

Blessing slated at new retiree home Sunday

CORAL SPRINGS — The first phase of St. Andrew Towers will be blessed by Archbishop Coleman F. Carroll during ceremonies scheduled to be held at 3 p.m., Sunday, May 26, at 29 St. and 99th Ave.

The third resident facility for retirees sponsored by the Archdiocese of Miami will, when completed, provide 400 units for senior citizens on fixed incomes. Other facilities are Marian Towers, Sunny Isles; and St. Elizabeth Gardens, Pompano Beach.

The seven-story-structure adjoins St. Andrew Multi-Purpose Center and will provide central dining area, recreation areas, lounges, etc. One-third of the units are studio apartments and the remainder will be one-bedroom apartments.

CONSTRUCTION is being financed through an FHA insured loan while furnishings for central dining and other central areas are provided through donations to the Archbishop's Charities Drive.

As in the other facilities, St. Andrew Towers will be under the direction of a professional staff concerned for the well-being of residents. An emergency call system terminating in the central office will be connected to each unit and security personnel will be on duty in evening hours.

The central office will be staffed on a 24-hour basis and a social director will supervise special programs of entertainment for residents.

A city park is adjacent to the facility, which when completed will provide an olympic-size swimming pool and shuffleboard courts.

Archbishop celebrant

Cemetery Masses on Memorial Day

Archbishop Coleman F. Carroll will be the principal celebrant of a Concelebrated Memorial Day Mass at 10 a.m., Monday, May 27 at Our Lady of Mercy Cemetery, 11411 NW 25 St.

Concelebrating the mass with him in the mausoleum chapel will be Msgr. James F. Nolan, Archdiocesan Director of Cemeteries and pastor, St. Agnes Church, Key Biscayne; and Msgr. Peter Reilly, pastor, Little Flower

(Continued on page 4)



DAY FOR REMEMBERING — Alone, a woman searches for the tombstone of a loved one in Arlington National Cemetery near Washington, D.C. The scene will be re-enacted throughout America May 27 when the country stops to remember the dead of all its wars. See story, page 24.

THE VOICE

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7 Pastors, 2 administrators and 18 assistant pastors get assignments

Nine pastors and administrators were appointed to South Florida parishes this week by Archbishop Coleman F. Carroll, who also named 18 other priests as assistant pastors.

Father Jan Januszewski, V.F., pastor, St. Mary Star of the Sea Church, Key West, has been named pastor of St. Justin Martyr Church, Key Largo.

Father John Schlinkmann, pastor, St. Gregory Church, Plantation, has been appointed pastor of St. Paul the Apostle Church, Lighthouse Point.

Father Francis X. Fenech, pastor, Corpus Christi Church, has been named pastor of St. Raymond Church.

Father Patrick S. McDonnell, pastor, St. Timothy Church, is the new pastor of St. Mary Star of the Sea Church and Supervising Principal of Mary Immaculate High School, Key West.

Father Martin J. Cassidy, pastor, St. Francis of Assisi Church, Riviera Beach, has

been assigned pastor of St. Gregory Church.

Msgr. Orlando Fernandez, V.F., pastor, St. Raymond Church has been appointed pastor at Corpus Christi Church.

Father Edmond Whyte, pastor, St. Justin Martyr Church, is the new pastor at Our Lady of the Lakes parish.

Father Christopher Stack, assistant pastor at St. Edward Church, Palm Beach, will be administrator of Sacred Heart Church, Lake Worth.

Father Thomas J. Engbers has been appointed administrator of St. Philip Church, Opa Locka.

FATHER JAN JANUSZEWSKI, V.F.
 Born in Sadki, Poland, Father Januszewski was ordained in 1935. Captured by the Nazis in 1937, he was released and then arrested again in 1940 and held until 1945 in the concentration camp at Dachau.

Until 1951, when he came to the United States, he assisted displaced Poles in camps

throughout Germany.

After his first assignment in this country, in Jacksonville, Father Januszewski was transferred to the Miami area and served as assistant pastor at St. John the Apostle parish, Hialeah; St. Michael the Archangel parish; and Blessed Trinity parish, Miami Springs.

(Continued on page 4)



Fr. Januszewski



Fr. Schlinkmann



Fr. Fenech



Fr. McDonnell



Fr. Cassidy



Msgr. Fernandez



Fr. Whyte



Fr. Engbers

OFFICIAL

Appointments Archdiocese of Miami

The Chancery announces that Archbishop Carroll has made the following appointments to be effective on the dates indicated:

THE REVEREND JAMES B. KEOGH - to Assistant Pastor, St. Ambrose Church, Deerfield Beach, effective June 4, 1974.

THE VERY REVEREND JAN JANUSZEWSKI, V.F. - to Pastor, St. Justin Martyr Church, Key Largo, effective May 30, 1974.

THE REVEREND JOHN W. SCHLINKMANN - to Pastor, St. Paul the Apostle Church, Lighthouse Point, effective May 30, 1974.

THE REVEREND FRANCIS X. FENECH - to Pastor, St. Raymond Church, Miami, effective May 30, 1974.

THE REVEREND JOSEPH M. McLAUGHLIN - on temporary leave of absence for reasons of health, effective May 30, 1974.

THE REVEREND PATRICK S. McDONNELL - to Pastor, St. Mary Star of the Sea Church, Key West, and Supervising Principal of Mary Immaculate High School, Key West, effective May 30, 1974.

THE REVEREND MARTIN J. CASSIDY - to Pastor, St. Gregory Church, Plantation, effective May 30, 1974.

THE REVEREND MONSIGNOR ORLANDO FERNANDEZ, V.F. - to Pastor, Corpus Christi Church, Miami, effective May 30, 1974, while retaining other assignments.

THE REVEREND WILLIAM J. HENNESSEY - to pursue higher studies at Florida State University in Tallahassee, effective May 30, 1974.

THE REVEREND EDMOND F. WHYTE - to Pastor, Our Lady of the Lakes Church, Miami Lakes, effective May 30, 1974.

THE REVEREND MONSIGNOR WILLIAM DEVER - to Assistant Pastor, Holy Family Church, North Miami, effective May 30, 1974, while retaining other assignments.

THE REVEREND CHRISTOPHER STACK - to Administrator, Sacred Heart Church, Lake Worth, effective May 30, 1974, while retaining other assignment.

THE REVEREND FRANCIS GUINAN - to Assistant Pastor, St. Hugh Church, Coconut Grove, and Spiritual Director of Immaculata-La Salle High School, Miami, effective May 30, 1974.

THE REVEREND THOMAS J. ENGBERS - to Administrator, St. Philip Church, Opa Locka, effective May 30, 1974, while retaining other assignments.

THE REVEREND GERARD LACERRA - to Assistant Pastor in residence at St. James Rectory, Miami, effective

May 30, 1974, while retaining other assignments.

THE REVEREND ROGER HOLOUBEK - to Assistant Pastor, St. Coleman Church, Pompano Beach, and to the faculty of Cardinal Gibbons High School, Fort Lauderdale, effective May 30, 1974.

THE REVEREND VINCENT ANDRIUSKA - to Assistant Pastor, Sacred Heart Church, Lake Worth, effective May 30, 1974.

THE REVEREND JOSEPH F. FINLAY - to Assistant Pastor, St. Juliana Church, West Palm Beach, effective May 30, 1974.

THE REVEREND ROBERT L. MAGEE - to Assistant Pastor, St. Clement Church, Fort Lauderdale, effective May 30, 1974.

THE REVEREND DANIEL G. BABIS - to Assistant Pastor, St. Francis de Sales Church, Miami Beach, effective May 30, 1974, while retaining other assignment.

THE REVEREND JOSEPH CURRID - granted leave of absence to pursue higher studies, effective immediately.

THE REVEREND PATRICK ORGAN - to Assistant Pastor, St. Brendan Church, Miami, effective May 30, 1974.

THE REVEREND ORLANDO O. ESPIN - to Assistant Pastor, St. Michael the Archangel Church, Miami, effective May 30, 1974.

THE REVEREND JAMES V. VITUCCI - to Assistant Pastor, Holy Family Church, North Miami, effective May 30, 1974.

THE REVEREND BRIAN O'REILLY - to Assistant Pastor, St. Edward Church, Palm Beach, effective May 30, 1974.

THE REVEREND BRENDAN COLLINS - to Assistant Pastor, Epiphany Church, Miami, and to post-graduate studies at the University of Miami, effective May 30, 1974.

THE REVEREND PETER LAMBERT - to Assistant Pastor, St. John the Baptist Church, Fort Lauderdale, effective May 30, 1974, while retaining other assignment.

THE REVEREND JOSEPH V. TYSON, S.S.J. - to Assistant Pastor, St. Francis Xavier Church, Miami, effective May 30, 1974, while retaining other assignment.

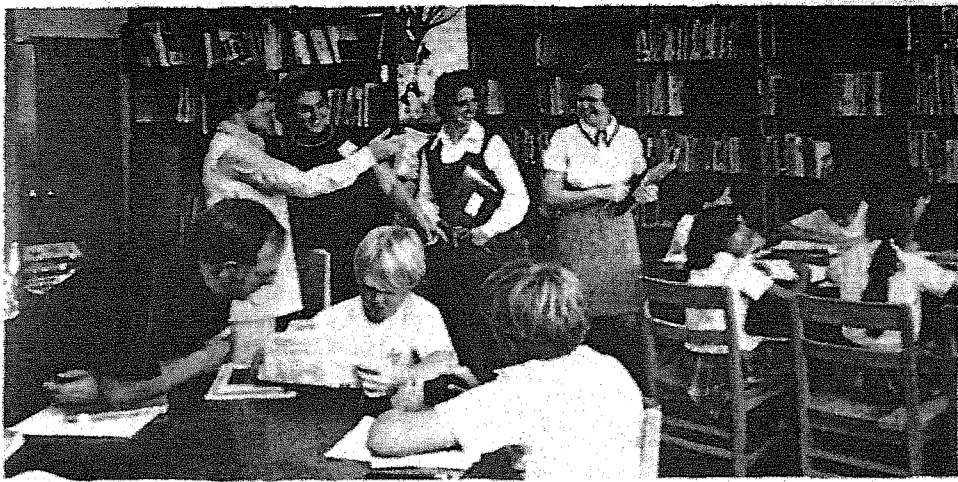
THE REVEREND RICARDO CASTELLANOS - to Assistant Director, Archdiocesan Youth Activities Department, effective May 30, 1974, while retaining other assignment.

THE REVEREND PAUL V. VUTURO - to Assistant Pastor, St. Mary's Cathedral, Miami effective May 30, 1974.

THE REVEREND JOHN J. DREW, M.M. - to Assistant Pastor, St. Martha Church, North Miami, effective May 30, 1974.



THE VOICE, P.O. Box 1057, Miami, Fla. 33138



IN DADE County the evaluation team which visited St. Timothy School was welcomed by Father Patrick McDonnell, pastor; Miss Mary E. Cronin left; shown with Sister Janette, S.S.J., Jacksonville; Sister Patricia Mary, S.N.J.M., and Sister Janet Finley, both of Lakeland.

11 more elementary schools receive accreditation

Eleven more elementary schools in the Archdiocese of Miami have been accredited by the Florida Catholic Conference Accreditation Committee following visitations during the school year.

Included are Immaculate Conception, Hialeah; Epiphany, South Miami; St. Elizabeth, Pompano Beach; St. Theresa, Coral Gables; St. Francis of Assisi, Riviera Beach; St. John the Apostle, Hialeah; St. Rose of Lima, Miami Shores; St. Timothy, St. Anthony, Fort Lauderdale; Sacred Heart, Lake Worth and St. Ann, West Palm Beach.

IN ORDER to receive full accreditation, the schools satisfactorily completed self-studies, were approved by the Archdiocesan Superintendent of Education for accreditation and were then visited by an evaluation team of educators. Based upon the report and recommendation of that team the schools received the approval of the Accreditation Committee of the Florida Catholic Conference.

Self-study and visitation are the occasion of a serious self-examination of the school not only by the principal, faculty and school board, but also by the pastor, parents



IN BROWARD County Sister Francis Elizabeth, O.P., principal, St. Anthony School, Fort Lauderdale, center, is shown with an evaluation team which included Sister Carleen Marie and Sister Mary Keane, Diocese of Orlando, left; and Mrs. Elizabeth Schultz and Sister Enda Egan, Diocese of St. Augustine.

and the parish community itself.

The value of accreditation lies more in the process of self-examination and the results flowing therefrom than in the granting of the certificate, educators say. Yet the accreditation certificate is evidence that the school has met the standards set forth by the Florida Catholic Confer-

ence. Those standards are a modification of the standards of the Southern Association of Colleges and Schools except in the area of religious education.

Pro-life MDs again elect Bulfin as head

FORT LAUDERDALE — Dr. Matthew Bulfin was re-elected president of the American Association of Pro-Life Obstetricians and Gynecologists during a recent meeting in Las Vegas.

Other officers are Dr. Richard Jaynes, Detroit, vice president; Dr. John G. Masterson, Elmhurst, Ill., secretary; and Dr. Vincent Conti, Fort Lauderdale, treasurer.

According to Dr. Bulfin, who spearheaded the founding of the organization last year and served as organizing chairman, membership now includes 500 gynecologists and obstetricians.

The next meeting of the board of directors is scheduled for June 7 in Washington, D.C.

Sr. Catherine Semmes, long-time teacher, dies

KEY WEST — The Funeral Liturgy was celebrated in Albany, N.Y. for Sister Catherine Semmes, S.N.J.M., for 53 years a member of the faculty at the Convent of Mary Immaculate.

Mass was celebrated in the chapel of the Provincial House of the Sisters of the Holy Names for Sister Catherine who was born in Mississippi and moved to San Antonio, Florida with her family at the age of three.

Sister Catherine, who was 93 and in the 68th year of her religious profession had B.A. and B.S. degrees from Florida State University and M.A. and Ph.D. degrees awarded her at Fordham University.

From 1906 to 1920 she taught at the Academy of the Holy Names in Tampa and was then transferred to the Convent of Mary Immaculate here, where she taught until 1944. The following three

years she was stationed in Silver Springs, Md. and in 1947 she returned here to teach high school, adult classes and assist Navy personnel in completing their high school education. Two years ago she went to the Infirmary of the Sisters at Albany.

She is survived by a nephew, Hafford C. Jones, Daytona Beach; three nieces, Sister Marie Magdalene Jones, O.S.F. and Sister Rosanne Jones, O.S.F., both of Tampa; and Betty Strouse, Barrington, Ill.

Degrees conferred at major seminary

BOYNTON BEACH — Commencement exercises of the Archdiocesan Major Seminary of St. Vincent de Paul took place in the auditorium of the seminary on Military Trail, here, Wednesday, May 22, at 7:30 p.m. Archbishop Coleman F. Carroll presided at the commencement exercises.

The Very Reverend Urban Voll, O.P., rector of the seminary, welcomed the guests. Father Daniel F. Ford, O.F.M., Academic Dean, presented the candidates for degrees and

Father Voll announced the conferral of the degrees of Master of Divinity and Bachelor of Arts. Archbishop Carroll awarded the diplomas conferring the degrees.

THE DEGREE of Master of Divinity was conferred on the Rev. Mr. Andrew L. Anderson, the Rev. Mr. Robert J. Fagan, the Rev. Mr. Joseph Fishwick, the Rev. Mr. Michael J. Greer, the Rev. Mr. James W. Kreitner, and the Rev. Mr. Robert L. Schaeufele.

The degree of Bachelor of Arts was conferred on nine members of the graduating class of the college: James R. Boddie, Jr., Robert R. Cannon, James J. Lambert, Jorge I. Perales, Hector M. Rodriguez Rivera, Lawrence A. Salvo, Thomas M. Sheba, Gary F. Wiesmann, and William A. Zandri.

Spokesman for the School of Theology at the exercises was the Rev. Mr. James W. Kreitner. The speaker for the graduating class of the college was Robert R. Cannon. The musical portions of the program was under the direction of Terence E. Hogan.

Concluding the exercises, Archbishop Carroll gave Benediction of the Blessed Sacrament in the Seminary Chapel.

Monday holiday for schools

Memorial Day will be observed as a holiday in most of the schools of the Archdiocese of Miami on Monday, May 27.

Classes will be suspended in all schools except those in Collier County, according to the Archdiocesan Dept. of Education.

Concert set by mandolin orchestra

HALLANDALE — The Hollywood Symphonic Mandolin Orchestra will be heard in concert at 8 p.m., Sunday, May 26 at St. Matthew parish.

Composed of musicians with years of experience, who have retired, the orchestra meets twice weekly in Hollywood for rehearsal under the direction of Anthony Rizzuto, formerly of the greater New York area. Many of the musicians are from as far away as Kendall and as close as Pompano Beach.

For further information call 929-3115.

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Archdiocese of Miami
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Communications: 'Vital force in world'

VATICAN CITY — (NC) — One of the most powerful forces for good and evil in the lives of Catholics and their neighbors is the communications media.

World Communications Day — this year May 26 — aims at focusing the attention of bishops and their fellow Catholics on that fact. The observance, devoted to communications in all its forms — movies, radio, television and the press — is an offshoot of the Second Vatican Council's Decree on the Instruments of Social Communication. That decree urged every diocese to devote a special day each year to instructing Catholics in their duties on communications media. It also urged Catholics to help support and foster the Church's efforts in the field.

THE Pontifical Commission on Social Communications, which organizes and promotes the annual observances — the first was held in May 1967 — has been aware that World Communications Day had not always received the same support or response in every country.

The failure or success of World Communications Day observances depends mainly on the local churches and the work of their communications commissions.

As Msgr. Andre Deskur, head of the pontifical commission, told NC News, the success of the observance depends greatly on direct dialogue and contact between the bishops and their people, and especially the people who are already engaged in the various areas of mass communications.

"THERE is a great need for dialogue," the monsignor told NC News. "A key problem in all of this is the need to make sure that communications in general are not excluded from the social concerns of the Christian community."

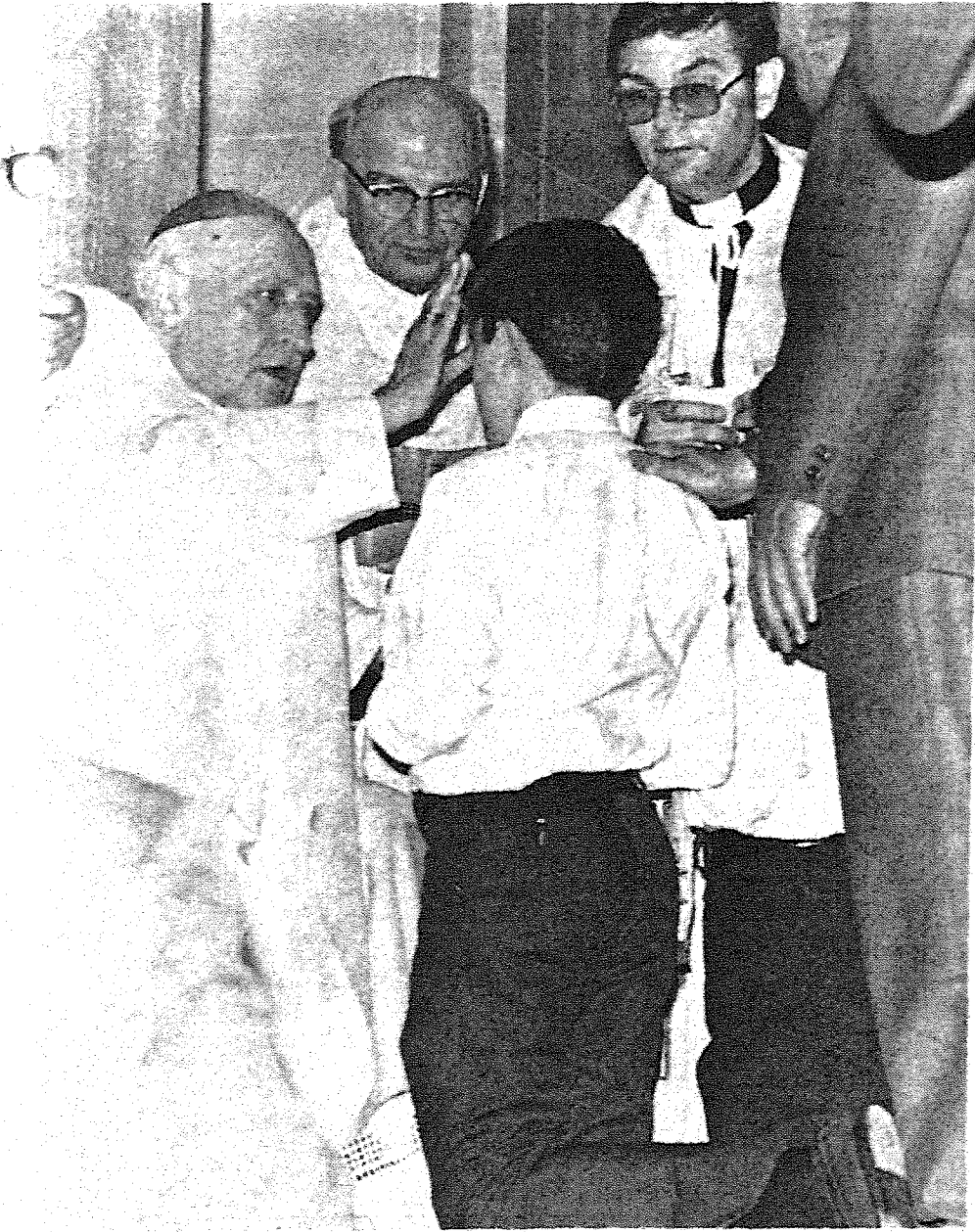
"We are telling the bishops there is a need for communications between the community and the hierarchy and we are informing them of the worldwide problems being faced by the Holy See in these areas. At the same time we invite them to communicate their problems in these fields to the

faithful and to listen to the faithful, particularly those who are engaged in communications.

The Pontifical commission, which has called World Communications Day "an event of pastoral importance," last year published a four-page letter outlining ways of promoting and improving the annual observance. This year, another letter with more suggestions and ideas has been circulated to help drum up more enthusiasm for the event.

Those suggestions include special Masses, receptions, sermons, posters, awards and special recognition of those who have made outstanding contributions in the field.

The commission and its staff keep stressing the need for communications on all levels of the Church. They stress the need for an increase in information, professional training, audience education, the need to update mass media apostolates by strengthening it on local and national levels, by taking advantage of technological developments and by providing the financial support necessary.



CARDINAL Jozsef Mindszenty of Hungary confirms a young man Monday at the National Shrine of the Immaculate Conception in Washington, D.C. The cardinal urged parents and sponsors of the 40 young people to whom he administered the sacrament: "Teach them to walk in the footsteps of their ancestors."

Pope pays tribute to Cdl. Danielou

VATICAN CITY — (NC) — Pope Paul VI lamenting (May 21) the death of French Jesuit Cardinal Jean Danielou paid tribute to his vast theological knowledge, his love of the Church and "his concern for doctrine and dynamism of the faith."

Cardinal Danielou died unexpectedly from a heart attack on May 20 in Paris six days after his 69th birthday. A patristic scholar and theologian who edited the French theological review *Etudes* and was a member of the French Academy, Father Danielou was named a cardinal by Pope Paul in April 1969.

IN A telegram to Cardi-

nal Francois Marty of Paris, Pope Paul said:

"We learn of the unexpected death of Cardinal Jean Danielou with a sorrow which is all the greater because of the particular ties of esteem and affection which bound us to his person."

Thinking of the many souls who were to benefit not only from his vast patristic and literary erudition but also from his love of the Church, his concern for doctrine and the dynamism of his faith, we pray ardently to the Lord to reward his zealous servant."

In another telegram sent to Jesuit Father General Pedro Arrupe, Pope Paul said



Cardinal Jean Danielou

the late cardinal "honored the Society of Jesus with vast patristic and theological teaching, with richness, with the importance and originality of his innumerable publications which are the boast of Catholic culture, and with the convinced, enduring and exemplary loyalty to the Church, mother and teacher."

More sugar worker protection is asked

WASHINGTON — (NC) — Legislation pending in Congress does not go far enough to end the plight of sugar field workers, according to an official of the U.S. Catholic Conference (USCC) here.

In a letter to all members of the House, Stephen Bossi, director of the USCC Division of Rural Life, urged House approval of a series of amendments to improve the farm labor provisions of the Sugar Act, an umbrella bill covering many facets of sugar production.

NOTING that the bill does contain some improvements in the protection offered sugar workers, Bossi insisted that these provisions "still would not secure for these workers the minimums guaranteed other laboring people in our society."

The proposed amendments, according to Bossi, would make criteria used in determining minimum wage rates more reasonable and fair and provide insurance protection comparable to Workman's Compensation laws. Bossi also endorsed amendments to set piece rates at a level comparable to hourly minimum wage rates and provide compensation to

workers for illegal actions taken by employers.

UNDER the Sugar Act the Secretary of Agriculture sets wages for sugar workers. But proponents of new laws to protect the workers claim that the wage determination is based on inadequate and outdated information.

Among those pushing for new protections are the AFL-CIO and other labor organizations and the Network, a Washington-based group of non-lobbyists. Earlier this year Network nuns testified before the House Agriculture Committee on the problems of sugar cane workers, especially in Louisiana, a major cane-producing state.

ACCORDING to a Network fact sheet, the new bill would make some important improvements regarding wage determinations, but workers "would still have inadequate protections even though they are employed in an industry which benefits greatly from federal protection and aid."

The workers, Network said, "would still remain in deep poverty and labor under incredibly bad working conditions" if the bill is passed in its present form.

Bishops ask for Chilean constitution

LA PAZ, Bolivia — (NC) — The Bolivian bishops' Justice and Peace Commission declared here that President Hugo Banzer's call for a "political truce" and "social peace" can only be accomplished through an end to political persecution, amnesty for political prisoners and exiles, and a "speedy return to constitutionality."

Gen. Banzer had made his proposals in April in order to achieve a united national front to help attain Bolivia's long-standing demand of an outlet to the Pacific Ocean.

