



The VOICE

Weekly Publication of the Diocese of Miami Covering the 16 Counties of South Florida

THE VOICE
6301 Biscayne Blvd., Miami 38, Fla.
Return Requested



VOL. V, NO. 20

Price \$5 a year . . . 15 cents a copy

AUGUST 2, 1963

GOVERNMENT LEADERS JOIN SPOKESMEN FOR WORKERS, MANAGEMENT HERE AUG. 29

Diocese To Sponsor Third Labor Day Observance

Government and civic leaders will join with spokesmen for labor and management in the third annual Labor Day Observance sponsored by the Diocese

of Miami to be held in the Americana Hotel, Bal Harbour, on Thursday Aug. 29, it was announced this week by Bishop Coleman F. Carroll.

As in previous years, the day-long program will begin with celebration of a Pontifical Low Mass at St. Joseph Church, Miami Beach, to be

followed by two seminars, one in the morning and one in the afternoon, and will close with a banquet in the evening at the Americana.

Arrangements are now being made for the appearance of a group of speakers, all outstanding in their particular fields.

Also present will be national, state and local dignitaries.

Principal speaker at the banquet will be John F. Henning, Undersecretary of Labor, of the United States Department of Labor, Washington. Mr. Henning's address will be on the subject of "Collective Bargaining At the Crossroads."

At the morning seminar, representatives of labor and of management will speak on the subject, "Labor and Management Face the Problems of Automation," while the topic for discussion at the afternoon seminar will be "Race Relations From the Point of View of Catholic Teaching."

Msgr. George G. Higgins, director of the Social Action Department of the National Catholic Welfare Conference, Washington, will preside at the morning and afternoon seminars.

"The first two of the Labor Day Observances sponsored by the Diocese have attracted national attention," Bishop Carroll declared, "because of their outstanding speakers and the important subjects discussed. They have emphasized the significance of the social doctrines of the Church and her concern for cooperation between workers and employers at a critical period in the nation's history.

"This year's observance comes at a particularly tense period in labor - management relations, and it should therefore do much toward clearing the atmosphere on the problems involved in such matters as automation, compulsory arbitration, governmental action, equality of job opportunities and other issues.

"Certainly, it will have a profound effect in the development of a greater understanding and a better spirit of cooperation between labor and management, making both more conscious of their mutual obligation to serve the public interest.

"Labor cannot live without capital and capital cannot exist without labor. Furthermore, in this day of threats and crises, they must learn to work together as a team or else our nation itself will suffer indescribable harm."

Father Neil J. Flemming, pastor, St. Lawrence Church, North Miami Beach, is the coordinator for Bishop Carroll in the annual Labor Day Observance, further details of which will be printed in subsequent issues of *The Voice*.

Pope Welcomes A-Test Pact, Recalls Prayers For Peace

VATICAN CITY (NC) — Pope Paul VI has welcomed the signing of the nuclear test ban agreement with the hope that it is sincerely intended and that it may lead to other similar steps for peace.

Making these comments at a general audience in St. Peter's basilica, several days after the signing, he referred only to "recent events" but there was no mistaking his meaning.

The agreement was initiated by the United States, the Soviet Union, and Great Britain.

Pope Paul recalled that it was only in the previous week's general audience that he had asked for prayers for peace and on the following Sunday that he had recited the Angelus over St. Peter's Square for the same intention.

"These words," he said, "had an echo far greater than we could have thought, for the whole world welcomed them as a good omen of events which have in fact been realized this week. We welcome these events with the hope that they are really sincere and successful and that they may prepare the way for others, for the tranquility, order and peace of the world."

At the end of the audience the Pope told the several thousand attending "We will ask a special gift of Christ the Lord for you, as the fruit and memory of this audience: that He give you a living, sincere and profound faith, the faith of St. Peter near whose tomb we are gathered."

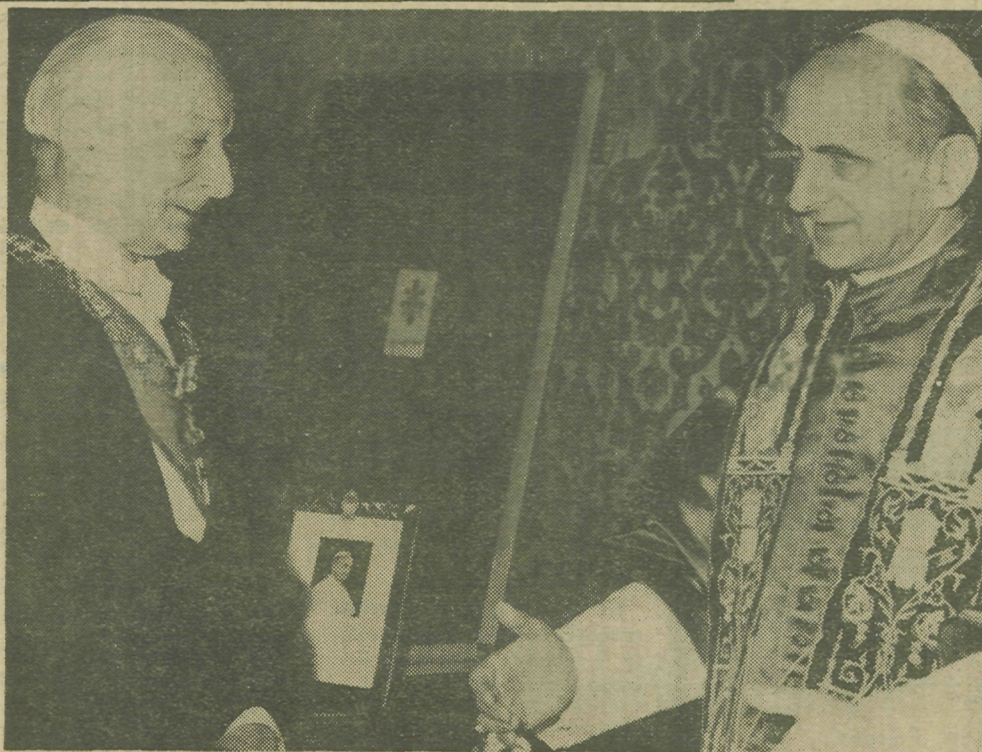
The Pope had spoken in Italian. When he was finished he repeated short greetings in French, English, German and

Spanish. The audience ended with the entire assembly reciting the Credo together.

Those present included a delegation of American Boy Scouts on their way to the international Jamboree in Greece, members of the Catholic Alumni Clubs of New York, Philadelphia and Baltimore, members of the Pennsylvania State Bar Association and of the American Heritage Court Association, and servicemen of the Navy's 12th Amphibious Squadron and the First Battalion of the Sixth Marine Corps.

On the day the test ban pact was signed L'Osservatore Romano hailed it as a first step on the road to universal peace and brotherhood.

The Vatican City daily recalled in an editorial the recent prayer of Pope Paul VI to which the Pontiff, himself, had referred in the general audience following the agreement's signing. The editorial quoted the phrase from the Pope's prayer that "men may really be brothers and that Christians may be the first to invoke the gift of peace from God."



POPE PAUL VI greets Italian President Antonio Segni during a recent visit to the Vatican. After elaborate ceremonies, he was received in private audience by the Pope.

EMERGENCY ASSISTANCE HURRIED TO YUGOSLAV DISASTER

Pope Sends Quake Victims Aid

VATICAN CITY (NC) — Pope Paul VI has sent emergency aid and messages to Yugoslavia expressing his sympathy over the loss of life and the damage to earthquake-stricken Skopje.

The telegrams were sent to Archbishop Josip Ujčić of Belgrade and Bishop Smiljan Cekada of Skopje.

The message to Archbishop Ujčić said in part: "We share wholeheartedly in the sorrow of the noble Yugoslav nation . . . and We ask you to communicate to all the ecclesiastical and civil authorities and to your beloved people the expression of Our sentiments."

The second message sent to Bishop Cekada, was signed by Amleto Cardinal Cicognani, Papal Secretary of State, in the Pope's behalf, saying:

"The Pontiff intimately shares the grief caused by the cruel earthquake which destroyed your city and your region and, mourning with you over the death of so many, he recommends with fervent prayers their souls to the divine mercy and embraces the wounded with paternal affection . . . to help you provide for the most urgent needs the Vicar of Christ sends an emergency contribution to assist the most needy families."



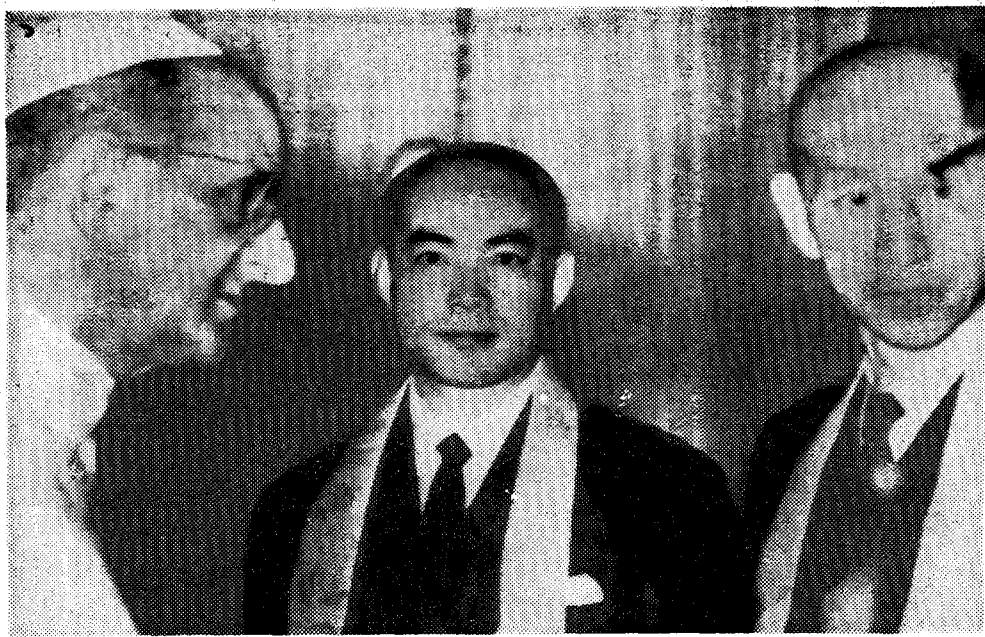
MEMBERS OF THE second annual pilgrimage sponsored by the Diocese of Miami to the Holy Land and Europe pose for a picture on the steps of an Air France plane before beginning

the first leg of their journey from Idlewild Airport, New York to Paris. The group returns Aug. 17. At right is the pilgrimage's spiritual moderator, Father Bernard McGrehan.

Pope's Belongings Moved From Milan

MILAN (NC) — The last ties of the former Archbishop of Milan were severed here when two trucks left carrying more than 300 pieces marked: "His Holiness, Vatican City."

In the cardboard boxes, trunks and wooden crates were the personal effects of Pope Paul VI, chiefly books.



NC Photo

TWO JAPANESE Buddhist monks were received at a special audience by Pope Paul VI who presented papal coronation medals to Bakuo Seki, center, head of a sect of Zen Buddhists; and an unidentified monk, believed to be his secretary, at the Vatican on July 21.

VATICAN CITY DAILY SAYS:

Communism Still Anti-Religious

VATICAN CITY (NC) — Communism is now as opposed to religion and to Catholicism as ever, according to the Vatican City daily, L'Osservatore Romano.

The newspaper expressed this judgment in commenting on two magazine articles and a speech made by a high Polish Red functionary at a party meeting in which old-line party members were warned that they face penalties if they continue to go to church, and it was said that new party members would be weaned away from their religious principles "tactfully."

L'Osservatore said that "as far as we ourselves are concerned we can only underline once more that these articles demonstrate that communism does not change in its attitudes toward religion and the Church. The Polish experiment is nothing more than a prolonged attempt to 'liquidate' the 'religious prejudice.' And to bring this about there is an attempt to promote the connivance of the Catholics themselves."

The editorial was described by L'Osservatore as "authoritative," which usually means that it was written by someone in the Vatican Secretariat of State.

CONTROL COMMISSION

The speech referred to was by Roman Nowak, of the Control Commission of the Polish Communist party. The two articles appeared in the review Polish Perspectives.

In one article author Tadeusz Pluzanski wrote that the "rapprochement of Christianity and the workers' movement cannot consist, as some think, in a Christianization of socialism because socialism has always been and always will be materialistic."

He concluded that "a realistic rapprochement, or integration of Christianity, can be effected only when Christianity has recognized that the force of the avant garde is communism and, thinking no longer of Christianizing it, will devote its efforts and possibilities toward the advancement of socialism."

BROUGHT 'NEW CLIMATE'

The second article, by Andrzei Krasinski, described Polish Catholicism within the new "climate" brought about by communism. It spoke of an investigation of the faith of youth, which revealed the existence of "a religious sentiment

based more on tradition than on reason."

It then presented a picture of Poland's "Catholic" press and openly stated its preference for publications of the progovernment "Christian Association" and the "Pax Movement." It said this progovernment press is an example of the interest shown by Marxists and atheist publications in Catholic questions and the ecumenical council.

These publications, said L'Osservatore, indicate "a bid of the progressive movement in Poland which . . . has been promoted by the (Communist) party with direct and indirect financial assistance for the purpose of bringing Catholicism into step and synchronizing it with the regime."

The paper's editorial said the

article by Pluzanski attempts to ask these "progressive" Catholics to follow the example of some tendencies among French Catholic intellectuals.

It commented on the second article, saying that it was written for foreign consumption, attempting to present to Catholics "a more or less idyllic condition of the Church in Poland so that they would believe that an important experiment of coexistence is in progress in that democratic republic which could have general significance."

The editorial added wryly: "These articles . . . are meant for a foreign audience with good reason, since the Poles themselves are well informed by direct knowledge and have no need to be enlightened by authoritative articles on how things are."

COUNCIL CALLED 'FUNERAL OF LATINIST TRENDS'

A New Era Seen For Church

RENSSELAER, Ind. (NC) — An official theological advisor at the Second Vatican Council said here that the council's first session was "almost a solemn funeral of Latinist trends within the Catholic Church."

Father Bernard Haering,

C. S. R., said that during the council's first session there was wide recognition of the need for freedom and diversity on the part of the Church in bringing the word of God to men.

"Latin is good as a means,

and as far as it is a means," Father Haering said. "But it is never a goal. Our occidental thought is good as a means to proclaim the word of God to occidental men, but it is not good if we insist and expect that oriental men should express the divine truth in occidental thought."

TEACHES IN ROME

Father Haering spoke at St. Joseph's College here. The German-born theologian teaches at the Alphonsianum Institute, the international Redemptrist college in Rome.

He said the Church must practice penance and humility if religious unity is to become a reality.

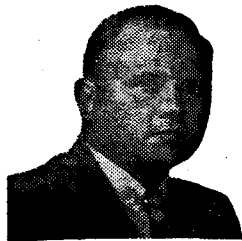
The ecumenical council is "not yet a council of reunion because our faith in the great mystery of unity is not yet deep enough," he said.

"Our readiness to do penance — that is the only way to unity — is not profound enough, but with the grace of God a great step has been made, a greater step than we could hope for," he declared.

He said "the Church of the Second Vatican Council is the Church of penance."

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Catholic Action Needs Men Of Thought, Pope Declares

VATICAN CITY (NC) — Pope Paul VI said Catholic Action needs "men and women of thought and of action" who want to Christianize modern society.

The Pope spoke at a special general audience in the Vatican's San Damaso Courtyard to a Catholic Action group — 300 priest-moderators of Italian Catholic Action and boy scouts on their way to Greece for an international jamboree.

Pope Paul told the priest-moderators that Catholic Action will keep its present structure and function.

SPECIAL LETTER

He told the scouts he is sending a special letter to them at their jamboree.

In what amounted to a major policy speech on Catholic Action, the Pope said:

"We will say immediately that it is Our wish that Catholic Action should remain substantially as outlined by the authority and wisdom of Our venerable predecessors of recent decades.

"It is now part of the constitutional design of the Church. Its form varies according to different countries; its traditions, requirements and development vary. But its definition as cooperation of the laity in the hierarchal apostolate of the Church remains . . .

DUTY REMAINS

"It remains as a duty for whoever is responsible for promot-

ing the pastoral care and education of laymen in the apostolic activity of the Church. It remains above all as a vocation which is offered to laymen.

"It enables the latter to pass from an inert and passive concept of Christian life to a conscious and active one, to pass from a state of being Christian in name rather than in fact — foreign to understanding and participating in the problems of the Church — to a state of being convinced faithful who can and must share the Church's completeness as a community and its active responsibility.

Gems from



THE KEY

We must not promise what we ought not, lest we be called upon to perform what we cannot.

2 U.S. Bishops Get Appointments

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

Auxiliary Bishop Francis J. Furey of Philadelphia becomes Coadjutor Bishop with right of succession to Bishop Charles F. Buddy of San Diego.

Msgr. Jerome J. Hastrich, Vicar General of the diocese of Madison, becomes Titular

Bishop of Gurza and Auxiliary to Bishop William P. O'Connor of Madison, Wis.

Bishop Furey was named Auxiliary to the late John Cardinal O'Hara, C.S.C., then Archbishop of Philadelphia in 1960, and was renamed Auxiliary to Archbishop John J. Krol, Cardinal O'Hara's successor, the following year. Archbishop Krol named Bishop Furey a Vicar General.

TV AND APPLIANCES

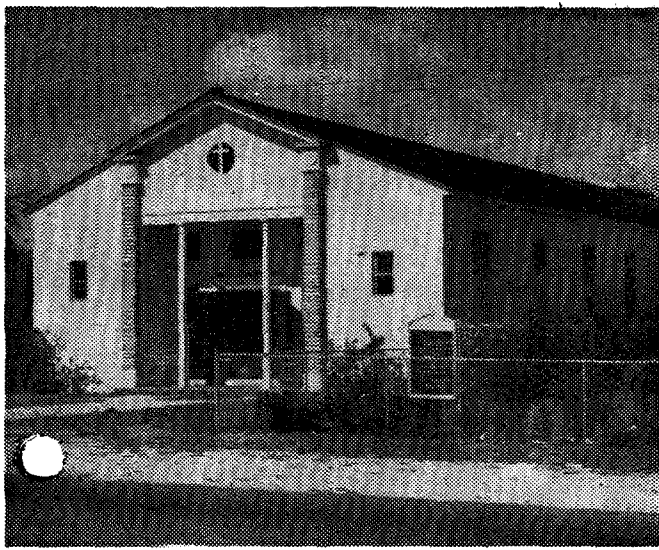
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Statue, Bell To Be Blessed At Holy Redeemer Sunday

A statue of Our Lord and a new bronze bell at Holy Redeemer Church, 1301 NW 71st St., will be blessed by Bishop Coleman F. Carroll at 10 a.m., Sunday, Aug. 4.

