.
 St. Robert Bellarmine, 3405 N.W. 27 Ave. 11 a.m., 1 y 7 p.m.
 St. Timothy, 5400 SW 102 Ave., 12:45 p.m.
 St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.
 St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.
 Little Flower, 1270 Anastasia, Coral Gables. 1 p.m.
 St. Patrick, 3700 Meridian Ave. Miami Beach 7 p.m.
 St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.

St. Rosa de Lima, 5a. Ave. y 105 St., Miami Shores. - 1 p.m.
 St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) - 11 a.m. y 1 p.m.
 St. John the Apostle, 451 E. 4 Ave., Hialeah 12:55 y 6:30 p.m. En el Henry Filler School, a las 11:30 a.m.
 Immaculada Concepcion, 4500 W. 1 Ave. Hialeah - 10:30 a.m. y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.
 Blessed Trinity, 4020 Curtiss Parkway. Miami Springs - 7 p.m.
 Our Lady of Perpetual Help, 13400 N.W. 28 Ave., Opa-Locka 12:15 p.m.
 St. Monica, 3490 N.W. 191 St., Opa-locka. - 12:30 p.m.
 Our Lady of the Lakes, Miami Lakes 7:15 p.m.
 Visitation, 191 St. y N. Miami Ave., 7 p.m.
 St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.
 Nativity, 700 W. Chaminate Dr., Hollywood - 6 p.m.

Santa Ana Naranja - 11:00 a.m. y 7 p.m.
 Santa Juliana, West Palm Beach - 7 p.m.
 St. Agnes, Key Biscayne 10 a.m.
 Sta. Marta, 11450 Biscayne Blvd., - 11:30 a.m.

Programas Catolicos de Radio y Television

Misa en Ingles 10:30 (Canal 10)
 Misa en Español 12:00 (Canal 23)
 Los Caminos de Dios 10 a.m. por la "Cubanísima" WQBA.
 Un Domingo Feliz 9:15 a.m. por la "Fabulosa" WFAB.
 La Iglesia y el Mundo de Hoy - The Church and the World Today - (Canal 7) 9:00 a.m.
 Frente a la Vida 12:00 (Canal 6)
 Juventud en Diálogo-Raparound 1:00 p.m. (Canal 4)

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Florida abortion bill is killed

TALLAHASSEE — Although the death knell sounded again for permissive abortion measures in the Florida Legislature last week, opponents of liberalized abortion warned that the "no-time limit" abortion bill killed by the House Rules Committee remains alive for action in the 1972 legislative sessions.

With only a few days remaining in the sessions, scheduled to adjourn on Friday, June 4, members of the House Rules Committee last Friday voted to kill the committee substitute for six other abortion bills.

LEGISLATORS expressed the opinion that at least one day would have been lost in debating the bill on the House floor and that it would probably "meet the same fate" as did other liberalized abortion measures when it was sent to the Senate Judiciary-Criminal Committee. In early sessions of this year's legislature that committee had killed all abortion proposals before it.

Meanwhile, the Florida Catholic Conference emphasized that the bill killed by the Rules Committee will now be brought to the floor of the House without any further committee hearings during next year's legislative sessions.

IN ADDITION a bill providing abortions up to 20 weeks proposed by Miami Senator Lee Weissenborn two weeks ago, has been withdrawn for study during the coming year, and presumably will be introduced again next year.

"It is interesting to note that 23 states have turned down liberalized abortion bills this year," Thomas A. Horkan, executive director of the FCC, pointed out. "The New York State experience seems to represent a turning point. People are generally waking up to the fact that abortion is killing human beings."

HE added that it is important that Florida's Right-To-Life groups continue to oppose proposals of permissive abortion through letters to their legislators and through programs of education in the community.

In other action last Friday, a house committee killed House Bill 836 which would have granted tuition aid to students in nonpublic schools. Rep. Robert M. Johnson, Sarasota, stated that he did not feel that a sufficient showing had been made of the deeds by and the crisis in nonpublic schools. After the vote to kill the bill,

the committee voted in favor of his proposal that a study of the situation be made during the coming year.

HOWEVER the legislature passed a bill relating to workmen's compensation which will require employers of nine or more agricultural workers on a regular basis and 20 or more seasonal workers to cover their employes with workmen's compensation. The bill has now gone to the Governor for his signature.

Meanwhile an omnibus tax bill designed to raise about \$135 million has been

passed by the Senate and gone to the House. Included is a section which proposes to eliminate the exemption to which churches are entitled on charging sales taxes for events such as suppers, card parties, etc., and would require them to register as dealers.

As The Voice went to press, House Bill 740, a sales tax procedure measure which would require churches, schools and charitable institutions to pay a sales tax and then apply for refund, was scheduled to be discussed on the House floor.

Name Monsignors Enright, O'Looney, pastors emeritus

CONTINUED FROM PAGE 1

Ireland, Msgr. Enright was ordained to the priesthood June 16, 1927, at the Cathedral in Baltimore and served his first parochial assignment in the Cathedral parish there.