A RENEWED campaign aimed at regaining an outlet to the ocean was launched by President Banzer, and there were some indications that the military government in Chile may consider granting such an outlet along the Peruvian border in the north.

Bolivian hopes were dashed however when Peru pointed out that the 1929 treaty giving former Peruvian territory to Chile did not allow any cession of this territory to a third country.

In spite of Gen. Banzer's calls for Bolivian unity, political jailings have continued here and no political exiles have been allowed to return.

Masonic lodge to build new dorm at Boystown

Boystown of Florida has friends coming in all directions.

Groups as different as the Masons and the Societe de Maitre d' are doing things for the Archdiocese-sponsored facility for boys who need a wholesome environment to live in.

LAST SUNDAY the Societe held a benefit ball at \$17 a head at the Carrillon Hotel, including gourmet dinner and a major review floor show, and presented Archbishop Coleman F. Carroll a check for \$1,500 to aid Boystown as Msgr. John Glory, director of the facility, and Miami Beach Mayor Chuck Hall and other notables looked on.

The 450 people there heard the Archbishop express his gratitude to the Societe. He pointed out that the

Societe had contributed to Boystown once before and also had given to the Marion Center for retarded children. He also invited the Societe members to visit the Boystown facility.

The organization holds a benefit and helps a worthwhile project each year.

Meanwhile, Masonic Lodge 286 on West Flagler Street has launched a project to build a new dormitory at Boystown. The project would contain 10 rooms and will begin as soon as the zoning variance is approved.

"THERE HAS NOT always been the closeness there should be between people," said Lenny Eisenberg of Lodge 286. "We wanted a charity project where people could do something and not just give money. So we're going to build the dorm our-

selves with volunteer labor and materials we can scrounge.

"We are going to have people laying blocks and working with their hands and I suspect some of us may get as much out of the project as the kids will.

"How long the project will take depends on how many people help and how quickly they can get the materials.

"We have people who owe us favors but we still can use help. This isn't a Catholic-Masonic thing. We think of it as people helping kids. We still need 2,000 blocks and there are Catholic builders and laymen who can help," says Eisenberg.

"Anyone interested in helping can call me at 261-1681, my office, or at 661-7153, my home."

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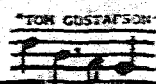
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Archdiocese clergy appointments made

(Continued from page 1)

In 1961 he was named pastor of St. Joseph Church, Stuart, where he supervised the construction of a rectory and school addition.

He was appointed administrator of San Pablo parish, Marathon, in 1968, and pastor of St. Mary Star of the Sea parish, Key West, in 1972. He was named dean of the newly-created Monroe Deanery in 1973.

FATHER JOHN SCHLINKMANN

Father Schlinkmann was born in Wenningloh bei Arnsberg, Germany. He came to America and studied at Catholic University, Washington, D.C., and was ordained at the Shrine of the Im-

maculate Conception in 1931.

He was pastor of St. George Parish, Baltimore, until 1942. He then served as chaplain at Holy Cross Hospital in Fort Lauderdale from 1956 to 1957 and at Mercy Hospital in Miami from 1957-59. He was then appointed assistant pastor at Little Flower Church, Hollywood, from 1959-61 and from there, administrator at St. Clare parish in N. Palm Beach for over 10 years. In 1972 he was named pastor of St. Gregory Parish.

FATHER FRANCIS X. FENECH

A native of Malta, Father Fenech was ordained in 1950 after completing his education at Malta Lyceum, Lyceum of Gozo, and the

Seminary of Gozo.

After serving as assistant pastor at St. Patrick parish, Miami Beach; and at St. Catherine parish, Sebring; he was named administrator of St. Philip Benizi parish, Belle Glade, when it was established in 1960.

At the same time he was administrator of St. Mary Mission, Pahokee; and Holy Cross Mission, Indiantown.

He supervised construction of a parish hall and rectory at St. Philip Benizi during his assignment there.

In 1966 Father Fenech was named administrator of St. Thomas the Apostle parish, and in 1968 was appointed pastor of Corpus Christi parish.

His picture appeared in newspapers around the country in 1969 when he and two other priests administered extreme unction to victims of a cargo plane crash which killed 10 people near Miami International Airport.

FATHER PATRICK MCDONNELL

Superintendent of High Schools in the Archdiocese of Miami from 1965 to 1969. Father McDonnell is a native of Ireland, who was ordained in 1957 in Thurles, Ireland.

His first parochial assignments were as assistant in Epiphany parish, South Miami, from 1957 to 1959 and at Sacred Heart Church, Lake Worth from 1959 to 1960 when he was named assistant at Little Flower Church, Hollywood.

In the summer of 1961 he was named supervising principal at St. Thomas Aquinas High School, Fort Lauderdale, and assistant in St. Sebastian Church. Two years later he was transferred to Fort Myers where he was supervising principal at Bishop Verot High School and administrator of St. Cecilia mission. He was named Superintendent of High Schools in 1965 and was in residence at St. Rose of Lima Church. During summer studies he earned an MA degree in education administration at Notre Dame.

Father McDonnell became supervising principal of Immaculata-LaSalle High School in 1967 with residence at St. Michael Church. After serving for a time as Vicar Econome of St. George Church, Fort Lauderdale, Father McDonnell was appointed pastor of St. Jerome parish, Fort Lauderdale late in 1969. Since the Fall of 1972 he has been administrator of St. Timothy parish.

FATHER MARTIN CASSIDY Born in Ireland, Father Cassidy was ordained in 1957 in Kilkenny where he studied at St. Kieran's Seminary.

He has served as an assistant in the parishes of Immaculate Conception, Hialeah; St. Anthony, Fort Lauderdale; and St. Monica, Opa Locka. Formerly assistant Archdiocesan Director of Lay Retreats, Father Cassidy was administrator of St. Catherine Church, Sebring and its mission of St. James, Lake Placid from 1965 to 1967.

From 1967 to 1970 he was administrator of St. Kieran parish, Miami; and was named pastor of St. Francis of Assisi parish on June 15, 1970.

A former member of the Archdiocese of Miami Human Relations Commission, and chaplain of the Apostolship of the Sea in Miami, he has inaugurated a meals-on-wheels program in Riviera Beach and initiated one of the first programs for senior citizens in South Florida at St. Francis of Assisi parish.

MSGR. ORLANDO FERNANDEZ, V.F.

Msgr. Fernandez was ordained in 1949 in his native Havana and served as assistant pastor and pastor in parishes in Cuba. Before coming to Miami in 1962 he had been vice director of the Catholic Action program, notary of the Matrimonial Tribunal, director of the Catholic Women's Council in Havana, vice director of the Cuban Council of Catholic Men, moderator of the Cuban Youth Program, Archdiocese of Havana secretary of vocations and the promoter of justice and defender of the bond in the Matrimonial Tribunal.

His first parochial assignment in Miami was as an assistant pastor in St. Timothy parish. Before 1969, when he was named administrator of St. Raymond Church, he served as an assistant pastor in the parishes of St. Clement, Fort Lauderdale; Little Flower, Coral Gables; St. Rose of Lima and St. Hugh, Coconut Grove.

Dean of the Central Dade Deanery, he was appointed defender of the bond, advocate and notary in the Archdiocese of Miami Matrimonial Tribunal in 1969, is a member of the Parish reassessment Committee and an Archdiocesan consultant.

Msgr. Fernandez has served as vice chancellor of the Archdiocese with responsibility for handling Chancery matters pertaining to the Spanish-speaking. In 1973 he was appointed Episcopal Vicar for the Spanish-Speaking Peoples and in January of this year was elevated to the rank of Monsignor.

FATHER EDMOND WHYTE Father Whyte was born in

Ireland and was ordained in Carlow in 1964. That same year he came to Florida where he first served as assistant pastor of Our Lady Queen of Martyrs Parish in Fort Lauderdale.

After four years he transferred to St. Brendan's Church in Southwest Miami, again as assistant pastor. Father Whyte was at St. Brendan's three years prior to his appointment as pastor of St. Justin Martyr Parish.

FATHER CHRISTOPHER STACK

A native of County Cork, Ireland, Father Stack was a late vocation, having worked for the post office for eight years before entering St. Mary's College, Wokingham, England and completing his seminary studies in 1966 at St. John's Seminary in Waterford, Ireland.

One of 11 children, his brother Joachim is a Presentation Brother in St. Lucia, W.I.

Ordained in 1966, Father Stack served as assistant pastor of Little Flower Parish, Hollywood; Little Flower parish, Coral Gables; St. Francis of Assisi parish, Riviera Beach; and St. Edward parish, West Palm Beach, his current assignment. He was chaplain of the Knights of Columbus Council bishop Curley High School in 4851, Hollywood, while ser-

ving at Little Flower parish there.

He is presently director of Campus Ministry for Palm Beach County in addition to his new administrative assignment.

FATHER THOMAS ENGBERS

A native of Evansville, Ind. Father Engbers was ordained in 1967 in St. Mary Cathedral after studying at St. Mary Seminary, Baltimore and at Loyola College, Baltimore, where he was awarded a Master's degree in Education.

A chaplain for the Miami Fire Dept., whose parents are members of St. Vincent parish, Margate, Father Engbers has served as an assistant in St. Coleman parish, Pompano Beach; St. Hugh Church, Coconut Grove and since 1968 has been an assistant at St. Francis Xavier Church, Miami.

He formerly was a member of the faculty at Cardinal Gibbons High School, Fort Lauderdale, and has served as assistant supervising principal at Immaculata-LaSalle High School. Since 1970 he has been an assistant in the North Dade Deanery to the Superintendent of Education and was named principal of Archdiocese of Columbus Council High School in 1972.

'Women's work of utmost importance'

CLEARWATER — The work of women is of the utmost importance in the family, the state, and the Church, the Archbishop of Miami told delegates to the sixth annual convention of the St. Petersburg Diocesan Council of Catholic Women during the meeting's banquet Tuesday evening at the Fort Harrison Hotel.

Archbishop Coleman F. Carroll was the guest speaker at the banquet, which honored Bishop Charles B. McLaughlin of St. Petersburg and attracted more than 650 persons. Also present was Abbot Fidelis Dunlap, O.S.B., of St. Leo Abbey, St. Leo.

Congratulating the women of the DCCW for their work, the Archbishop said: "You seek the renewal of the three communities in which the work of women is of the utmost importance — the family, the state, and the Church."

"LET us reflect for a few moments on the contributions that women have made to the renewal of these institutions which affect us so much in our daily lives in this day and age. The Second Vatican Council spoke movingly of the grandeur of the Christian family in itself and in its relation to Church and state. Recently Pope Paul VI in his apostolic exhortation on Marian devotion, spoke of the role of women in imitation of the Blessed Mother of God, insofar as renewal of the individual was concerned."

The Archbishop reminded delegates that this was one of the themes emphasized by the Holy Father for the Holy Year — renewal and reconciliation noting that in so doing "His Holiness was faithful to the teachings of the Second Vatican Council when it said, 'Since in our time women have an even more active share in the whole life of society it is very important that they participate more lively in the various fields of the Church as much as possible. Along with all those who were baptized, women bear witness to Christ. Theirs is a vital role in the state of life which is sanctified by a special sacrament, marriage, and family life.'"

THE prelate continued, "Yet it is vital because where Christianity prevails a whole way of life increasingly transforms it. There exists both the practice and excellent school of Christianity with their lay apostles within the family. In such homes, husbands and wives find their proper vocations in being witness to one another and to their children of faith in Christ and love of all things. I have no hesitation in saying that you women here at this convention, have with the help of God's grace, created such homes."

Archbishop Carroll also emphasized the need for vocations to the priesthood and religious life telling the delegates, "In your commitment to renewal, do not forget that the family and the home as a domestic church is also the first seminary, in which the parents under God encourage their children in a religious and priestly vocation. Certainly, if we the people of God are to be strong," the Archbishop declared, "And to be nourished with the spiritual God so wonderfully in the Church, and if we are to achieve a true renewal, we will need more priests, more Brothers, and more Sisters to carry on Christ's mission."

Memorial Day Mass

(Continued from page 1)

Church, Coral Gables.

Outdoor Memorial Day Mass will be celebrated at 10 a.m. in Our Lady Queen of Heaven Cemetery, 1500 S. State Rd. 7 by Father Patrick Farrell, pastor, St. Andrew Church, Coral Springs.

An invitation has been extended by Msgr. Nelson to the public to participate in the Masses offered particularly for the repose of the souls of those buried in the Archdiocesan cemeteries.

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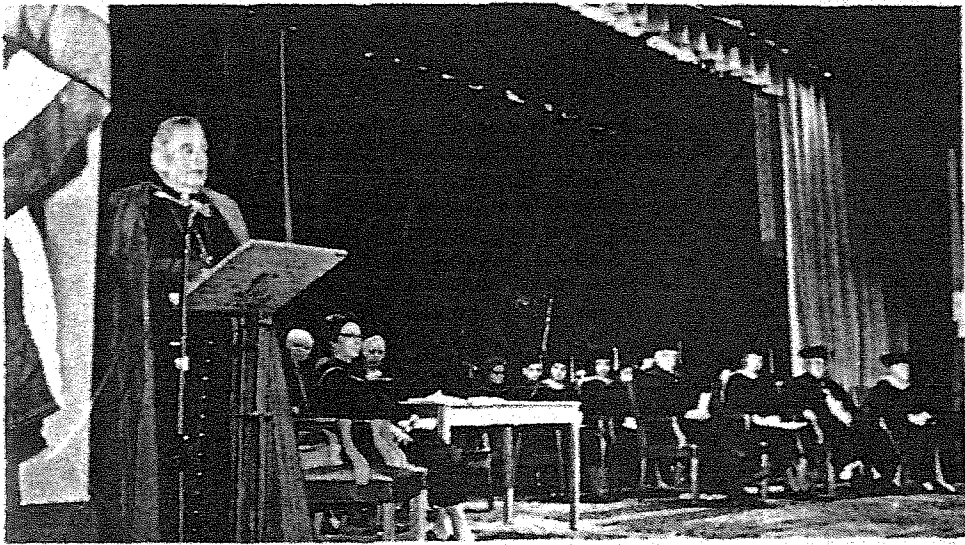
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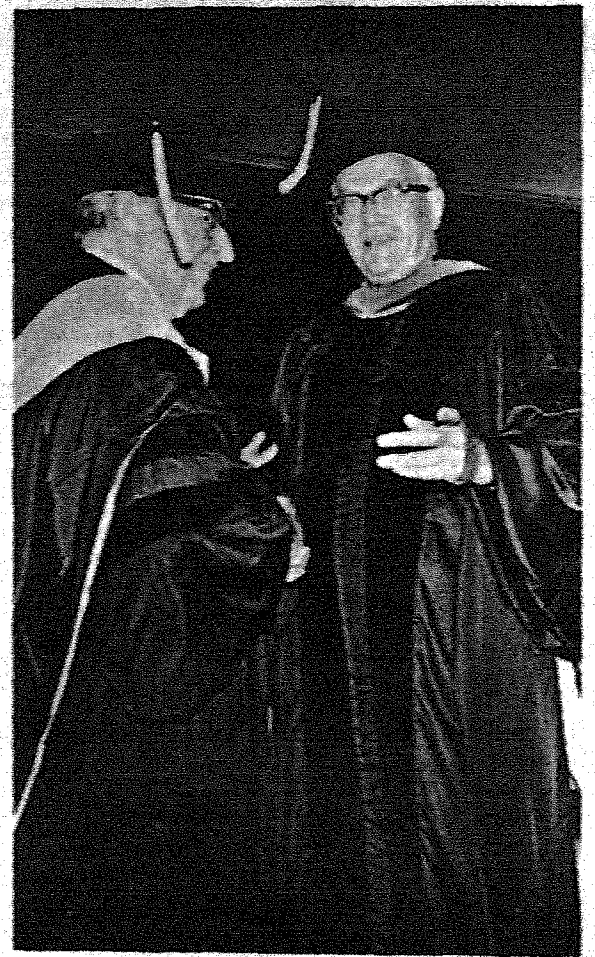
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COLLEGE



Graduating class and dignitaries at Barry College (left) listen as Archbishop Coleman F. Carroll speaks. At Biscayne College ceremonies Charles Kellstadt, chairman of the Archdiocese Financial Board, talks with Father John McDonnell, O.S.A., college president.



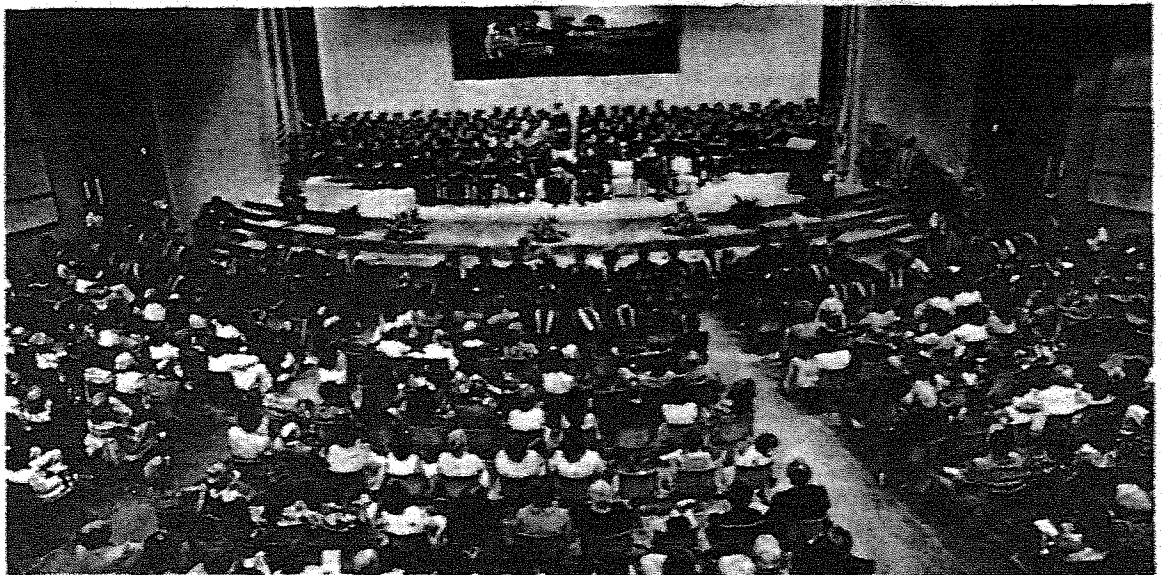
GRADUATIONS

Miami's two Catholic colleges were the scenes of commencement exercises last weekend as Archbishop Coleman F. Carroll conferred degrees on graduates of Biscayne College Saturday and presided at ceremonies of graduation for Barry College's undergraduates Sunday.

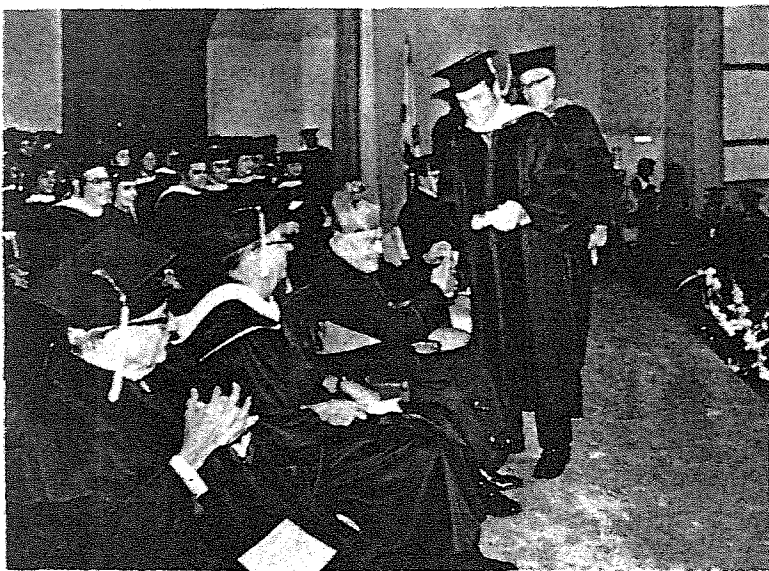
Honorary degrees were conferred by Biscayne College on Miami Dolphins' Coach Don Shula; Leonard L. Abess, Chairman of the Board of City National Bank; Charles Kellstadt, Chairman of the Executive Committee, General Development Corp.; and Chairman of the Archdiocese of Miami Financial Advisory Board; and Msgr. R. Donald Kiernan of the Archdiocese of Atlanta.

Speaking briefly to Barry graduates, the Archbishop pointed out that knowledge may be acquired by various studies but that wisdom only begins when these studies are integrated into more meaningful relationships including God in such programs as are provided by Catholic institutions.

By reason of the education they have received in a Catholic college, the prelate continued, the graduates now have an obligation to become leaders in their families, their churches, and their communities, both state and local, adding that the primary purpose of a Catholic college for women is to prepare them for their roles in the family, church and community.



Biscayne College Graduation Was Held in the Auditorium of Hialeah/Miami Lakes High School.



Miami Dolphins coach Don Shula is congratulated by Archbishop Carroll at Biscayne College ceremonies upon his receiving an honorary degree as Msgr. R. Donald Kiernan (left) and the Very Rev. Harry Cassell, O.S.A., provincial, watch.



Archbishop Carroll speaks at Barry Graduation.



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Editorials

Honor fallen patriots by renewing our sense of freedom and justice

In virtually every town in America, no matter how small, there is at least one memorial, plaque or statue dedicated to the lives lost in the defense of freedom and justice.

But in today's climate of national doubt and self-criticism, such monuments to patriotism are considered by some to be little more than relics of the past, or even objects of derision.

Did all yesterday's fallen men and women really die in vain? Is the virtue of patriotism really a foolish and misplaced attitude just because the nation is imperfect and prey to human frailties? Or have we forgotten how important such qualities were in establishing a country with the measure of justice and humanity that it has?

Courage led people to the shores of America. Success and failure, tribulation and happiness were envisioned as the ordained pattern to which man must fashion himself, relying on his God and his own inner steadfastness. As the nation was shaped, her people tasted victory and suffered defeat. Some remained to live the gains of victory. Others paid the price in victory of defeat so that America might be free.

But where is that courage and duty that binds Americans to respect and defend that freedom? Each man is compelled by nature to live in society for the at-

Memorial Day

tainment of his personal good, which good in turn provides the basis for society's growth and development toward a common good ordered in love and justice.

TO LIVE humanly is to live in community; and to live morally, as a creature under God, is to love that community of which one forms a part, even to the extent of great sacrifice. As such, patriotism makes certain practical demands on the person: loyalty to his nation, collaboration in its political order and the will to seek the moral perfection of his people.

The Christian citizen is bound to his nation in a loyal but intelligent union, accepting gladly his national identity but freeing himself and his nation, by a continual reference to the supernatural values of charity and justice, for constant growth and reformation.

For patriotism is love, and love wills the good of the other — in the case of a nation, it is a good dependent on the united response to the just claims of citizens and to whatever extent possible, to the human needs beyond its borders.

There is no contradiction in seeing a nation's own common good dependent on its contribution to the common good of other peoples in an international community. Since patriotism is a form of charity directed toward a social order whose goal and perfection is justice, its concern for the nation's good extends naturally and harmoniously into the international order, where the nation's drive for global justice is its own exaltation.

Men and women over the years have taken seriously their duty of patriotism. Many of them have been silenced as they engaged in their active defense of freedom and justice. They quietly rest in the graveyards of our land and on foreign soil.

On Monday, Memorial Day 1974, we pause to recall them and whisper a prayer of tribute on their behalf. But greater yet, maybe Americans can best honor those fallen ones by a renewed sense of dedication and loyalty to that freedom and justice in which patriots courageously fought and died.

As we honor them, may we rise to the demands of Patriotism which leads to a free and just society.



AN ISRAELI mother cries uncontrollably at the funeral for 25 victims, mostly teenagers, of Arab terrorists at Maalot. The Vatican newspaper condemned the guerrilla activity as a "massacre without pity" and a "subhuman crime." Later when the Israelis retaliated with air attacks on Palestinian refugee camps in Lebanon said to be havens for the Arab terrorists the paper deplored the continued bloodshed. "Sorrow is added on sorrow, blood on blood . . . It is not with more violence and tears that one can hope to restore order and justice," said the editorial.

Did you miss some of these thought-stirring news items?

By MSGR. JAMES J. WALSH

Things you may have missed in the news:

Something to think about besides Watergate: Barbara Ward is a very smart lady and a very rare scholar among her sex in the field of economics. Her thoughts, both written and spoken are so brilliant that she cannot begin to fulfill the speaking engagements and publishing invitations offered her. In Washington recently (she herself is English) she told a U.S. House of Representatives subcommittee "that the greatest problem facing desperately poor countries today is the food and fertilizer shortage. And she criticized the United States, not for being the world's richest nation, but for being the world's largest consuming nation. She said a 10 percent cut in U.S. beef consumption would be enough to satisfy beef requirement in India through next winter." Statements like that sound wild, except when they are made by Barbara Ward.

Feminists movement — NOW, National Organization for Women — praises the Pope on his recent document on devotion to Mary. But it is rather confusing why. The national coordinator, Joyce Mitchell, said "The NOW task force on women and religion will no longer accept St. Paul's statement that Christ is head of the Church for man and that man is head of the Church for woman."

The story read as if Pope Paul gave grounds for that strong and novel assertion in his recent *Marialis Cultus*. The task force wants "to join the Pope and ask for all men and women to fully and responsibly accept the will of God as did the Virgin Mary." They cited the Pope's statement that Mary "fully and responsibly accepted the will of God because she heard the word of God and acted on it." It also added that the group knew that "women are included in those who long for God's will."

This is news? Maybe the news story didn't do justice to the thoughts expressed, but whatever the women think about St. Paul's telling them to keep their heads covered in church



MSGR. JAMES J. WALSH

and be obedient to their husbands, the history of Christianity blazes with the glory of women saints whose one concern was to do the will of God. Wouldn't it be great to hear St. Teresa of Avila with her sharp wit and apt phrase comment on this? And on the extremists in the Women's Lib?