Pontifical Low Mass will be offered in the church which recently has been enlarged and beautified under direction of Miami architect Thomas J. Madden, Jr.

The statue of Our Lord with His hand raised in blessing is located in front of the church. Designed and sculptured by G. Vincenzo Mussner, Ortisei, Italy, of white marble, it is a gift

from members of the Women's Union of Holy Redeemer parish.

The ladies' group which devote themselves to raising funds for parish improvements have also provided the contemporary lighting fixtures, the Baptistry iron gates, the baldachin for the altar and drapery.

The 500-pound bell was donated to the church by Dr. Joseph Poitier, a parishioner.

Members of Holy Redeemer CYO will sing during the Mass under the direction of Father Adam Bellard, S.S.J. Father John F. Kiernan, S.S.J., is pastor.

Maronite Rite Mass Set Here Sunday

A priest of the Maronite rite who is the director of the Lebanese Maronite seminarians studying in Rome is visiting in Miami for a month.

Father Paul Naaman, a native of Chartoun, Lebanon, is the guest of his brother, Fred Naaman, and his sister, Mrs. Raymond G. Asmar of SS. Peter and Paul parish. For the past two years he has been studying for his doctorate in church history in Rome.

The priest, who speaks Arabic, French and Italian, is now studying English and German. He will celebrate Mass in

the Maronite rite at 10 a.m. Sunday, Aug. 4 in SS. Peter and Paul Church.

The liturgy is said in the ancient Syriac instead of Latin in the Maronite rite which has about 125,000 members in the United States in 47 parishes administered by 49 priests.

Group Extends Campaign Against Indecent Literature

NORTH MIAMI — Holy Name Men from Holy Family parish are extending their campaign against indecent literature.

According to Michael Longo, co-chairman of the committee, interest in the project has been spreading to other parishes, including Annunciation, where plans are being discussed to initiate a similar movement there.

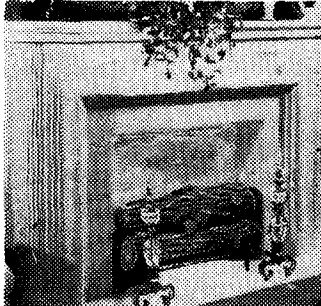
Groups of men from Holy Family's committee have been

canvassing stores and have compiled lists of the indecent literature being marketed and the names of the vendors.

Co-chairman Judge John F. Harkness will speak at a general meeting of the committee to be held soon.

Any parishes in the Diocese wishing to form similar committees are asked to contact Judge Harkness at PL 7-7688, or Mr. Longo at WI 5-3757.

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Minnesota Parish Crops Get 'Airborne Blessing'

CROOKSTON, Minn. (NC) — Crops of parishioners of three area churches got the traditional blessing — but from the air as priests sprinkled the fields with holy water as they flew over them in imitation of airborne crop sprayers.

Religious Articles

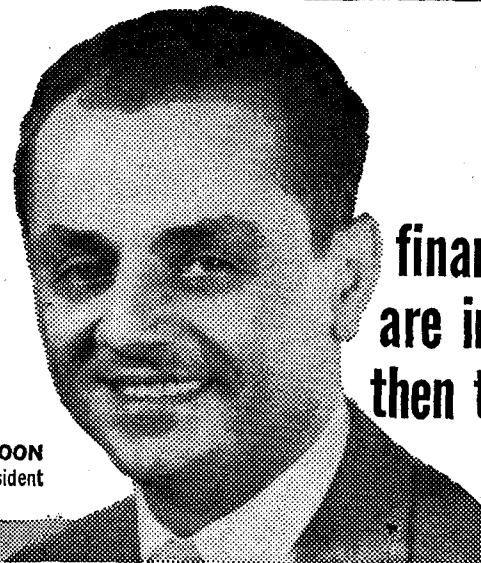
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Church Link To Anti-Buddhism Denied

NEW YORK (NC) — A veteran priest-journalist has challenged statements by a U.S. minister linking the Catholic Church to alleged anti-Buddhist acts of the South Vietnamese government of President Ngo Dinh Diem.

Father Patrick O'Connor, S.S.C., Far East correspondent of the NCWC News Service and a former president of the Catholic Press Association, said that "to imply that the Catholic Church is responsible for government policy in Vietnam would be sheer misrepresentation."

He also said that, whatever the faults of the Diem government, "life in South Vietnam is immeasurably freer, easier and better than in communist-ruled North Vietnam."

DENIES STATEMENTS

Father O'Connor in a letter to the New York Times denied several statements about the situation in South Vietnam attributed by the Times to the Rev. Donald S. Harrington.

The Times, in a July 1 news story on a sermon preached

by the Rev. Harrington at the Community Church here, reported him as saying that the Catholic Church and the U.S. government must share responsibility with President Diem for the death of a Buddhist monk who publicly burned himself to death in Saigon as a protest against the Diem government's policy toward Buddhism.

The U.S. government has been actively supporting South Vietnam's war against communist Viet Cong guerrillas. President Diem and his family are Catholics. Catholics in South Vietnam number about 1.25 million, less than nine per cent in a total population of some 14.1 million.

ESTIMATES VARY

The number of Buddhists is variously reported. Some estimates say the population of South Vietnam is 70 per cent Buddhist. Other estimates, however, say the number of practicing Buddhists is only three or four million, while the General Buddhist Association, the organization behind the current protests, has only one million members.

The Times story on the Rev. Harrington's sermon said he listed several instances of alleged government repression of Buddhists and favoritism toward Catholics. It quoted him as saying:

"This situation must be extremely embarrassing to the Roman Catholic Church. If it goes unreprimanded, the Catholic Church can have no future in Vietnam."

The Rev. Harrington is secretary of the Ministers' Vietnam Committee, a U.S. group which in June purchased full-page newspaper ads protesting the Diem government's attitude toward Buddhists as well as U.S. government support of Diem.

The advertisement asked for contributions to be sent to the Rev. Harrington.

In his letter to the Times, written from Saigon, Father O'Connor challenged a number of statements contained in the news story on the Rev. Harrington's sermon. These include:

—The statement that most government officials and army officers in South Vietnam are Catholics. Father O'Connor said he knows of no overall religious census of government officials and army officers.

However, among the upper echelons, he said, five of 17 cabinet ministers are Catholics, along with three of 19 generals, and four of 14 officers commanding special branches.

TWO UNIVERSITIES

—The statement that the only two universities in South Vietnam are Catholic-controlled. Father O'Connor said Vietnam has three universities, two of which are state institutions controlled by the Minister of Education, who is a non-Christian.

—The statement that Catholic army chaplains were provided for the South Vietnamese armed forces while Buddhist ones were not. Father O'Connor noted that

Protestant chaplains were also provided.

In addition, he said that according to the Ministry of Defense no Buddhist monk ever offered to serve as a military chaplain until a demand for chaplaincies was made recently by the Buddhist Association. He said this demand is "regarded as a maneuver in the current dispute."

DIFFERENT TERMS

Father O'Connor said a Buddhist spokesman has stated that Buddhists do not want their chaplains to serve in the same way as Catholic and Protestant chaplains. Instead, the Buddhists would wear a different uniform and would not accompany troops to the front lines. "It is not surprising that the government hesitates about accepting chaplains on these terms," he commented.

—The statement that the Vatican flag has been flown on Catholic holidays while the Buddhist flag has been banned. Father O'Connor said the ban on flag-flying was applied to the Vatican flag "at the same time and in the same way" as to the Buddhist flag. "Bishops issued instructions that the ban was to be observed," he said.

Father O'Connor said it would be "a shallow and hurtful fallacy" to attribute the South Vietnamese government's attitude toward Buddhists to the fact that President Diem and his family are Catholics.

Father O'Connor also called attention to a June 16 pastoral letter by Archbishop Paul Nguyen van Binh of Saigon in which the Archbishop said the church is not responsible for actions of the government.

Church Receives Rights To Italian Church In Iran

VATICAN CITY (NC) — Italy's Under Secretary for Foreign Affairs and the Apostolic Nuncio to Italy have signed an agreement giving the Holy See the use of a church in Teheran, Iran, property of the Italian government.

Under Secretary Ferdinando Storchi and Archbishop Carlo Grano signed the agreement which lets the Holy See use the church for a parish and a pro-cathedral for Iran's Latin Rite Archdiocese of Isphahan.

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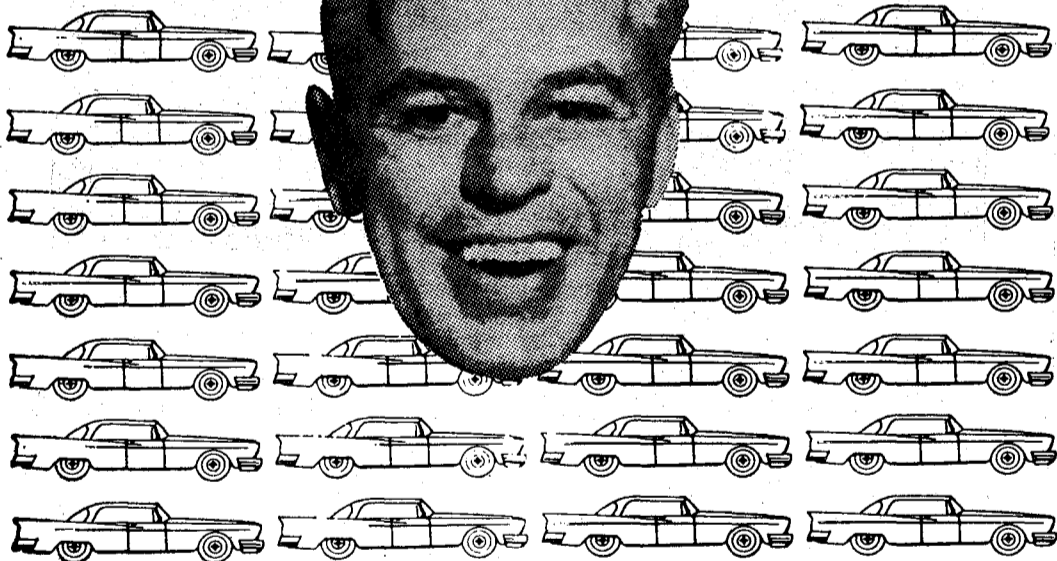
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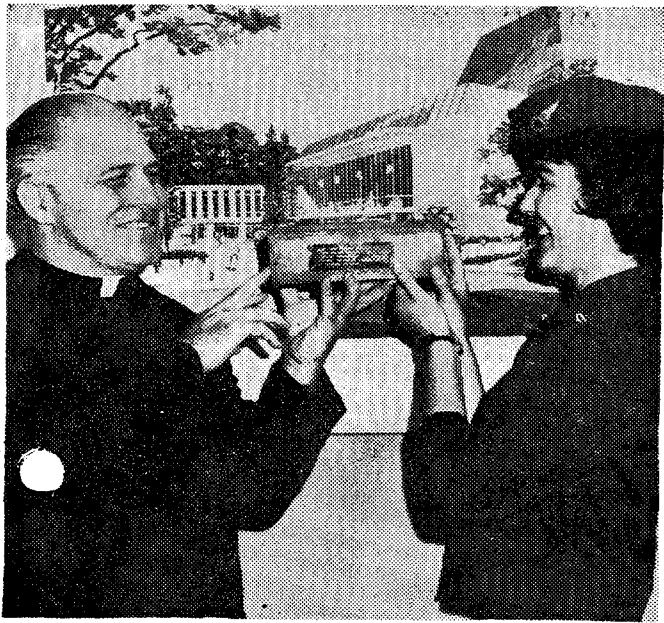
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CATHOLIC THEATER Conference president, Father Gilbert Hartke, who will preside at the national convention of the conference, Aug. 22-26 at Miami Beach, receives a brick from Dublin's old Abbey Theater from Irish International Airlines hostess for the new campus theater building at Catholic University of America where Father Hartke is head of the drama department.

New Birth Control Program Included In Foreign Aid Bill

WASHINGTON (NC) — The Senate Foreign Relations Committee caught government agencies and private groups by surprise when it put a birth control program into the foreign aid bill at the last minute.

The proposal by Sen. J. William Fulbright of Arkansas, committee chairman, was not the subject of direct testimony in earlier hearings on the bill.

Seen as capable of easily sparking a national controversy, the recommendation that foreign aid funds be made available for population control programs was accepted by a non-recorded vote during a closed session as the committee was concluding its action on the bill.

Fulbright presided at the session and reportedly held the proxy votes of several of the 17 members of the committee, many of whom had left early for the weekend.

One top Federal official was

described by an associate as having almost fallen out of his chair, when informed of the committee's action, which, if adopted by Congress, would force a major reversal of present policy.

The Federal government's role in birth control programs in foreign nations has been a controversial topic since 1959 when a committee of private citizens named by then-President Dwight Eisenhower to study foreign aid called for tax support of population control overseas.

That proposal and subsequent endorsement of it by other groups drew sharp criticism from the Catholic Bishops in a statement released on their behalf on Nov. 26, 1959, by the administrative board of the National Catholic Welfare Conference.

Requiem Sung In Santa Fe For Archbishop Byrne, 71

SANTA FE, N.M. (NC) — Requiem Mass was offered here for Archbishop Edwin V. Byrne of Santa Fe, 71, spiritual leader since 1943 of the historic Santa Fe archdiocese.

Death came to the Philadelphia-born prelate in St. Vincent's Hospital here following surgery. The Requiem Mass was offered in the venerable Cathedral of St. Francis by Bishop Sidney M. Metzger of El Paso, Tex.

Before he became spiritual leader of the 113-year-old archdiocese's 300,000 Catholics, about half of the population, he spent five years in the Philippines and 18 years as a Bishop in Puerto Rico. He was the first Bishop of Ponce from 1925 to 1929 and Bishop of San Juan from 1929 until 1943.

From the early days of his career, the Archbishop showed great concern over social injustice and civil liberties.

In Puerto Rico, he once complained to visiting President Franklin D. Roosevelt that wages paid rural workers were "miserable" and far below standards of Christian justice. The result was a step-up in the Federal aid effort for the island.

In New Mexico, he opposed the ban on closed and union shops, stating that it would be "the death blow to unionism." The Fair Employment Practices amendment to the state constitution received his support. He also praised a proposed amendment to end racial discrimination. He frequently served as arbitrator in labor disputes in the state.

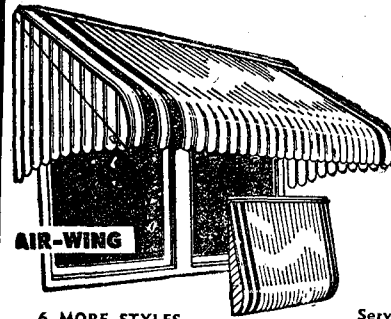
Archbishop Byrne also demonstrated a concern over morality in public entertainment. In 1949, he attracted national attention by opposing public bathing suit reviews during beauty contests and ordering that the



ARCHBISHOP BYRNE

sacraments be denied Catholics who take part in them. He called such public exhibitions "indecent exposures of human bodies, the temples of God, and occasions of sin to wicked men."

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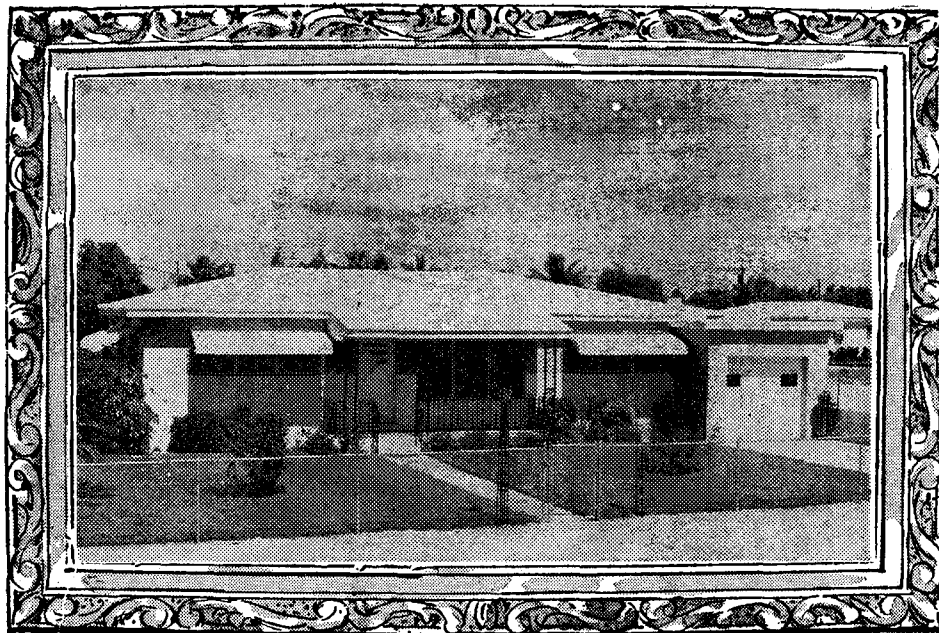
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Cuban Teachers' Refusal To 'Brainwash' Heartening

Two news items out of Cuba in the past few days bring home a little more clearly the extremely grave danger the communist regime there presents, not only to the citizens of that unhappy country, but to all the nations of Latin America.

In the province of Las Villas, 204 teachers and other personnel engaged in education were "fired." The charge: "Immoral conduct contrary to the highest ideals of the Fatherland." It turns out that the "immoral conduct" was the reluctance of these Cuban educators to swallow the Red propaganda line in education and to pass it along to their charges in the classroom. Apparently they got fed up with the gagging doses of "revolutionary patriotism" and tried to resign. But since no one resigns in a Red country, they were publicly disgraced for their "moral corruption."

This brief news item is enough to remind us that Castro is vigorously following the communist practice of brainwashing school children of all ages. While we are appalled at the evil involved in this, still, there is a heartening sign to be found in the courageous refusal of the Cuban teachers to be mouth communist lies and to spread its deceptions among the young.

The other news item which should help us realize the far-reaching menace of Castroism in this hemisphere reveals the assurance given to Latin American countries that Cuba and the Soviet Union will support whatever communist revolutions are set in motion in those nations. Castro assured the South American countries "more and better things which have been done in Cuba can be done in Latin America."

Meanwhile, youth from other countries are being brought to Cuba for careful training in communist doctrine and technique in order to return as subversive agents in preparation for the new revolutions.

In the light of all of this we cannot help but remember the calm government official — was it not Chester Bowles? who said if we wait long enough Castro will die on the vine. The only hitch is that by then all of Latin America could be communist and the rest of us could be dead.

What Is Ban's Significance?

Not everyone has expressed satisfaction over the agreement reached on the Nuclear Test Ban, but apparently the majority of people are in favor of these first halting steps towards peace.

To take a cynical disinterested view of the matter is one way of making sure that no progress in ending the arms race will be made. Those who have praised the agreement are very likely as well aware of the Soviet Union's habitual disregard of treaties as anyone else.