FROM 1927 to 1929 he was an assistant pastor in St. Patrick parish, Miami Beach, and then became founding pastor of St. Paul parish, St. Petersburg, where he served until 1949 and built a complete parochial plant, including a new church, rectory, convent, gymnasium and school. In 1930 he opened the first Catholic school in Pinellas County and the following year was instrumental in the founding of St. Anthony Hospital, St. Petersburg.

Named pastor of St. Rose of Lima Church, Miami Shores, in 1949, Msgr. Enright directed the building of the first provisional parish church, which has since been replaced by a permanent church; a convent and a school. Under his supervision the first Church of the Holy Family was constructed in North Miami.

Msgr. Enright served as Vicar for Religious in the Archdiocese of Miami and was the first chairman of the Archdiocesan Commission on Christian Unity.

ORDAINED a priest on June 2, 1928, in St. Patrick's Cathedral, New York City, Msgr. O'Looney served his first parochial assignment as assistant pastor in St. Patrick Church, Miami Beach.

Named pastor of St. Anthony Church, Fort Lauderdale, in 1929, he has directed the building of a complete parochial plant, which includes St. Anthony Church which replaced the first parish church built in 1921; a convent, a rectory, and a school to which several additions and a gymnasium have been built.

Also a native of County Clare, Ireland, who became a U.S. citizen in 1932, Msgr. O'Looney supervised the construction of St. Thomas Aquinas High School, Fort Lauderdale. A new gymnasium at the high school is

named for him.

When Broward Countians proposed the building of a new general hospital in Fort Lauderdale, Msgr. O'Looney was one of the principal promoters and leaders of a fund-raising drive for Holy Cross Hospital, and in November, 1953, he broke ground for the hospital.

On the occasion of his 40th anniversary two years ago, civic leaders and parishioners feted him during a banquet where former Florida Supreme Court Justice, Stephen O'Connell, now president of the University of Florida, was guest speaker.

Dance tonight for young people

Christ the King CYO will host a dance for all South Dade young people tonight (Friday) from 8 to midnight in the parish hall, 16600 SW 112 Ave. Music will be provided by the "Hot Buttered Soul."



A MIAMI PHYSICIAN, Dr. Thomas F. Carney, left, became a double doctor at Biscayne College commencement ceremonies when he received the honorary degree of Doctor of Commercial Science from Most Reverend Coleman F. Carroll, Archbishop of Miami. Dr. Carney, a leader in the Catholic men's college development programs, also is chairman of the County National Bank of North Miami Beach and Dixie National Bank of Dade County. In background are Mrs. Ellen K. Whiteside, who received an honorary Doctor of Education degree, and Rev. Edward Daley, provincial of St. Thomas of Villanova, O.S.A., and chairman of the Biscayne Board of Trustees.

Marian Devotions

CONTINUED FROM PAGE 17

(such as Bible services in Church, which reflect on Mary's role as described in the Scriptures).

WHATEVER devotions to Mary are adopted by the individual Christian today, we should be constantly aware that the will of Christ is expressed through the teaching Church which he promised to guide until the end of time. And this Church has specifically taught that love for Mary and devotion to her are

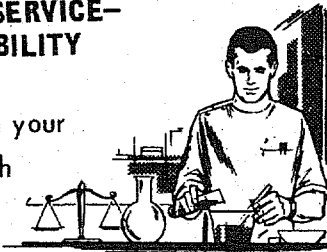
most pleasing to her Son, our Savior. For it is through Mary's help that sin is overcome, peace will come to the world, and all Christians will one day be re-united.

In the words of Pope John XXIII, given during the close of the Marian year at Lourdes in 1959, "We anxiously desire that Christianity renew itself in a concerted transport of Marian devotion; for, according to the Church's teaching, that can surely and without delay lead souls to our Divine Savior, Jesus Christ."

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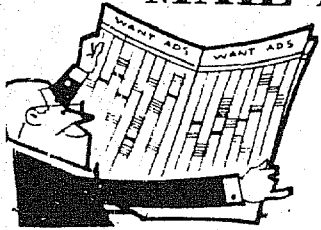
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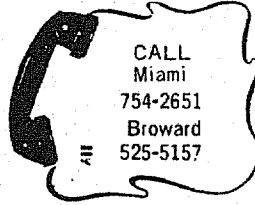


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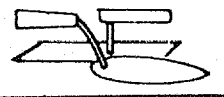
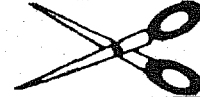
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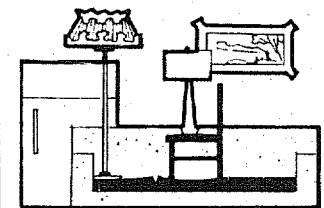
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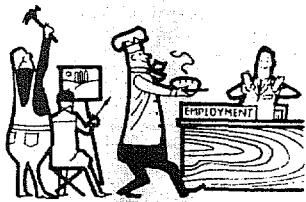
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