No one can accuse Father Theodore Hesburgh, president of Notre Dame, of being pro-abortion. But in his comments about the abortion movement in a speech in Denver last April he spoke very strongly about the anti-abortionists. In none of the reports I've seen did he appear to blast the pro-abortion groups. It was clear he was condemning extreme tactics, but many sincere, zealous workers to preserve life took offense, because he did not identify his targets as ultra-right extremists who have caused trouble and confusion in many other areas in past years.

Father Hesburgh according to Catholic Trends, stated that many of the forces for good do not want to be "identified with mindless and crude zealots who have neither good judgment, sophistication of procedure, nor the modicum of civility needed for the rational discussion of disagreements in a pluralistic society." Sounds like one must fight this battle with top hat and spats in an old fashioned drawing room.

By contrast, our favorite Englishman, Malcolm Muggeridge, (who'd better watch out or he is going to catch the faith.) said in a press conference in London, Canada, that the right to life movement is not simply against abortion; it deals with the whole question of life, of man made in the image of his creator.

In an earlier address he had asked 1,200 people: "It is a microcosm of the great dilemma of our time: Is man in charge of his own destiny or does he find fulfillment in falling into God's purpose's for him?" He added that every Christian has the duty to speak against what contravenes a Christian view of life.

Moreover, he made this observation: "It is my firm and profound conviction that when the story of the decline of our civilization is written, that a very essential part of that story will be the moment when it became overt policy of our Western Societies that erotic satisfaction, pleasure, could be envisaged and accepted without reference to its purpose, which is procreation, or its condition, which is abiding love."

Finally he offered this provocative thought: "Civilizations come to an end when they have no sense of moral purpose in the universe and therefore every issue which illustrates that is to me of great importance and significance."

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Pope's text on social communications

Here is the complete text of Pope Paul VI's message for the 1974 World Day of Social Communications.

Yet once more we are pleased to address a special message to you on the occasion of World Communications Day, the celebration of which was instituted by the Second Ecumenical Vatican Council (Inter Mirifica No. 18).

The importance of the instruments of social communication in the structure of society today goes on steadily increasing, as likewise does their influence on the shaping of human relations. Conscious of this growing importance we reiterate our firm conviction that all men are called to offer their own contribution in the field of media, in such a way that all become involved in communication in one way or another, each according to his own particular circumstances. The manner of this involvement can take the most varied forms, ranging from direct intervention in programming and production to the making of responsible choices concerning what one will watch or listen to. And again, each must make his own informed decision whether to accept wholly or only with some reserve, each particular message which he receives from the social communications media.

WE HOLD, too, that Christians in particular are bound to keep themselves alert always in relation to the media, ready to make fresh evaluations with each new advance in the field, quick to establish updated criteria and thus keep pace with new demands as these present themselves. This day, now being celebrated for the eighth successive year, is intended to promote and to accomplish precisely this. It is a pause for reflection on the mass media, this extraordinary modern phenomenon. It is a moment for re-evaluation, for determining attitudes.

On this year's World Day we invite you to reflect with us on "Social Communications and Evangelization in Today's World," a theme which suitably coincides with the study conducted in the various countries in preparation for the coming assembly of the synod of Bishops.

"If the Church" — as we said in our encyclical letter *Ecclesiam Suam* — "is truly conscious of what the Lord wishes her to be, there must arise in her an overflowing fullness and a compulsion to spread, with a clear advertance to a mission which transcends her, to an announcement that she must broadcast." (Acta Ap. Sedis, Vol. LVI, page 639)

The fulfillment of this duty is conditioned by the particular circumstances of each period in history and thus it must in our time be carried out by means of the instruments of social communication. "It would be difficult to suggest that Christ's command was being obeyed unless all the opportunities offered by the modern media to extend to vast numbers of people the announcement of the good news were being used." (Pastoral Instruction *Communio et Progressio*, No. 116).

Evangelization is an integral part of the mission of the Church, sent by Christ into the world to preach the Gospel to every creature (Mk. 16, 15). The Church carries out this duty above all in her liturgical life, but she is constrained to fulfill it also in all the ways and by all the means which are available to her to use as she abides among the people of each continent.

ON CLOSE reflection it will be seen that the entire life of the Christian, in so far as it conforms to the Gospel, is in a permanent situation of evangelization in the midst of the world. The Christian, living as he does amongst other men, sharing their anxieties, sharing the world's suffering, engaging himself in matters of temporal development, himself always there among the currents of human search, idea, debate and exchange, bears his evangelical witness, makes his contribution, the contribution of a Christian leaven, a Christian influence within. And in the social communications world this Christian influence finds a vast perspective and assumes an enormous importance.

There are many urgent necessities which vie for our attention in this context. For one, there is the need to set the contemporary vehicles of information and allied services along a line of development which will facilitate the diffusion of the good news and create a favorable climate for the strengthening of concepts such as the dignity of the human person, justice, universal brotherhood — values which make it easier for a man to understand his own true vocation and which at the same time open the way to a constructive dialogue with others and to union with God.

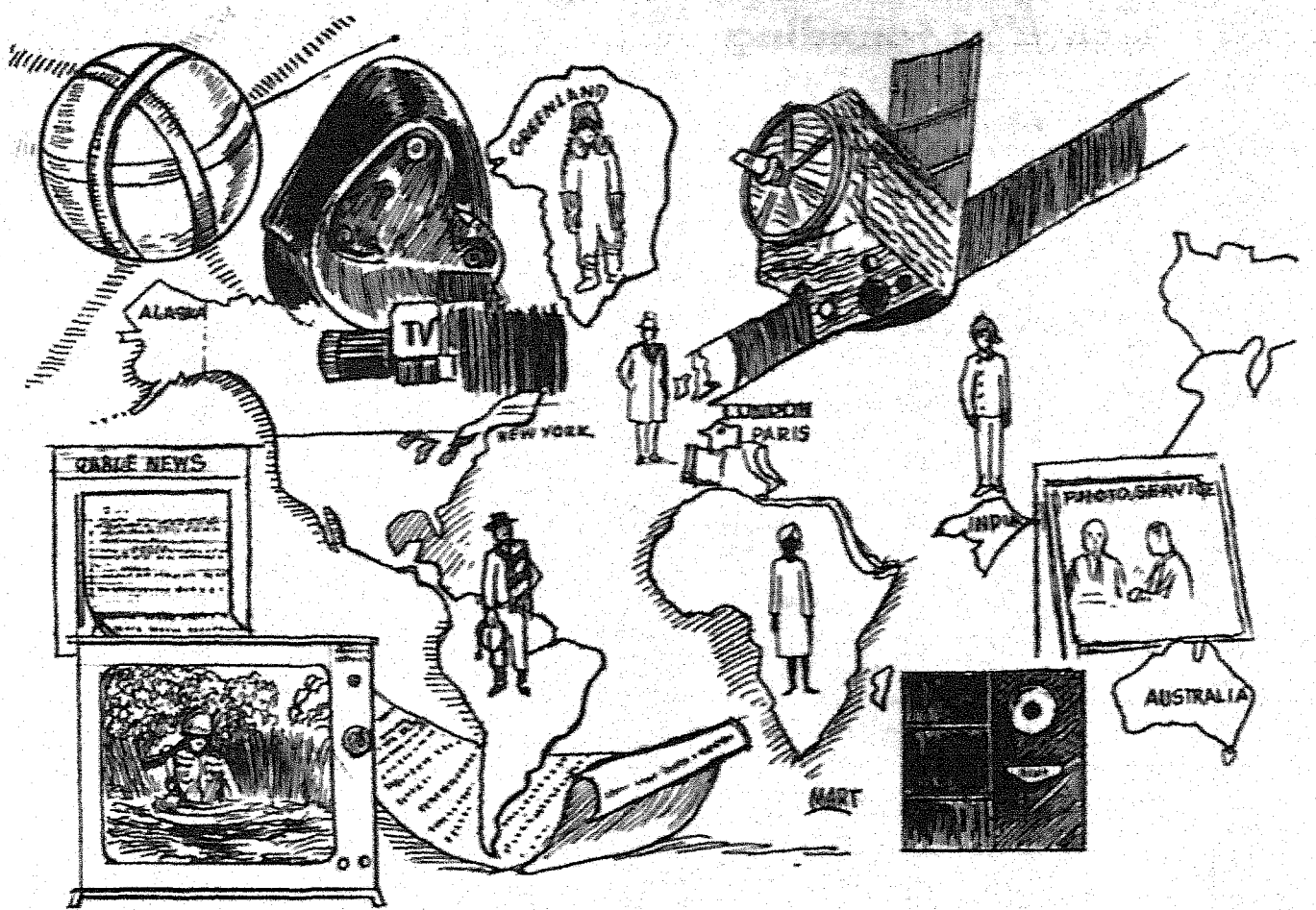
Then, there is the search for new and improved methods of apostolate which apply the new audiovisual and related instruments to catechesis, to educational work in many forms, to the presentation of the Church's life, or her liturgy, her aims, her difficulties, but above all to the witness of faith and charity which animates and ever renews her.

FINALLY, Christians must consider how best to employ the instruments of social communication in order to reach countries, societies and persons to whom the apostolate of the word cannot be brought directly because of particular situations, or scarcity of ministers, or because the Church is unable to exercise her mission freely.

We are well aware of the efforts which are in fact being made and of the research which is being conducted — even if not yet sufficiently advanced — to find solutions to these various problems, thanks to the generous and solid work of bishops, priests, Religious and of well-qualified lay men and women full of high purpose. We are following with careful attention the initiatives of our Commission for Social Communications, of the episcopal commissions in the various countries of the world, of the international Catholic organizations for mass media, and of Catholic professionals. We know very well the difficulties which they are encountering, in some cases because of local conditions, in others because of limited resources, in all to some extent because it is new ground which they are breaking.

We address to them our world of comfort and encouragement. We address it, too, to all men who are served by the instruments of social communication and helped toward the true advance of the human family and a better tomorrow in the world. We impart to all our special apostolic blessing.

From the Vatican, May 16, 1974,
Pope Paul VI



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Around the Archdiocese

Parish to celebrate 12th anniversary of founding

The 12th anniversary of the founding of St. Dominic parish will be observed Sunday, May 26 during a Communion Breakfast at 10 a.m. at the Marriott Motel, 1201 NW LeJeune Rd., Coral Gables.

A Mass of Thanksgiving will be celebrated in the parish church at 8:30 a.m. Entertainment will be provided during the breakfast and reservations may be made by calling Mrs. Rinaudo at 261-0876.

Dade County

Mrs. Frances Carr is the new president of the Society of the Little Flower, Coral Gables. During recent ceremonies, Father Thomas O'Dwyer, assistant pastor, also installed Mrs. H. Gorman, Mrs. I. Myers and Mrs. E. Caplan, vice presidents; Mrs. J. B. Bertolini, treasurer; Mrs. S.J. Campbell, recording secretary; Miss Katherine King, corresponding secretary; Mrs. W.K. Gordon, parliamentarian; and Mrs. A. Miller, historian.

Palm Beach County

St. Paul of the Cross parish organizations are sponsoring a chicken barbecue at Our Lady of Florida Retreat House from noon until 8 p.m., Monday, May 27, Memorial Day. Tickets may be obtained by calling 626-3382.

...

Catholic Young Adult Club of the Palm Beaches will sponsor a dance for single persons between 18 and 35 on Friday, May 31 at 8 p.m. at the First Federal Bank of Lake Park, 500 Federal Hwy. Tickets may be obtained by calling 585-3995.

...

Annual retreat for men of St. Clare parish will be held May 31-June 2 at Our Lady of Florida Retreat House. Additional information and reservations may be made by calling Ralph Cory at 842-3063.

...

Mrs. Frank Lash has been installed as president of St. John Fisher Women's Guild. Other officers are Mrs. Michael Ostoja, vice president; Mrs. Walter L. Thier, secretary; and Mrs. Irene Zimmerman, treasurer.

Broward County

A rummage sale will be sponsored by St. Jerome Women's Club, June 8, 10, 11. Clean, used clothing and household items are needed and may be left at the school office. For additional information call 581-3119.

...

Mrs. Marian Koplan will be installed as president of St. Henry Women's Guild during dinner on June 1 at the Palm-Aire Country Club, Pompano Beach. Other officers who will assume their duties are Mrs. Marlene Koerber and Mrs. Emma Koplan, vice presidents; Mrs. Nancy Wilk, recording secretary; Mrs. Joan Herbert, treasurer; and Mrs. Claire Devey, corresponding secretary.

...

Mrs. A. Jerry Blanch has been installed as president of Our Lady of the Assumption Guild. Msgr. Rowan T. Rastatter, pastor, also installed Mrs. Paul Ferguson, vice president; Mrs. Alex Fleisman, treasurer; and Mrs. Stephen Munsell, recording secretary, following Mass. Dinner followed at the Sea Ranch Lakes Hotel.

Group sets later date

FORT LAUDERDALE — A cruise aboard the new S.S. Freepoint sponsored by St. Bernadette Home and School Association has been postponed from June 21 to Aug. 2 due to a delay in the date when the new ship will be ready for use.

The cruise will leave Miami on Friday, Aug. 2 and

return on Sunday, Aug. 4. Children are welcome to take the cruise and a portion of the cost is tax deductible.

Breakfast and dinner daily are included in the ticket charge as well as a variety of shipboard activities. For further information and reservations call 581-2592.



"TRIBUTE TO MOTHERS" was the theme of a recent tea at Lourdes Residence, W. Palm Beach. Carmelite Sisters Robert and Andrew are shown with Mrs. Ella Appleby and her mother, Mrs. Theresa M. Foley, 94, honored as the oldest mother in St. Juliana parish. Local parishes selected area mothers to participate in the event where youngest mothers were also cited.

3 teachers selected as outstanding

CORAL GABLES — Three members of the faculty of St. Theresa School have been named Outstanding Elementary Teachers of America for 1974 on the nomination of their principal on the basis of professional and civic achievements.

Sister Marie Antoinette Conroy, S.S.J.; Mrs. Florence Myles, and Mrs. Mary Mongolia are honored in the annual awards program, which cites distinguished men and women for their exceptional services, achievements and leadership in the field of elementary education.

They are now eligible to receive the Teacher of the Year award trophy and five \$500 unrestricted grants will be awarded to the schools represented by America's five outstanding elementary teachers.

Among those who serve as members of the Board of Advisors to the Outstanding Elementary Teachers of America program are the National Catholic Education Association; the National Education Association and the National Council on Measurement in Education.

Burse fund established in memory of Tucker

BOYNTON BEACH — A burse fund in memory of Edwin Tucker, former director of the Archdiocese of Miami Office of Community Services, has been established by members of Madonna Guild in St. Thomas More parish.

Tucker, who was Dade County's first Urban Renewal Director and taught at the Archdiocesan Major Seminary of St. Vincent de Paul, was involved in Community Service projects for the Archdiocese for nine years.

When he died last Fall he was currently working on the new St. Andrew Towers now under construction at Coral Springs to provide low-cost apartments for senior citizens.

Under his direction Marian Towers, Miami Beach; and St. Elizabeth Gardens, Pompano Beach, had already been completed.

Madonna Guild's burse was inaugurated with a \$1,000 donation from Mrs. Marge Burns.

Mass offered in school

Sunday Mass is now being celebrated at 10:15 a.m. at the Palm Springs North Community School. Msgr. Francis J. Fazalero, pastor, Our Lady of the Lakes Church, Miami Lakes, inaugurated the Mass for the convenience of area residents.

State KC Council will convene afloat

The 1974 convention of the Florida State Council of the K. of C. will be held aboard the cruise ship, Emerald Seas, which sails at 3:45 p.m. today (Friday) from Miami.

The cruise to and from Nassau will end when the ship docks early on Monday morning next in Miami.

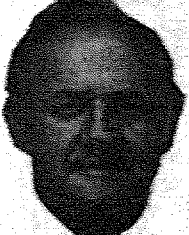
First business sessions will be at 2:45 p.m. before the ship sails. A Memorial Mass will be celebrated at 10 a.m. Saturday.

Bishop Paul F. Tanner of St. Augustine will be the principal celebrant of a Concelebrated Mass aboard ship on Sunday at 10 a.m. for the intentions of state chaplain, Msgr. Harold F. Jordan of Jacksonville who is celebrating the silver jubilee of his ordination this year.

Additional business meetings are scheduled for Sunday and the convention will close with a banquet in the evening

where T.A. Eason, Sr., Supreme K. of C. Director, will be the guest speaker.


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Kool-Tite Gravel Coating Has An Exclusive Sealing Process

WHEN KOOL-TITE coats a gravel roof, it can be cleaned (even after several years) with more than 3,000 lbs. of water pressure! This is the startling statement of Jesse J. Scalzo of Kool-Tite, Inc. Pictured above is the Warneke Home at 1740 S.W. 93 Place after Kool-Tite applied the exclusive sealing process.

This is the Kool-Tite gravel roof process.

"First, the entire roof is hand raked and gravel turned over to expose mold or mildew. All missing gravel is then added to bring area to an even level.

(1) "First coating — a heavy spray of Kool-Tite bonding process is applied by hydraulic pressure, thoroughly impregnated with fungicide to kill the regrowth of fungus from underneath the gravel, permanently bonding all gravel to the roofing surface.

(2) "After the first application, a heavy spray of Kool-Tite inner-locking sealer is applied, also by hydraulic pressure. This application securely binds the gravel together permanently filling all pores and is applied not less than 48 hours after the first coating. Neither coating is applied on a damp or wet surface, thus insuring 100% bond of coating.

(3) "Following these two applica-

tions, a third and final Kool-Tite acrylic, fungicided finish coating is then applied — also by hydraulic pressure — completely sealing in the entire area and applied the next day, following the inner-locking coating and again done only on a dry surface.

"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

Kool-Tite, Inc., is growing rapidly because the management has had more than 23 years of experience in the application of quality roof coating. The materials used have been proven in use for many years to be beautiful and long-lasting.

"Kool-Tite, Inc., is licensed and insured for your protection," Eads added.

Our work carries full guarantee protection. We are confident, however, that your Kool-Tite coating will outlast its guarantee period. Financing is available, if you wish.

"Free estimates at your convenience, with no obligation, may be secured by calling 754-5481."

Will Americans turn more to religion as a sequel to Watergate?

By FATHER JOHN B. SHEERIN

Will Watergate bring about a resurgence of evangelism? Reading the daily press, ploughing through page after page of the transcribed conversations about White House strategy, we are shocked by the crass and blatant immorality of these public officials. As one columnist phrased it, this is not full exposure of the facts but indecent exposure.

Our almost instinctive reaction is to say that this festering scandal at the heart of America proves that we sorely need a return to religion. Could anything be more obvious, except to an atheist? Washington said morality without religion is unthinkable, and it would require some weird mental gymnastics to convince oneself that we can have a moral law without a lawgiver.

If there is a return to religion, however, it will probably be a religion that is broad and general. To attempt to persuade 200,000,000 to accept and practice a particular religion would be utterly futile. The cure for our troubles would be worse than the disease. The American people respect religion but they also know that attempts to convert America to a particular sect would only precipitate endless feuds and social friction.

Key 73 called for a "Christian America." Before long, eagerbeaver young evangelists here and there attempted to convert Jews to the Christian religion, employing various and sundry means of proselytizing the Jews.

AS was to be expected, the Jews objected. They recognized the right of Christians to publicly express their religious convictions but when it came to proselytizing, they had no respect for that. They had too vivid a recollection of the long centuries of persecution in which Christians had tried to coerce Jews into accepting Christianity. Eventually even the conservative evangelicals renounced the call for "a Christian America" and criticized the young proselytizing zealots.

Vatican II promoted ecumenism but did not ban the preaching of the Gospel. To do so the Church would have to delete from Scripture the great command to go forth and preach to all nations. But Vatican II did uphold the right of every man to follow his conscience and to be free of any coercion in expressing publicly what his conscience dictates.

We Catholics are painfully aware of those times in history when Catholic leaders did coerce consciences. In the palmy days of union of Church and State, Catholic churchmen handed heretics over to the State to be tortured until they would recant and profess the Catholic faith.

So I hope that if Watergate does result in a return to religion, we will not be hearing about "Christianizing America" or "Calling the Continent to Christ." This would be the old story of mixing religion with politics, with the result that politicians become evangelists.

I THINK of President McKinley. He had qualms of conscience about taking over the Philippines after the Spanish-American War. The United States was on an imperialistic spree, adding more territory in what was called "dollar diplomacy." McKinley was disturbed in conscience about it and prayed for light.

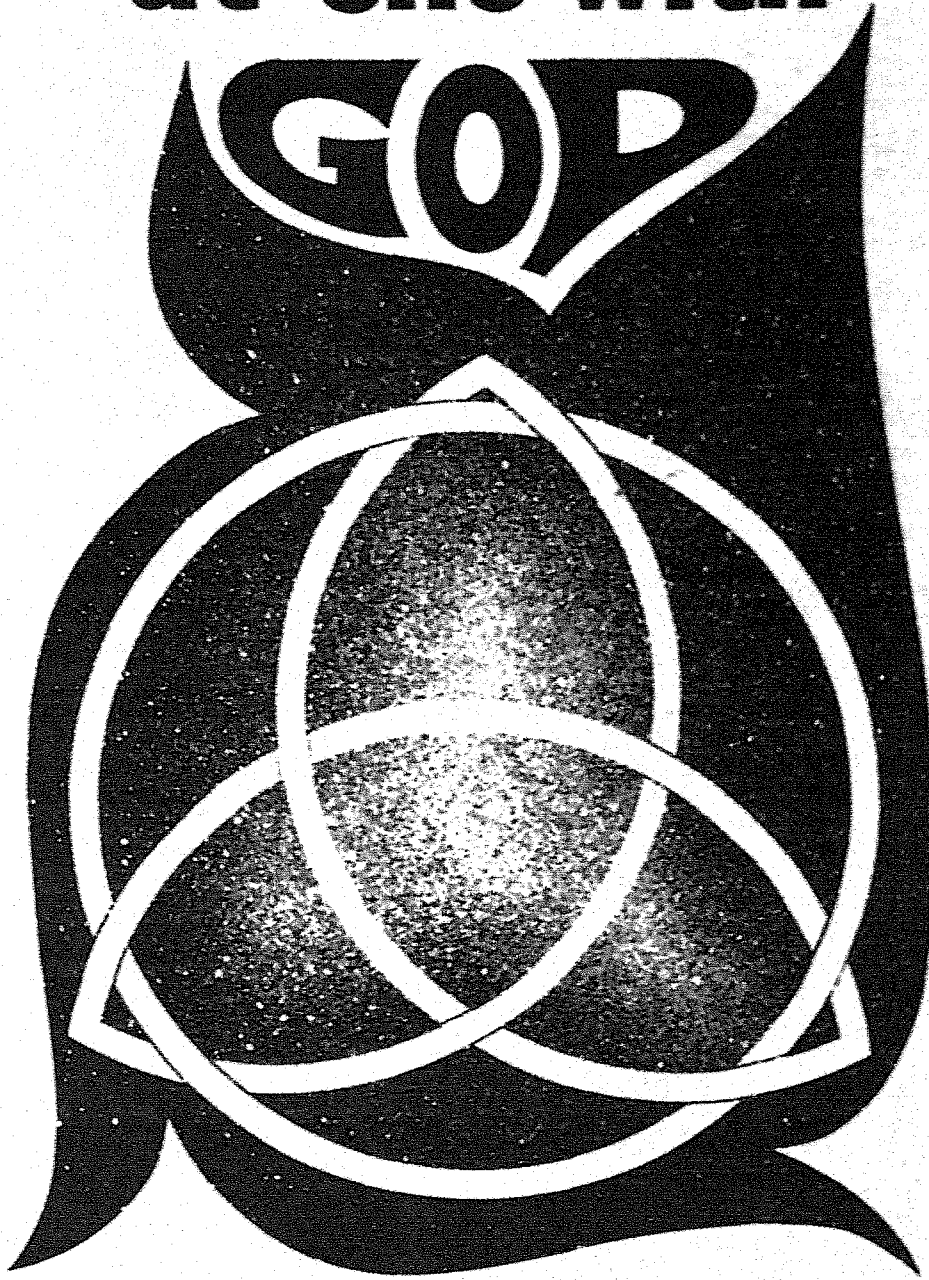
Then the light came. He saw this grab for territory not as crass imperialism but as a means of Christianizing the Philippines. He explained to some Methodists why he had changed his mind: "There was nothing left for us to do but to take them all and to educate the Filipinos and uplift and civilize and Christianize them, and by God's grace, do the very best we could for them, as our fellowmen for whom Christ also died."

To be a missionary requires knowledge of the faith, infinite tact and respect for others. Not all of us have a mission to be missionaries. But everyone of us does have a mission and we do well to find out what the mission is for which we are fitted. As Newman said, "God has created me to do Him some definite service. He has committed some work to me, which He has not committed to another. I have my mission."

The opinions expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint

at one with

GOD



At One With God

This theme is illustrated from these readings of May 26, 7th Sunday of Easter: First — Stephen, the first of the apostles to be martyred, asks Christ to receive his spirit (Acts 7:55-60); Second — Christ promises to return to lead the faithful into unity with Him (Rev. 22:12-24, 16-17, 20); Gospel — Christ prays to the Father that not only the apostles, but all who come to believe in Him through their word, may be one with the Father, Son and Holy Spirit (John 17:20-26).

Thoughts about Memorial Day

By DALE FRANCIS

The origins of Memorial Day are almost forgotten. Today it has become a day in which we remember our dead and decorate their graves. It began as a day for remembering the soldiers who died in the Civil War.

We have become a people with a horror of war. We are not so much committed to peace as we are to an aversion against war. There are many reasons for this but I think that one of the most evident is that we have seen war closeup but outside the context of war.

The distinction is important. People have all over the world seen war closeup. Our own nation, except for the Civil War, was virtually untouched by war but millions of people in Europe and Asia experienced the horror of war directly.