No one, indeed, should be lulled into believing that suddenly Khrushchev has been converted to respect for truth and reverence for morality. However, as has often been stated lately, for reasons of their own, the Red leaders may be very serious now about setting up a ban which a year or two ago would not have found favor with them.

Pope Paul after the agreement stated, "We welcome these events with the hope that they are really sincere and successful and that they may prepare the way for others, for the tranquility, order, and peace of the world." One cannot help but notice that while Pope Paul offers his approval and encouragement, he flatly expresses the hope "that they are really sincere."

Bishop Coleman F. Carroll has also expressed the mind of many in commenting:

"... It is heartening to realize that a determined effort is being made by the various governments to take a reasonable, practical attitude towards the dangers of a nuclear war. We have got to keep trying. People everywhere long for lasting protection, and they have a right to expect it."

Last October's scare at the time of the Cuban crisis may well have impressed on leaders of nations that we have been much closer to the brink of world-wide disaster than is generally realized. Perhaps this agreement is their long-delayed admittance that right reason gives us no alternative in the question of ending the armament race.

Groundwork Toward Unity

In both secular and religious papers the meeting last week in Montreal of the World Council of Churches has been treated as an event of rather unusual importance. There have been only four such meetings since 1948, when the Council was founded.

This year enormous significance was attached to their discussions on unity among churches, not only because of the interest created in this subject by the Ecumenical Council, but also because five official Catholic observers for the first time were appointed to attend.

Perhaps most find it still very strange and at times somewhat bewildering to see some of our scholars taking part in such gatherings where 201 non-Catholic denominations were represented. But we are beginning to realize that such meetings are in the spirit of Pope John's extraordinary efforts for unity and very likely many more such events will take place. It is a part of his positive approach to the critical problems of our

Still Waiting



day, stressing what unites rather than what divides, attempting to understand better the other groups.

Apparently no startling progress was noticed. Many of the speakers, however, were so impressed with the fact that so many of various faiths were present that they termed the very meeting itself a "near-miracle." Most of them at the close of the gathering took a "cautious but optimistic view" of the progress towards unity.

Perhaps Bishop Oliver Tomkins, an Anglican, summed up the general impression best when he stated: "We realize very well that inherent in the present Catholic position are certain dogmatic affirmations on which there will be no compromise. But it is now true that the Catholic Church engages in a living dialogue with the rest of us in a way that is quite unprecedented."

We are obviously in an era of unprecedented events, the beginning of which must be dated from the very presence of the non-Catholic observers at the Ecumenical Council last October. For those who may still have some misgivings about the price to be paid for eventual unity, it is important to note again and again that non-Catholic scholars, such as the Anglican Bishop Tomkins, are very well aware that with regard to our beliefs "there will be no compromise."

However, at the same time they envision considerable good to come from Catholic participation in these discussions and, like Pope John, are very hopeful that the groundwork for unity is now being laid.

Report Shows U.S. Men Live Longer, Work Less

By J. J. GILBERT

WASHINGTON (NC) — The average American has an increasing life expectancy but a decreasing work life expectancy. That is, he is tending to live more years, but to work fewer years.

Between 1900 and 1950, the life expectancy of a male child in this country increased 18 years, or from 48 to 66 years. In the same time, the work life expectancy increased 10 years, or from 32 to 42 years. But in the decade between 1950 and 1960, the male life expectancy rose only one year, while the male work life expectancy actually decreased a half-year.

To students of such matters, this development of the last decade indicates two things: One, that as man approaches the Biblical threescore and ten years his gains in life expectancy become harder to achieve, and two, that the work life span is dwindling because men are undergoing longer periods of pre-work training on the one hand, and are retiring at an earlier age on the other.

These and many other inter-

esting facts are brought out in a U.S. Department of Labor Manpower Report on the "Length of Working Life for Males, 1900-60."

As some of the implications of the decline in work life expectancy, the report lists these points: retirement is becoming more a matter of choice as social security and other retirement benefits increase in amount and scope; the working abilities and experience of the older retired persons are not being utilized; the wishes and needs of older persons for more adequate income as well as the desire for recognition often go unheeded as they cannot find satisfactory employment; the trend toward early retirement seems irreversible, as does the growth of the population 65 years of age and older.

The American work force is expected to increase dramatically in the next several years as record numbers of young people reach labor force age. "Providing useful employment for young and old who wish to work will continue to be one of our major manpower problems," the Labor Department's report says.

Employment Quota System For Negroes No Solution

By FATHER JOHN B. SHEERIN

The national director of CORE, James Farmer, recently denied that CORE wanted a quota system in employment, that is, a set proportion of Negroes per construction job.

There are however, other Negro spokesmen who do seem to want it. Rev. Dr. Gardner Taylor, for instance, in announcing a demonstration at the site of the new State medical center in Brooklyn, suggested that the program might be altered if the demonstrators got official assurance that construction crews would be hired on a basis of 25 per cent Negroes.

The quota system is no solution to the problem of discrimination. What the Negro wants is equal opportunity with whites, not a special preference because of the percentage of Negroes in the population.

It used to be said that there should be at least one Catholic on the Supreme Court because of the number of Catholics in the population. That always seemed to me to be a thoroughly irrational way to attack the problem of discrimination against Catholics. It was of a piece with the Catholic and Jewish quotas that were formerly applied in admitting students to certain private colleges.

Justice is not a question of numbers. It is a matter of fair play, of rendering what is due to deserving persons, and you do not become a deserving person simply because you are a number.

The numbers game has become so ridiculous that some persons even claim that truth as well as justice is a matter of numbers. There is the old expression, "Forty million Frenchmen can't be wrong." The fact is that 40 million Frenchmen and 180 million

Americans can be dead wrong. Truth and justice are not a matter of mathematics.

I don't think the average Negro or Puerto Rican parent is looking for a quota system in the schools. They want their children to have high caliber teachers and better facilities but they don't care a fig about quotas. That, however, is another problem. My concern here is with quotas in employment.

There is undoubtedly discrimination against Negroes in the building trades but the solution is not a quota. A recent spot check by the U.S. Department of Labor showed that 2.2 per cent of the skilled workers on a Brooklyn building project were Negroes. The answer to this problem of imbalance between Negroes and whites seems to be that many skilled Negroes are not union members because some unions limit membership to the sons of existing members. This system of a self-perpetuating clique should be scrutinized rather than ways and means to impose a quota.

TOP POSITIONS

As far as I have been able to glean from newspaper reports of the recent NAACP convention in Chicago, there was no serious consideration given to the idea of imposing a quota. The convention urged Negro union members to use their power more effectively within the unions, especially by electing Negroes to top positions. But I do not believe that the convention was in favor of a quota system.

Around New York City, we sometimes hear that Negroes should have 15 per cent of the jobs because they number 15 per cent of the city's population. If this rule were to be applied consistently, then it should apply along national and religious lines as well as racial.

The quota system is dehumanizing. It makes the Negro a number rather than a person. To assure him social justice, we must treat him as a person and recognize all the rights that arise from his dignity as a human person.



FR. SHEERIN

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Editorial Plaza 8-0543

Advertising and Classified, PL 4-2561; Circulation, PL 1-6821

THE VOICE PUBLISHING CO., INC.

The Most Rev. Coleman F. Carroll, Bishop of Miami, President

Monsignor James F. Nelan Managerial Consultant

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Second-class postage paid at Miami, Florida
Subscription rates: U.S. and Possessions \$5 a year;
single copy 15 cents; foreign: \$7.50 a year.
Published every Friday at 6301 Biscayne Boulevard,
Miami 38, Florida
Address all mail to 6301 Biscayne Blvd., Miami 38, Fla.
Member Catholic Press Association
National Catholic Welfare Conference News Service
News items intended for publication must be received by Monday noon.

We Must Wage A 'War' Against Ourselves AN ALTAR BOY NAMED "SPECK"

By MSGR. JAMES J. WALSH

Some of those who have taken a new interest in religion recently as a result of the influence of the Ecumenical Council, are the same ones who always were anxious to keep a considerable distance between themselves and religion, because to their mind, "Christianity takes the joy out of life."



MSGR. WALSH

Like a bather gingerly dipping a toe in cold water to test it, they are now taking a half step towards a better understanding of religion, but are poised from habit to pull back if disappointed. As a matter of fact, this attitude is shared by more than a few who belong to the church, but maintain a discreet reserve lest they become involved in "too much religion." The common fear shared by many people in the past is that religion can dampen one's enthusiasm for the good things of life, if one gets too close to it. This is usually thought of with the Catholic Church in mind.

Take the Church's firm attitude about morality. It unnerves a person, they hint, to have to watch every thought, word and action to see if he is conforming to an unchanging standard. And if he gets out of line and ignores the law, an unsettled

TRUTH OF THE MATTER

conscience then has to be dealt with, and there is no way of quieting the nagging voice without the further humiliation of admitting to weakness and promising to amend.

This is enough to bring gloom into anyone's life, they believe. But, that's not all. There is much more to chill the heart, since the Church insists on regular self-denial with regard to one's appetite for food and constant control of the passions and avoidance of the occasion of sin.

In making frightening statements such as "any earthly good must be sacrificed if it jeopardizes the happiness of the next life," it seems to many people that the Church is dead against the very things for which most people feel the strongest desires.

Well, we won't get far if we try to deny that the Christian religion does insist on man doing violence to himself. It is meant to be "a thorn in the flesh of the natural man." And even a pagan would have to admit this statement in the Book of Job is true, "The life of man upon earth is warfare." Long before Christianity began, the pagan poet, Ovid, said: "I see and approve of the better things and yet I follow the worse."

This has been true since Adam's time, but not everyone is

willing to admit it. Many nowadays are standing on their heads trying to deny that the struggle in the soul is between good and evil, virtue and vice.

In place of this, they want a religion without opposition, resistance or strain. They want to forget the tension in the soul, not face the cause of it. They desire a program of achieving peace without fighting or even recognizing that there is a war. They want the best the earth has to offer, while remaining eligible for all that heaven may provide.

Sometime ago Father Aloysius Roche wrote: "Worldly and irreligious people apparently contrive to sail through life suave and beaming . . . they are so excessively polite and good-natured . . . but such people know little or nothing of the strain involved in trying to be spiritual."

"They walk very peacefully because the road they are walking on is the road of least resistance. Religion, on the other hand, carries us along the road of the greatest resistance."

It is true that the Church keeps before our eyes the fact that we will attain our destiny only by waging war against ourselves and the enemies of the soul. But it is wrong, therefore, to jump to the conclusion that because of the need for going

against our natural impulses, religion dries up the joy in our lives.

The very opposite is true. Proof of this is found in the rich, exceedingly peaceful lives of the countless men and women known to the world as saints.

It would have to be so. Christ promised to His followers that He would give them His peace, the kind of peace that the world could not give. The Apostles themselves preached the somber theme of Christ Crucified wherever they went, but they presented the Christian life as a thrilling challenge, full of peace.

St. Paul spoke of it glowingly in terms of competition. "Live so as to obtain the prize," he stated. Abstain, like athletes, so as to receive an imperishable crown. Train and exercise the soul and its faculties, so as to remain the master of them.

Christianity, we can be sure, in its original message never would have survived, if it had turned life into a gloomy, pinched-face, cheerless affair. But the point of it is this — it has to be lived to be appreciated.

It is said that we live in a soft, self-indulgent age. But so did the Romans who became the first great converts. It is not hard to believe that once those who are now taking a new, hesitant look at religion today may see and desire the challenge and the joy to be found in the full Christian life.



"In view of your sermon, Father, I shut off the air conditioning."

THE YARDSTICK

Catholic Interest Increasing In Field Of Business Ethics

By MSGR. GEORGE G. HIGGINS

A professional economist from the staff of one of the nation's leading business journals recently interviewed this writer in connection with an article he is writing on the subject of Catholic social teaching.



MSGR. HIGGINS

Because it will be directed primarily to business executives, he particularly wanted to know what, if anything, is being done in the United States to apply the abstract principles of Catholic social teaching to concrete problems in the field of business ethics.

Happily, I was able to report that Catholic interest in this field is currently developing at an unexpectedly rapid rate. More specifically, I was able to refer him to several worthwhile Catholic articles written by Father Raymond Baumhart, S.J., of Loyola University, Chicago. They summarized the results of an extensive research project on business ethics carried out by Father Baumhart in fulfillment of the requirements for his doctoral degree at the Harvard Graduate School of Business Administration.

PROBLEMS CITED

It is to be hoped that Father Baumhart's pioneer study, which included interviews with a cross-section of 1,800 businessmen across the nation, will soon be published in its entirety.

Meanwhile a telescoped summary of his findings and conclusions is available in a mimeographed report entitled "Business Ethics." (Single copy available upon request from the Clergy-Industry Relations Department, NAM, 2 East 48th Street, New York 17, N. Y.)

In "Ethics in Business" by Father Thomas M. Garrett, S.J., Scranton University (to be published in September by Sheed & Ward, New York, N.Y.) Father Garrett points out the range of problems and principles in the field of business ethics "is too great for any one man or any one group to handle all of them."

INTEREST INCREASING

It is interesting to note that non-Catholic scholars are also showing a greater interest today than ever before in the field of business ethics, as witness, for example, the publication of the following books, among others, during the past 12 months:

"Ethics and Business" by William A. Spurrer (Charles Scribner's Sons, New York, N.Y.)

"The Ethics of Business Enterprise" (The Annals of the American Academy of Political and Social Science, Sept. 1962.)

"The Business Conscience" by Luther H. Hodges, Secretary of Commerce (Prentice-Hall Inc., Englewood Cliffs, New Jersey.)

Catholic scholars have something to learn, I am sure, from these works by non-Catholic scholars — and vice versa. And who knows? Perhaps the day will come, in the not too distant future, when Catholic, Protestant, and Jewish experts in the field of business ethics will be able to meet — together with businessmen from their respective groups — in a joint conference similar to the extraordinarily successful inter-faith meeting which was held on the subject of race relations earlier this year.

Some 'Thieves' Rob Others Of Happiness

By FATHER LEO J. TRESE

Justice is the virtue by which we render to every person that to which he has a right.

Conversely, injustice is the vice by which we deprive a person, against his reasonable will, of that to which he has a right. Justice is one of the four cardinal virtues — one of those four "hinge" virtues upon which all other moral virtues depend.



FATHER TRESE

Textbooks of moral theology, which are studied by candidates for the priesthood, give far more space to the consideration of "Justice and Rights" than to the treatment of any

GOD'S WORLD

other virtue. This is not surprising, since no other virtue gives rise to as many questions as does the virtue of justice.

"Is the theft of \$25 a mortal sin or a venial sin?" "Am I obliged to restitution if I have knowingly accepted a stolen article?" "Is it a sin to cheat on my income tax?" "What must I do if a store makes a mistake in my favor on my bill?"

These and a thousand similar questions resolve about the virtue of justice. Such questions can best be left to one's confessor or to the Question Box of our diocesan newspaper. It is not our purpose to discuss them here.

Neither shall we dwell here on that aspect of justice which so plagues our contemporary scene: racial justice. The moral evil of denying a person his economic, educational or social rights because of his color, is undeniable. Just as undeniable is the fact that few of us are without blame in this area. North, south, east and west, most of us have sinned either by active discrimination or by passive acquiescence. However, there already is enough being said and written on this subject to stir the conscience of anyone whose conscience still is functioning. It is not my present purpose to add to that body of admonition. I should prefer for the moment to direct attention

to the practice of justice in a more limited arena.

Physical belongings are not a person's most precious possessions. There may be abnormal individuals who consider money to be the highest good. Most of us will agree, however, that happiness is far preferable to wealth.

Happiness is a compound of many things — a feeling of self-worth, a confidence that one is loved by some and respected by many, contentment with one's lot, peace of mind — these are a few of the ingredients.

Now here is an oddity of human behavior. We readily admit that we gladly would exchange our worldly possessions, if faced with such an alternative, in order to obtain or preserve our happiness. (Many, in fact, do just that by embracing voluntary poverty). Yet, we who would not dream of stealing so much as a dime from anyone, will disturb or destroy the happiness of others with scarcely a twinge of conscience.

There are many ways in which we can rob others of happiness and thereby sin against justice. Gossip is one very common thief of happiness. If, by gossip, we whittled down a person's reputation and diminish the respect in which he is held, we sin against justice as well as against charity.

If, by sly digs and insinua-

tions, we set neighbor against neighbor, we are as much a bandit as a man with a gun. If we go into a sulk at home and cast a spirit of gloom and unease over the family, we are filching happiness from our own flesh and blood.

There are many other ways, too, in which we may defraud people of their happiness. Harsh and unfriendly criticism, ridicule, snubs, sharp answers to well-meant questions: all these are, in varying degrees, assaults upon the happiness of family, acquaintances or fellow workers.

Mindful of the infinite compassion of our Lord Jesus towards all who suffer, we have reason to be concerned if we have been an unjust aggressor against the right to happiness of any other person. The thief of money will have an easier time of it, in judgment, than the thief of happiness. We shall do well to pray that no one ever may weep upon his pillow or clench his fists in mental pain because of any act or word of ours.

(Father Trese welcomes letters from his readers. The increasing volume of letters prohibits personal answers but problems and ideas contained in such correspondence can be the basis of future columns. Address all letters to Father Leo J. Trese, care of The Voice, 6301 Biscayne Blvd.)

Forty Hours Devotion

According to a schedule announced by the Chancery, Forty Hours Devotion will be observed in the following parishes:

August

17—St. Jerome, Ft. Lauderdale

19—St. Clare, North Palm Beach

26—Nativity, Hollywood

Cautious View Taken On Unity Progress

The author of this analysis of the fourth international meeting of the World Council of Churches' Faith and Order Commission was received into the Catholic Church in 1955 after serving for 16 years in the Anglican ministry in England. Since 1959 he has worked at the Catholic Inquiry Forum in Montreal. He is a frequent lecturer on ecumenical subjects.

By FATHER WALTON HANNAH

MONTREAL (NC) — Thermometers in Montreal rose to the 90s and there was a near-total eclipse of the sun during the Faith and Order conference which finished July 26, after two weeks of intensive ecumenical study.

However, these were not the factors which caused both delegates and visitors to take a slow and cautious view of the actual progress made toward Christian unity at this great gathering.

Speech after speech emphasized the near-miracle of such conferences taking place at all.

That Pentecostals and Greek Orthodox and the Salvation Army and Malabar Mar Thomans could all meet together in the lecture halls of McGill University and eat together in the common cafeteria of the students' residences where they were housed, discussing with frankness and charity and great good humor their agreements and differences, is indeed a remarkable achievement.

As Paul Emile Cardinal Leger, Archbishop of Montreal, has said, "such congresses are more than mere international meetings: the Holy Spirit is certainly at work in these assemblies."