BUT experiencing war directly, for all of the horror that may go with it, does not really show the incongruity of it. Your mind somehow adjusts to it. I remember an incident a long time ago on an island in the Pacific. A couple of men I knew, nice fellows, good American boys, were busy scraping something when I came up to them. I was curious and asked them what they were doing. They were scraping the skulls of a couple of Japanese soldiers, trying to clean and dry the skulls as souvenirs.

That did shock and sicken me but those two fellows, who are probably good neighbors of yours in some suburb, saw nothing abhorrent in what they were doing.

I remember another time in a country where there was a revolution, where executions were going on all around me, where people were being grabbed off the streets, and somehow when you were there it seemed natural.

I flew out one day and a few hours later was driving down a quiet American street and I thought of what I'd just left and it was like a nightmarish dream.

War when you are experiencing it directly takes on a reality all of its own that makes what is happening seem natural. But what happened was that we have seen war closeup but outside the context of war. It changed everything.

WE SAW the war in Indo-China in our living rooms and the incongruity of it shocked us. I remember one newsreel report that shocked the nation. A village had been taken and soldier was shown setting fire to the thatched huts. That shocked people sitting comfortably in their living rooms. It couldn't have been shocking at all to the men experiencing it. They'd known how soldiers moved through underground passages, came up in huts, fired upon soldiers or tossed out grenades.

In the context of the war they were experiencing, burning the huts was logical. In the context of those viewing it the very same day but in their own comfortable homes, it seemed like barbarity.

I am glad that we have come to hate war. We must find a civilized

manner of solving our disputes among nations. We must find a way of policing nations that would violate the rights of other nations. We have not really yet come to a place where we think in terms of peace in the world but to come to a place where we hate war is a good start.

But I started out to think of Memorial Day and how it began as a day to honor our war dead. What I would like to urge upon you is a gratitude for those who died in our nation's wars, a tribute for them.

If we can no longer glamorize war, if we have come to a place where it causes us a sense of aversion, we must not forget to honor our war dead. They died for the love of their country, for the love of an ideal.

Hindsight vision is 20/20. Maybe we could have had our freedom as a nation without the Revolutionary War, maybe somehow the nation could have survived undivided without the horror of the Civil War or if not undivided, thrived as two nations. Maybe World War I could have been avoided. Maybe Hitler could have been stopped without World War II.

Maybe, but we do not know. What we do know is that brave men died because no one came up with answers that prevented war. Honor them all, the men who died a few years ago in Vietnam, the men who have died in all our wars, because they were men who died because we didn't have the answers and they did have love for their country.

Slick thriller pits Caine against kidnapers, law

One of the nice (sometimes disconcerting) things about Don Siegel movies is that even if their themes are execrable ('Dirty Harry') or their stories idiotic ('Two Mules for Sister Sara'), the films themselves are always somehow worth watching, even enjoyable. After doing second-unit work and directing B-grade flicks for about 20 years, Siegel made his mark in 1968 with an action-packed detective movie titled 'Madigan,' which starred Richard Widmark. Since then, Siegel has become one of the most reliable and respected directors of action films, particularly films in which a high-tension atmosphere of amoral behavior is a basic ingredient.

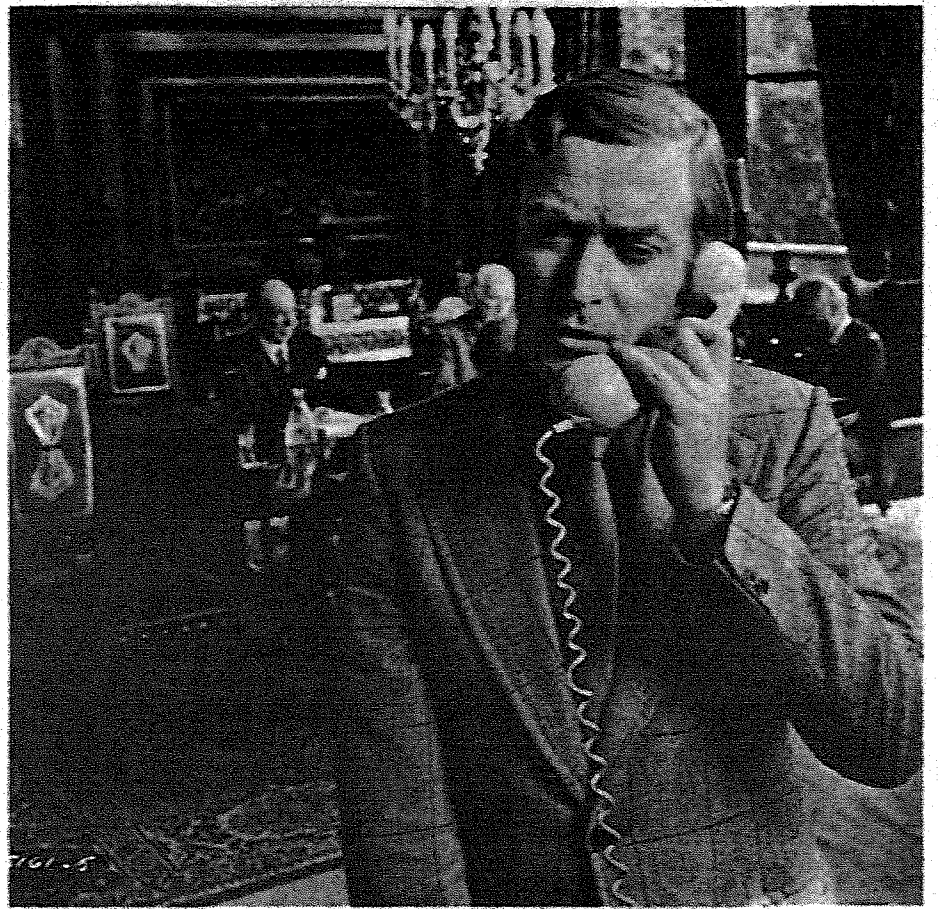
Siegel's latest film, his first made in Europe, is 'The Black Windmill,' and it is an ideal example of the sort of movie at which Siegel excels, as well as of the kind he seems to relish making. In it, a man is badgered by forces over which he has little control in the legal, civilized sense of things — and so he reacts from the gut, strikes out of pure expediency and takes matters to their full conclusion by taking the law (or lack of it) into his own hands.

THE MAN here is a fine choice — Michael Caine, playing a skilled, rather jaded and cold espionage agent for a sector of British Intelligence known as the Subversive Warfare Division. Caine has been closing in on a particularly nasty gang of weapons dealers who have been supplying Russian armament to the IRA. Just when he is making what appears to be a solid contact, in the beguiling form of Delphine Serig, Caine is informed that his young son has been kidnaped. At first, there seems to be no apparent connection between the kidnaping and the work in which Caine is involved. But, after all, he soon realizes, he has no money to speak of for ransom payment, and he does have access to certain vital information about his department and, more, to a small fortune in uncut diamonds earmarked for use in buying back the contraband Russian arms before they reach the Irish rebels.

The sum in diamonds, 517,057 pounds sterling, to be exact, is also the exact sum demanded as ransom — and in a flash Caine is under suspicion of double-dealing in the mind of his superior, Donald Pleasance. Pleasance is cold and matter-of-fact about the whole thing, rather morbidly curious about how it will turn out; this is characteristic for a singular man more caring about the plants he keeps in his office than about his agents in the field.

The kidnaping brings Caine and his estranged wife Janet

MICHAEL CAINE is called away from a British Intelligence meeting by a telephone call from his wife — who tells him that their young son has been kidnaped, in Don Siegel's suspense-thriller, 'The Black Windmill,' a Universal release.



Suzman to a reconciliation of sorts, as they try desperately to keep one jump ahead of the British agents who are obviously watching them closely, and to retrieve the little boy — whose pathetic cries punctuate the periodic calls from "Drabble," as the kidnaper calls himself. Caine suspects an inside leak within the Subversive Warfare group, but doesn't know how to flush him; Pleasance agrees, but he is sure it is Caine. A series of events is rigged to further implicate Caine, and he senses that time is running out: the kidnapers want their money, but Pleasance isn't going to turn it over.

AT THIS point Siegel puts Caine into action and leads us on an almost existential scramble, accentuated by summary mayhem as Caine derives the means to get at the diamonds he needs for ransom and to reach the kidnapers. For a final segment, after delivering the loot to Paris all for naught, Caine must retrace his steps back to London, for a final

bloody climax and rescue attempt.

The film is one of those highly charged items whose rapid pace and sharp action help divert the mind from the obvious holes and inconsistencies in the plot. On reflection, there are simply too many fortuitous coincidences to add up to anything real. Yet because Siegel is such a skillful craftsman, and because he is working with such a good cast, he gets away with it and provides us with one of the slickest thrillers of the season. One of the nicer touches, something that also becomes evident on reflection, is that Siegel has actually suggested that the Caine character has grown somewhat during the course of events.

It is not surprising that a man who goes through what Caine has gone through would be somewhat changed by it all: what is refreshing is that for once Siegel eschews his usual cynicism and instead hints that Caine might chuck it all and concentrate on rebuilding his life with wife and child. There is no assurance that he will succeed, but is somewhat encouraging to see that he will probably give it a go.

Siegel obviously is in debt to his cast, who just as obviously worked hard for him, as well as to a taut script by Leigh Vance and the excellent color camerawork by Outsama Rawi. The result is a very fine, suspenseful portion of adult entertainment, typically "Siegel" in its refusal to waste a line or hold a shot too long. (A-III)

BOOK REVIEW

Abominable snowman — is he for real?

ON THE TRACK OF BIGFOOT, by Marian T. Place. Dodd, Mead, New York. 156 pp., illustr., \$4.25. Reviewed by Joseph Gale (NC News Service).

The most tantalizing of all folk mysteries, one that is common to several countries, is the presence of primordial mutants or man-animals that are larger than life, stronger than Samson and elusive as shadow.

The Abominable Snow-

man is one. His footprints have been found, but there are no confirmed sightings, though the Sherpas claim to have seen an unexplained creature high in the Himalayas.

MRS. PLACE tells us that at least 15 Russian expeditions are currently trying to track down manlike monsters they believe may be the remnants of primitive men.

And now, Sasquatch — as

the Indians call him. Or Bigfoot, in the vernacular — a hairy, two-legged, upright creature of great height and strength whose traces are found from British Columbia to northern California.

At least one verifiable photograph of North America's own monster is available (reprinted here), and numerous sightings are recorded, to say nothing of one Sasquatch kidnaping of a white man, who lived to tell the tale.

BIGFOOT'S prints are 16 to 22 inches long. His height is estimated to be at least 10 feet, and his weight from 400 to 800 pounds.

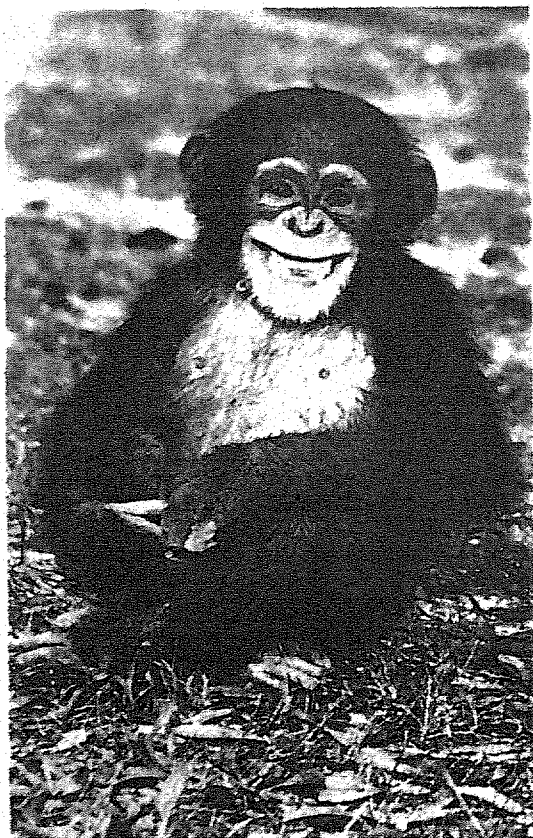
Mrs. Place has pulled together an account of sightings and encounters, some ex-

tending into the last century, and leaves it to the reader to decide whether Bigfoot is real. The Indians know he is.

Something's out there for sure, something that can hoist a 450-pound oil drum with ease, something that smashed and mangled two searchers in seconds and disappeared.

Mrs. Place is a bit breathless about Bigfoot, and although she gives the scoffers and skeptics their day, it appears that she is a believer.

It is difficult not to be. The evidence, much of it recent, is uniform and of long-standing — a century or more old. Is there such a thing as an inherited hoax? Who would have the patience — and the years? And to what purpose?



IS this smiling chimp, or one of his larger cousins, the mysterious Bigfoot; or is the manlike creature, reportedly seen by many, a missing link in the development of man?

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Desert mystery Indians

Deep within Colombia's northeast Guajira Peninsula lives a tribe of Indians about whom little is known — the Guajiras. Everything about them is a mystery — particularly their reason for having made this sun-scorched desert their home in the first place.

The semi-nomadic Guajiras, who for some unknown reason have chosen a life of isolation, were filmed for the first time ever last year by a Channel 4 exploration team headed by Jim Dooley. Their films of these people without a recorded history or known ancestors, entitled "Colombia's Restless Spirits," will entail WTVJ's first "live" Great Adventure that will be broadcast Monday, May 27 at 7:00 p.m.

En route to the Guajiras, Dooley and Great Adventure producer Richard Citron, director Bob Stone and cinematographer Randy Fairbairn first paused to film some of the attractions in the Colombian cities of Cartagena, Barranquilla, Santa Marta and Riohacha — the outpost for the uncharted, Guajira desert. Then well-equipped with supplies and above-all water, the explorers set out in a land rover from Riohacha with their Indian guide, Pepe, to search out the hard-to-find Guajiras in the forbidding desert.

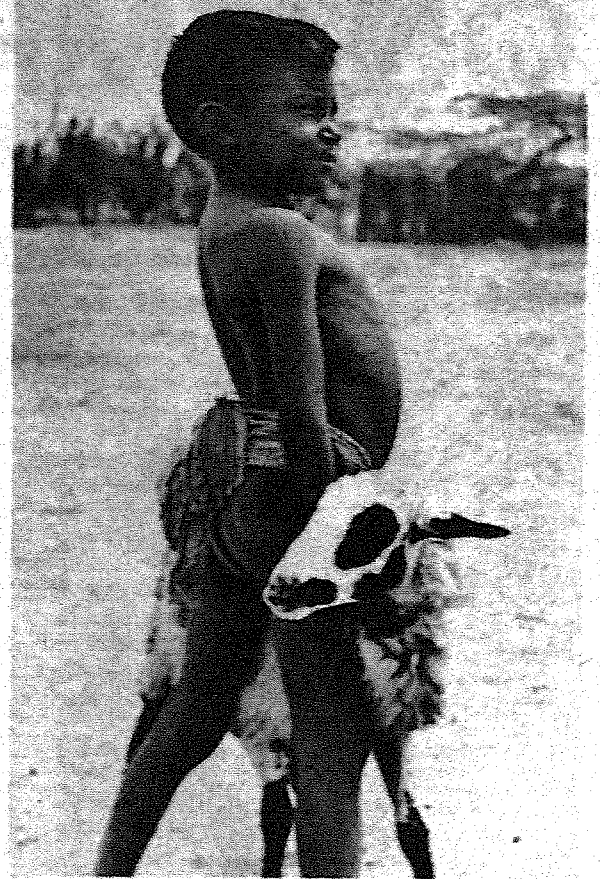
The harshness of the Guajira Peninsula immediately raised the question in Dooley's mind as to why the Indians ever selected this desert as their home. It is without roads, virtually nothing useful grows there, water is scarce and when it finally rains, it floods. The Indians must continually relocate their

villages near water holes in order to survive. During the expedition, however, Dooley was never able to find out why they settled in the peninsula since the Guajiras have no written language and therefore no written history. And when questioned, the Indians seemed as perplexed as Dooley about their past.

Still Channel 4's first films of the Guajiras reveal much about this strange, almost pre-Colombian people who still practice polygamy and whose language is Arabic-based. But because the Indians seldom come into contact with outsiders and adhere to a strict code of law, Dooley and his crew found themselves in very vulnerable positions several times while filming.

For instance, Dooley and his crew received permission to film a unique funeral party in a Guajira village, but "stepped outside the Guajira law" to take what could well be the first photographs taken of a Guajira Indian cemetery. The WTVJ crew moved with extreme caution while shooting this particular footage because the Guajiras strictly enforce a death penalty for anyone trespassing in or molesting an Indian grave!

Up to now the Guajiras have remained remote from modern man and have maintained their strong identity as a tribe because they roam an area where no other man has so far wished to venture for long. But civilization is catching up with them slowly in South America. Dooley is glad he found them before they were just a memory.



Great Adventure expedition to Colombia, last year yielded the first films ever taken of the mysterious and semi-nomadic Guajira Indians.

It's Van Dyke and alcohol, Sinatra and killing, Holden and son

WEDNESDAY, MAY 23

8:30 p.m. (ABC) — *The Morning After* — Rebroadcast of an excellent, albeit harsh look at the downfall of a drinking man. Dick Van Dyke stars as good ol' Charlie Lester, a successful speechwriter-P.R. man for the president of a large oil company. Besides being sharp at whipping off spell-binding speeches, Charlie is pretty adept at knocking down the bourbon-and-waters — to the point where he begins to black out and wake up in parking lots and other strange places. Charlie consistently refuses to acknowledge the problem his

wife, played by Lynn Carlin, recognizes as potentially destructive of life and family. After a few attempts to break his bad habits and do something about his alcoholism, Charlie slips into oblivion — he is lost. This portrait is filmed in a semi-documentary style, and the performances by Van Dyke, Miss Carlin and Don Porter as Charlie's boss, are realistic. The result is an uncompromising drama with quite a wallop — a sobering lesson, and the occasion for a post-program discussion between viewing parents and teenagers.

9 p.m. (NBC) — *The Naked Runner* (1967) — Frank Sinatra is decent, non-pro Sam Laker, American exile and ex-sharp-shooter manipulated by British Intelligence to kill an "enemy of the people" in this suspenseful though wildly improbable yarn from Francis Clifford novel, directed by Sidney J. Furie. Furie's concern with official ruthlessness that uses a man so is reminiscent of his earlier *Ipsec File*. Very intricate plot sometimes proves hard to follow, but interesting premise, exceptional scenic composition, artful color photography make for an absorbing couple of hours. With Nadia Gray and other able supporting players. (A-III)

THURSDAY, MAY 30

9 p.m. (CBS) — *The Christmas Tree* (1969) — Nicely maudlin and lachrymose story about a wealthy man whose world is shattered by the imminent death of his young son, because of leukemia. William Holden plays the father, who is told that his son has about six months to live. The child becomes aware of the situation — and both prepare to make the best of the lad's last few months. The result is an intense experience-crammed story as the father helps his son live a "full" life in a short few months. This sort of thing could easily have gotten out of hand, but the firm direction of Terence Young holds things in check. There's a tear or two called for, tho. (A-II)

Book on kids' TV

Beginning in 1971, the Federal Communications Commission (FCC) has been holding a series of hearings on the broadcast industry's performance in regard to children's programming. One of the principle targets at these hearings has been the advertising industry which uses these programs to reach a particularly lucrative segment of the consumer market.

William Melody, a professor of communications economics, specializes in this area of commercial exploitation of children's programming and his work has been used by Action for Children's Television (ACT) in testimony before the FCC. Mr. Melody's present book is a scholarly but clear and concise presentation of the economic reasons why current children's television is of such poor quality on the whole. It is also a brief on the inherent dangers of specialized youth-marketing practices aimed at the vulnerability of the

young to first impressions and immediate emotional responses.

Although children's advertising is big business (\$400 million annually), Mr. Melody proposes some alternatives to the present system of commercial sponsorship of children's television. The lucidity of Mr. Melody's position and the convincing way in which he presents his documentation make this book an important reference in the continuing policy debate about the means to improve children's television.

The networks have responded to these and similar arguments by hiring educational consultants to work on next season's schedule. It remains to be seen whether "self-regulation" by the networks will improve matters. After reading this book, one must conclude that the likelihood of this happening is rather remote. (William Melody, *Children's Television: The Economics of Exploitation*, Yale University Press, \$1.95 paperback)

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

FRIDAY, MAY 24
 10 a.m. (6) *The Virgin Queen* (Family)
 1 p.m. (6) *High Season for Spies* (No classification)
 3:30 p.m. (10) *Ice Palace, Part II* (Unobjectionable for adults and adolescents)
 4 p.m. (5) *Cape Fear, Part II* (Unobjectionable for adults)
 5 p.m. (5) *Any Second Now* (No classification)
 8 p.m. (6) *The Naked Jungle* (Unobjectionable for adults and adolescents)
 9 p.m. (4 & 11) *Coffee, Tea or Me?* (No classification)
 11:30 p.m. (4 & 11) *McLintock* (Family)
 11:30 p.m. (10) *Walk, Don't Run* (No classification)

RELIGIOUS PROGRAMS

TV
 Saturday
 5 p.m.
THE TV MASS — (Spanish) — Ch. 23
 WLTV Celebrant Father Ricardo Castellanos.
 Sunday
 7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
 9 a.m.
CHURCH AND THE WORLD TODAY —
 Ch. 7 WCKT — "Catholic Children's
 Books," John Cripps.
 10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr.
 John Handrahan.
 2 p.m.
INSIGHT — (Film) WINK Ch. 11.
RADIO
 Sunday
 6:30 a.m.
CROSSROADS — WSHE-FM, 1035 kc.,
 Miami.
 10 a.m.
CROSSROADS — WJNO, 1230 kc., W.
 Palm Beach.
MARIAN HOUR — WSB, 740 kc., Boca
 Raton.

SATURDAY, MAY 25
 1 p.m. (4) *Children's Film Festival*
 1 p.m. (6) *Bride of Frankenstein* (No classification)
 3 p.m. (4) *Sherlock Holmes in Washington* (Family)
 3 p.m. (6) *Blood Alley* (Unobjectionable for adults and adolescents)
 3 p.m. (10) *Stage To Tucson* (Family)
 8:30 p.m. (10 & 12) *Dying Room Only* (No classification)
 9 p.m. (5 & 7) *In the Heat of the Night* (Unobjectionable for adults)
 11 p.m. (6) *The Spider Woman Strikes Back* (Unobjectionable for adults and adolescents)
 11 p.m. (12) *The Terror* (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) *PT 109* (Family)
 11:30 p.m. (10) *Uncle Silas* (No classification)
 11:30 p.m. (11) *Blood and Sand* (Unobjectionable in part for all)
OBJECTION: Suggestive scenes and costuming.

SUNDAY, MAY 26
 1 p.m. (6) *House Of Wax* (Unobjectionable for adults and adolescents)
 2:30 p.m. (10) *Arabesque* (Unobjectionable for adults)
 3 p.m. (6) *Rock-A-Bye-Baby* (Family)
 3:30 p.m. (12) *Cowboy* (Family)
 11:15 p.m. (12) *Gidget* (Unobjectionable for adults)
 11:30 p.m. (4) *Adventures of a Young Man* (Unobjectionable for adults)
 11:30 p.m. (6) *Hit The Ice* (Family)
 11:30 p.m. (11) *The Red Pony* (Family)
MONDAY, MAY 27
 10 a.m. (6) *Fancy Pants* (Family)
 1 p.m. (6) *Botany Bay* (Unobjectionable for adults and adolescents)
 3:30 p.m. (10) *Once More With Feeling* (Unobjectionable for adults)
 4 p.m. (5) *Andy* (Unobjectionable for adults)
 8 p.m. (6) *Battle of the Bulge* (Family)
 9 p.m. (10 & 12) *Hello Down There*
 11:30 p.m. (4 & 11) *Seven Brides for Seven Brothers* (Unobjectionable for adults and adolescents)
 11:30 p.m. (10) *The Man from Laramie*

(Unobjectionable for adults and adolescents)
TUESDAY, MAY 28
 10 a.m. (6) *Rhubarb* (Unobjectionable for adults and adolescents)
 1 p.m. (6) *Young Fury* (Unobjectionable for adults and adolescents)
 3:30 p.m. (10) *The Inn of the Sixth Happiness, Part I* (Family)
 4 p.m. (5) *And Now Miguel* (Family)
 8 p.m. (6) *Gunfight at Comanche Creek* (Unobjectionable for adults)
 8:30 p.m. (10 & 12) *Beg, Borrow or Steal* (Family)
 9:30 p.m. (4) *Murder in Movieland* (No classification)
 11:30 p.m. (4 & 11) *The Left-Handed Gun* (Unobjectionable in part for all)
 Excessive brutality
 11:30 p.m. (10) *My Sister Eileen* (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations.
WEDNESDAY, MAY 29
 10 a.m. (6) *Rebels on the Loose* (No classification)
 1 p.m. (6) *Fancy Pants* (Family)
 1 p.m. (12) *Our Man in Havana* (Unobjectionable for adults)
 3:30 p.m. (10) *The Inn of the Sixth Happiness, Part II* (Family)
 4 p.m. (5) *For Love or Money* (Objec-

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"BOOKS FOR YOUNG CHRISTIANS" are discussed by John Cripps with Mrs. Jerry Borum and Father Frank Cahill on *The Church and the World Today* on Sunday May 26 at 9 a.m. over Channel 7.

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CONTEMPLATION

By FATHER BRENDAN McGRATH, O.S.B.
At one time it was the custom in schools conducted by the Brothers of the Christian Schools for one of the boys in class to tap a small bell on his desk at stated intervals and simply say, "Let us remember that we are in the presence of God."

It is impossible to say just what was really accomplished by his device that was useful to the students. There surely must have been some who were influenced by this simple means to begin what has traditionally been called "the practice of the presence of God."

Everyone who believes in God readily acknowledges that He is always present everywhere. But it is one thing to acknowledge this divine attribute and quite another thing to be habitually and consciously aware of the fact that, wherever we may be, we are really in God's presence. In other words, we may know very well that God is omnipresent, but that is not the same thing as realizing it, for to realize means to make something real. And apparently for most people, even believers, most of the time the presence of God is just not real to them.

IT SHOULD NOT be difficult, then, for us to understand why so many of the saints who have written on the art of prayer insist so strongly on the necessity of beginning with a conscious act of the will "putting oneself in the presence of God." Of course we are always in that presence, but it is good for us to strive consciously to make that objective fact real to us.

However this realization is accomplished, it does seem to be a necessary preliminary to genuine prayer, and especially the kind of prayer which is called contemplation. Contemplation is nothing more than a matter of a loving gaze directed toward God together with an eager readiness to "hear" Him, and how can we do that unless we are actually aware of the fact that He is really there?

For many people the word contemplation brings images of monks "wraught in prayer" or of mystics literally raised above the floor, their faces shining with "an unearthly light" or something like that. Consequently they make the mistake of supposing that

contemplation is for only a favored few among God's children. This is obviously a case of missing the point, because there is no fundamental difference between the sort of Christian life to which an ordinary lay person is called and the vocation of a "contemplative" nun or monk.

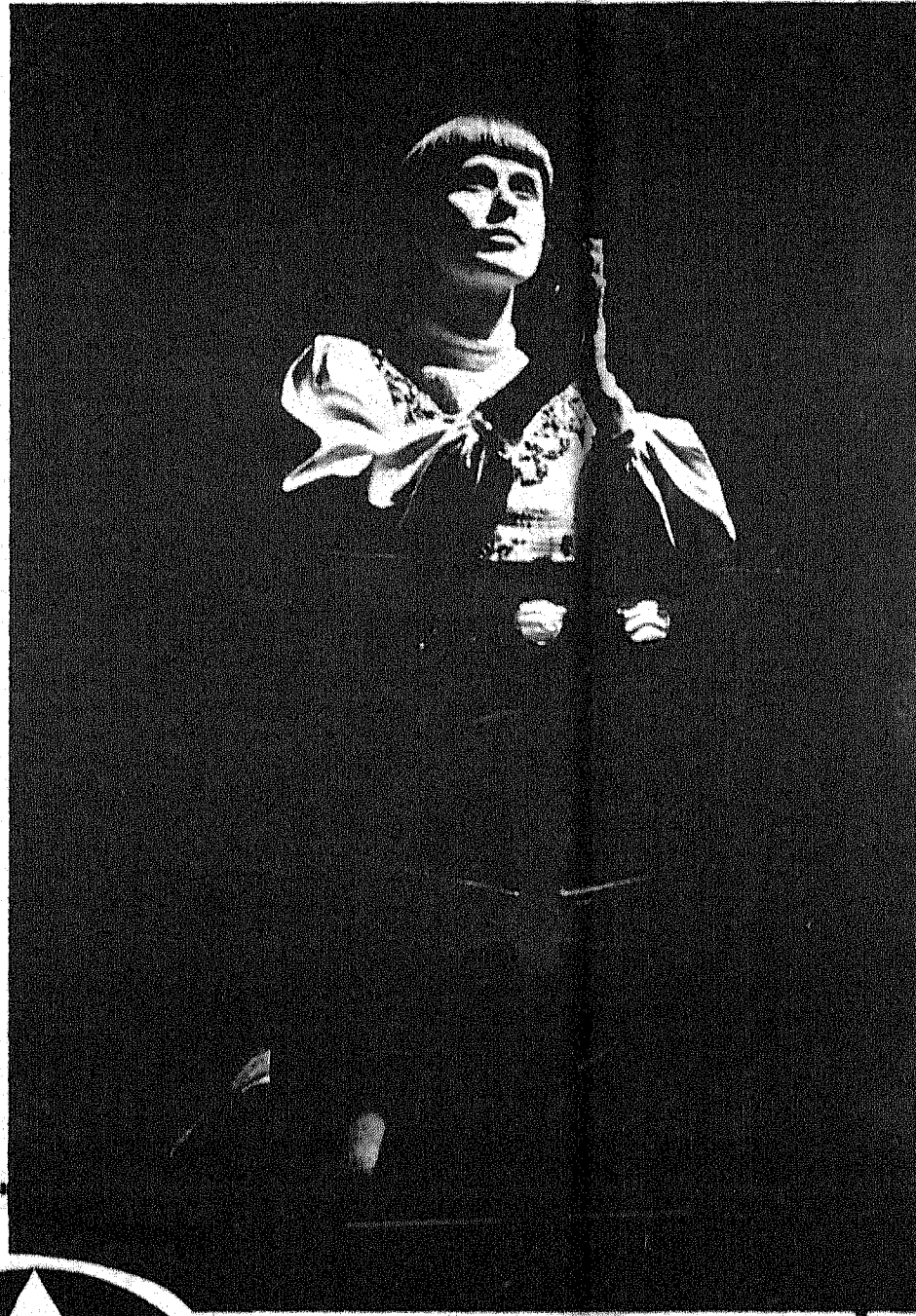
ALL OF US are summoned to "love the Lord, (our) God, with all (our) heart, and with all (our) soul, and with all (our) strength" (Dt. 6.5). And it is precisely this to which contemplation will lead us more effectively than anything else.

One of the things that is frequently remarked about authentic contemplatives is the air of peace and serenity which they exhibit. It would be a serious mistake to suppose that they have achieved this peace and serenity by simply closing their eyes and ignoring all the evils, troubles, pains and sorrows of which this world is so full. As a matter of fact, the true contemplative is likely to be much more keenly aware of the evil in the world than those who pride themselves on their "realistic" outlook.

They don't agree with Robert Browning's Pippa who sang, "God's in his heaven, all's right with the world," for, while it is certainly true that God is in His heaven, it is equally certain that all is not right with the world. But they also know as a result of their contemplation of the goodness of God and the power of His love that all will be made right. They have, in a word, succeeded, in some little measure at least, in experiencing that final everlasting moment when "God will be all in all."

THE SAME experience is available to every one of us. We may not be far enough advanced in the ways of prayer to enter into the prayer of quiet, where words are an unnecessary hindrance, but we can at least stop to think of what we are saying. For instance, when we say "Our Father," think of all the lovely implications contained in that word "Father," of the one who loves us so much that He is willing, even eager, not just to be called, but actually to be our Father. We can go on from there, with the guaranteed result that eventually we shall arrive at that love which, being perfect, casts out fear.

"...is nothing more than a matter of a loving gaze directed toward God together with an eager readiness to 'hear' Him."



Confirmation girls visit the elderly to break isolation

By REV. JOSEPH M. CHAMPLIN
Four of our seventh grade girls have, with around 50 other students, begun long-range preparation for the sacrament of Confirmation. That program expects of each candidate some service-oriented activity completed and reported on prior to the bishop's visit.

These young women asked if, as one of their projects, they could assist us on afternoons when we offer Mass for the residents of a local nursing home. The answer, of course, was in the affirmative. Now, a few months later, it is encouraging to reflect on the positive growth experience this has been for them and what they have meant to the elderly members of that extended care unit.

After the Eucharist last Friday, those girls accompanied me as I brought Holy Communion to several persons unable to leave their beds or rooms for the weekly liturgy. The natural joy and enthusiasm, the willingness to care and share, the youthful presence of my companions certainly brightened the day for individuals who often feel alone and rejected.

WHILE I was reciting the ritual prayers beside



one gentleman, he slowly raised his right arm and shakily reached out for the hand of Karen Fisher. Without any hesitation at all she grasped it firmly and clasped the bony fingers in her own until he finally let go.

The previous Sunday we had preached about loneliness and how those who are elderly or near death in particular sense keenly this painful isolation. As a practical conclusion of that homily, I urged visitors in hospitals and nursing homes to hold the hand of ill relatives and friends and thus, through that physical touch, to communicate concern about them.

The old man's gesture said eloquently and effectively what I had struggled to convey in that weekend sermon.

The new "Rite of Anointing and Pastoral Care of the Sick," now authorized throughout the United States, has both beautiful suggestions and useful materials with which to support and console the dying.

In chapter six, "Rite for the Commendation of the Dying," it notes: "Charity towards one's neighbor urges Christians to express fellowship with a dying brother or sister by praying with him or her for God's mercy and for confidence in Christ."

Two specific measures for manifesting this fellowship relate well to Karen's incident with the bed-ridden man.

A rubric recommends those present visibly express the paschal character of Christian death by making the sign of the cross on the forehead of the dying person. This recalls that first signing with the cross made by priest, parents (or sponsor even all present) at the baptismal ceremony.

ANOTHER directive urges the priest and others to recite "in a slow quiet voice, alternated with periods of silence," one or more of the brief formulas provided in the text. Further it encourages those by the bedside to repeat a few of these scripture verses softly two or three times to the dying individual.

Here are samples of the 22 biblical sentences designed for the dying and for those who stand by the fatally ill.

"We shall be with the Lord forever."
"We shall see God as He really is."
"The Lord is my light and salvation."
"The Lord Jesus says, I go to prepare you a place, and I will take you with me."
"Into your hands, Lord, I commit my spirit."

With this column, I conclude the Worship and the World articles which have appeared each week since the Know Your Faith series began four years ago. During the summer, Know Your Faith will carry two additional columns of mine, but the liturgical section will generally be handled by several other writers.

In the fall, however, I will return with a new column in this series entitled, "A Living Parish." Those articles will still reflect a heavy emphasis on worship, but they will also treat subjects not strictly liturgical. I hope to continue the approach followed in the past of describing in a practical, concrete way what successfully alive parishes are or could be doing.

Meditating mouse colored friends' world

By REV. CARL J. PFEIFER, S.J.
One of my favorite stories is about a mouse named Frederick. The story is told by a master story-teller, Leo Lionni, in his beautiful book, FREDERICK (New York: Pantheon Books, 1967).

Frederick lived with his fellow field mice in an old wall not far from an abandoned barn and granary. As winter approached the little mice were hard at work gathering corn, nuts, wheat and straw. That is, all except Frederick. Naturally the mice were angry with Frederick, who seemed to sit and dream while they worked.

When they challenged him, Frederick told them that he was indeed working as hard as any of them. He was gathering sun rays and colors for the cold gray days of winter. He was also gathering words for the long monotonous winter hours.

WELL, winter came. Snows forced the field mice into their little home in the crumbling wall. All was well as long as they had plenty of nuts and berries and straw. But as the cold days grew longer, their supplies slowly ran out. Their happy chattering dulled into a somber silence.

But Frederick came to their aid. He asked his frigid friends to close their eyes. Frederick spoke of the rays of the sun. They felt warmer. He went on to describe the blue periwinkles, red poppies, yellow wheat, and green leaves. They felt the gray winter take on new color.

Finally they asked Frederick about the words he had stored up. He spoke to

them of the four little field mice who live in the sky directing the changes of the seasons. His words so cheered the cold little mice that they proclaimed Frederick a poet, a title he graciously accepted.

You really need to read the book to relish the simple beauty and the deep insight contained in its words and illustrations. I keep discovering new things in it. My latest insight has to do with the place of contemplation in life. Frederick is essentially a contemplative in the midst of his busy friends. While they scurry about scratching up seeds and straws, Frederick works quietly at seeing the beauty in and beneath the world about him. In the long run it is his contemplative work that enriches his cold and empty fellow field mice as winter lengthens.

Frederick reminds me of the deep need each person has for contemplation. Not that contemplation necessarily means that, like Frederick, one not engage in the necessary tasks of providing food and a home for their families. For some perhaps the call to contemplation involves withdrawing from the ordinary work-a-day world. For most it means creating in the rhythm of one's daily life a capacity for contemplation — a capacity to see and respond to and store up the mysteries of life.

OUR Christian tradition has deep experience of contemplation and its importance for people's happiness. Perhaps no one better symbolized the basic role of contemplation than does Mary, Jesus' Mother. The Gospels reveal her as one

always open to life's marvels. She observed, entered into life, and "pondered all these things in her heart." She did not withdraw from the world, but in the midst of her life as wife and mother, gathered into herself the marvels and mysteries she encountered all around her.

The contemplative, like Mary, has much to share with others. He or she draws upon the depth of stored insight to help others perceive more of life's richness. The contemplative person pierces beneath the superficial in life, and penetrates to the spiritual roots of all reality. This kind of activity involves work, discipline and effort as well as sensitivity and compassion.

A major part of the religious education responsibility is to foster and nurture within people the capacity for contemplation. Parents at home, teachers in the classroom, priests in the parish church all have a role in helping people grow in their ability to "Ponder all things in their hearts." Each Christian is called to create a contemplative corner in his heart, a kind eye and ear that notices life's riches, and an ever deepening place for storing them.

Like Frederick we Christians need to be able to find in life's beauties and sorrows signs of another Presence — One whose love and power make up the sustaining heart beat of an ever changing world. As a famous photographer recently wrote, "If Christ is as great as Christians believe him to be, they should be able to recognize his presence and activity in all things."

The New Testament

Jesus' revelation of Himself

By STEVE LANDREGAN

Just as the Old Testament relates how God revealed Himself in a special way to a chosen group of men who had the responsibility for sharing that revelation with all others, in the New Testament Jesus revealed Himself in a special, intimate way to a chosen group of men who had the responsibility of sharing that revelation with the whole world.

That revelation and the apostles' understanding of it is the New Testament. It is the testimony of those chosen few (John 15:15f) who set out to tell the world what Jesus Christ had said and done to them and to others. It is unabashedly partisan and, for the most part, is totally unconcerned with chronology and geography and descriptive detail so important to modern biographers and historians.

THE QUESTION is often asked . . . how can we be sure that Jesus' revelation of Himself to the apostles and others has not been distorted so that the portrait of Him that emerges is a creation of man not a revelation of God.

The answer is, of course, that the New Testament is the inspired Word of God as revealed to and guaranteed by the Church.

But in addition, an examination and study of the New Testament reveals many reasons for accepting the credibility of the Gospel portrait of Jesus.

Father Avery Dulles, S.J., in his ex-

cellent little book "Apologetics and the Biblical Christ," identifies these reasons in the chapter on "The Gospels as Confessional Documents."

Father Dulles' first point is that "the New Testament unquestionably reflects the way in which Jesus was understood by the band of His immediate disciples." Any variations in the individual accounts disappear, he points out, in the convergence of the whole testimony into a single vision of Christ. There exists an overriding unity that indicates "the traditions were kept free from the contamination of rumor."

HIS second point is that the New Testament faith about Jesus comes through loud and clear. "The authors never write like philosophers groping for the final answer, nor does the language of doubt ever appear in their religious testimony." They knew what they had been taught, they believed it, lived it and proclaimed it with clarity and conviction.

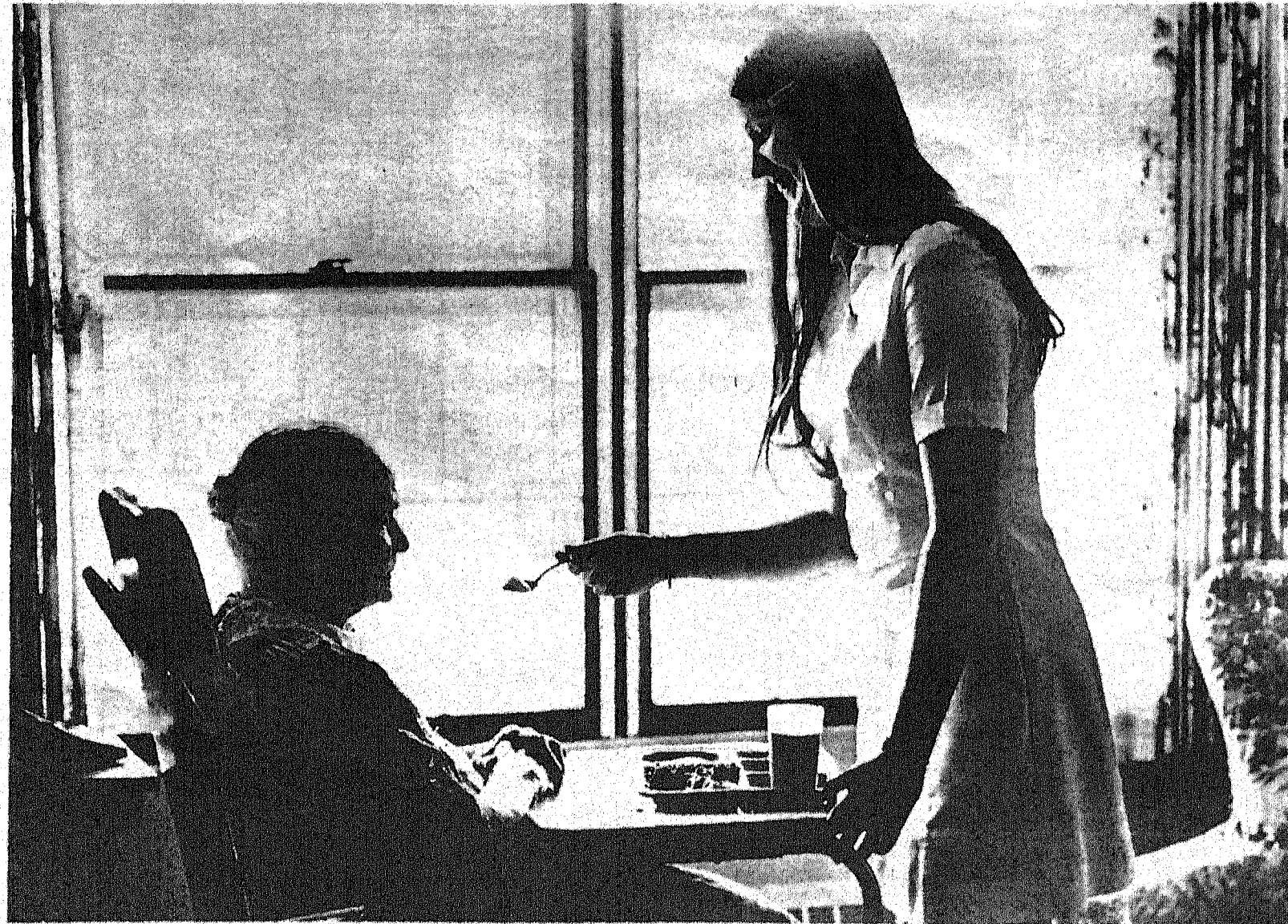
Thirdly, Father Dulles points to the utter novelty of the New Testament doctrine about Christ. "Nothing in the Jewish tradition — the tradition in which Peter and Andrew, James and John, Stephen and Paul and Barnabas were reared — would have predisposed them to accept what they now proclaim." A man or group of men setting out to concoct a fraudulent Messiah would never come up with a back-country carpenter as their candidate — not if they had any hope of pulling it off.

In the fourth place is the fact that the apostles themselves had been dramatically changed by the Good News they proclaimed. "In becoming Christians they have received the power to set the universe on fire with the contagion of their vision, their hope, their unextinguishable love." In their original state as fishermen, tax collectors or tent-makers, they were a motley crew — hardly candidates for a mission band destined to change the world.

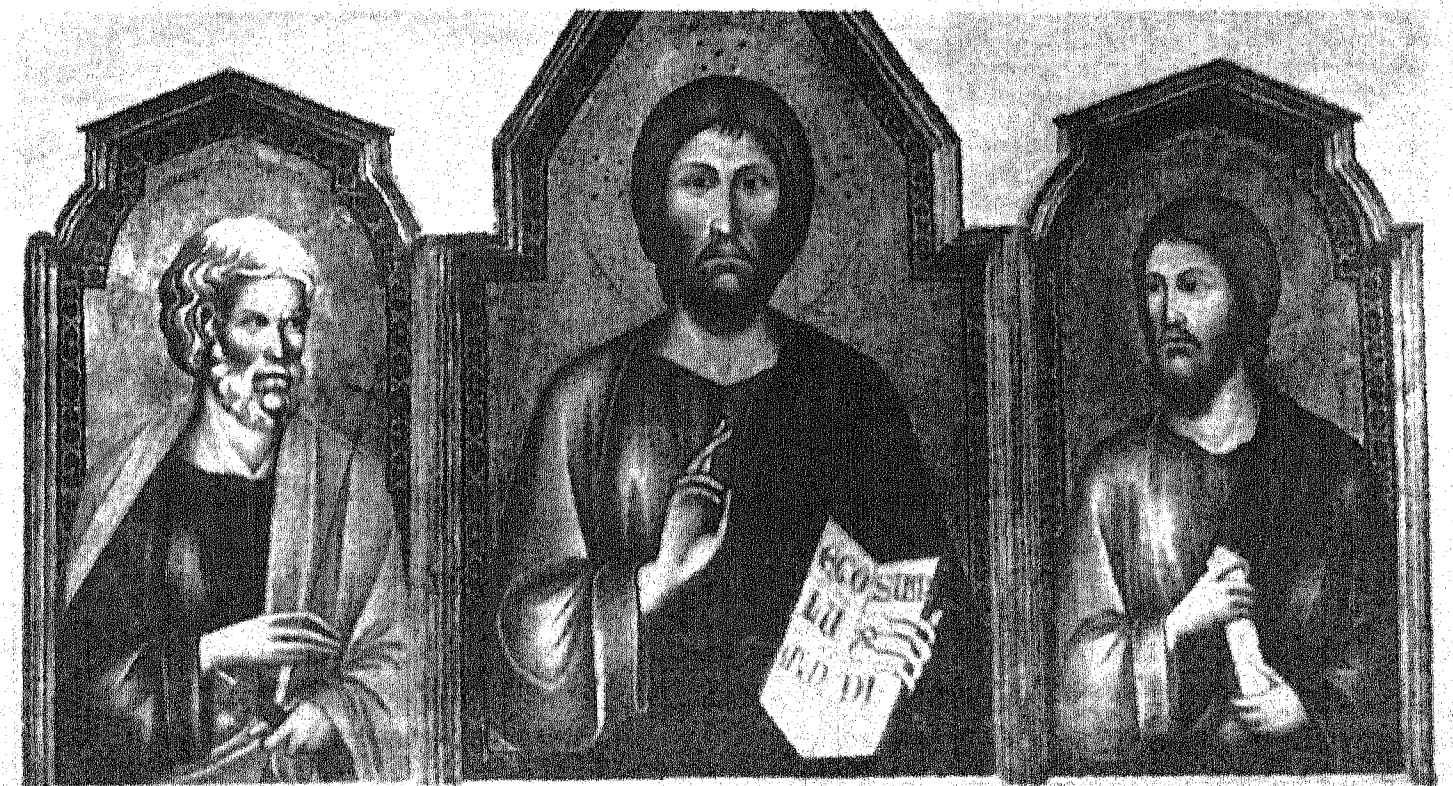
FINALLY the Christian message that has changed the lives of millions and regenerated an exhausted and jaded Roman world with its teachings of love, selflessness and service "is not the type of message which is easily fabricated by the ingenuity of the wise, let alone by the wanderings of disordered minds." Its authenticity is vouched for by its power to heal and to change . . . "to deliver man from the aimlessness, selfishness, and pettiness of ordinary existence, to purify the heart and evoke the highest energies of the spirit."

From a human standpoint the message of the New Testament and the claims of Jesus Christ and his apostles are too ridiculous to have survived if they hadn't been true.

St. Paul put it this way in his first letter to the Christians at Corinth: "The language of the cross may be illogical to those who are not on the way to salvation, but those of us who are on the way see it as God's power to save." (1 Cor. 1:18)

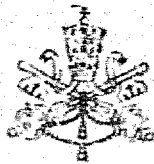


"The natural joy and enthusiasm... brightened the day for individuals who often felt alone and rejected." (A young woman with a cheery disposition feeds an elderly woman in a hospital.)



This Rendition of "Christ Between St. Peter and St. James Major" is Attributed to Cimabue

The Voice
of
The Holy Father



Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Pope expresses sorrow at Italy's support of law permitting divorce

VATICAN CITY — (NC) — Pope Paul VI has voiced his "surprise and sorrow" at the outcome of the Italian referendum that retained a three-year-old law permitting divorce.

At a general audience May 15, the Pope, addressing a group of newlyweds there, said: "We know that a large majority of the most beloved people of Italy have voted favorably for a law that permits a certain facile possibility of obtaining a divorce — unfortunately."

The Pope, who had only a few days before stood staunchly alongside the Italian Bishops' Conference's call for a repeal of the divorce law, insisted on the Church's teaching on the indissolubility of marriage, divorce law or no.

"FOR us this is a cause of surprise and sorrow," he told the audience, "because the rightful solidarity of many members of the Church's community was lacking in support of the just and good position on the indissolubility of marriage."

"We would like to suppose that they acted as they did without taking into full consideration the grave results of their action, even though the authoritative and public reminders issued regarding the demands of the law of God and of the Church could not have left any doubt."

The Pope sternly reminded his visitors that the Church law on the indissolubility of marriage still remains binding, saying: "This law, let us keep it in mind, is not changed."

HE added: "Therefore, so that this action may not lead to their perpetual remorse, we wish to hope that they too may become, along with us — that is, with the Catholic Church — the promoters of a true concept of the family and of its authentic flowering in life."

In his main talk of the day, the Pope concentrated his thoughts on the theme of Baptism, by which, he said, Christians become part of the Mystical Body of Christ. Baptism, the Pope said, is a vital bond with the special society that we call the Church.

"We must feel that the ecclesial communion is a substantial, unailing element for our existence," he said. "There have been martyrs who have given up their lives rather than give up the Church. There are entire peoples who suffer in silence but who remain faithful to the Church because they feel that the Church has the secret of life, not only present life, but eternal life."

The Pope called on all Catholics to "love the Church . . . we want to, we must, belong wholeheartedly to this great family that constitutes the Mystical Body of Christ, loving it, defending it and seeking to be united with it as closely as possible."

Kissed by bike racer

VATICAN CITY — (NC) — Pope Paul VI got a warm embrace and a surprise kiss on both cheeks from an emotional bike-racer as the Pope blessed competing teams May 16 in the 57th Tour of Italy Cycling Race, which this year had its starting point inside Vatican City.