The will for unity, without which no unity is possible, is clearly strengthening. The various Christian bodies are at least learning to do together in the World Council of Churches all those things which they are not compelled by conscience to do separately.

MODIFIED OPTIMISM

But to what extent have the deliberations at Montreal furthered the cause? Has any real advance been made?

Yes, to some extent. Dr. Paul S. Minear of Yale University, director of the Faith and Order staff, claimed that "we have achieved a remarkable success." But he modified his optimism by admitting that there had also been many failures, "because we have dealt with the deepest divisions and attempted too much too quickly."

The conference, he said, represents a "colossal combination of collisions in the theological field."

There were two factors, not present at Lund, Sweden, in 1952 or any of the previous conferences, which I think have tended to slow things down.

One is thoroughly healthy and ultimately all to the good — the wider representation of differing traditions at Montreal.

It is well known that the World Council of Churches increased its membership significantly at New Delhi in 1961 by the admission of certain Pentecostal groups. It also greatly strengthened the Orthodox representation by admitting the churches of Russia and the Balkans hitherto excluded by the Iron Curtain.

SPREADING

Their representatives were very much in evidence and were warmly welcomed at Montreal, but it was noticeable that they were less in touch with ecumenical theology and western theological trends in general than the Orthodox delegates of Western Europe and America.

The other new factor was the increased influence at Montreal of German theologian Rudolf Bultmann's "de-mythologizing" school among the German theologians, which appears to be spreading among the Anglicans too.

There is nothing new about the little book, "Honest to God," by Anglican Bishop John Robinson of Woolwich, England, that has not long been available to scholars in the English language, but this very popular pastiche of Heidegger's existentialism, Bonhoeffer, Bultmann, and Tillich is enjoying an enormous circulation and was well stocked at the conference bookshop.

The Orthodox seemed frankly bewildered by this trend. "We thought we understood Protestantism," one of their theologians said to me, "but this Bultmann influence has us frankly bewildered and we don't know where we are."

It is too early as yet to assess fully the reports from the five sections which met separately

during the conference to consider the church, Tradition, the ministry, worship, and local unity.

I divided my time among all five sections, and was therefore able to get a certain overall picture, but could not of course follow any one section through.

Some progress toward unity was certainly evident in the section on worship, for many of the Protestant traditions are rediscovering the value and beauty of liturgy. But there were sharp divisions on the sacraments, particularly Baptism and the Holy Eucharist.

The most significant progress was recorded in the section devoted to Tradition.

A distinction was drawn between Tradition with a capital "T" and traditions with a small "t"; a considerable convergence was achieved, as Protestant bodies seemed more willing to take a self-critical look at their own denominational histories and to see them less in isolation.

The new look at the relationship between Scripture and Tradition which had been debated at the Vatican council in Rome was also seen as a significant influence.

The Catholic impact was very much stronger than at any previous conference. In addition to the five Vatican observers, some 30 or 40 priests came as visitors or representing various organs of the Catholic press.

Msgr. Jan Willebrands, secretary to Augustin Cardinal Bea's

Secretariat for Promoting Christian Unity, was, himself, in Montreal for a few days of the conference, and said Mass for God's guidance of the conference. As non-members, Catholics did not speak in section meetings unless asked for their viewpoint, but they were asked frequently.

Father Bernard Lambert, O.P., of Quebec, in part made a very valuable contribution in Section 5 on local unity, which received the unusual tribute of spontaneous applause. He made the point that "even if the Roman Catholic Church does not belong to the World Council, it does belong to the ecumenical movement."

This was felt by most delegates to be a new and very welcome departure, and many tributes were paid to the ecumenical initiatives of Pope John XXIII.

Father Gregory Baum, O.S.A., of Toronto conducted a lively press conference on Rome's attitude to ecumenism in general and the World Council of Churches in particular.

Father Raymond Brown, S.S., professor of Sacred Scriptures at St. Mary's Seminary, Baltimore, made history by being the first Roman Catholic ever to address a plenary session of Faith and Order. His paper on the Church in the New Testament made an excellent impression, and showed that Catholic Biblical scholarship has now caught up with the best that Protestants have to offer in this field.

Major Progress In Relations Seen By Russian Orthodox

PARIS (NC) — The Catholic bishop who represented the Church at an Orthodox celebration in the Soviet Union said his hosts there regarded his presence as "a new and irreversible advance in relations between the Russian Orthodox Church and the Roman Catholic Church."

Bishop Francois Charriere of Lausanne, Geneva and Fribourg said in an interview at the airport here on his arrival in a Soviet airliner that he was given a particularly warm welcome by the Orthodox.

The Swiss prelate also praised the piety and vitality of the Russian Orthodox faithful.

Bishop Charriere was named by Augustin Cardinal Bea, S.J., President of the Secretariat for Promoting Christian Unity, to attend the celebrations marking the 50th anniversary of the consecration of Patriarch Alexei of Moscow, head of the Russian Orthodox Church. His appointment as a representative of the Church was authorized by Pope Paul VI in response to an invitation from the Holy Synod in Moscow.

Also named a representative of the Church was Father Christophe Dumont, O.P., of the Dominican Fathers' Istina Center here. Father Dumont did not return with Bishop Charriere, staying in the Soviet Union to attend the Leningrad and Odessa.

The Bishop said in an interview given to La Croix, Paris Catholic daily:

"I have just lived through days which are perhaps the most beautiful of my whole life. I am 70 years old and I never thought that one day the Holy See would send me to Moscow. It was unforgettable."

He continued: "Although I am reserving the essentials of my impressions for the Holy See, I can tell you what everyone was saying in Moscow, what Patriarch Alexei himself repeated again and again: 'This is a new and irreversible advance in relations between the Russian Orthodox Church and the Roman Catholic Church.'"



God Love You

Most Reverend
Fulton J. Sheen

A missionary bishop from Africa asked us to send him \$300 a month in Mass stipends, which would be the sole support of his priests. We had none to offer. Why? Because the faithful today are less conscious that the Mass is Calvary re-visited, that we "die" with Christ at the Consecration and "live" a resurrected life with Him in Communion. And the reason for the decline in the love of the Mass? Our faithful are being propagandized to make an offering "to be remembered" in a Mass or Masses. No Mass is said in strict justice for each dollar offered; rather the money is "pooled," and sometimes an elaborate card is offered reading: "You are remembered in a thousand Masses by . . ."

May we remind our readers:

1. You are remembered in 400,000 Masses each day without offering a cent. Each member of Christ is remembered in every Mass by every priest, every day in every land in the world.
2. The pastor of your parish is bound in justice not just to remember you, but to offer Mass for you thirty-six times a year.
3. It is one thing to be "remembered" in the Sacrifice of Calvary; it is quite another matter to "participate in it." There is a difference between being "remembered" by those who sit at a meal, and eating the meal yourself.

Instead, therefore, of entering into a "pool" of remembrance, have the Holy Sacrifice offered for your intention personally and in strict justice. The obligation the priest has to apply the Mass to you personally is created by an offering no greater than what you are now giving for remembrance. The dollar or few dollars you give to the "pool" would do more good if given to a leper or an individual child in Africa or Asia.

Saint Paul said that a priest should offer sacrifice for his own sins. Shall not the faithful? You are an individual with your own burden of sin. Therefore, personally present the Death of Christ to the Holy Father for your offenses. In addition to your regular sacrifice this month, why not send an extra dollar or two to have a missionary offer a Mass for you personally?

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Church Integration Pattern 'Almost Total,' Priest Says

WASHINGTON (NC) — The Catholic Church in the U.S. has achieved almost a total pattern of integration, a priest told a House judiciary subcommittee.

Father John F. Cronin, S.S., in response to a question from the subcommittee's chairman, Rep. Emanuel Celler of New York, said: "Our pattern is almost total integration, except for scattered areas in Alabama, northern Louisiana and Mississippi."

The assistant director of the Social Action Department, National Catholic Welfare Conference, was one of three clergy-

men who presented a joint statement to the subcommittee in behalf of three major agencies of the Catholic, Protestant and Orthodox, and Jewish faiths.

BACKS PROGRAM

The statement backed the administration's civil rights program and said that churches and synagogues are united in their determination to bring about equal opportunity for all people in this country regardless of race.

It was read to the subcommittee by Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church and vice chairman of the National Council of Churches' Commission on Religion and Race.

The following day the statement was read to the Senate Committee on Commerce by Father Cronin, and to the Senate subcommittee on employment and manpower by Rabbi Irwin M. Blank, chairman of the Social Action Commission, Synagogue Council of America.

Rep. Celler asked shortly after Dr. Blake began reading his statement if discrimination exists in Baptist, Presbyterian, Methodist and Episcopalian congregations in the South.

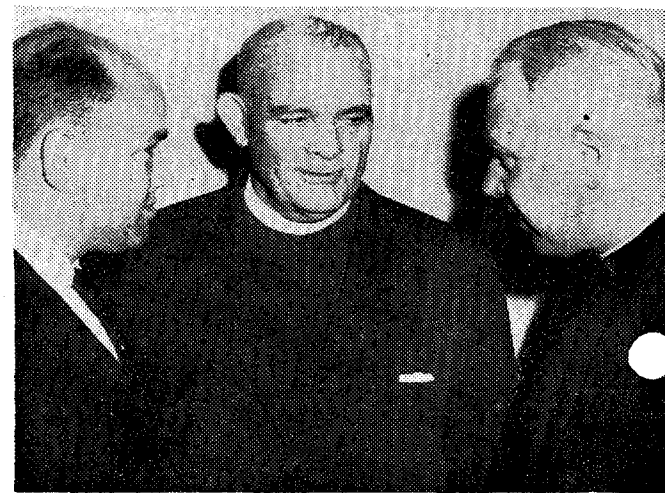
ALL SHARE

Dr. Blake replied: "All of us share in the discrimination . . . About 15 per cent (of the congregations) are desegregated on Sunday morning."

He also said: "We came here not lecturing Congress, but confessing that none has done the job we ought to do."

He stressed that the racial problem is not sectional but national in scope, and a key way to resolve it is to establish "mediation between the white and Negro community."

Rabbi Blank told the subcom-



NC Photo

THREE MAJOR faiths presented a joint statement to a House Judiciary subcommittee on civil rights legislation. Pictured at hearings on Capitol Hill are Rabbi Irwin M. Blank, N.Y., Synagogue Council of America; Rev. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, National Council of Churches in Christ in the United States; and Father John F. Cronin, S.S., social action department, NCWC.

mittee that the number of "negro Jews is very small," and that he has never known of a congregation that refused to admit a Negro Jew.

CIVIL RIGHTS

William Foley, a counsel for the judiciary subcommittee, said a section of the administration's civil rights bill might bring in the Church-State issue.

He referred to the section which would give the U. S. Attorney General authority to institute suits on behalf of race discrimination victims in the public school and public accommodations areas.

Foley said to Father Cronin: Suppose you have a Catholic school problem and it becomes a community problem. If negotiations fail and the Attorney General takes action, "could it not be said the government is giving support to religion?"

COMPARED TO STRIKE

Father Cronin replied that the situation could be compared to a strike by cemetery workers.

"We are not concerned here with religious belief as such," he said, "but with a civil disturbance arising from a religious situation."

"Generally speaking," he added, "the law protects the general rights of citizens and of church bodies."

After Father Cronin read the joint statement to the Senate Commerce Committee, Sen. Norris Cotton of New Hampshire said: "The presentation from the moral and spiritual viewpoint is absolutely unanswerable. I can't imagine how any member of this committee could possibly fail to agree with you completely that it is a reproach and disgrace to the republic that there should be discrimination because of race, color or national origin."

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Sen. Philip A. Hart of Michigan said: "Father Cronin, I will send to Gov. Wallace (of Alabama) a printed copy of your testimony with my compliments."

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Spurt In Catholic Support To Racial Progress Cited

CHICAGO (NC) — A Catholic lay leader in racial justice movements said here there is "a healthy quickening in the participation of Catholic leadership, and Catholics generally, in the serious quest for integration."

Mathew Ahmann, executive director of the National Catholic Conference for Interracial Justice (NCCIJ), addressed an emergency one-day meeting of the nation's 57 Catholic Interracial Councils. The NCCIJ is the parent organization for the councils, and was also the organizer and secretariat of the historic National Conference on Religion and Race here last January.

The meeting was opened by Albert Cardinal Meyer, Archbishop of Chicago, who said the session had been convened to discuss the "right principles of action" which must guide the civil rights effort.

The Cardinal told the conferees that "the heart of the race question is moral and religious." He said the meeting would be concerned with means because the end is justified.

RIGHT PRINCIPLES

Alluding to words from the late Pope John XXIII, the Cardinal said that the right principles of action are truth, justice, freedom and charity.

Recalling that St. Paul taught

that "the greatest of these is charity," the Cardinal called for "interracial justice through love."

Ahmann spoke to 200 CIC presidents, board members, chaplains and other Catholic leaders.

"As Birmingham, and what has followed, has confronted the nation with a near revolution by Negro citizens, it has also confronted religious men with the necessity of choice," he said.

Ahmann, who has been appointed Catholic cochairman for the Aug. 28 civil rights march on Washington, suggested major areas for increased activity:

Increased Catholic Witness in the South. "Catholic witness in the South, even in the many places where Catholics number only one or two per cent of the population, has to be stepped up and remaining policies of segregation must be abolished," he urged.

Greater Church Leadership in the North. "The Church in the North bears serious responsibility for existing racial segregation and likewise for forcing policies and practices of integration. Many of our northern cities are so heavily Catholic that without wholehearted participation and leadership of the Church, patterns of segregation will become even more entrenched," commented Ahmann.

Catholic Effort Urged In Support Of Rights

CHICAGO (NC) — Leaders of Catholic interracial councils in the U.S. were asked here to spearhead a gigantic Catholic effort designed to help secure passage of civil rights legislation.

J. Francis Pohlhaus, Washington bureau counsel for the National Association for the Advancement of Colored People, called for conferences in support of civil rights.

Pope Receives Chilean

VATICAN CITY (NC) — Pope Paul VI has received the credentials of the new Chilean Ambassador to the Holy See, Pedro Lira Urquieta.

BATON ROUGE BISHOP ORDERS

'Initial Step' Toward Integration

BATON ROUGE, La. (NC) — Bishop Robert Emmett Tracy has ordered racial integration at four Catholic high schools in September, 1964, as the "initial step" toward abolition of segregation in all Catholic institutions in the Baton Rouge diocese.

The announcement was made by the Bishop in a pastoral letter which was read in all churches in the 12-parish (county) diocese.

Bishop Tracy directed that racial bars be dropped in the 11th and the 12th grades of four Catholic high schools in East Baton Rouge Parish in September, 1964.

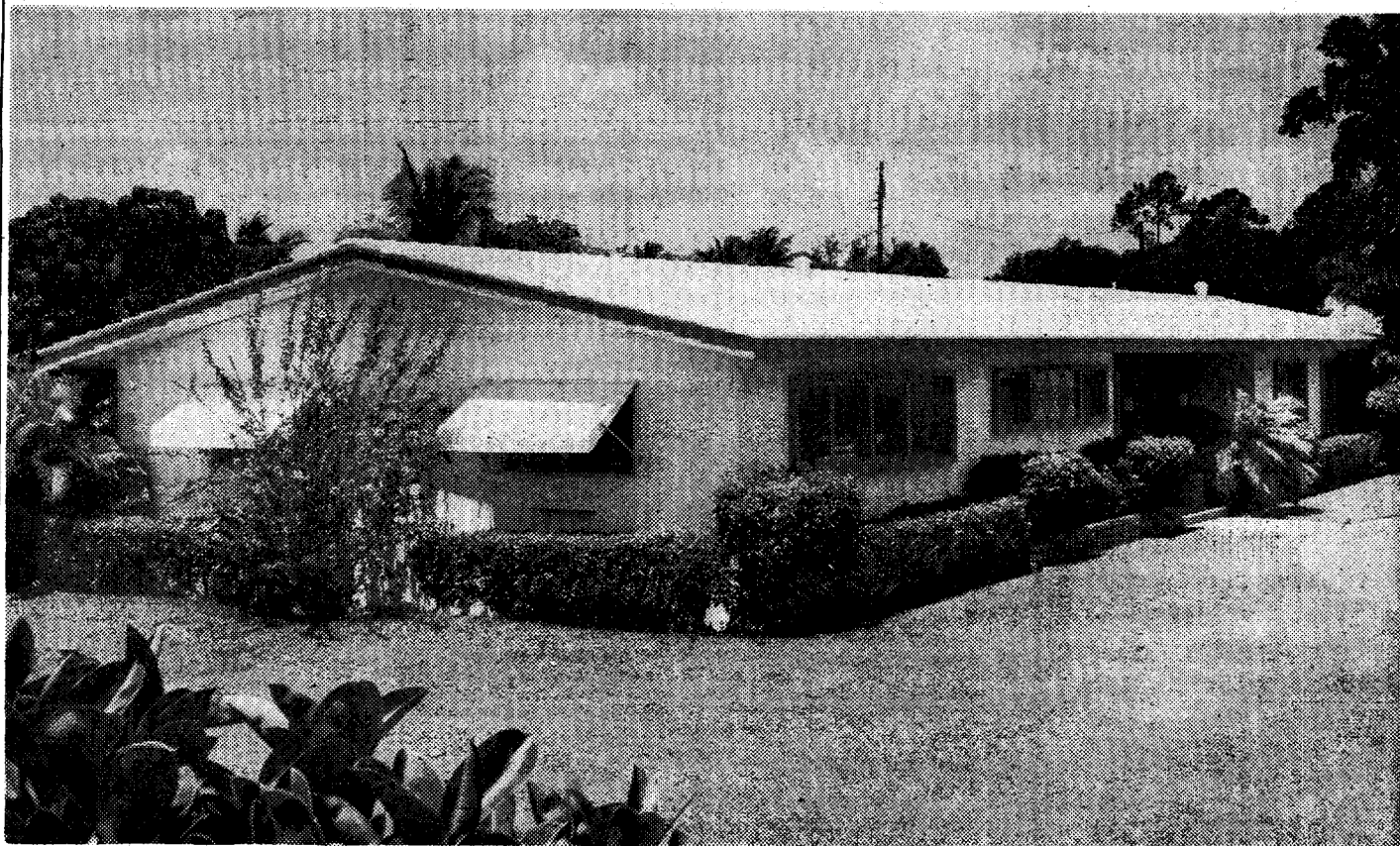
The prelate said this will bring the Catholic high schools

in line with public schools which will begin accepting Negro students in the 12th grade in September. The integration of the public schools was ordered as a result of a recent Federal court order. Bishop Tracy said the court order came too late to effect integration for the Catholic schools this year.

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Societies Plan Vigils Tonight

The three Nocturnal Adoration Societies in the Diocese of Miami will hold their monthly vigils tonight (Friday).