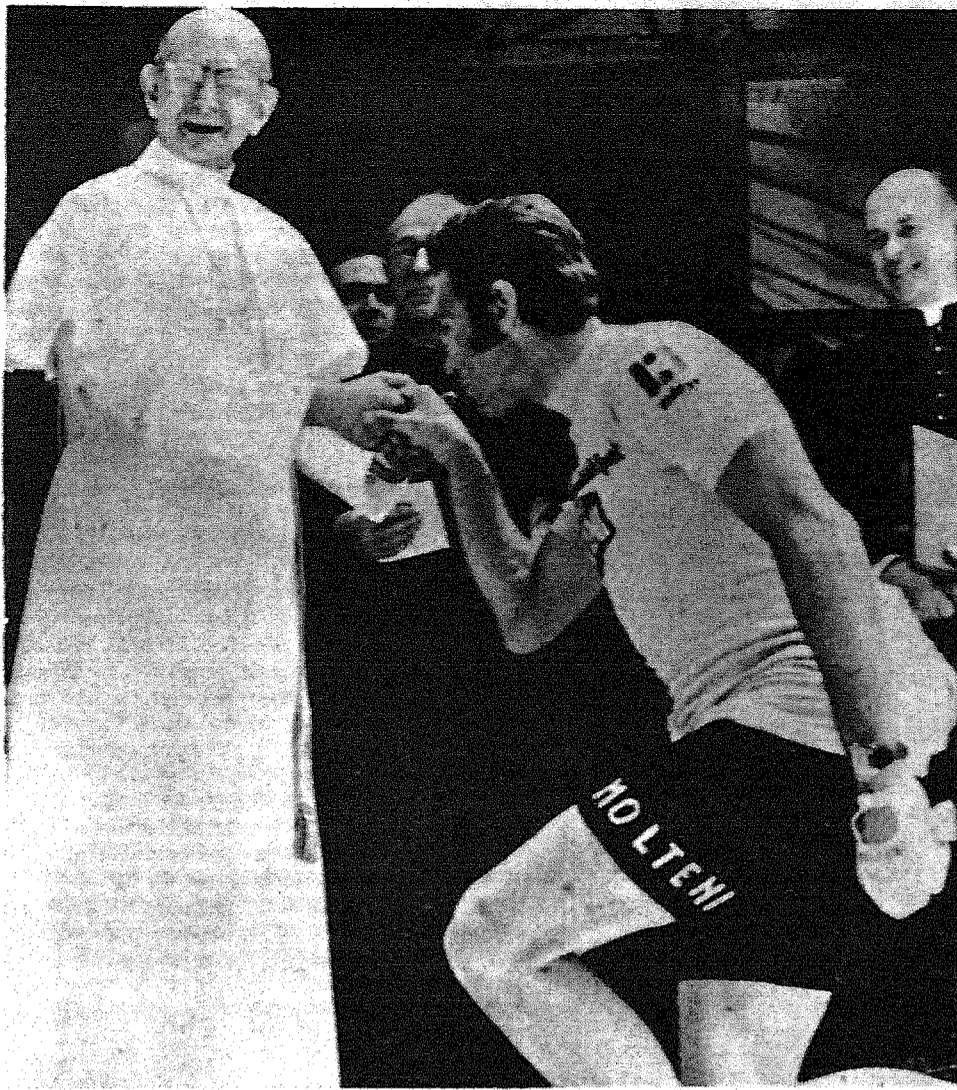
Greeting more than 100 bike-racers in the Vatican courtyard of St. Damascus, the Pope praised their competitive sports for giving youth an example "not of an abstract ideal, but of a concrete demonstration of frugality, sacrifice, self-control, camaraderie and brotherhood that can encourage them to follow the straight ways along the difficult road of life."

This year's race began inside Vatican City as a tribute to the Holy Year celebrations, and the Pope, with evident pleasure, thanked the organizers of the race for the novel thought.

Speaking in various languages to competitors from half a dozen European countries, the Pope said in English: "May your strenuous efforts serve as an example to all in the pursuit not only of earthly aims, but also of the supreme goal of living, namely, union with the author of life."

After blessing the assembled racers, he received the captains of the 15 competing teams. First and foremost among them was Belgian cycling champion Eddy Merckx. One of the captains, Gianni Tosello, surprised the Pope by not only kissing his ring, but then by encircling him with his bare arms and giving him warm kisses on both cheeks, at which the Pope laughed and smiled while the assembled racers broke out in applause.

Organizers of the race presented the Pope with 100 small children's bicycles to be distributed to the poor.



POPE GREETs BIKERS — Belgian bicycling champion Eddy Merckx kisses Pope Paul's ring before the start of the 57th Tour of Italy Cycling Race which began inside Vatican City. Later the Pope was surprised when cyclist Gianni Toselli gave him a warm embrace and a kiss on both cheeks. The Pope praised the racers for giving "a concrete demonstration of frugality, sacrifice, self-control, camaraderie and brotherhood."

'Spread Gospel by communications media'

VATICAN CITY — (NC) — Preaching the Gospel to the world "must in our time be carried out by means of the instruments of social communications," Pope Paul VI said in his message marking World Communications Day, May 26.

The message, published at the Vatican, linked the role of Christians in the social communications field with the Church's ministry of spreading the Gospel to all men.

The theme of the day is "Social Communications and Evangelization in Today's World," and is tied in with the meeting this fall of the (world) Synod of Bishops, which has evangelization as its theme.

In fulfilling the duty to spread the Gospel, Christians are "conditioned by the particular circumstances of each period in history and thus it must in our time be carried out by means of the instruments of social communications," the Pope declared.

THE POPE stressed that all Christians living in the world have the duty of giving witness to the Gospel and of contributing a "Christian leaven, a Christian influence" within his society.

In the world of social communications, "this Christian influence finds a vast perspective and assumes an enormous importance," he said.

Christian communicators and Christians engaged in the communications field need to pay attention to a number of

pressing demands in fulfillment of the mandate of Christ to spread the Gospel, the Pope said.

He cited, for example, the need "to set the contemporary vehicles of information and allied services along a line of development which will facilitate the diffusion of the Good News and create a favorable climate for the strengthening of concepts such as the dignity of the human person, justice and universal brotherhood."

Those values, the Pope declared, "make it easier for a man to understand his own true vocation and at the same time open the way to a constructive dialogue with others and to union with God."

The Pope said that there is also a need to "search for new and improved methods of the apostolate that apply the new audio-visual and related instruments to catechesis, to educational work in many forms, to the presentation of the Church's life, her liturgy, her aims, her difficulties, but above all to the witness of faith and charity that animates and ever renews her."

Lastly, said the Pope, Christians should study how best to use the new means of communications to reach areas where Christ's message has not or cannot penetrate, to reach "countries, societies and persons to whom the apostolate of the Word cannot be brought directly because of particular situations, or scarcity of ministers, or because the Church is unable to exercise her mission freely."

Pope says 'keep missionary spirit alive'

VATICAN CITY — (NC) — Pope Paul VI told about 50 national directors of missionary aid societies that their job is not merely to raise funds and find material help for the missions "but principally to keep alive the missionary spirit in the people of God."

Speaking at a special audience May 17, the last day of a four-day meeting of the general assembly of the Pontifical Missionary Works, the Pope said that those aid societies should "sensitize the faithful more and more concerning their precise responsibilities toward the world still to be evangelized."

He complemented the national directors on their efforts to update continually the Missionary Works so that they "correspond better and more promptly to the new demands of the missions and of missionaries."

Recalling the Second Vatican Council's teaching that the entire Church is missionary by nature, the Pope observed:

"If the missionary ideal and the missionary apostolate have been until a while ago of the great Religious orders and communities, today it is rather the entire Christian community that is called not only to be a leaven in the world but also to bring the Gospel message to all men, without distinction of place, race or nation."

He cited the Second Vatican Council's words: "Since the whole Church is missionary, and the work of evangelization is a basic duty of the people of God, this sacred synod summons all to a deep interior renewal."

This year's meeting of papal missionary aid societies was attended by 13 new national directors, mainly from mission countries. Before the general assembly opened, they took part in a special briefing on their aims and the ways of achieving them.

Condemns bombings

VATICAN CITY — (NC) — Pope Paul VI has condemned the May 17 bombings in Dublin that took at least 30 lives and renewed his "urgent plea to end blind violence everywhere."

The Pope emphasized also that human life "is sacred and inviolable." Those sentiments were conveyed in a telegram sent on his behalf to Archbishop Dermot Ryan of Dublin expressing "deep sympathy to all affected by this tragedy."

The Pope also mentioned the Dublin bombings in addressing crowds in St. Peter's Square on May 19. He also referred to the killing May 15 of young Israeli hostages by Arab guerrillas in the Israel town of Maalot and the retaliatory attacks on refugee camps in Lebanon by the Israelis.

"It was called a week of blood," the Pope said, recalling a headline in the Vatican daily newspaper, *L'Osservatore Romano*. "Unhappily it is true. The new columns speak of violence, revenge, terrorism. The world scene is troubled by demoralizing episodes. Even causes entitled to justice stain themselves by vile heroics."

The Pope summed up his feelings by saying: "Crime is becoming a monstrous collective art."

Bishops advocate farm labor law

SACRAMENTO, Calif. — (NC) — Passage of a state law which would "bring peace and justice" to California's volatile, sometimes violent farm labor scene has been urged here by the state's Catholic bishops.

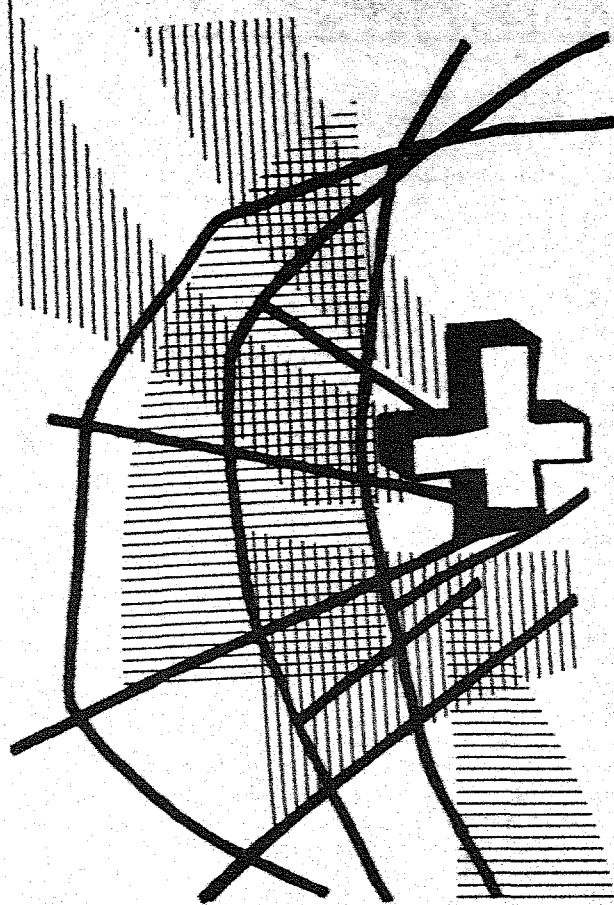
Msgr. Roger M. Mahony, chancellor of the diocese of Fresno and secretary of the U.S. Bishops' Ad Hoc Committee on Farm Labor, made known the position of the California Catholic Conference and the Catholic Charities directors of California during testimony before the state Assembly Committee on labor relations.

REGULATIONS and procedures to protect all the parties involved in the farm labor dispute would ideally come from the U.S. Congress, Msgr. Mahony said, but congressional action cannot be expected soon.

Growing conflicts and the potential for violence in the fields, he pointed out, prompted the bishops to ask for state legislation which might defuse the situation by guaranteeing the rights of all parties.

However, the bishops did not come out in support of any specific bill but only for certain principles.

You and Your Faith



From Sunday's Gospel

"Just Father, the world has not known You, but I have known You; and these men have known that You sent me. To them I have revealed Your name, and I will continue to reveal it so that Your love for me may live in them, and I may live in them."

John 17: 25-26

'Religion's influence on mind beneficent'

By FATHER JOHN T. CATOIR
Occasionally one meets an individual who is all torn up with religion; it is said of

them that they have a religious hang-up. Young people today are influenced more than ever by the pressures of modern life.

They are sophisticated in their thinking, but like the new shoots of green that appear in the Spring of the year, they are fragile and im-

mature in their judgment. It is a dangerously compelling force that makes a young man or woman want to put distance between themselves and the People of God, which is to say, the Church.

Their untested knowledge is not wisdom. They must learn to challenge their own inclinations, or run the risk of being swept away by them.

GRANTED, there are some who have been damaged in life, and because they spout religious words, it is easy to place the blame on religion. Most psychiatrists are forever trying to reduce conflicts produced by the reality of God's will in conflict with man's will.

Many of them advise us to ignore God's will — do your own thing and feel comfortable about it. But one never really gets to feel comfortable about serious sin — if that be the problem. It doesn't work.

As a matter of fact, far from being the cause of mental sickness, religion has been the mainstay of countless millions, enabling them to love and praise God, perform their mission in life with courage and determination, render service to their family and neighbors, and die in peace; when without religion they might easily have lost their mind or committed suicide.

I'd like to share the testimony of someone else on this topic and let you think about it yourself.

Dr. A. B. Richardson, for many years in charge of institutions for the insane — among others, the United States Hospital at Washington — was recently asked about the amount of insanity in his institutions that could fairly be attributed to religion.

HIS answer is interesting: "You have asked me a very easy question. I have tested that matter thoroughly. There are only two patients in this hospital whose insanity has any relation to religion; and I think, from their predisposition to insanity, that they would probably have become insane on some other subject, if they had not on religion. Now, if you had asked me how many people in Ohio are kept by religion from insanity and out of these hospitals, you would have given me a question hard to answer; for they are a multitude.

Prayer Of The Faithful

Seventh Sunday of Easter
May 26, 1974

CELEBRANT: Jesus is in our midst as the sacrament and the symbol of our love for one another. Let us ask our Father for our needs through Him.

COMMENTATOR: The response today will be: Lord, hear our prayer.

COMMENTATOR: That we may at the last hour have the faith of Stephen, who commended his soul to the Lord of heaven and earth, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That our lives might always mirror the love which our Lord tells us in today's Gospel should be the hallmark of His disciples, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That commencement exercises this year for our young men and women may be a new beginning for renewing their Christian values and ideals, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That vacation might be a time of refreshment and bring new vigor and renewal to our everyday lives, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all deceased, especially our relatives and friends, that they might enjoy God's eternal peace, we pray to the Lord.

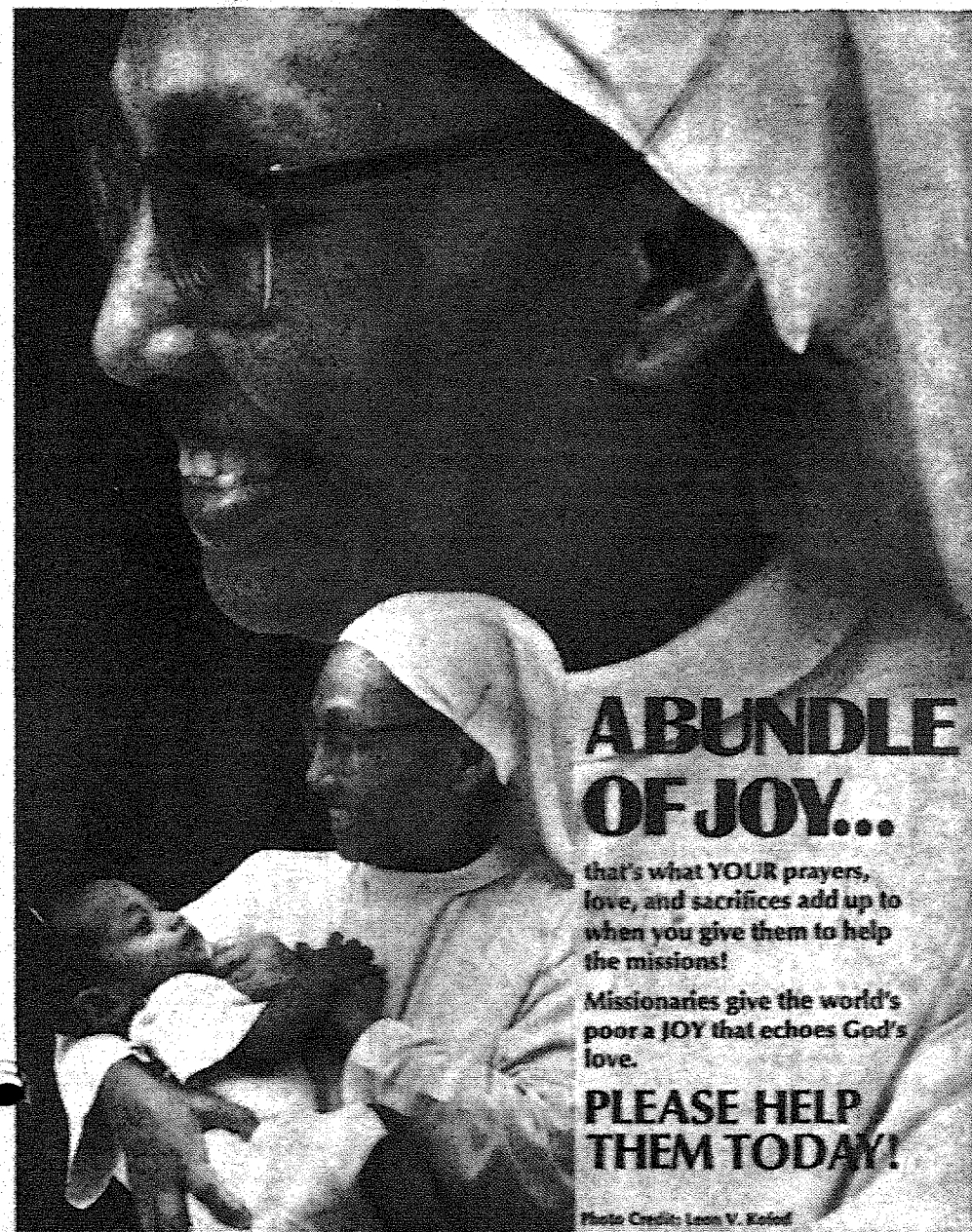
PEOPLE: Lord, hear our prayer.

CELEBRANT: Almighty Father, we present our petitions with confidence to you through Your Son, Jesus Christ, our Lord.

PEOPLE: Amen.

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"The good cheer, bright hopes, rich consolations, good tempers, regular habits, and glad songs of religion are such an antidote for the causes of insanity that thousands of people in Ohio are preserved from insanity by them. But for the beneficent influence of religion, the State would have to double the capacity of her hospitals in order to accommodate her insane patients."

The most recent psychological researches are in agreement with Dr. Richardson's views. And it is certain that religion has been bearing the blame for problems it has not caused. False religion, jaded spirituality, incorrect theology, may confuse and confound, but the purity of Christ's Gospel, when understood, can only enlighten and make glad the spirit of man.

British cardinal urges more devotion to Mary

LONDON — (NC) — Cardinal John Heenan, president of the English and Welsh Bishops' Conference, has called for a renewal of devotion to the Blessed Mother.

"Family life and indeed life itself is now under attack. This is the moment for us to turn once more to the Mother of God," the cardinal said in a statement on Pope Paul's recent exhortation on devotion to Mary, *Marialis Cultus*.

THE cardinal said that "some of the less learned theologians" have been playing down devotion to Our Lady. There have, of course, been exaggerations in the past," the cardinal said. "Even today some Catholics speak as if apparitions were the only source of true devotion to Our Lady . . ."

"The Pope wants to leave no doubt about the place Mary must hold in the lives of all Catholics. He is well aware that many devotions, processions, the Angelus and the family Rosary have all been allowed to lapse.

"The faithful have been encouraged to follow new fashions . . ."

"This is the moment for us to turn once more to the Mother of God . . . This may not be the right time to reintroduce the family Rosary because the present mood does not favor long prayers. But it would take no more than two minutes to say one decade before the youngest child goes to bed. This would bring a blessing on each home and family . . ."

"THERE is no reason why we should not bring back our May processions. Let Mary be allowed to brighten our devotions once more . . ."

"There were some timorous souls who thought after the (Second Vatican) Council that it would please non-Catholics and help the cause of Christian unity if we gave up devotion to Our Lady.

"They have proved to be utterly wrong. Since the council we have seen how in a wonderful way Mary has promoted Christian unity."

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Child who can't learn—what do you do about it?

By DR. BEN SHEPPARD

Through many years America has been known as the land of opportunity, the land where a person could prove his worth, the land where you could go as far as your energies desires, application could take you.

Then along came a scrap of paper, a death sign to many, a bundle for many too high to leap — "the diploma". High school, college, it really matters little. It is still the key to opportunity now. And with the "have-to-get-a-diploma" syndrome came the evil of learning disabilities.

LEARNING disabilities are nothing new. Let me quote from a London paper from a talk made by Dr. Lloyd J. Thompson of Chapel Hill. He said "If your child can't read or spell, he may be only preparing to join the ranks of several men of eminence such as Thomas Alva Edison, who was dismissed by his primary school teachers and whose grammar and syntax were appalling up to the time of his manhood. Brain surgeon Harvey Cushing's spelling remained atrocious throughout his life. General George Patton could not read print until he was twelve and never learned to read well. Albert Einstein failed his examination for college and was thought mentally slow. Woodrow Wilson was eleven before he learned to read. Winston Churchill's name should be added — he couldn't read in school. His parents had to get a tutor and then send his tutor off to learn how to teach this non-learner. Only I doubt if he was called a non-learner. It was decided he could learn in a different way from the average student and so that way was provided. In the United States, Winston would have run up against a snag in many places when he finished his high school work. Under the tutor he would not have obtained a diploma from an accredited high school and so his accomplishments would not have been recognized. He could not have entered college.

GO BACK to this list of Americans who had trouble in school learning. They did not have learning disabilities. They learn fast. They learn well. They just don't learn in the situation in which we place them, under the conditions we provide, with the materials we present in a prescribed manner. Somehow, someone helped this list of distinguished men to not be hurt before they started learning.

How do we turn off these learners? What arrows are we using? Let's look at the characteristics of children with learning disabilities and see what happens in the average junior and senior high school. We know one of the characteristics of children with learning disabilities is that they have a short attention span. Yet they are expected to sit in one room 55 minutes and give full attention. One boy told me "When I stand at that door and see that seat and know that I have to sit there for one hour, all I want to do is turn around and walk out of the school door and leave for good". Some do.

Some people say the children get a break, the walk from one room to another provides that. They are forgetting the rush, the crowds, the noise. They students can't stand it. They get loud, negative and in trouble or they go blank. They stand by while the others go on or get pushed a way they never wanted to go. They get lost, late to class and in trouble.

ANOTHER characteristic these children have is to maintain a train of thought and yet we expect them to sit in a class of one subject and at the ringing of a bell, drop that subject to become intent in another subject. What's more we expect them to do this all day long. English one hour, math the next hour, science the next hour and so on and on. These children are unable to get off one subject and on to the next just because a bell rang. So before the day is over, they are totally confused. I don't know why school is run that way particularly. Life isn't, except for the poor overworked school teacher. Life isn't that way but junior and senior high schools are.

Still another characteristic of these children we need to consider is poor auditory memory. A child can have normal or superior intelligence and on auditory memory of two or three years on his chronological age. This causes him to sit in class, listen intently and the material literally go in one ear and out the other. He can't take notes because by the time he starts to write he has forgotten what was said. He goes home not knowing his assignment. Then if can find out



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

what his assignment is, he can't remember how to do the work. Discouraged? Drop Out? Get into trouble? Go into a fantasy world?

Why Not? DIFFICULTY in visual perception has been recognized by most adults for several years as a cause of school learning disabilities. The children can't perceive, they can't read, they can't do the school work. Besides the school work there is another difficulty that is caused by a deficiency in the area of visual perception. This is shown by the adolescent who drives a car when he is already a subject of faulty visual perception. The adolescent who has poor visual perception also has more wrecks. He doesn't perceive the other car. He doesn't perceive the stop sign, the stop light. He doesn't know how far the car ahead is, so he rams it from behind. He is finished. He was failed again.

Children with difficulties in visual perception should never be taught with visual aids, movies and television. There is no doubt in my mind that these have a negative effect on the child and on his behavior.

There are some studies being done on this subject. The flashing of powerful lights at six to eight cycles per second causes a loss of depth perception in pilots. It is known that a flashing of light at 25 cycles per second interferes with certain waves shown on a brain tracing and these waves cause the loss of the ability to concentrate. What does the flicker of the

television do to the thinking, the actions, and the feelings of the children with learning disabilities?

THERE ARE many other characteristics of these children with learning disabilities who attend classes in the average junior or senior high school, who lives in the average home with average parents, who associates with an average group of friends, if he has any. They know they tried hard and still try.

Here is a poem written by a junior high school boy.

Now I lay me down to cry,
Many tears come out my eye,
Then I look up in the air,
Then I look down and say a prayer,
All the kids say I'm dumb,
They laugh at me and call me a bum,
They keep on doing it till I'm sick,
All they want to do is pick,
Please help me,
Make them stop

Because I know I'm really not.

That is the cry for help. Help? Yes there are ways. I don't say money because help costs no more than a good football team or a band. These are all good, but a performing, self confident child, to me, is still more important.

Somewhere between 10 and 20% of the school children have learning disabilities of some kind. There are enough for several classrooms to be set aside for the use of these children, a place where one course could be taken in the afternoon, where the lectures could be taped and individual recorders be taken home and listened to at night over and over, where themes could be dictated on tapes, rather than be written if a student can't write, where examinations could be oral, where children could learn, really learn and not be given social promotion. In other words, find out what is keeping this particular child from performing on his own mental level and provide services for correcting it.

How St. Augustine evangelized England

By JOHN J. WARD

St. Augustine was prior of the monastery at St. Andrew in Rome when he was appointed by St. Gregory the Great, as chief of the missions and was sent to England to evangelize the then pagan country.

St. Augustine and his companions, hearing of the barbarism and ferocity of the English, wished to turn back, but St. Gregory urged them to continue, saying, "Go on in God's name. The greater your hardship, the greater your crown in Heaven." The band of missionaries went on in obedience.

THEY met King Ethelbert and his Thanes on landing at Ebbsfleet between Sandwich and Ramsgate under a huge oak tree and announced to the king and his subjects the gospel of Jesus Christ. Instant success attended their preaching and Ethelbert was baptized on Whitsunday, June 1, in the year

596. Following his example, the greater number of his nobles and subjects were converted to Christianity.

By degrees the Faith spread far and wide and St. Augustine as Papal Legate set out on a round of visits to Britain. He failed in his attempt to enlist the Britons of the West in the work of his apostolate, but his success was triumphant from south to north.

Learning of St. Augustine's great success in his mission, Pope Gregory appointed him Bishop in 601 and he chose Dovernum, now Canterbury, as his metropolitan See. The Anglo Saxon Church, which he founded, is still famous for its learning, zeal and devotion to the Holy See, while its calendar commemorates no less than 300 Saints, half of whom were of royal birth.

St. Augustine died at Canterbury in 605.

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The influence behind the spread of Santeria

(Following is one in a series of articles on the subject of Santeria, a practice spread throughout the continent by African slaves beginning some 400 years ago. Santeria has manifested itself in many communities including those of South Florida and in recent months has reached increasing prominence, particularly among the Latin-speaking communities. This series, prepared for the guidance of our readers, was written by Father Juan J. Sosa, assistant pastor of St. Mary Cathedral, who has done extensive study and written about the subject.)

By FATHER JUAN J. SOSA

Santeria, or the Lucumi version of the Yoruba religion, became one of the many religious forms that reached the New World several hundreds of years ago. The fusion of both cultures, the Spanish and the African, gave way to the fusion of religious beliefs as well.

This syncretism was partly the result of the tremendous confidence these slaves placed on their African gods who were shortly identified with the Saints of the Catholic Church; hence, the term 'santeria' from the Spanish word for 'saint,' santo. But it was also the result of much toleration by both the Spaniards and the Church as a whole.

Toleration on the part of some of the slave owners came about in a most peculiar way. Because of the lack of doctors and medical developments at this time, when one of these slave owners was faced with a serious illness within his own household, he would consent to any possible or impossible way that could promptly restore health. Filled with despair if such an illness was deadly, he would even consent to his slaves' attempt to cure the illness through medicinal herbs and prayers.

A PECULIAR relationship, then, was established between the white and the black through these religious ceremonies to the point that many of the white slave owners continued to seek help from their slave-priest or "santero" in several areas of their lives, success in business or in matters of love.

The practices of Santeria, then, spread rapidly among the whites probably because of their mysterious dimension and their apparent connection with the occult. The "occult," it must be remembered, was not unknown to the Cubans who had experienced a wave of superstitious practices and witchcraft with the influx of the Spanish immigrants into the colony.

The spread of Santeria, moreover, can partially be attributed to the influence of black maids, tatas by name, customarily hired by Cuban families of upper and middle classes to do the housework and to baby-sit for their children. Though not factually

proven, it should be of no surprise to accept the probability that many of these devoted Negroes, authentic descendants of African slaves, entertained many a youngster with tales and stories born of their African heritage and tradition.

Incapable of writing at all, the blacks exerted the power of the 'spoken word' which traveled not only from black to black, but also from black to white, possibly instilling in these children and adults a sense of awe, reverence, and importance to the various mythical traditions of the African worldview.

TOLERATION by the Church apparently paralleled that of the white slave owners. From an historical analysis of the situation at the time, it can be appreciated that, with few exceptions, an existential condition of spiritual poverty was present in the Caribbean and did not help the situation. Some maintain that this situation was characterized by ignorance or indifference to authentic evangelization.

In fact, because the slaves were considered to be pagans, they were forced to attend Church services and catechism lessons as the only known way, after Baptism, to bring about their total conversion to the faith. They faithfully learned about the external rituals and practices of the Catholic faith, but this remained somewhat incomplete for them. Particularly at night, they proceeded to attend their own African rites in honor of their gods as an expression of their innermost convictions.

The slaves moreover immediately noticed a number of apparent similarities with the Catholic faith, that ranged from the association of Christian dogmas to their own principles, to the lives of the saints in the Catholic Church and that of some of their own gods.

THIS transference or identification with the saints was very easy for them to accomplish. In fact, each saint was identified with a color, a day of the week, a stone, a particular form of worship, a congregation or cabildo organized by the saint's followers, an animal as the prescribed offering in a sacrifice, and even a medicinal herb.

Nevertheless, they considered themselves Catholics. They appreciated all they had learned from the Catholic faith and highly respected the Catholic priests and their Masses, other rituals, medals, and statues. It was to these types of devotions that they attached themselves while at the same time stressing the importance of their particular rituals as distinct from those of the Catholic Church.

This brief outlook on the factors that brought about the spread of Santeria and its fusion with Catholicism hopes to serve as a



CATHOLIC SAINTS, such as St. Barbara, a statue of whom is shown above, are used to depict various gods by those who practice Santeria. St. Barbara is given the name Chengo by them.

bridge to reflect upon the dimensions of faith; namely, what can make people believe (in this case, what can make them believe in Santeria?). But before such a question is

answered it is necessary to consider certain elements of Santeria as they are practiced in South Florida.

(To be continued.)

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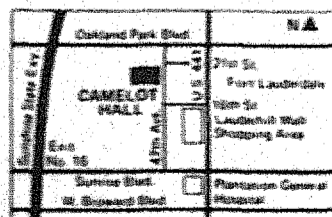
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Awards, elections at CYO convention

Youth must become knowledgeable in both Church and civil society because the future of both is in their hands. Archbishop Coleman F. Carroll told over 1,000 CYO members and advisors at their annual convention Saturday.

"Become interested in your soul through the teachings of the Church, and as a member of society, love your neighbor. Follow that rule especially as regards government," he urged in remarks before installing the new Archdiocesan CYO officers.

STRESSING the importance of participation in society and in government he called justice and love the 11th and 12th commandments and reminded the group that everyone has certain inalien-

Rick Berni, vice president Peggy Moran, secretary Pam Campbell and treasurer Tony Paigo.

St. Monica, St. Timothy, St. Louis, St. Rose of Lima, St. Catherine of Siena, St. Stephen, St. Joan of Arc, Immaculate Conception, and Nativity parishes received Participation Awards for involvement in programs sponsored by the Office of Youth Activities in the past year.

Archbishop Carroll and members of the Youth Activities staff presented the Padre of the Year award to Father Jim Murphy, St. Louis parish; Sister of the Year award to Sister Immaculata, St. Joan of Arc parish; For God and Youth award to top advisors Mr. and Mrs. Howard Gnagi, St. James parish; Eagle of the



WINNERS of awards at the Archdiocesan CYO banquet were, left to right: Bob Preziosi, Special Award for Dedication and Service to CYO; Mr. and Mrs. Howard Gnagi, For God and Youth; Sister Immaculata, Sister of the Year; Joel Welker and Dan Manson, representing St. Louis parish, Archbishop Coleman F. Carroll Award of Honor; Kim O'Connell, Eagle of the Cross; Father Jim Murphy, Padre of the Year.



ARCHBISHOP Coleman F. Carroll installs new officers DeeJay Jorgensen, Pam Campbell, Ginny McInerney and Donna Brown after the banquet.

able rights as human beings which must not be abridged.

He praised Archdiocesan Youth Director, Msgr. William Dever; all the priests who work with CYO; and the young people who took an active part in the convention, which included workshops, a concelebrated Mass, election of officers, the banquet at which the Archbishop spoke, and a dance.

A candlelight ceremony followed in which the Archbishop installed the first all-girl executive board, consisting of president, Pam Campbell, St. Monica parish; vice-president, Donna Brown, St. Rose of Lima parish; secretary, Ginny McInerney, St. Joan of Arc parish, Boca Raton; and treasurer, DeeJay Jorgensen, St. Joan of Arc.

Earlier in the evening, newly-elected State Representative Tom Gallagher urged the young people to become involved in government, and blamed current government problems on apathy among the American people.

The highlight of the evening came with the presentation of awards to groups and individuals for outstanding performance through the year.

Msgr. Dever presented certificates of appreciation to outgoing officers, president

Cross award to outstanding CYO'er Kim O'Connell, St. Stephen parish; and the Archbishop Coleman F. Carroll Award of Honor to St. Louis CYO, chosen as the outstanding CYO group for the year.

FOLLOWING the banquet, Carlos Gonzalez, St. James parish; and Millie Schade, St. Timothy parish, were chosen King and Queen of the convention at the Coronation Ball.

During the day, Mass was concelebrated by 12 priests involved in youth work in the Archdiocese. Msgr. Dever was principal concelebrant, and Father John McLaughlin of Nativity parish delivered the homily.

Workshops in such subjects as Group Dynamics, Vocations, and Care for the Elderly filled much of the

day, as well as the passage of an amendment to the constitution of the Archdiocesan CYO.

The amendment involved changing voting procedure from open roll call balloting to secret, written ballots.

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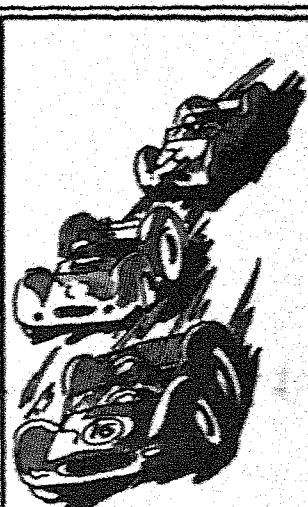
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Softball champs to be picked Sun.

By JOAN BARTLETT

This is the weekend for the CYO softball championships. St. Stephen CYO girls play St. Timothy girls at 1 p.m. Sunday, with the contest between St. Vincent Ferrer boys and the winner of the Boystown — St. James game

was planned for last weekend is now set for June 9.

Speaking of St. Rose, their Field Day to welcome eighth graders into CYO will be held June 8 at the Miami Shores School grounds.

Congratulations to Orlando Alvarez, a former

YOUR CORNER

(to be played this week) following at 2:30.

In the semi-finals held last weekend, St. Vincent Ferrer beat St. Bartholomew 8-4 and St. James defeated St. Louis 13-12 to place in the boys' championship game. St. Stephen beat last year's champs St. Monica, 10-5 and St. Timothy blanked out Nativity 14-0 to gain positions in the girls' finals.

Cancellations Dept.: The Ecumenical Day for Boy Scouts originally set for Saturday, May 25 at the Gulfstream Council camp in West Palm Beach, has been postponed until sometime in the fall due to a conflict in dates and the end of school.

And the Youth Mass for St. Rose of Lima CYO which

Immaculata-LaSalle High School student who is graduating from Princeton University in June. He was named valedictorian of the class, although he was not originally scheduled to graduate until 1975. He was able to skip a year through advanced standing credits.

While at Immaculata-LaSalle, Orlando was valedictorian of his graduating class (1971), starting quarterback on the football team, and photo editor of the yearbook.

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SEATTLE — An increased emphasis on the promotion of vocations and a new Ad Altare Dei Religious Award program were among the items approved by delegates to the 23rd biennial conference of the National Catholic Committee on Scouting, held here May 7-10.

The nearly 200 delegates adopted the vocations proposal after a report by Father Gilbert Gauthé, scout chaplain for the diocese of Lafayette, La., and chairman of the WCCS religious activities committee. Father Gauthé outlined a similar program that had been conducted in Louisiana and had resulted in the enrollment of 12 youngsters from one parish in the seminary. NCCS will organize its vocations drive with the cooperation of Serra International, an organization that promotes voca-

tions to the priesthood. THE NEW Ad Altare Dei program, which is expected to be ready for use in September, adds the element of service to the program in that it requires the Scout working toward the award to teach other Scouts about it after he has completed his learning, explained Msgr. William Dever, Archdiocesan Scout chaplain, who attended the conference with Fred Priebis, chairman of the Catholic Committee on Scouting for the Archdiocese of Miami.

"This is a really good program because the element of service is integral to the concept of Catholic education," Msgr. Dever said in praise of the addition.

Supporting the vocations proposal, he called attention to the fact that scouting was founded on a philosophy with

deep religious roots, and called the effort a "tool that can well be used to foster vocations."

PRIEBIS said he was impressed with the openness of the convention and the fellowship among the priests and laymen attending.

"It was a really full, open convention where one was able to discuss thoughts and ideas from their experiences and knowledge of the programs," he said.

"It incorporated many things in the updating of programs."

AMONG other decisions made at the conference were: to incorporate a new Scouter Development Program for adults working with Scouts; to leave the Pope Pius XII program as it is rather than to revise it; and to encourage more seminarians to serve as camp chaplains by either paying them more or granting them scholarships.

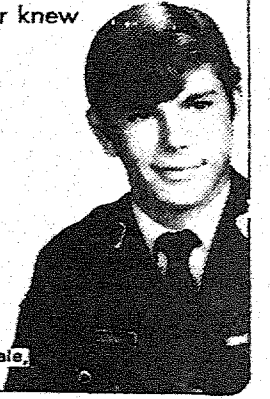
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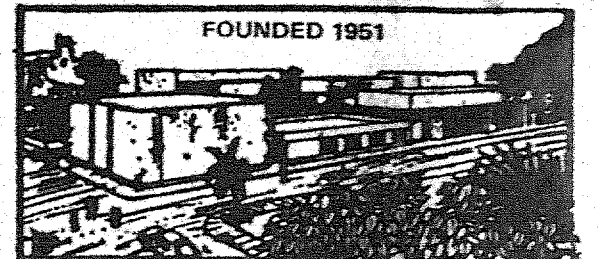
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El mundo infantil en Estados Unidos

Un estudio sobre la vida infantil norteamericana en este momento de la historia es de particular interés para los padres de familia de habla hispana que como emigrantes o refugiados han venido a este país.

El deterioro de la vida familiar, las crisis de valores, el ambiente de miedo a los hijos, han conducido a una difícil encrucijada. La obsesión consumista no ofrece remedio a una situación que reclama una vida familiar más estable y una entrega más generosa a los hijos.

Resumimos a continuación un artículo de Time del 24 de diciembre de 1973. Los datos e informaciones que ofrece siguen teniendo la misma actualidad. Es un análisis preocupante, que ojalá de pie a la reflexión en muchos hogares hispanos de Miami, hogares que, de repente, han visto a sus hijos crecer en esta sociedad y en medio de la problemática del mundo infantil norteamericano. — Gustavo Pena Monte.

CAIDA DE LA NATALIDAD

Por las razones que sea, personales, políticas o económicas — un niño de clase media en edad escolar viene a "costar" unos 34.500 dólares — el índice de natalidad ha llegado al punto más bajo de la historia de los Estados Unidos. De 1971 a 1972, la tasa de nacimientos fue del 15.6 por mil, lo que supone un descenso del 9 por ciento. En 1973 ha sido de 15.1 por mil. Además, los matrimonios que han decidido no tener hijos — y que antes, por pudor o por un cierto remordimiento, no

solían airear su decisión — se pavonean ahora de ser matrimonios "libres" de hijos. Junto a esto, los padres divorciados suelen renunciar, con demasiada facilidad, a la custodia de los hijos. "Si las cosas siguen así — escribía hace poco un comentarista —, llegará el día en que los sondeos de opinión indiquen que un 67 por ciento de los adultos mayores de 30 años prefieren tener buen tiempo que tener hijos".

SITUACION FAMILIAR

Para el psicólogo Kenneth Keniston, el drama

más vivo y actual de la historia americana es la llegada al mundo del trabajo de gran número de mujeres. Cerca de la mitad de las madres norteamericanas (una de cada tres madres con niños menores de seis años) trabajan fuera de su hogar, al mismo tiempo, disminuye llamativamente el número de parientes que viven en casa y podrían cuidar de los niños, y aumenta el costo de las niñeras. Además, este éxodo materno del hogar ha coincidido, irónicamente, con una serie de estudios sobre la capital influencia de la madre durante los primeros años de la infancia (2).

Un slogan que tuvo amplia difusión en los años 40 fue "la familia que reza unida, permanece unida". Pero la familia se ha dividido, y esto también tiene sus implicaciones religiosas. Así, la asistencia total a las escuelas católicas, en los grados primero a octavo, es de — 2.870.859 alumnos, mientras que hace tres años era de 3.606.168, y hace 10 años de casi 4.5 millones.

La imagen de la familia media americana, compuesta por el padre, la madre y 2.4 hijos, parece hoy una falacia. Con el aumento del número de divorcios, son cada día más frecuentes las familias mutiladas, con un solo adulto al frente. En 1970, un cuarto de los niños americanos vivían sólo con su padre o con su madre, casi el doble que 10 años antes. En esos 10 años, además, se triplicó el número de familias a cargo de madres solteras, y la cifra se acerca ya al millón, que ha de sumarse a otros seis millones de familias dirigidas por madres divorciadas, separadas o viudas, sobre un total de 54,3 millones de familias en los Estados Unidos.

LA EDUCACION Y EL FUTURO

Parece que las escuelas cumplen bien su misión cuando se trata de niños de clase media, pero en los núcleos urbanos más pobres los resultados son bastante sombríos. "Si se pregunta directamente a muchos maestros de barrios pobres — decía Robert Coles, autor de Children of poverty —, responderán que ven poco futuro de sus pupilos. ¿Para qué esforzarse? De cualquier modo terminarán por abandonar sus estudios, con unas pobres esperanzas". Y así, muchas escuelas vienen a comportarse como si los ingresos económicos determinarían ineludiblemente el futuro de un niño. La situación se agravó desde que Nixon puso punto final al proyecto de La gran sociedad emprendido por Johnson — que preveía una serie de ayudas al niño y a la familia.

MANIPULADORES DEL COMPORTAMIENTO

Otro de los aspectos llamativos, es la predicación de nuevas conductas sexuales, en busca de una supuesta liberación de inhibiciones y de timideces. Los manipuladores del comportamiento se han tomado el



trabajo impropio de reelaborar la literatura infantil para "expurgarla de sus tabúes sexuales", y sus críticas han llegado al absurdo, como las que recibió el doctor Seuss, conocido zoológico, por referirse genéricamente a los animales utilizando el género masculino.

RETORNO A LA DISCIPLINA

Muchos padres temen que el castigo cree en los niños un sentido de culpabilidad que les haga sentirse desdichados. Con este planteamiento, es lógico que pueda hablarse de una crisis de autoridad. Pero son muchos quienes piensan que esta crisis toca a su fin y predicen un cambio de actitud en los matrimonios jóvenes, protagonistas de esta confusión, que ya tienen niños. Al ver su infancia, sacarán la conclusión de que sus angustias se debieron, en parte, a la indecisión de sus padres sobre lo que había que enseñarles, pondrán los medios para que eso no les ocurra a sus hijos. Otro piensan que esta vuelta a la autoridad se ha producido ya, y que el papel de la disciplina está en alza.

Pero quizá el cambio más palpable se haya producido en la propia disciplina interior de los niños, que al ver la confusión de sus hermanos y hermanas mayores, por la falta de autoridad de sus padres, parece como si buscasen sus propios criterios de orientación. De este modo, el niño llega a verse en difíciles encrucijadas personales.

¿HAN CAMBIADO LOS NIÑOS?

Pero las preocupaciones de un niño actual son las de siempre: ¿me querrán mis padres?, ¿me aceptarán mis compañeros?, ¿me pegarán?, ¿por qué tengo miedo de la oscuridad? Un profesor de Nueva York decía: "Cuando comencé a enseñar, me llamó la atención la inteligencia de los niños: capaces de hablar a los animales, de preocuparse por temas realmente importantes y que pocas veces hablarán con un mayor... Están preocupados por lo mismo que a mí me preocupa: el amor, el sentirse queridos, el éxito, la amistad...". Su interés por el pasado — en especial, la época anterior a su nacimiento — puede observarse en sus programas preferidos de TV, si bien esos mundos — pretéritos, tal como se representan en la pantalla, arrastran una ilusión salpicada con cenizas de Disney.

"Cada década — decía un crítico de libros infantiles — oímos decir que los niños están cambiando ante la presión de nuevas — fuerzas. Los libros infantiles tratan ahora de cualquier tema: medio ambiente, racismo, sexualidad, crimen, drogas..."

Pero, sin embargo, ¿qué vemos en la lista de libros preferidos por los niños? Son los títulos de siempre y algunos nuevos, lo que demuestra que quienes han cambiado son los editoriales, pues los niños han conservado su integridad".

BREVES

Día Legionario

Este domingo, día 26, la Legión de María ofrece un Día Legionario, de 8:30 a.m. a 5:30 p.m. en la Escuela Parroquial de Corpus Christi. Los temas que se desarrollarán son: La Legión Juvenil, la Virgen María y la Actualidad, El Enemigo del Reino y la Legión y su Organización. Monseñor Agustín Román, director de la Curia de Habla Hispana de la Legión de María, ofrecerá los temas centrales. Una cuota de \$2.00 cubre todas las actividades del día, incluyendo el almuerzo.

Caballero, 856-3311 o Hno. Norberto Boral, 621-9452.

Las antiguas alumnas del Colegio Nuestra Señora de Lourdes de La Habana y de otros planteles de las Madres Filipenses en Cuba, harán un ofrecimiento de flores a la Virgen este domingo, a las 3 p.m. en la Capilla de la Asunción, 1517 Brickell Ave. Las organizaciones exhortan a todas las antiguas alumnas a que acudan con sus familias. Para más información 887-6867 y 621-6776.

En Pasto, Colombia, falleció el primero de mayo la Hna. Nuria Ramos, de la Orden Filipense. Nacida en España, la Hna. Nuria vivió por más de 30 años en Cuba, en el Colegio Nuestra Señora de Lourdes, de La Habana.

Crece el entusiasmo entre los antiguos alumnos de los colegios de La Salle de Cuba para participar en el banquete anual que se efectuará el sábado, primero de junio, a las 8 p.m. en el Hungarian Center. Los organizadores esperan que más de mil personas, entre antiguos alumnos y sus familiares participarán en la reunión de confraternidad Lasallista. Para información o reservaciones llamar a Celestino Gaunard, 758-5266, Gustavo A.

El Secretario General de la Conferencia Católica de los Estados Unidos exhortó al Presidente Nixon y al Congreso a entregar un billón de dólares para ayuda de emergencia en alimentos y fertilizantes para salvar a las naciones pobres de la hambruna. El obispo James S. Rausch también exhortó a los norteamericanos a ayudar consumiendo menos carne y fertilizantes, y explicó la necesidad de realizar "reformas estructurales para establecer un orden económico internacional justo". En una carta entregada a la Casa Blanca, Monseñor Rausch delineó una serie de políticas gubernamentales que podrían ayudar a las naciones más pobres, y exhortó a cada norteamericano a reflexionar sobre sus hábitos personales y estilos de vida en relación con el impacto que tienen para el resto del mundo.

La sequía que afecta a varios países africanos ha afectado alrededor de 25 millones de personas, y una de cada cuatro de éstas está en peligro de morir de hambre, dijo en Washington el Padre Wilson Kaiser, director regional de Catholic Relief Services para Africa. El sacerdote declaró que la crisis en la región de Sahel en Africa es un ejemplo extremo de los problemas de la emigración masiva que se ha producido en varias regiones africanas. el Padre Kaiser habló ante los subcomités para refugiados del Senado, los cuales escucharon testimonio de diversas organizaciones privadas y públicas sobre la ayuda que se presta actualmente y las necesidades de la zona afectada.

Primavera

Por el DR. MANOLO REYES

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Los copos de nieve que se apretujaban sobre las cimas más altas han ido lentamente deshaciéndose con el calor vivificador del sol.

Hay una sonrisa de alegría en la naturaleza que hace la vida más hermosa, más plena, más llevadera, más deseosa de vivirse.

Es como si Dios se asomara a un mundo que hasta la llegada de la primavera había estado en tinieblas. Lo mismo sucede con la vida espiritual del ser humano.

Cuanto hay que sonriendo ante el mundo, que se pasean entre los humanos aparentemente llenos de vida física, pero su alma está muerta, porque está lejos de Dios.

Es como si su espíritu estuviera muerto bajo el peso aplanador del invierno que produce el pecado.

Cuanto hay que lucen tener todos los bienes materiales del orbe, ser exitosos en su vida terrestre. Más sin embargo, allá en el fondo de su alma las nieves terribles del pecado lo hacen ser un cadáver viviente. Como decía el viejo poema: "No son muertos los que en dulce calma disfrutan de la tumba fría; muertos son los que tienen muerta el alma y viven todavía".

Pero si grande es su tragedia espiritual... más grande es la misericordia de Dios para con todos sus hijos. Para el pecador siempre hay un oasis de salvación. Está en la Sagrada Eucaristía.

Cuando uno se acerca a comer el pan de vida que Cristo nos dejó en sagrada herencia a los humanos, nuestra alma se vivifica.

La presencia de Dios en la Forma Unica taladra la más espesas estepas del pecado mortal y abre nuevos horizontes radiantes.

Es como si un sol... el sol de la vida se levantara en el alma que víctima de un pecado ha estado muerta, hundida en el invierno, en las nieves del mal.

Y para el ser humano nuevo que se produce en aquel que come Su carne y bebe Su sangre, hay canto de ángeles y nupcias.

Porque Dios... como hermosa primavera... ha llegado a su alma.

ORACION DE LOS FIELES

Septimo Domingo de Pascua
(26 de Mayo)

CELEBRANTE: Jesús está en medio de nosotros como el sacramento y el símbolo de nuestro amor de unos a otros. Presentemos al Padre nuestras súplicas por mediación de Cristo.

LECTOR: La respuesta de hoy será "Señor, escucha nuestra oración."

1. Que en la hora final tengamos la fe de San Esteban, que encomendó su alma al Señor de cielos y tierra, oremos al Señor.

2. Que nuestras vidas reflejen siempre el amor de que nos habla el Señor en el Evangelio de hoy como característica de sus discípulos, oremos al Señor.