Adoration Societies at Our Lady Queen of Martyrs parish, Fort Lauderdale, and SS. Peter and Paul parish, Miami, will conduct vigils from 10 p.m. to 6 a.m.

The newly formed Society at Visitation parish, which held all-night adoration for the first time last month, will begin its vigil at 11 p.m.

The Visitation parish group has issued an invitation to men in surrounding parishes to enroll as members. Information may be obtained from Bill Van Eyerdam at either NA 4-2575 or FR 4-7621.

St. Vincent Hall Becomes Member Of United Fund

St. Vincent Hall, diocesan home for unwed mothers, has been accepted as a new member agency of the United Fund in Dade County.

Operated on the grounds of Miami's Mercy Hospital, for a limited number of applicants, the home is under the supervision of diocesan Catholic Charities and administered by the Sisters of St. Joseph of St. Augustine.

Comfortable and private living quarters which include bedrooms, dining hall, and recreation-study area are provided in the home and medical care is given in the maternity section of Mercy Hospital.

Opened in 1960, St. Vincent Hall is assisted by a ladies auxiliary formed in 1961 to

foster community interest and provide services. Mrs. James W. McCaughan serves as president of the group which has, through benefits, added to the facilities available.

Articles of incorporation for St. Vincent Hall, Inc., as a non-profit Florida corporation were filed by Bishop Coleman F. Carroll, of Miami; Msgr. Bryan O. Walsh, Diocesan Director of the Catholic Welfare Bureau, and Louis J. Hector.

The application stated that the corporation was being organized "to establish, maintain and operate institutions to provide prenatal, actual delivery and postnatal care of unwed mothers and any and all other services related to the care of unwed mothers and their children."

Officers to serve until the first election of officers were named as Philip Moore, chairman and vice president, and Msgr. Bryan Walsh, secretary and treasurer. The first Board of Directors includes these 10 persons:

Bishop Carroll, Msgr. Walsh, Mr. Hector, Mr. Moore, Dr. Franklin E. Verdon, Joseph Walker, Mrs. M. L. Maytag McCahill, Mrs. Julian J. Eberle, Mrs. Webb Jay and Mrs. Frank Mackle.

The affairs of the corporation are to be managed by a board of directors of not less than three and not more than 30 members, who shall be elected or appointed by the president and shall serve at his pleasure, and by, in addition to the presi-

dent, the chairman and vice president, the secretary and the treasurer.

The application states that "this corporation is a non-profit corporation which does not contemplate pecuniary gain or profit to the members thereof, and no part of the income of the corporation shall be distributed to, used by, or inure to the benefit of any private member or individual, except such compensation as may be allowed for services actually rendered or expenses actually incurred. The corporation shall not carry on propaganda or otherwise attempt to influence legislation. All property of the corporation shall be irrevocably dedicated to non-profit purposes."

Seminarians Plan Day Of Recollection

Seminarians studying for the priesthood of the Diocese of Miami will observe a Day of Recollection Sunday, Aug. 4 at St. John Vianney Seminary.

Both minor and major seminary students will participate in the conferences which begin at 10 a.m. Mass in the seminary chapel.

Bishop Coleman F. Carroll will be present for luncheon and speak to the young men enrolled in high school, college, philosophy and theology departments.

According to Msgr. James J. Walsh, diocesan director of vocations, separate conferences will be given for minor and major seminarians and ample time will be provided for private consultation.

In a letter to seminarians this week, Monsignor Walsh said:

"All of us are looking forward to spending these few hours together in prayer and recollection in the middle of the summer. Such occasions are always blessed by God, so we can confidently look forward to gaining some special graces of light and strength needed to carry on in our work for Christ."

The conferences will conclude at 4 p.m. Sunday.

2 Squires Units Receive Awards

The Bishop Barry Circle of Columbian Squires, Hialeah, and Our Lady of Good Counsel Circle, Coral Gables, have been named winners of the "Circle of the Year" award for 1962-63 according to Supreme Knight Luke E. Hart of the Knights of Columbus.

The awards were earned in competition with more than 800 other Squire groups in the U. S. Canada, Mexico, and the Philippines.

In announcing the awards, Supreme Knight Hart praised the clubs for their outstanding programs of activity and service and the many charitable and service projects sponsored by the groups.

The Columbian Squires program is the official junior organization of the Knights of Columbus and is dedicated to the development of leadership in the ranks of Catholic high school boys.

St. John CYO Group Elects New Officers

Harold Reese was recently elected president of the St. John the Apostle CYO group in Hialeah.

Also elected to assist Reese in his duties next year were: vice president, Mary Lue Serry; secretary, Christine Santiago; and treasurer, Gerry

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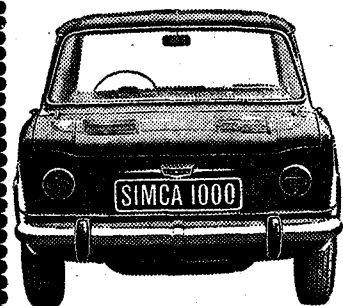
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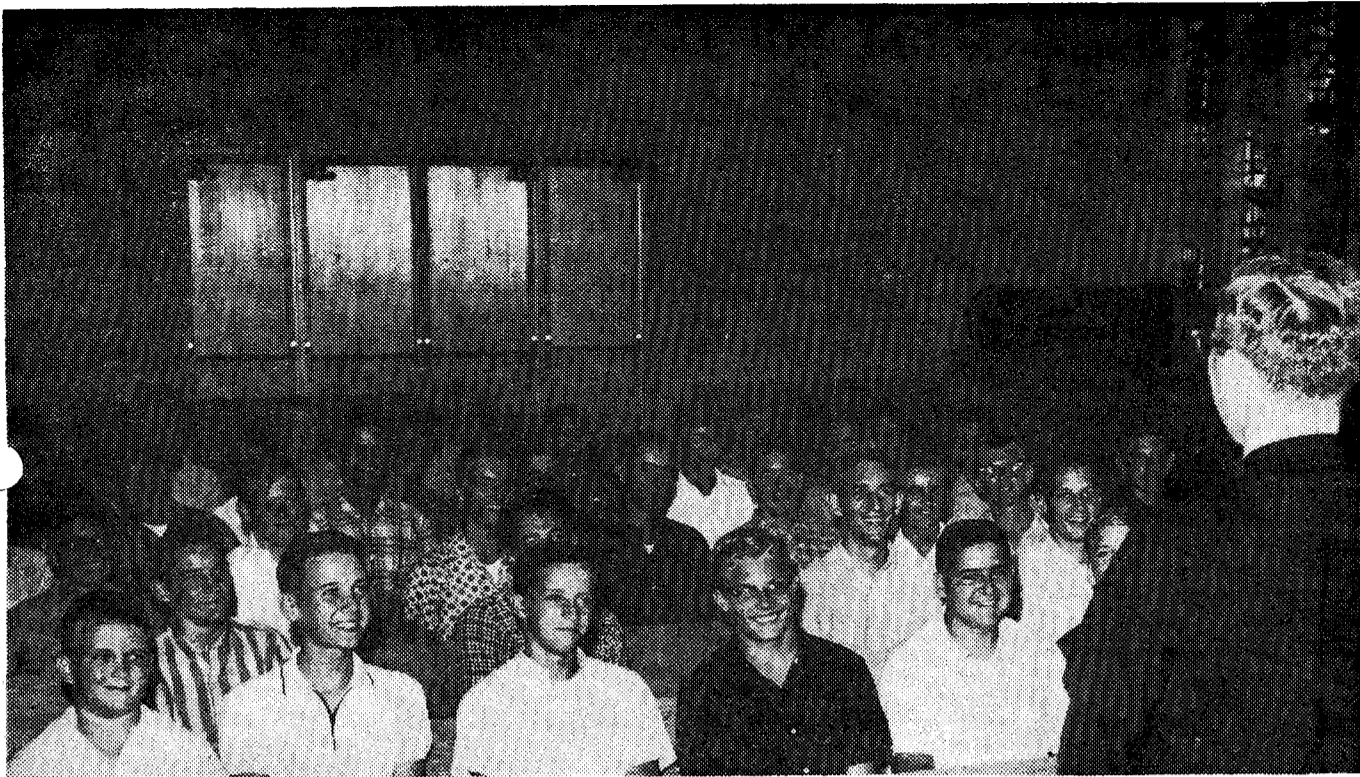
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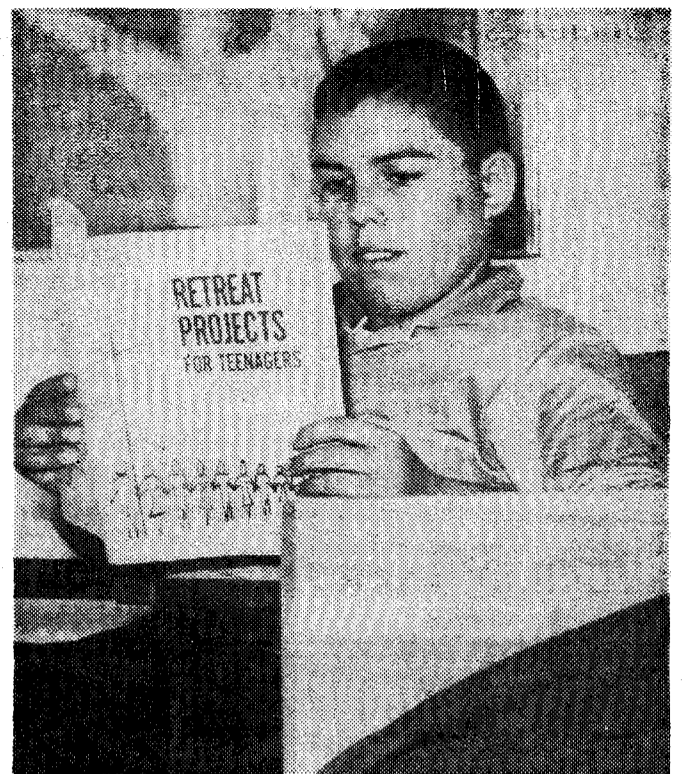
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Teenage Boys From South Florida Parishes On Retreat At The Passionist Retreat House



Young Retreatant Enjoys Reading In His Room



TWO NEWLY ordained priests in the Diocese of Miami, Father Donald Ireland and Father Arthur DeBevoise, center, shown talking with young retreatants, assisted Passionist Fathers during recent retreats conducted especially for teenage boys from South Florida parishes.

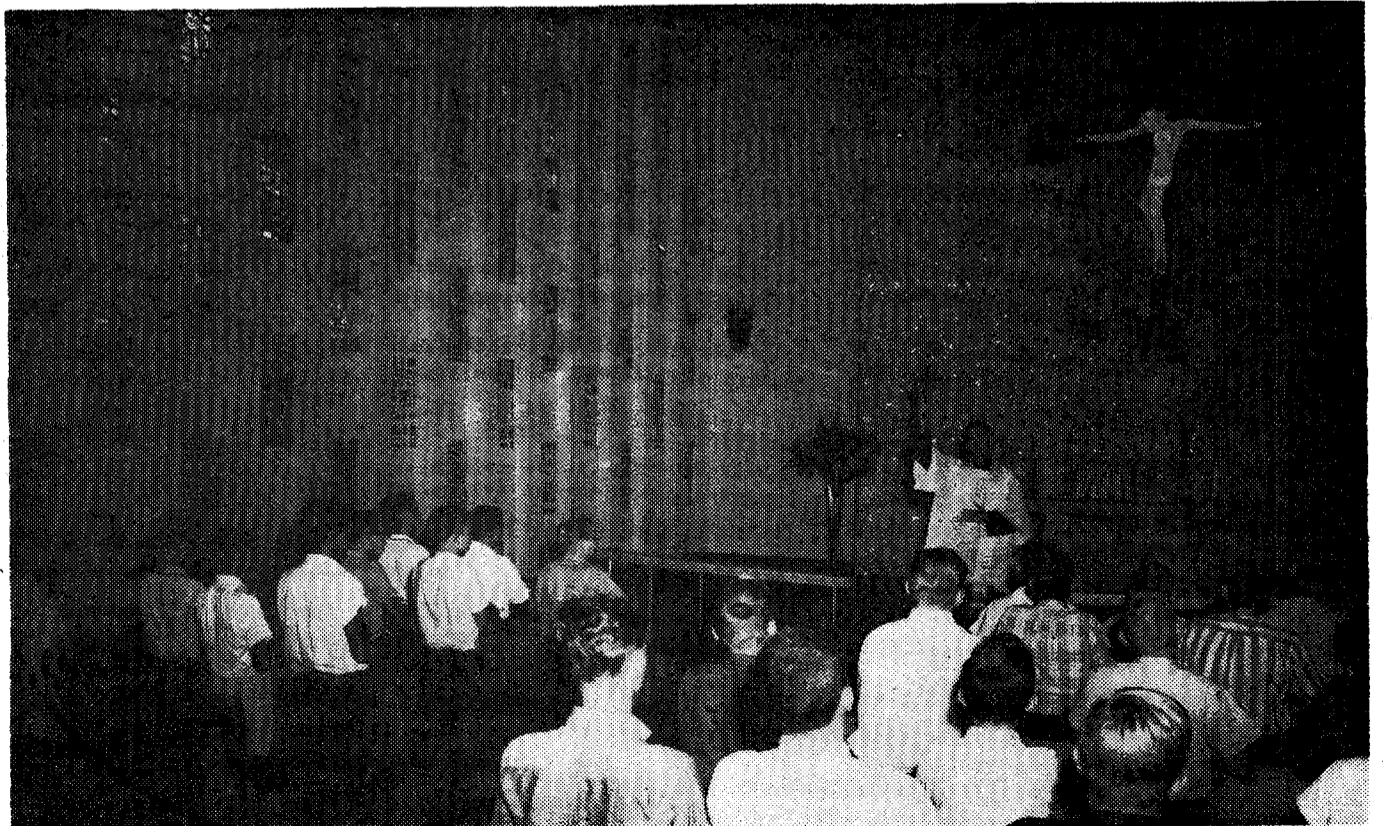


Voice Photos

OUTDOOR STATIONS of the Cross are provided on the spacious and beautiful grounds of Our Lady of Florida Monastery and Retreat House located on U. S. 1 in North Palm Beach. The retreat program also included panel discussions on vocations and slides on the Mass.



Father Carl Schweinberg, C.P., Talks With Student



Papal Blessing Is Given At Close Of Mid-Week Retreat To Some 40 High School Youths Participating



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Barry College Gets Post Office

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All services offered at any postal sub-station are now available to the public at the station located in Thompson Hall, new college union, on the campus at 11300 NE Second Ave., Miami Shores.

Regular postal hours for money orders, stamps, post cards, stamped envelopes and parcel post services are from 8:30 a.m. to 5 p.m., Mondays through Friday, and from 8:30 a.m. to 12:30 p.m. on Saturday.

'Don't Sell Teens Short,' Retreat Director Advises

By MARJORIE L. FILLYAW

NORTH PALM BEACH — "Don't sell teenagers short," is the advice of a Passionist priest here whose programs of retreats for high school boys in South Florida have met with tremendous response.

Father Cyril Schweinberg, C.P., retreat director at Our Lady of Florida Monastery and Retreat House, inaugurated the three-day retreats for boys shortly after the Passionist Fathers opened the retreat house in June, 1962. Three conferences for students of Catholic high schools and three for Catholic and non-Catholic boys enrolled in public schools, were attended by a total of 237 boys.

Reservations for the seventh retreat, Aug. 5-7, scheduled in response to popular demand, have already been closed with 48 teenagers expected.

"Our young people have a lot on the ball," said Father Cyril, who is not all surprised by the response to the teenage retreat movement. "They have a lot of good ideas. They want to do what is right. Give them a chance. Don't sell them short," he emphasized.

"True, they need help," Father Cyril continued. "And that is where a retreat can be so important. Here a fellow can listen to conferences geared to him and his world. He can sit down and talk to one of the six priests who assist in running these retreats properly."

In addition to Passionist Fathers Victor Mazzeo and Leo Gorman, Father Schweinberg was

assisted in conducting the recent retreat by Father Donald Ireland and Father Arthur DeBevoise, ordained in June for the Diocese of Miami by Bishop Coleman F. Carroll.

"These four, plus Father Kevin Casey, C.P., vice-rector of the monastery, preacher of the retreat, and myself, all were in constant contact with the boys," Father Cyril emphasized. "The results were tremendous. Fathers Ireland, DeBevoise, Mazzeo and Gorman had a private talk with each of the boys. The work of these priests cannot be too highly praised.

Other features of the mid-week retreats are slide lectures on the Mass, a film, a vocation panel and a lecture by a physician, as well as a sports program.

"Conducting teenage retreats is not the easiest thing in the world, but it is certainly one of the most rewarding," Father Cyril stated. "Just think, almost 300 boys who have had the association and the experience of a retreat in a retreat house. Who, except the good Lord, could tell of the results of this influence. Going to have more? You bet your life we are!"

Columbus Students Set Dance Saturday

The Christopher Columbus High School Student Council will hold a dance from 8 to 12 p.m. Saturday, Aug. 3, at the school cafeteria.

Dress will be casual. All Catholic high school students are invited.

Auditions Set By Immaculata, LaSalle Band

Auditions and tests for the new LaSalle Immaculata high school band have begun at the school, 3603 S. Miami Ave.

Charles Knight, new director, has invited all interested students of the co-institutional high schools to report at a general meeting at 10 a.m., Monday, Aug. 5, in room 201 of LaSalle high school.

Both advanced musicians and beginners are urged to attend and the public is invited to donate any usable musical instruments.

Formerly band director at Coral Shores high school, Tavernier, Mr. Knight was recently a member of the teaching staff at the University of Miami summer band camp and has taught music for more than 10 years in private schools and for six years in public schools.

Father Claude E. Brubaker, supervising principal, said that they are looking forward to a band of moderate size being organized to appear during the football season. He emphasized that contributions of musical instruments would assist in expanding the cultural education of students enrolled in both high schools.

The schools are staffed by the Christian Brothers and the Sisters of St. Joseph of St. Augustine.

St. John Vianney Retreat House

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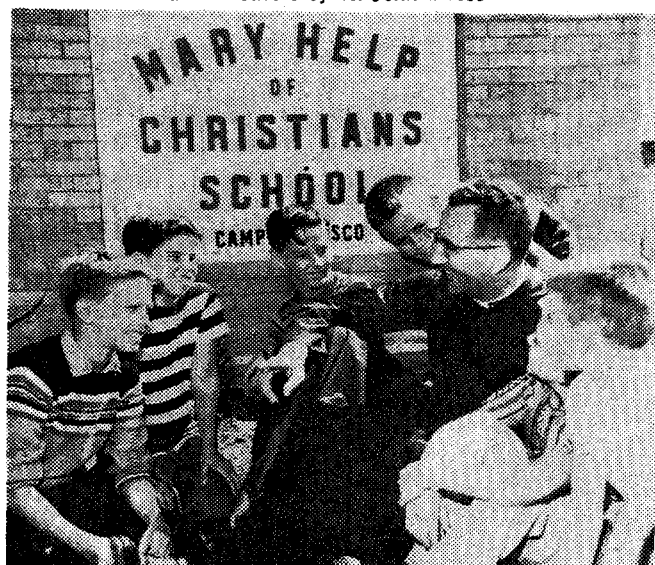
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North Dade Deanery Gets 19 Directors

Nineteen members of Greater Miami parishes have been named to the board of directors of the North Dade Deanery of the Miami Diocesan Council of Catholic Women.

Announcement of the appointment of chairmen of standing committees was made by Mrs. John R. A. Collins of St. Rose of Lima parish, deanery president.

Mrs. John Balicki, St. James parish, is chairman of Catholic Charities; Mrs. Donald McCammon, St. Michael parish, Civil Defense; Mrs. William O'Sullivan, St. Patrick parish, Confraternity of Christian Doctrine; Mrs. W. E. Betz, St. James parish, Civic Participation; Mrs. Ivan Wood, St. Dominic Wood, St. Dominic parish, Constitution and by-laws; Mrs. Arthur Sweeney, Our Lady of Perpetual Help parish, publications; Mrs. John Schappert, DCCN, Foreign Relief; Mrs. Elbert Weir, Immaculate Conception parish, Home and School Association; Mrs. Vincent de Carlo, St. Michael parish, international and Inter-American Relations.

Mrs. Stuart Godwin, Jr. Visitation parish, Library and Literature; Mrs. Thomas F. Palmer, Cathedral parish, Organization and Development; Mrs. Harry H. McLaughlin, St. Michael parish, Publicity; Mrs. William Terheyden, St. Rose of Lima parish, Public Relations; Mrs. Pauline Edgecombe, Corpus Christi parish, Religious Vacation Camp; Mrs. Sadie Kennedy, Our Lady of Perpetual Help parish, Retreats; Mrs. C. T. Fernans, St. Rose of Lima parish, Social Action; Mrs. Louis Buzone, Holy Family parish, Spiritual Development and Mrs. Charles K. Palmer, Blessed Trinity parish, Youth.

Mrs. Edward R. Keefe, president of the Miami DCCN, is the director-at-large; Mrs. Harry Mitchel, St. Lawrence parish, parliamentarian; and Mrs. J. J. Rayburn, St. Monica parish, historian.

St. Michael's Guild Sale Set Aug. 2, 3

Summer rummage sale sponsored by St. Michael's Women's Guild will be held today (Friday) and Saturday, Aug. 2 and 3 in the school cafeteria, Flagler St. and NW 29th Ave.

A variety of items will be on sale each day from 9 a.m. to 6 p.m., according to Mrs. Anna Miranda, general chairman. Proceeds will be donated to the church building fund.



Voice Photos

WORDS OF WELCOME to Miami Springs are extended by members of Court St. Coleman, Catholic Daughters of America through this

sign posted at the city limits. Mrs. Eleanor McAlpin serves as trustee and Mrs. Capole Dolembia is worthy prophetess of the court.



SISTER MARY ANDREW

W. Coast Girl To Take Vows

PUNTA GORDA — A former member of the Sacred Heart parish will make her first profession of vows in the Congregation of Our Lady of Victory Missionary Sisters on Monday, Aug. 5.

Sister Mary Andrew, the former Judith Allard, daughter of Mr. and Mrs. M. Allard of this city, will participate in ceremonies of profession at the Victory Noll Motherhouse in Huntington, Ind., where Bishop Leo Pursley of Fort Wayne-South Bend will preside.

The primary work of the Missionary Sisters is the religious education of Catholic children attending public schools. They also give adult courses in the Confraternity of Christian Doctrine and staff 81 convents throughout the United States. In the Diocese of Miami they are teaching in Sacred Heart parish, Clewiston and St. Catherine parish, Sebring.

Society Will Observe Corporate Communion

LAKE FORREST — A Corporate Communion will be observed by members of the Altar and Rosary Society of Annunciation parish during the 8 a.m. Mass, Sunday, Aug. 4.

Miami Sister Is Valedictorian

A nun who is the daughter of a Miamian has been chosen as valedictorian of the 1963 Class of St. Elizabeth Hospital School of Nursing in Dayton, O.

Sister M. Ann Kathleen Haines, S.F.P., daughter of Mrs. R. J. Haines, a house-mother at Barry College, is a member of the Congregation of Franciscan Sisters of the Poor who conduct the hospital and nursing school. One of 61 graduates, she will be graduated with highest honors.

After commencement, Sister Ann Kathleen, who served as editor of the Elizabethan Chimes



SISTER ANN KATHLEEN

and was state nominations committee chairman for the Student Nurses Association of Ohio, will continue her studies at the University of Dayton.

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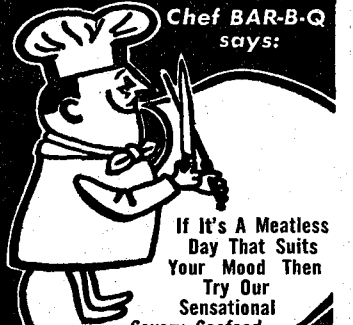
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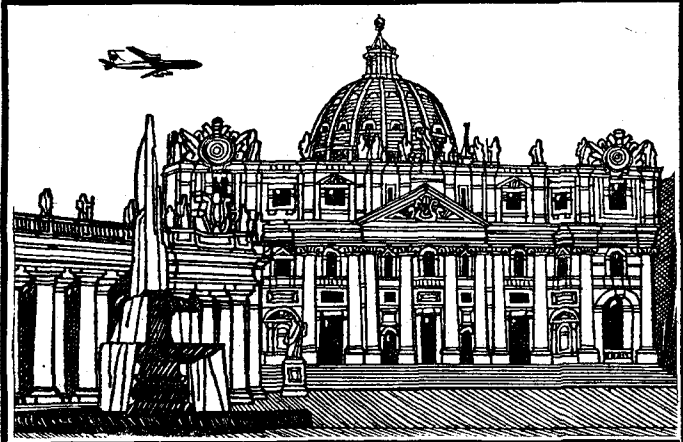
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MORE DASH TO THE DISH

Tuna Salad Pie Is Cool, Refreshing Dish

By FLORENCE DEVANEY

The phrase "as easy as pie" was doubtless coined by one who didn't cook, for many pies take some skill in the making. Tuna Salad Pie, however, is truly simple enough for even the novice cook to prepare.

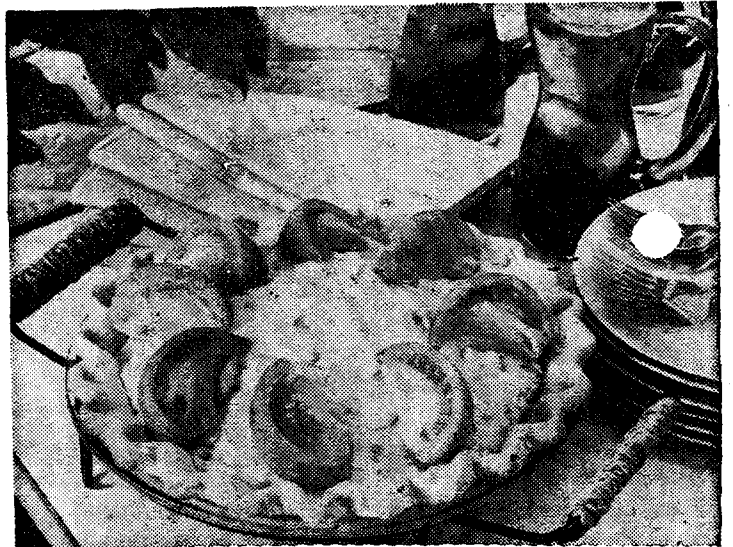
This novel dish is big food news — for the pie, unlike other pies, takes its place as a main dish for lunch or dinner. It is a delectable cold dish that will pop up again and again at the family table or the company buffet all the summer long.

Into a flaky pastry shell goes

a marvelous combination of delicate tuna in vegetable oil, salad dressing, canned cream of celery soup, diced avocado, celery, and seasoning.

Thanks to unflavored gelatine, there's no cooking involved. The mixture is combined and simply chills in the refrigerator until firm and emerges from the refrigerator a fluffy, velvety consistency.

Tuna Salad Pie is perfection for summer entertaining. The meal-in-a-dish can be made up ahead of time, eliminating the slightest last-minute flurry for the hostess.



TUNA SALAD PIE

2 envelopes unflavored gelatine
1 cup water

1 cup salad dressing
2 cans (6½ or 7 ounces each) tuna in vegetable

SALAD-In-A-Pie-Shell Is Fine For Summer

oil
1 can condensed cream of celery soup
4 teaspoon salt

¼ cup lemon juice
4 avocado, peeled and diced
1 cup diced celery
1 9-inch baked pastry shell

Sprinkle gelatine on the water in a 2½ quart saucepan to soften. Place over moderate heat, stirring constantly, until gelatine is dissolved, about 3 minutes. Remove from heat; stir in soup, salt, lemon juice and salad dressing; beat until smooth. Chill, stirring occasionally, until mixture mounds when dropped from a spoon. Add tuna, avocado and celery. Turn into prepared pie shell. Chill until firm. Garnish with tomato wedges.

While my mind is still on jellied salads here is another refreshing one I've wanted to give you for months. It's a perfect warm weather dish and custom-made for the hostess who is entertaining the gals for a Friday luncheon. The recipe calls for two cans of shrimp, but three could be used nicely. Some tiny hot rolls and a fresh fruit dessert would complete the meal.

Below is a special dish for eggplant. Mr. Will C. Jumper of Ames, Iowa, gave me this recipe with a reminder not to peel the eggplant. For fanciers of this vegetable the peel is considered the best part. Mr. Jumper's eggplant recipe also was submitted and published in the June issue of Gourmet magazine.

EGGPLANT BARCELONA

1 medium to large eggplant
4 tomatoes ("slicing" size)
2 cloves of garlic, minced or pressed
1 Tbsp. chopped parsley
1 small red onion, chopped (about ½ cup)
½ cup crumbs rolled fine from very dry bread

½ tsp. salt
½ tsp. freshly ground pepper
½ cup olive oil
½ cup grated goat cheese (or any hard cheese like parmigiano or romano)
Additional bread crumbs as needed.

Remove the stem and pod from the eggplant, but do not peel. Cook in boiling, salted water to cover for about 25 minutes, or until tender. Cool in running cold water. Meanwhile, quarter unpeeled tomatoes over a bowl; then cut into eighths.

Combine garlic, parsley, onion, crumbs, salt, and pepper. Mix thoroughly. Cube the eggplant into pieces approximately the same size as the pieces of tomato and place in a bowl. Dribble the olive oil over the eggplant cubes and mix thoroughly two or three times, allowing the mixture to settle a few minutes between mixings.

In a casserole arrange a layer of equal parts of eggplant and tomato; salt lightly, cover with a layer of the seasoned crumbs, then with a layer of grated cheese. Repeat until eggplant, tomatoes, and cheese are used up, reserving enough crumbs if possible, to cover the top layer. Before putting on the top layer of crumbs, pour any liquid from the eggplant and tomatoes evenly over the surface of the casserole.

Top with a final layer of crumbs and bake, uncovered, at 350-375 deg. for an hour. Depending upon the size of the eggplant (and the tomatoes), this casserole will serve four to six people as a main dish.

TROPICAL BARBECUE SAUCE

1 cup water
3 Tbsp. catsup
1 tsp. dry mustard
2 Tbsp. bell pepper flakes
½ Tbsp. cornstarch, dissolved

in ¼ cup cold water
1 cup brown sugar
1 Tbsp. soy cause
1 cup crushed pineapple

Mix all ingredients except cornstarch, and simmer for 10 minutes. Add starch and cook till clear. Spread on ham slices before broiling or on hot baked ham before serving.

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● The SS Hanseatic-Scandinavian Air Line combined sea and air tour leaving from Port Everglades Oct. 20 includes on its itinerary Kingston, St. Croix, Tenerife, Genoa, Casablanca, Tangier, Palma de Mallorca, various optional European cities — and "Djema el Fna."

"Many of these are among the most popular tourist destinations in the world," said Gerry O'Neil of the SS Hanseatic, "and each has something distinctive and memorable to offer, such as the free port shopping of Kingston or the unspoiled beauty of St. Croix."

A request for an explanation of the distinguishing thing about "Djema el Fna" proved far too irresistible for Bill Gallagher, Scandinavian Air Lines' district sales manager.

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CHEF'S SECRETS — From the Red Diamond: Add flavor oomph to fried oysters by rolling them in cracker crumbs mixed with celery salt before frying.

★ ★ ★

● The SS Yarmouth, Florida's only cruise ship scheduled to sail to Mexico's Yucatan Peninsula this year, will soon have 24 decorator designed, deluxe staterooms, reported Marianne Connell, ship's information officer.

"Twelve of the newly appointed rooms have already been completed" she said, adding, "The decor is more in the tradition of an expensive, but land-locked, ocean front hotel than fast, mobile ocean-going one."

Wood paneled walls, pastel colors, oil paintings, thick pile carpeting, planned lighting, and teakwood formica furniture are some of the features. What makes these furnishings so different is meeting the very tough "Completely Fireproof" specifications needed for Bureau of Shipping approval. Almost nothing in the rooms can burn.

For neatness however, the ashtrays have not yet been abandoned.

★ ★ ★

● ECHOS — Fontainebleau hotel convention v.p. Bob Whalen says phone books from more than 50 cities are kept on file for guests' convenience . . . Fong Sha Noon's Chinarama, the restaurant that brought Chinese smorgasbord to Dade County, now serving lunch daily, except Saturday and Sunday . . . Miami Beach's first hotel exclusively for women named, "Club Residence for Women," scheduled to open next month . . . Community Coffees, catered by Pumpnick's, are a free bi-monthly neighborhood treat at the North Shore branch of Miami Beach Federal . . . The Sorrento Hotel, which has earned national fame as a honeymoon hotel is now featuring an August special: free dinner for the guest you bring to dinner . . . Pick your own live Maine lobster from the glass tank at Picciolo's and for a change-of-pace treat have dinner under the stars in their gently breeze swept patio . . . National Catholic Theater Conference meets at the Deauville hotel, Aug. 22-26 . . . Public relations firm of Gerald Schwartz and Herb Kelly Jr. (dad's amusement editor of Miami News) named to handle national and local publicity for di Lido hotel and Blackstone Retirement hotel . . . Pan American Airways has added the "Guide to Modern Art in Europe" to its growing guide book series.

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\$19
30 of 120 Rooms

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\$3.50

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FREE AT BOTH MOTELS

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TV IN ALL ROOMS • HEATED POOLS

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DANCING & ENTERTAINMENT 'TIL 5 A.M. FEATURING SAM BARI & HIS GUITAR

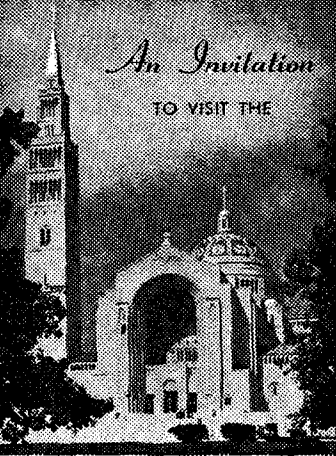
July 1 to Sept. 2

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LEGION OF DECENCY FILM RATINGS

- A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE**
- Across the Bridge
Air Patrol
Alias Jesse James
All Hands On Deck
Almost Angels
Assignment X
Outer Space
Babes In Toyland
Bashful Elephant
Barbarians at the Gate
Battle of the Bulge
Beauty and the Beast
Big Night
Big Wave
Black Gold
Blood and Steel
Boy and the Pirates
Captain Sinbad
Crown and The Kid
Coming Out Party
Conspiracy of Hearts
Constantine And The Cross
Crash Landing
Damn the Defiant
Damon and Pythias
David Copperfield
Dentist in Chair
Drums of Africa
Hercules And The Captive Women
Escape From East Berlin
55 Days at Peking
Flamingo
Flipper
First Space Ship
To Venus
Gathering of Eagles
Guns Over Broadway
Giselle
Great Day
Great Escape
Gunfight at the O.K. Corral
Hey, Let's Twist
How The West Was Won
- A II — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS**
- All Night Long
All The Way Home
Antoine and Luce
Balloon
Barabbas
Because They're Young
Billie Holiday
Beware of Children
Billy Budd
Birdman of Alcatraz
Birds and the Bees
Black Fox
Black Sunday
Black Zoo
Born To Be Loved
Burning Court, The
Burning Nights
Cage of Evil
Call Me Bwana
Castilian
Charade
Colossus of Rhodes
Come Fly With Me
Curt Martial
Courtship of Eddie's Father
Crazy For Love
Date With Disaster
Day and the Hour, The
Day of Fury
Day of The Triffids
Days of Wine and Roses
Dead to The World
Deadly Duo
Duel of the Titans
Electra
Enk The Conqueror
Face of a Fugitive
Fanny
Flame in the Street
Flowers Drum Song
Four Days in Naples
40 Pound of Trouble
- A III — MORALLY UNOBJECTIONABLE FOR ADULTS WITH RESERVATIONS****
- Adventures of a Young Man
All in Night's Work
Another Time, Another Place
Beach Party
Big Deal on Madonna St.
Big Risk, The
Black Orpheus
Breakfast at Tiffany's
Bury My Love
Cairo
California
Captain's Table
Carefree, The
Children Hour
Claudelle Inglish
Come Blow Your Horn
Critic's Choice
Crooks Anonymous
Day of the Outlaw
Day in Court
Dime With A Halo
End of Innocence
Explosive Generation
Facts of Life
Fatal Desire
Five Golden Hours
Five Miles To Midnight
Four Fast Guns
- A IV — MORALLY UNOBJECTIONABLE FOR ADULTS WITH RESERVATIONS****
- Advise and Consent
Cleopatra
Circle of Deception
Divorce Italian Style
Eclipse
- B — MORALLY OBJECTIONABLE IN PART FOR ALL**
- A New Kind of Love
Back Street
Big Snow
Black Whip
Blood and Roses
Born Reckless
Carnegie
Candid
Chapman Report
Circus of Horrors
Cleopatra
Crack in the Mirror
Cry For Happy
Curse of the Werewolf
Desire in Dust
Diamond Head
Doctor in Love
Doctor No
Edge of Fury
Eighth Day of the Week
Firebrand, The
Five Gates to Hell
Follow the Boys
For Love or Money
Force of Impulse
Free, White and Twenty-One
Frightened City
From the Terrace
Girl Hunters
Girl Named Tamiko
Girl's Town
Goodbye Again
Guns of Black Witch
Gypsy
Happy Anniversary
Head, The
House of Women
House on the Waterfront
In the Cool of the Day
- CONDEMNED**
- Balcony, The
Boccaccio 70
Breathless
Come Dance With Me
During One Night
Five Day Lover
Girl With the Golden Eyes
Green Mare, The
I Love, You Love
Joan of the Angels
Lady Chatterley's Lover
- C — CONDEMNED**
- Law, The
Les Liaisons
Love Is My Profession
Lovers
Mating Planet
Naked Night
Never On Sunday
Odd Obsession
Oscar Wilde
Phaedra
Play Girl After Dark
Please, Not Now
Port of Desire
- X — Not rated — This classification on films denotes that the movie has not been reviewed by the Legion of Decency. Many of the films now being shown on television were produced before the formation of the Legion in April, 1936, by the bishops of the United States. Others are foreign films which were never exhibited in American theaters and therefore not reviewed. The classification X should not be construed to mean that the films so classified are approved or disapproved.**

FOR COMING WEEK ON SOUTH FLORIDA STATIONS Here Are Legion Ratings Of Films On TV

Following are the Legion of Decency's ratings for the films scheduled for the coming week, beginning today, on TV stations in the South Florida area:

A-1 — Family
A-II — Adults and adolescents
A-III — Adults
A-IV — Morally unobjectionable for adults with reservations

B — Objectionable in part for all
C — Condemned
X — Not rated — This classification on films denotes that the movie has not been reviewed by the Legion of Decency. Many of the films now being shown on television were produced before the formation of the Legion in April, 1936, by the bishops of the United States. Others are foreign films which were never exhibited in American theaters and therefore not reviewed. The classification X should not be construed to mean that the films so classified are approved or disapproved.