3. Que las ceremonias de graduación de este año signifiquen para nuestros jóvenes estudiantes el inicio de la renovación de sus ideales y valores cristianos, oremos al Señor.

4. Que las vacaciones sean tiempo de descanso refrescante que dé nuevo vigor y renovación a nuestra vida diaria, oremos al Señor.

5. Por todos los difuntos, especialmente nuestros familiares y amigos, para que disfruten de la paz eterna, oremos al Señor.

CELEBRANTE: Padre Todopoderoso, te presentamos confiadas nuestras peticiones, por Cristo, Tu Hijo Jesucristo, Nuestro Señor.

PUEBLO: Amén.

Planes para ampliar la clínica del CHC

"Esperamos que la Fiesta a beneficio del Centro Hispano Católico el próximo viernes en el Hotel Carillon aporte el impulso económico que necesitamos para ampliar y mejorar la Clínica, adquiriendo nuevos y costosos equipos médicos", expresó la Señora Gloria Garmendía de Morales Gómez.

Desde que fué designada presidenta de la Liga de Damas Auxiliares del Centro Hispano Católico, la señora de Morales Gómez se propuso recaudar los fondos necesarios para proveer a la clínica de esa institución con un equipo de Rayos X un departamento de cardiología con los más modernos equipos.

Monseñor Orlando Fernandez, Vicario Episcopal y Director del Centro Hispano Católico habla agradecido de la ayuda que las Damas Auxiliares han venido prestando a la obra de asistencia social del Centro.

La fiesta del viernes próximo, comenzando a las 7 p.m. incluye una recepción amenizada por el Conjunto los Caminantes, el Show de los Chavales de España, durante la cena y la Orquesta de Cesar Morales para amenizar el baile.

Las señoras Blanca Diaz de Suárez y Margarita Abella de Alejandro son las coordinadoras del equipo de

organizadoras de esta fiesta benéfica.

Ellas esperan que más de mil personas se den cita el viernes por la noche en el Hotel Carillon. Las reservaciones, a \$50, \$70 o \$100 por pareja pueden hacerse en el Centro Hispano Católico, llamando al 371-5657 o a través de las distintas organizadoras.

"Necesitamos ampliar y perfeccionar los servicios del Dispensario Médico y Dental del Centro Hispano Católico. Los equipos de Radiología y otros implementos y equipos médicos, especialmente los que se quieren adquirir para contar con un efectivo departamento de cardiología son costosísimos", dicen las organizadoras.

La clínica del Centro Hispano Católico presta asistencia médica y dental a millares de personas durante el año. Los fondos recaudados en la fiesta del viernes vendrán a ayudar al sostenimiento de la clínica como hasta ahora y a la ampliación de los departamentos de cardiología y radiología.

Además de la clínica médica y dental el Centro Hispano cuenta con una guardería infantil y un programa de recreación y cultura para los ancianos, que incluye oportunidades de trabajo remunerado, alimentación, asistencia médica y espiritual, a más de

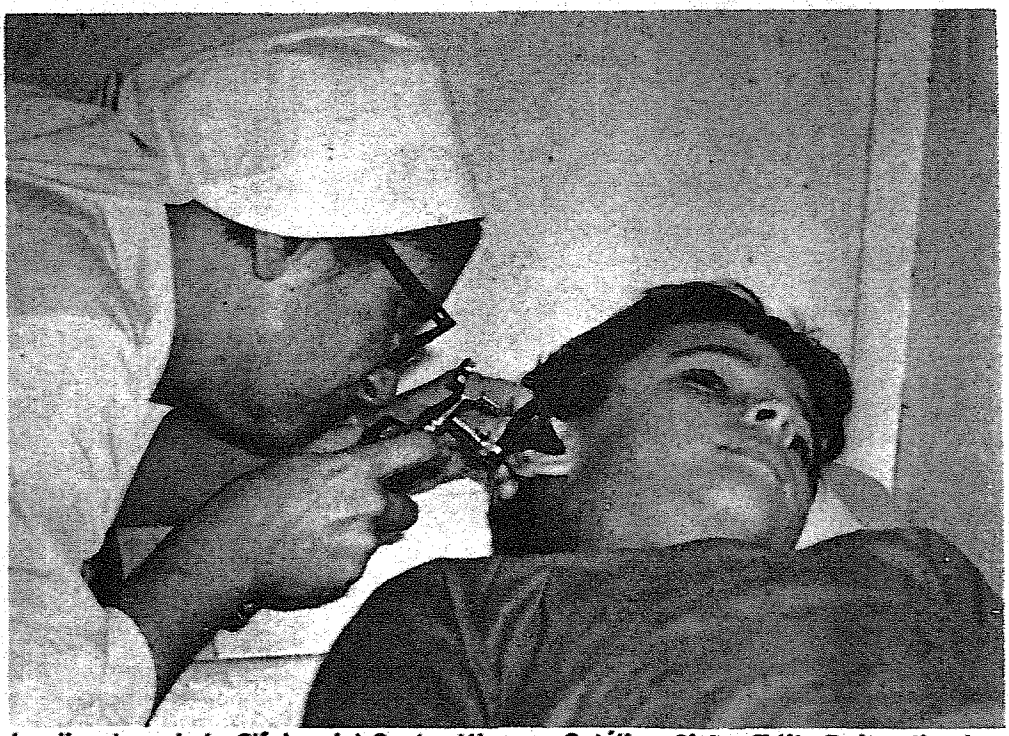
un centenar de ancianos. El Centro distribuye alimentos a individuos o familias necesitadas y cuenta con un ropero para los mismos casos. Un buró de empleo así como un servicio de información y orientación a refugiados e inmigrantes figuran entre las distintas obras de servicio social en el edificio del Centro, al fondo de la iglesia de Gesu, en el mismo corazón de Miami.

"Los interesados en participar en la fiesta del viernes 31 de mayo deben hacer su reservación a la mayor brevedad, ya que el entusiasmo crece por minutos y ya pronto no habrá capacidad en el salón del Hotel Carillon para más reservaciones", advirtió la Señora de Suárez.

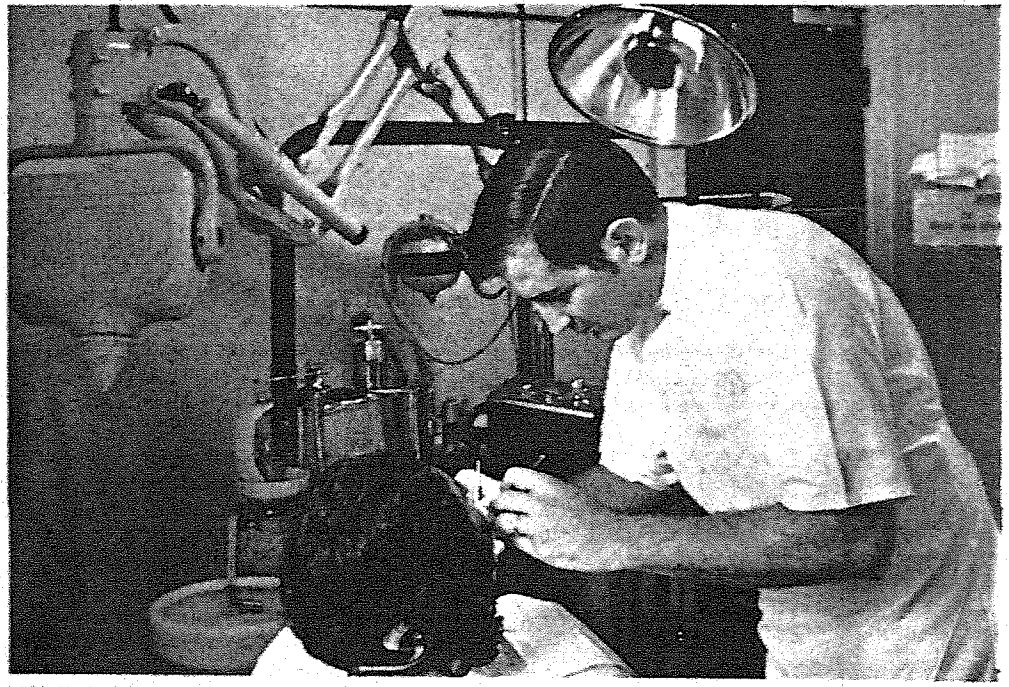
"Es una magnífica oportunidad de disfrutar de una noche agradable sabiendo que se está contribuyendo al sostenimiento de una obra que tanto bien hace a la comunidad de habla hispana de Miami, expresa la Señora de Alejandro.

Lo recaudado en la fiesta de gala del Centro Hispano Católico se destinará al sostenimiento de las obras sociales de esa institución, así como a la proyectada ampliación de la Clínica que dirige la Hermana Edita Rojo, que a su condición de religiosa une la de doctora en medicina.

Los Chavales de España, el renombrado conjunto musical será el atractivo principal durante la cena a beneficio del Centro Hispano Católico que se ofrecerá este viernes 31 de mayo, en el Hotel Carillon de Miami Beach. La fiesta comenzará con un cocktail a las 7 p.m. amenizado por el Conjunto Los Caminantes. Más tarde, la orquesta de César Morales hará las delicias de los bailadores.



La directora de la Clínica del Centro Hispano Católico, Sister Edita Rojo, atiende a un pequeño paciente. Ella es doctora en medicina, graduada de la Universidad de La Habana y con la licencia del Estado de la Florida. Varios otros médicos prestan voluntariamente sus servicios en la clínica del CHC. El plan actual es añadir un departamento de radiografías y un laboratorio.



Mil 733 casos fueron atendidos durante 1970 en el dispensario dental del Centro Hispano Católico. 9,349 casos fueron tratados en la clínica medica durante el mismo período.



Las señoras Margarita Abella de Alejandro, Gloria Garmendía de Morales Gómez y Blanca Diaz de Suárez, ultimando los detalles de la Fiesta de Gala del Centro Hispano Católico el viernes, 31 de mayo, en el Hotel Carillon.



El dispensario dental asistió en 1972 un total de 1,450 casos. En la foto, el Dr. Anthony Germani en plena labor, con la asistente dental Graciela Marín, atendiendo a un paciente. Otro dentista, el Dr. Claude Robert, presta servicios en este dispensario dental que cuenta con los mas modernos equipos.

Cual es ? su Duda?

¿Que es un Club Serra?

A Rafael Zubiza, que nos formula la pregunta del título, le informamos:

1ro. — Es una asociación formada por un grupo de alrededor de 30 o más seglares católicos comprometidos, constituida con el fin de fomentar e impulsar el catolicismo a través de una más profunda formación de sus socios y una perdurable amistad entre ellos.

2do. — Forma parte de un movimiento internacional fundado por un grupo de hombres católicos que, viendo la necesidad de reunir representantes destacados de las fuerzas laicas al servicio de la Iglesia, resolvieron constituirse en un núcleo de amistad y espiritualidad. Nació en Seattle (Estados Unidos) en 1935 y cuenta actualmente con casi 400 clubes en el mundo entero. Todo club se encuentra afiliado al Serra Internacional. Toma su nombre de Fray Junipero Serra, franciscano español (1713-1784) llamado "el apóstol de las Américas que evangelizó California".

3ro. — Para ser socio se requiere: a) llevar una vida cristiana y poseer formación humana y religiosa; b) asistir a las reuniones mensuales c) colaborar en el apostolado vocacional.

4to. — El Serra Internacional y todos los clubes afiliados se hallan incorporados desde 1951 a la Obra Pontificia de las Vocaciones Sacerdotales y es deseo del Santo Padre que esta obra se extienda en todas las ciudades del mundo, a disposición incondicional de sus obispos.

LA VOZ

Suplemento en Español de "VOICE"

BREVES

El Tercer Festival Folklórico Internacional de la Ciudad de Miami será oficialmente inaugurado el miércoles 29 de mayo a las 8 de la noche, en el Auditorio del Parque Bayfront.

Más de 50 naciones y grupos étnicos participan en el evento que, bajo los auspicios de la Ciudad de Miami, se desarrolla del 29 de mayo al 2 de junio.

Entre los puntos culminantes de la celebración están el Bazar Internacional, en el Parque Bayfront junto al Auditorio, del viernes 31 de mayo al domingo 2 de junio, y el Desfile de las Naciones, a lo largo de la calle Flagler y el Boulevard Biscayne, el

sábado 1o. de junio a las 7:30 de la noche.

LISBOA, Portugal (NC) — Los obispos de Portugal urgieron a sus sacerdotes a no participar en las actividades políticas, porque éstas son responsabilidad de los laicos. En una carta pastoral entregada el 5 de mayo, los obispos pidieron a los sacerdotes no asumir ningún puesto militar o dentro de los partidos políticos, que desarrollan gran actividad luego del golpe de estado que derrocó a la dictadura del Premier Marcelo Caetano.

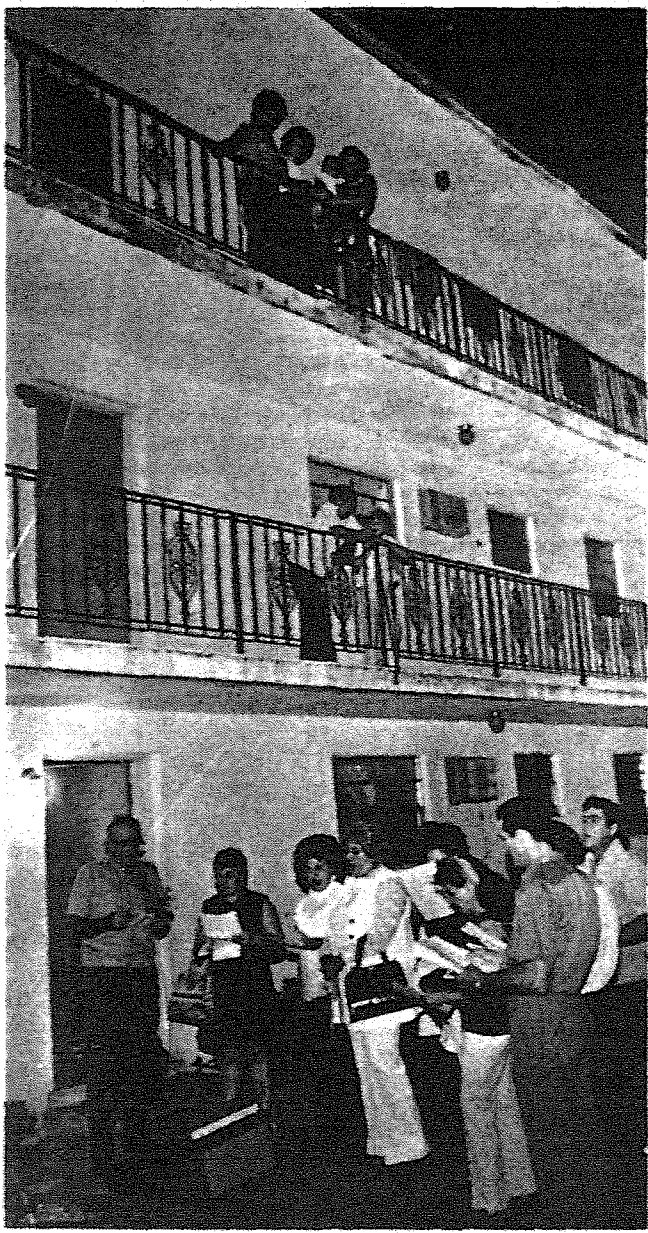
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AN UNUSUAL rosary service — in the parking lot of an apartment building in Hialeah — is conducted by Father Paul Ford of Immaculate Conception Church.

'Outdoors' Rosary reaches to people

"We're trying to reach out to the people." The enthusiasm was seen in his eyes as he added, "Why should the Church limit itself? We have to go out to our parishioners."

Msgr. Jude O'Doherty, pastor of Hialeah's Immaculate Conception Church, was speaking of a project begun in his parish during Advent, continued during Lent and now being held during the month of May.

ON Monday and Thursday evenings two parish priests visit pre-selected apartment buildings in the parish to conduct a rosary service. Usually these services are held in the parking lots or courtyards of the buildings.

Father Mario Gonzalez began the project during the Christmas season. Working with several parishioners, Father Gonzalez visited a home in one of nine areas of the parish on the nine nights preceding Christmas to celebrate the Novena of the Child Jesus, as it is known in some countries.

A group of 20 men and women would accompany Father Gonzalez to the home to sing Christmas carols, read the commentary and create a community feeling. The basic idea of this novena was to focus the attention of the parishioners on the Mystery of the Incarnation, on the Child Jesus and in the Holy Family in the manger.

THE SCENE shifted outdoors during Lent with Masses being celebrated in the parking lots or courtyards of 10 apartment buildings. Each Catholic family in the building was visited by volunteers prior to the Mass to individually inform them of the priest's visit. Five couples accompanied Father Gonzalez each time.

One of the results was that people who had been neighbors, but had never been formally acquainted, now became friends through their at-

tendance at these Masses. Even people who lived in other buildings in the area attended these Masses, which were announced in the parish bulletin.

This "outreach" program has been continued during the month with a rosary service replacing the Mass. Father Gonzalez has been joined by Father Paul Ford, a priest of the Holy Ghost, who is also bilingual.

Once again, several couples visit the building in advance to inform the people of the service. One of the couples acts as hosts and a loudspeaker is set up in the courtyard so all can hear the services.

This phase of the program will end with a celebration at Immaculate Conception in honor of Mary on May 31 at 8 p.m.

'Judge government by its aid to poor'

JAMAICA, N.Y. — (NC) — A Brooklyn congressman has challenged religious agencies, including religious publications, to rate government leaders on "what they've done for the poor and what they've done to the poor."

Rep. Hugh L. Carey (D-N.Y.) made his remarks in an address to a symposium on the Catholic Church and the American Poor at St. John's University here.

MEMBERS of Congress are rated by political groups, unions, businesses, ecologists, Carey said, but no one rates congressmen according to their votes on issues affecting the poor.

Although the poor do not have the resources to carry out such a rating, he continued, "it could be done, it should be done by the friends of the poor, Christian and Jewish social action agencies, Catholic newspapers and other religious magazines."

In addition to congressmen, he added, others who

should be rated include officials to government departments, the president and local officials.

SOME DAY, he continued, "when we are sterner with ourselves and with the government, when we are more demanding in commitment, we may consider impeaching a president if he hasn't done enough for the poor of the country."

Carey said he was referring to the Church, not in terms of worship, but in terms of witness to the conditions which, for example, sometimes make abortion seem an attractive alternative, or to the problems of drugs, housing and prisons.

"And if the day comes when they threaten to take away your tax exemption because you get into every social question," Carey declared, "you'll know you're hitting the nerve; you'll know you're getting close to fulfilling your obligations."

Pro-life fight on legal aid bill fails

WASHINGTON — (NC) — A bill to continue the legal services program established to help the poor with legal needs passed the House 227-143, despite strong opposition from Rep. Lawrence Hogan (R-Md.), a leading pro-life congressman.

Hogan called the legal services organization "the most effective lobby for abortion in the country." Through legal services backup centers, Hogan alleged, "the American taxpayer has helped finance the legalization and legitimization of abortion in the U.S. and is continuing to finance the furtherance of abortion as a 'service' to the public."

HOGAN voted against the bill even though it prohibits legal services attorneys from taking any case which "seeks to procure a non-therapeutic abortion" or compel a hospital or hospital personnel to perform abortions contrary to their moral or religious convictions.

Hogan said he was "not satisfied that any anti-abortion amendment (to the Legal Services bill) would effectively deter the staff of

legal services from their pro-abortion activities."

Rep. Harold Froehlich (R-Wisc.), author of the anti-abortion amendment in the bill, protested "efforts to portray this amendment as ineffectual and meaningless." According to Froehlich, an abortion is therapeutic only when necessary as part of the treatment for a "serious existing illness or injury." His amendment, he said, was not intended to include "elective" abortion, "undertaken for the convenience of the mother."

1A—Fictitious Names

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of "GOOD PAINTING" at 729 S.W. 2nd St. Miami, intends to register said name with the Clerk of the Circuit Court of Dade County, Florida.
RODOLFO MALLO
BLANCA CAMPOS
5/10, 17, 24, & 31.

NOTICE IS HEREBY GIVEN That the undersigned, desiring to engage in business under the fictitious name of "SUN COAST REALTY" at 4014 Chase Ave. Miami Beach, intends to register said name with the Clerk of the Circuit Court of Dade County, Florida.
MADELEINE F. GREEN
5/17, 24, 31, 6/7

3—Cemetery Lots

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RETIRED ONLY Dependable lady to assist with several elderly in private home. Room & board & modest salary, home atmosphere. Hospital experience helpful. 642-4280.

LIVE IN Companion for elderly lady. No house work. Congenial Surroundings 864-2367.

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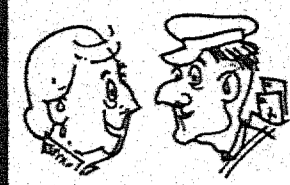
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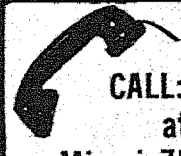
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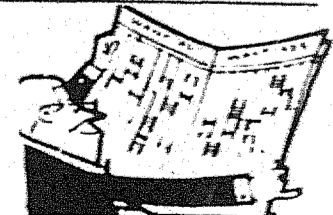
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Memorial Day — a time to recall men like 'J.J.'

By JOHN SHIELDS school where a plaque stands Marine Captain James J. in his memory. Carroll rests beneath a simple marker in Arlington National Cemetery. He is one of hundreds of thousands of Americans who have given their lives for their country. This Monday is Memorial Day, dedicated to them and those they left behind.

In August of 1969 a Marine captain on Okinawa addressed a letter to "Mrs. Mary Carroll, Miami, Florida." How it got in her Miami Beach apartment's mailbox instead of the dead letter office always will be a mystery.

Captain Ted Hoppood had served in Vietnam in 1966 as an infantry platoon commander. He watched his company commander die from wounds inflicted by a stray American tank shell. Three years later he saw a picture of that man's mother in a newspaper, being escorted to a Marine Corps function by a Marine major general who later became Assistant Commandant. All he knew was that she lived in or near Miami. To this day, they are regularly in touch with each other. He plans on her attending his promotion to major this Fall in Washington, at his expense.

FOR Mary Carroll, a long-time parishioner of St. Patrick parish, it doesn't seem too strange that the letter found its way to her. "It was meant to be," the tiny gray-haired lady said. "J.J." Carroll grew up in Miami Beach. He was an altar boy at St. Patrick and was graduated from its grammar

school where a plaque stands Marine Captain James J. in his memory. Carroll rests beneath a simple marker in Arlington National Cemetery. He is one of hundreds of thousands of Americans who have given their lives for their country. This Monday is Memorial Day, dedicated to them and those they left behind.

Jimmy's father died when he was entering his teens. But he was graduated from St. Leo's Prep School and from the University of Notre Dame in 1960, cum laude, through the efforts of his mother, who has been a waitress at La Gorce Golf Club for 26 years.

"On vacations, my apartment was always full of Notre Dame boys and later Marines," Mrs. Carroll recollects about the friends of her only child. Notre Dame football stars George Izo and Monty Stickles, who were ahead of Jimmy at school, often spent time visiting with her.

"I remember Paul Hornung stopping by a lot," she remembered.

Now her apartment is full of mementos. Awards for athletics from Notre Dame, pictures of "J.J.," his medals and letters from countless people including a personal letter from the late President Lyndon B. Johnson adorn the small but homey apartment.

HE had been in Vietnam for less than two months when he was killed. He had led his company to victory in the battle for Hill 400 where his heroics were chronicled in detail by a major newsmagazine. He was wounded in that battle and was nominated for the Navy Cross, this coun-



IN A GRAVE like this, at Arlington National Cemetery, Washington, D.C., lies the body of Captain James J. Carroll who was killed in action in Vietnam. Next Monday, May 27, the nation will honor its dead of all wars.

try's second highest honor which was awarded posthumously.

His men named the hill "J.J. Ridge" and after his death Camp Carroll in Vietnam also would bear his name.

Two weeks later that same newsmagazine correspondent told of Captain Carroll's death and called him, "One of the finest soldiers and men that I've ever met." The night his death was announced, a television network news anchorman said, "Marines don't cry but every man in that company did."

Some might consider "J.J." Carroll the All American boy. His mother had emigrated from Ireland and he had to work for what he received. As a Marine, he was graduated from Jump School, Scuba School, Army Ranger School, Mountain Climbing School and Special Warfare School.

RECENTLY Mary Carroll was ill. For the first time in 26 years, she had to take time off from work due to illness.

"The Marines didn't forget me, without them I don't know what I would do," she

A PLAQUE in the courtyard of St. Patrick Elementary School, Miami Beach, honors one of its graduates, Capt. Carroll, whose mother, Mary, is shown reading the inscription.



said. She still receives letters and cards from captains, colonels and generals all over the world.

"J.J.", who was 28 when he died, left his wife Pauline and son, James Joseph III, who is now eight. They live in Ohio and keep in contact with Mrs. Carroll.

Maybe the words of a chaplain tell the story best:

If you met "J.J." you did not forget him. His smile lit up the room. You found it easy to like him . . . a man of intelligence humor, dedication, he crystallized in his person every American who loved his country. Like other heroes before him, "J.J." was put to the test by his beloved and his love was proven in the acid test of sacrifice.

Non-public schools get bus aid by legislation

DES MOINES, Iowa — (NC) — Gov. Robert Ray has signed into law a bill providing \$4.4 million for bus transportation for students attending nonpublic schools.

The state legislature has passed and sent to the governor a bill appropriating \$1.35 million to provide breakfast and lunch programs for public and nonpublic school students. It is estimated that \$110,000 would be used for nonpublic school students. The state program is a supplement to the federal hot-lunch

program and about half of Iowa's nonpublic school students will benefit from it.

The transportation bill appropriates \$2.2 million for the reimbursement of local public school boards and \$2.2 million to buy extra buses needed in some districts to transport nonpublic students.

There are about 64,000 nonpublic school students in the state, including 56,000 Catholic students. Others attend Mennonite, Lutheran and Christian schools. About 25,000 will be eligible for busing.

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