FRIDAY, AUG. 2
9 a.m. (7) — Nob Hill (pt. 2) (A-I)
1:30 p.m. (10) — The Roaring 20's (A-II)
4 p.m. (5) — Decameron Nights (B) **OBJECTION:** light treatment of marriage; suggestive sequence; tends to condone immoral actions.
4:30 p.m. (7) — Ghost Diver (A-I)
7 p.m. (7) — Treasure Island (A-I)
7 p.m. (5) — Stage Fright (B) **OBJECTION:** Suggestive sequence.
11:25 p.m. (4) — Prince of Pirates (B) **OBJECTION:** Light treatment of marriage.
11:25 p.m. (10) — Rhapsody In Blue (A-II)

SATURDAY, AUG. 3
8 a.m. (5) — Carson City (A-I)
10 a.m. (10) — Partners of The Sunset (A-I)
4 p.m. (4) — General Died At Dawn (A-II)
7 p.m. (10) — The Whole Truth (A-II)
9 p.m. (7) (2) — Kangaroo (A-II)
11:20 p.m. (7) — The Unearthly (A-II)

SUNDAY, AUG. 4
11:00 a.m. (5) — Angels Over Broadway (X)
2:30 p.m. (10) — Saturday's Children (A-I)
8:30 p.m. (10) — The Night Fighters (A-II)
11:10 p.m. (5) — Canyon Passage (A-II)
11:20 p.m. (7) — Blazing Forest (A-I)
11:25 p.m. (4) — Boots Malone (A-II)

MONDAY, AUG. 5
9 a.m. (7) — Silk Hat Kid (X)
1:30 p.m. (10) — Rhapsody In Blue (A-II)
4 p.m. (5) — Starlift (A-I)
4:30 p.m. (7) — Never Love A Stranger (A-III)
7:30 p.m. (7) (2) — My Cousin Rachel (A-II)
11:25 p.m. (4) — Cattle Town (A-I)
11:25 p.m. (10) — Angels Wash Their Faces (A-II)

TUESDAY, AUG. 6
9 a.m. (7) — Song Of The Island (A-II)

11:20 p.m. — How Green Was My Valley (A-II)
11:20 p.m. (5) — The Breaking Point (B) **OBJECTION:** Tends to glorify immoral actions; suggestive situations and dialogue; excessive brutality.
11:30 p.m. (2) — Spring Reunion (A-II)
WEDNESDAY, AUG. 7
9 a.m. (7) — Dr. Mudd
1:30 p.m. (10) — Old Acquaintance (B)
4 p.m. (5) — Strangers On A Train (B) **OBJECTION:** Reflects acceptability of divorce.
4:30 p.m. (7) — Storm Rider (A-I)
11:25 p.m. (4) — The Crooked Web (A-II)
11:25 p.m. (10) — April Showers (A-II)

THURSDAY, AUG. 8
9 a.m. (7) — Great Guns (A-I)
1:30 p.m. (10) — April Showers (A-II)
4 p.m. (5) — Pride Of The Blue Grass (A-I)
4:30 p.m. (7) — You Were Meant For Me (A-I)
11:25 p.m. (4) — About Face (A-II)
11:25 p.m. (10) — White Banners (A-I)

HOUSE OF HOO | CHINESE FEAST
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UN 5-7277 **\$3.25 MON. - SAT.**
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Baked Creole Style or Pan Fried in Olive Oil — Spaghetti, Salad, Coffee **\$1.75**

Stone Crabs, Oysters, Clams, 1/2 Shell, Clams Casino or any style, Calamari, Scungilli, Pompano, Frog Legs, Live Maine or Florida Lobsters, Baccala, Mussels, Shrimp Scampi, Stuffed Shrimp, Snapper, Lobster Thermador, Newberg, Seppie or Polpo.

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Over 100 7-Course Dinners from 1.85 • Also A La Carte
FREE PARKING



ACADEMY AWARD winner Ed Begley (left) and Brian Keith star in "The Agitator," a TV film which may be viewed on the Diocesan program "That I May See" (Ch. 7) at 11 a.m. Sunday, Aug. 4. One of the "Insight" film series, it will be followed by others.

'Insight' TV Series To Start On Ch. 7's 'That I May See'

Academy Award winner Ed Begley is the star in "The Agitator," the first TV film in the Paulist Fathers' "Insight" series which start on the Diocesan program, "That I May See" at 11 a.m. this Sunday, Aug. 4, on Station WCKT, Ch. 7.

Father David J. Heffernan, moderator of "That I May See," will serve as local "host" for this "Insight" film series which probes the 20th Century's spiritual conflicts. The essential link between human dignity

and religious faith is the main theme woven into the films.

Father Elwood Kieser, C.S.P., is "Insight's" host - producer. Hollywood-trained writers, directors, actors and actresses, turn out "Insight's" star-studded programs.

"The Agitator" focuses on two men. One is a communist, played by Ed Begley; the other a Christian. The two clash in a violent power struggle with an American labor union as the prize during the 1930's. Ruth Hussey plays the Communist's wife.

Catholic Programs In Diocese On Radio And Television Sunday

TELEVISION

9 A.M.
TELAMIGO - Ch. 7, WCKT - Spanish spiritual talk by Father Eugenio del Busto, secretary, Latin American Chancery, and assistant pastor, Blessed Trinity parish.*

9 A.M.
THE CHRISTOPHERS Ch. 5 WPTV West Palm Beach -

9:30 A.M.
THE CHRISTOPHERS Ch. 4 WTVJ - Jane Wyatt and high school teacher George Wells emphasize the importance of art in education by drawing attention to the need of creative outlets for senior citizens.

10:30 A.M.
LOOK UP AND LIVE Ch. 4 WTVJ - Today's show, Part IV of 'A Consideration Of Sin,' is entitled 'One Dance, Many Turns,' and is an exploration of the problems of three couples caught up in the sin of lust.

11 A.M.
THAT I MAY SEE Ch. 7 WCKT - Father David J. Heffernan presents premiere of "Insight" film series; Academy Award winner Ed Begley stars in "The Agitator," drama of violent conflict between a Christian and a communist over control of an American labor union. Father Elwood Kieser, C.S.P., is producer and host.*

11:30 A.M.
MASS FOR SHUT-INS Ch. 10, WLEW - Father Daniel Sanchez, assistant pastor of Immaculate Conception Church, Hialeah, will be celebrant.

12 P.M.
THE CHRISTOPHERS Ch. 2 WESH (Daytona-Orlando) - This week's program explains about 'You And Your Government.'

RADIO

6 A.M.
THE SACRED HEART PROGRAM - WGBS, 710 Kc.

6:30 A.M.
THE CATHOLIC HOUR - WIOD, 610 Kc. - 'New Directions In Catholic Thought,' Philip Scharper, editor and lecturer.

7 A.M.
THAT I MAY SEE REPEAT - 710 Kc.; 96.3 FM - Rebroadcast of TV instruction discourse, "Secrecy and the Sacrament of Confession," by Father David J. Heffernan, previously telecast on WCKT, Ch. 7.*

9 A.M.
THAT I MAY SEE FM REPEAT - WFLM, FM 105.9M Fort Lauderdale - FM rebroadcast of instruction talks, "Truths, Duties and Rites," by Father David J. Heffernan, originally telecast by WCKT and previously radio rebroadcast by WGBS.*

9:30 A.M.
CATHOLIC NEWS AND YOU - WHEW, 1600 Kc. (Riviera Beach) - News of parishes in Palm Beach area, reported by Father Cyril Schweinberg, C.P., retreat director. Our Lady of Florida Monastery and Retreat House, North Palm Beach.*

9:30 A.M.
THE SACRED HEART PROGRAM - WFLM, 105.9 Mc. Ft. Lauderdale

9:45 A.M.
SPANISH CATHOLIC HOUR - WMET, 1220 Kc. - Spanish religious program under auspices of

Diocesan Centro Hispano Catolico. Moderator: Father Avelino Gonzales, O.P., with Father Jose Maria Pollos, O.P.*

6:05 P.M.
CATHOLIC NEWS - WGBS, 710 Kc.; 96.3 FM - Summary of worldwide Catholic news from NCWC News Service and South Florida Catholic news from The Voice.*

8:45 P.M.
THE HOUR OF ST. FRANCIS - WKAT, 1220 Kc. - In this true

story, a young girl from a respectable family is faced with the decisions of an unwed mother. She tells of defying grown-up opinions and continuing her high school romance. How she weathers the storm throws new light on the problems of teenagers who have to grow up much too soon.

(*Denotes presentations by Radio & Television Commission, Diocese of Miami. Father David J. Heffernan, chairman.)



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SUNDAY FRIED CHICKEN FAMILY STYLE OR RED SNAPPER COMPLETE DINNER	\$1.50
MONDAY BROILED BABY FLOUNDER	\$1.45
TUESDAY AFRICAN LOBSTER TAILS	\$1.75
WEDNESDAY ALL YOU CAN EAT! FISH FRY	\$1.25
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Ft. Lauderdale
900 S.W. 24th St. (Rt. 84)

West Palm Beach
7400 South Dixie Highway

LUNCH & DINNER 7 DAYS



FIVE ACRES FOR GOD

ON THE SHORES OF THE ARABIAN SEA is the city of TELlicherry, India. Seventy miles from this southern Indian seaport lies the little colony of THOTTUMUKKU, a new settlement . . . Land prices are low and the poorest settlers have gone to make their homes there. The Bishop of TELlicherry tells us about them: "All they have for religious services is a poor thatched shed which serves as church, rectory and Sunday school . . . About 400 children attend classes. The people have collected money for five acres for a church and small presbytery and are willing to give any amount of their labor to build them . . . They need \$3,000 for materials for buildings large enough to serve three hundred families . . ." Can we give any assistance, asks the Bishop, to these sincere Christians working to establish a new and better life for their families? A dollar in THOTTUMUKKU means much more than a dollar in America . . . Any amount you can send therefore will be a substantial help. But please hurry—THOTTUMUKKU's 400 children are growing up fast!



The Holy Father's Mission Aid for the Oriental Church

PREPARING FOR SCHOOL? Hardly, if we mean our reluctant young scholars to whom vacation stretches into the hazy distances of September! But for some students freedom from studies is a tragedy, not a boon . . . We mean those seminarians and Sisters preparing for their vocations in the 18 countries of the Near and Middle East, always in fear that they won't have sufficient money to finish their training . . . We have the names of many of them: JOHN KUPERTINE VELIYIL-PARAMPIL and CHRYSOSTOM THOMAS PLAVUNIKUN-NATHIL of Bangalore, India, and SISTER ALAXIA and SISTER XAVIER of the CARMELITE SISTERS of Kothamangalam, India. You can sponsor one of them by sending \$100 a year for the six years of a seminarian's training or \$150 for each of the two years necessary for a Sister . . . Money can be sent in instalments. You will have the wonderful feeling of participating in the good these future missionaries will do!

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"I was baptized, with Georgiana as my godmother . . . My joy was complete."

SHARING OUR TREASURE

Paperbacks Can Help Give The Gift Of Faith To Others

By FATHER JOHN A. O'BRIEN

Don't you want to share your Faith with a non-Catholic friend? There are two inexpensive paperbacks that will help you do this:

"Winning Converts," wherein experts give you many valuable tips, and "Why I Became a Catholic," wherein 12 converts tell how the Catholic religion enabled them to solve their religious problems and brought them peace and happiness. Both are published on a non-commercial basis by the University of Notre Dame Press, retailing at 35 and 25 cents respectively. Read the first yourself and keep several copies of the second in circulation among your churchless friends.

By so doing, you will fulfill the duty so well expressed by Pius XI: "The most precious gift we have received is the gift of the Faith. But every gift in proportion to its value demands gratitude towards the donor. Now the gift of faith is so priceless that the only proportionate means of gratitude in our power is to pass the Faith we have received to others. Then our thanks offering is adequate: faith for faith, divine gift for divine gift."

This is illustrated in the conversion of Phyllis Lockwood of Los Gatos, California. "I was reared as a Protestant Episcopalian," related Phyllis, "but when I was attending the University of California at Berkeley, I lost interest and stopped going. One of my good friends at the University was Georgiana Gomes, with whom I had many long talks. A devout Catholic, Georgiana kindled my interest in the Catholic Faith and I began to look into it."

INTEREST DEEPENED

"My interest was further deepened in my junior year when I began to date a senior, John T. Canty. John had been

in the Dominican House of Studies for three years, studying for the priesthood. When he discovered that he wasn't called to the religious life, he entered the university. His religion was still his greatest treasure and he lived it on the campus as faithfully as when he was in the seminary. He explained many points of the Catholic Faith and practice.

"Fortunately Father James F. Fisher, C.S.P., was starting an Inquiry Class at the Newman Center and I decided to attend. It was an ideal set-up: I was not asked to commit myself in advance and was free to discontinue at any time. The lectures brought out the divine foundation of the Catholic Church and its authorization by Christ to teach all nations. 'Make disciples of all nations,' He said to the Apostles, and He assured them, 'Behold, I am with you all days' (Matt. 28: 18-20).

"Not content with merely founding the Church, Jesus also appointed its head: 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven' (Matt. 16: 18-19).

READING SUPPLEMENTED

"I supplemented the instructions by reading 'Father Smith Instructs Jackson,' 'Life in Christ' and 'The Catholic Church and You.' Thoroughly convinced of the truth of the Catholic religion, I was baptized, with Georgiana as my godmother, and received our Eucharistic Lord. My joy was complete.

"John and I married, and now he is studying for the doctorate in philosophy at Notre Dame. Never can I sufficiently thank him and Georgiana for sharing with me their greatest treasure — their holy Catholic Faith."

The Question Box

Should King James Bible Be Read In The Schools?



By MSGR. J.D. CONWAY

Q. Please state the position taken by the Catholic Church on Bible reading in the public schools. The King James version was the Bible used for these school readings.

A. The Church has taken no official stand on this subject, but it is rather heartening to observe that the Supreme Court has converted many Catholics to an appreciation of the Bible. The reaction of these Catholics is similar to that of the child who may leave a toy untouched for weeks, but starts screaming the moment you take it from him.

Many times in former years I read articles by Catholics who were much perturbed that Catholic children in public schools were required to listen to reading from the "Protestant" Bible. Now they are more deeply perturbed because our schools are being secularized and the venerable King James version may not be read in them.

For my part I would as soon have the King James version read as our present Confraternity New Testament. And while it hurts to concede victory to atheism I doubt that recent Supreme Court decisions will do any considerable harm to our schools or our country. My worry is that the Court will keep on with decisions of this sort, upsetting the traditions of our country and disrupting the peaceful arrangements we have sensibly worked out through years of experience.

Of course we do not want the government meddling in religion, telling us what prayers we must say or when we must read the Bible, but on the other hand we do not want to see the Court exclude religion from every phase of public life under pretext that any civic encouragement or help is an establishment of religion.

★ ★ ★

Q. Please advise as to whether there has ever been a colored Pope. Also, was St. Augustine of the colored race?

A. At least three early Popes were from Africa, but there is no indication that any of them was colored. They came from the Roman province of Africa — of which Carthage was the capital — or possibly from Numidia or Eastern Mauretania, which were often included under the name of Africa. The Carthaginian people were descendants of the Phoenicians. Numidia was largely inhabited by Berbers who were notably fair-skinned. By the time of the last African Pope this area had been taken over by the Vandals.

St. Augustine was born in Numidia (now eastern Algeria). He was undoubtedly white.

★ ★ ★

Q. I wrote you about a month ago, and as yet you haven't answered my question. Please answer. Is there any way a Catholic can marry a person who has been divorced? How about if a non-Catholic were divorced and would turn Catholic, would the Cath-

olic person be allowed to marry him then?

A. There are three reasons why I did not answer your question:

1. If I were to answer all the questions I receive I would have to take over the whole paper, hire a staff of answer men, and get in frequent trouble with the censor.

2. You did not sign your letter — only an abbreviated first name, and no address. I never use names in the column, but they are a sign of sincerity on the question. I have a big waste basket for anonymous letters, especially those attacking me.

3. Who can answer a question like yours? The only honest answer is: it depends! Give me the facts lady! Meanwhile consult your pastor.

★ ★ ★

Q. How does one confess lack of resignation, absence of tranquility?

A. Just like that. But remember that such things are not serious sins until they become open rebellion. They are problems, which may lead us to minor sins, and with which we need God's help and maybe that of the confessor. The ultimate remedy is through God's love and grace, and our confidence in His personal concern for us. How much better than the sparrows or the lilies of the field are we for whom Jesus died. No greater love has any man!

MISSAL GUIDE

Aug. 4 - Ninth Sunday after Pentecost. Mass of the Sunday. Gloria, Creed, Preface of the Trinity.

Aug. 5 - Dedication of the Church of Our Lady of the Snow. Mass of the Feast. Gloria, No Creed, Preface of the Blessed Virgin Mary.

Aug. 6 - Transfiguration Our Lord. Mass of the Feast. Gloria, Second Prayer of Martyrs, Creed, Common Preface.

Aug. 7 - St. Cajetan, Confessor. Mass of the Feast. Gloria, Second Prayer of St. Donatus, Common Preface.

Aug. 8 - St. John Vianney, Confessor. Mass of the Feast. Gloria, Second Prayer of Martyrs, Common Preface.

Aug. 9 - Vigil of St. Lawrence. Mass of the Vigil. No Gloria, Second Prayer of St. Romanus, Common Preface.

Aug. 10 - St. Lawrence, Deacon-Martyr. Mass of the Feast. Gloria, Common Preface.

Aug. 11 - Tenth Sunday after Pentecost. Mass of the Sunday. Gloria, Creed, Preface of the Trinity.

Teenage Marriages Face High Odds

My niece, age 17, a high school senior will be married in three months. The groom to be is 18 and a helper to a TV repair man. My sister-in-law thinks the whole thing is "just fine because they are both wonderful kids." I am frankly shocked because they are totally unprepared for marriage. What arguments can I use with my sister-in-law and my own daughters against early marriage?

FATHER WALTER W. IMBIORSKI

Family Life Director, Archdiocese of Chicago

(First Columnist for Father John L. Thomas, S.J.)

"Early" is a relative word. Romeo's Juliet was about 15, and 13 or 14 is considered a pretty advanced marriage age in some parts of India. The Canon Law of the Church, based on the customs of an older and simpler culture conceives of marriage between younger teenagers as valid and licit.

It is unwise to judge the prudence of marrying only in terms of chronological age. One is old enough to marry when he or she has achieved sufficient maturity to choose a partner wisely and to understand and assume the responsibilities of husband and father, or wife and mother. Some people can reach this maturity in their late teens, others never seem to reach it.

In a simple, rural society where a boy or girl had to learn skills and self-reliance simply by living on a farm, they had long-term preparation for their marriage roles. Today in our complex society unskilled labor is just not wanted, and job-training and higher education are a must.

It is a rare young man who is able to marry before he is 22 or 23, unless he is willing to subject his wife to a marginal existence, or has a family willing to support him. I remember one parent saying proudly: "We just bought Alice and her husband a new car so that they can go to classes more easily."

There is a special problem facing Catholic couples. Their non-Catholic friends who marry early limit the size of their family by contraceptives. What about the Catholic girl who is the mother of three before she turns 21? If her husband is bringing home an inadequate salary with no prospects for improvement, and she has at least 20 child-bearing years ahead of her, temptation is great.

The crucial argument against teenage marriage is this: in our society the presumption must be made that the late adolescent does not have a sense of identity, a coherent system of values, a clear notion of what is to be sought in a spouse, and a realistic awareness of the burdens involved in matrimony.

No one who has dealt with teenagers for any period of time thinks that there are very many of them who have finished the process of growing up which marriage must presume.

I recently ran into a bride of 17 who until the day of the wedding had never once prepared her own breakfast. She was marrying a young man whose chief domestic skills were carrying out the garbage and changing a fuse.

Because of the exposure to mass media, many teenagers seem "sophisticated," but their involvement in dating, adult-type parties, and heterosexual relationships are what the psychologists call precocious. The word means "half baked" and implies that they are simply not ready. They have not finished growing up.

Marriages in which both partners are under the age of 21 end in divorce three times as often as those of couples over 21. Thirty to forty per cent of all high school girls who marry are pregnant and almost 70 per cent of all high school boys who marry, marry pregnant girls. One study has clearly revealed that neurotic tendencies are far higher among young men and women who marry under the age of 20 than among those who have the control and common sense to wait longer.

The best treatment for too-early marriages is preventive. If there is a background of communication and adequate sex education in a family, parents should not have too great a difficulty in periodically emphasizing the difference between sexual attraction (romance) and married love, and in describing the problems involved in early marriage.

Tell them of the curtailment of professional training for girls as well as for boys; of the lack of experience in making a choice, of the absence of maturity, patience and wisdom on both sides of the relationship, of the difficult financial situation the new family will probably be in, of the heightened possibilities of divorce and the increased problems in adjustment.

If young people have learned that they can trust parents to tell them the truth in matters connected with life and love and sex, they will have little hesitation in accepting parental advice on the subject of early marriage . . . long before it becomes a problem. If, on the other hand, parents have never said anything on the subject except to proclaim dire warnings of doom, it is not at all surprising that a young couple who think that they are in love have just stopped listening.

(Father Imbiorski will be unable to answer personal letters.)



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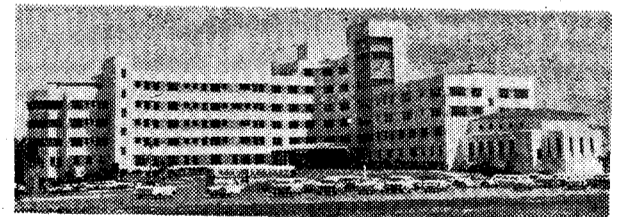
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La Fe de Millones



Conoce Tu Iglesia

Por el R.P. John A. O'Brien
Adaptación al Español del
R.P. Antonio Navarrete

A través de esta serie se está ofreciendo una versión al Castellano del libro "La Fe de Millones", escrito por el R.P. John A. O'Brien, profesor de Teología de la Universidad de Notre Dame, presentando en lenguaje sencillo las doctrinas de la Iglesia Católica. Hasta ahora se han publicado más de 800,000 volúmenes de esta obra, que ha sido traducida a diversos idiomas.

Cristianismo: Doctrina de Austeridad y Sacrificio

CAPITULO VII
(Continuación)

Apenas el fragor de las armas había cesado con el derumbamiento de los imperios, ante los victoriosos ejércitos de Roma; apenas había terminado la esclavización del mundo, se iniciaba ya en el seno de la misma Roma el fermento de su próxima ruina.

Victoriosa de sus enemigos externos, los grillos fatales de su propia esclavitud comenzaban a forjarse en sus mismas fraguas. El cáncer del vicio y de la inmoralidad corroe paulatina pero certeramente sus entrañas, mermando su vitalidad, menguando la resistencia de su vigor moral y envenenando las arterias de toda su vida civil. El hogar, firme cimiento de toda grandeza patria, ha sido minado por el virus letal del divorcio. Las corrientes de su vida social han sido corrompidas en su mismo origen por el demonio del aborto, del infanticidio y de la infidelidad conyugal.

Sobre esa grávida ciudad de más de tres millones, el vicio, la inmoralidad y el libertinaje han tendido sus negras alas como una plaga, no dejando en pos de sí más que ruina y desolación. Vergonzosas bacanales tienen lugar a nombre de los mismos dioses.

De Roma se propaga la carcoma de la inmoralidad por todo el imperio. Y la nación que por más de ocho centurias había resistido invicta los ataques de todos sus enemigos, cayó al fin bajo el peso enorme de su propia corrupción. Porque así como es imposible que el agua rebese el nivel de su manantial, así también imposible que el poder de una nación se eleve por encima del plano de su conciencia nacional y de su vida moral.

Así pues, a este mundo, perdido en las tinieblas del paganismo y hundido en el fango fétido de la inmoralidad y del libertinaje, envió el Maestro estos doce Galileos, a predicar una doctrina de angélica pureza, de virginal castidad, de abnegación personal.

En vez de la infidelidad y promiscuidad domésticas, se ha de imponer la indisolubilidad del matrimonio, en vez del desenfreno de los placeres y las pasiones, el dominio de sí mismo, el refrenamiento de los apetitos sensuales.

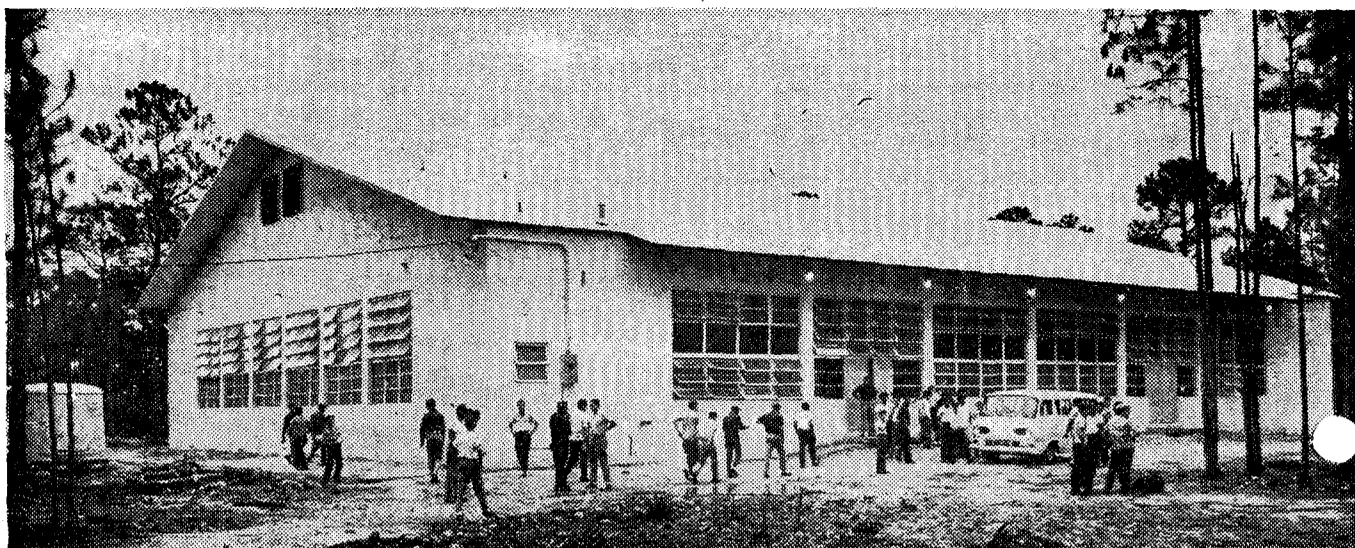
Mahoma predicaba la satisfacción de todos los deseos de la carne, más estos pescadores Galileos predicaban y exigen el dominio de las pasiones. Para este mundo encenagado en la grosera sensualidad y los placeres carnales, nada más extraño puede haber que esta doctrina. Así es que, humanamente hablando, la austeridad de las enseñanzas de los Apóstoles, que piden la mortificación, el sacrificio y la abnegación, tenía que provocar una reacción totalmente desfavorable a su propagación entre estos sensuales paganos del Imperio Greco-Romano.

Aparte de este obstáculo había otro, originado del hecho de que el culto idolátrico había sido declarado culto nacional o religión del estado y constituía parte integral del derecho romano. La práctica de la religión cristiana, era por consiguiente un delito contra el Estado. En la opinión de los romanos, toda calamidad pública debía atribuirse a los cristianos, ya que éstos, negándose a propiciar a los dioses de la gentilidad, provocaban la ira de estas deidades.

Si el Tiber rebasaba su cauce, al momento atronaban los aires clamando: "Christiani ad leones"! ... "A los leones con los cristianos"! ... y cientos de ellos eran arrastrados al circo romano para servir de pasto a las famélicas fieras.

Las torturas que sufrían los cristianos eran indecibles. A muchos de ellos se les cortaba la lengua, se les quemaban los ojos y muchos otros eran cubiertos de ardiente pez y alquitrán y eran quemados vivos para servir de teas iluminantes en las luchas gladiatorias del anfiteatro. Ni aun a las delicadas jovencitas o a los tiernos niños se les eximía de tan atroces tormentos.

(Continuará)



El Nuevo y Espacioso Salón de Dormitorios Construido para los Jóvenes Refugiados

Remózase el Hogar de los Jóvenes Refugiados

Vacaciones en Camp Matecumbe

En los últimos tiempos las condiciones de Camp Matecumbe han tenido un cambio muy favorable para los jóvenes que allí encuentran refugio. Hubo un momento en que el arribo constante de jovencitos separados de sus padres desde Cuba, obligaba a superpoblar el lugar, lo que dificultaba considerablemente la organización interior.

En este momento de vacaciones plenas de esparcimiento, en la vasta finca que opera el Catholic Welfare Bureau se encuentran residiendo no más de 160 jóvenes, para los que recientemente se construyó un amplio pabellón para dormitorios, y un edificio escolar, con aulas amplias y ventiladas.

Al haberse estabilizado la situación del campamento, es más fácil organizar la recreación de sus moradores. Y estas vacaciones están siendo plenas de esparcimiento. Todas las tardes un ómnibus cargado de jovencitos refugiados sale para las playas de Miami. Frecuentemente se organizan excursiones a lugares de atracción en el Sur de la Florida, y de tiempo en tiempo algún bailecito con las muchachas de Florida City.

Un aliciente nuevo de estas vacaciones para los jóvenes refugiados lo está siendo el Summer Camp que auspiciado por el CYO se está ofreciendo para jóvenes de Miami en Camp Matecumbe. Todas las semanas un grupo de cuarenta jovencitos van a disfrutar como atracción de vacación veraniega, lo que los jóvenes del Catholic Welfare disfrutan durante todo el año.

Entre los visitantes del Summer Camp y los residentes de Matecumbe se han iniciado vínculos amistosos. Y unos y otros conviven en el mismo lugar en ambiente de camaradería; almuerzan y comen juntos, juegan juntos y juntos disfrutan de todos los atractivos del campamento: Una formidable piscina, dos campos de fútbol, uno de beisbol, dos de basketbol, uno de bolibol, un amplio salón de juegos, cine, televisión e interminables campos llenos de sol.

Uno de los muchachos, que vive ahí desde marzo del 62, lo expresa gráficamente. "Yo de aquí sólo me iría el día que pueda regresar a Cuba. Aquí lo tengo todo, un buen colegio, casa, comida, piscina, dinero, amigos, amigas (estas en el campamento de Florida City, con el que intercambian visitas frecuentemente) y todas las diversiones de Miami.

A otro no le alcanzaban los dedos de las manos para enumerar los paseos y excursiones en que ha participado. "Fort Lauderdale, Naples Cayo Hueso, el acuario, los museos, el patin en hielo, competencias deportivas, circo, Haulover Beach, Crandon Park, Parrot Jungle, ..."

Uno de los que este año se graduó de High School y ya lo está preparando todo para irse a un College, con sentido de responsabilidad interviene para advertir:

"La verdad es que aquí nosotros tenemos más diversiones de las que corresponden a nuestras circunstancias. Por

que nosotros no vinimos en un paseo ni en un plan turístico, y ya conocemos todas las atracciones de Miami y todas las semanas tenemos playa, bailes o paseos.

FORMACION DE LIDERES FUTUROS

Por supuesto, aunque con todo este programa el Catholic Welfare hace todo lo posible por aliviar la nostalgia de los jóvenes por su patria y su familia, como es natural en jóvenes que en su mayoría habían recibido en Cuba una recta formación cristiana esa nostalgia no puede ser totalmente borrada.

Pero lo que de ella hay, es entonces encauzada por los profesores, los sacerdotes y los hermanos, los instructores y los trabajadores sociales que con ellos conviven, hacia metas positivas.

Porque aparte de las obligaciones escolares, ellos cuentan con una biblioteca que poco a poco se va nutriendo con nuevos volúmenes, y para ellos se han organizado cursos extra académicos de Doctrina Social, que han incluido al final debates y mesas redondas con la participación de los propios jóvenes, así mismo, con frecuencia se ofrecen veladas bíblicas litúrgicas, y los valores históricos de la patria ausente son recordados en veladas culturales conmemorativas.

En este mismo momento once jóvenes de Matecumbe están matriculados en el Curso de Verano del Instituto de Acción Social, y todas las noches un ómnibus los lleva y los trae a las clases y confe-

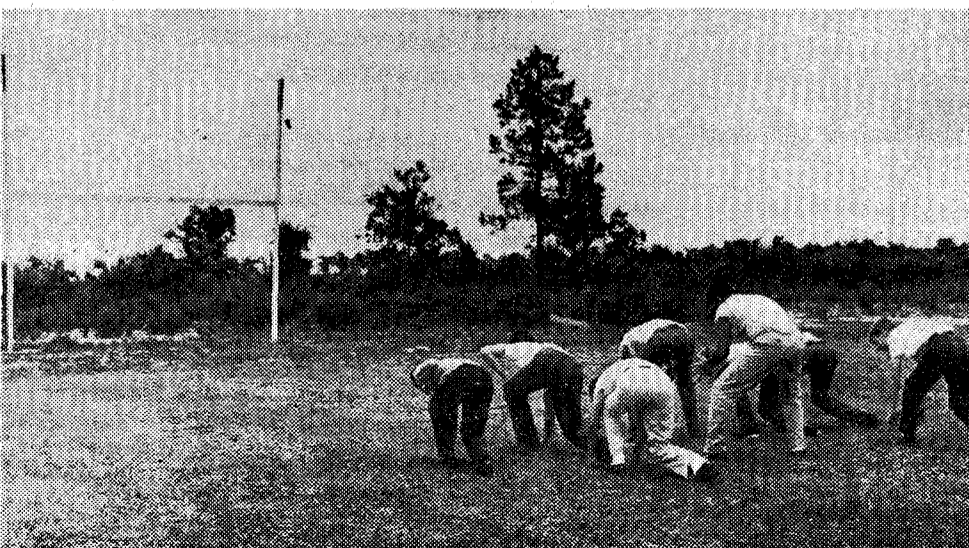
rencias que se ofrecen en el Centro Hispano Católico, en el corazón de Miami.

Algunos de ellos muestran rasgos realmente conmovedores. Uno, aunque saca algunos dineritos para su "hobby" de aeromodelismo" ahorra parte del peso y medio que semanalmente se ofrece a los jóvenes, "para poder pagar el viaje de los viejos, por México o por España". Y hace más efectivo el esfuerzo, ya que aún dentro del campamento se ha buscado un trabajito: Ayuda al lechero que lleva la leche al campamento, y con eso se busca una paga que también va a engrosar el fondo para el viaje de los viejos".

Así, tanto durante el curso escolar, como ahora en este período de vacaciones, estos 160 jóvenes tienen en Camp Matecumbe, un hogar en el que en medio de una vida llena de esparcimiento y de actividad física, paseos y práctica deportiva, se forman en cuerpo y alma, física, cultural y espiritualmente, para la tremenda tarea que en el futuro les espera: Ser líderes en la reconstrucción cristiana y democrática de una Cuba nueva.

MISAS LOS DOMINGOS CON SERMON EN ESPAÑOL

- ST. MICHAEL, 2935 W. Flagler St., Miami—10 a.m. y 6 p.m.
- ST. PETER AND PAUL, 900 SW 75 Road, Miami—12:55, 5:30 y 7:30 (A. las 10:30 a.m. en el Auditorium de la Escuela Parroquial).
- CORPUS CHRISTI, 3230 NW Ave., Miami—10 a.m., 12:55 y 5:30 p.m.
- GESU, 118 NE 2 St., Miami—5:30 p.m.
- CAPILLA DEL NORTHSIDE, Northside Shopping Center 79 St. y 29 Ave., NW 12:30 p.m.
- ST. HUGH, Royal Road y Main Highway.—5:30 p.m.
- LITTLE FLOWER, 1270 Anastasia Ave., Coral Gables.—12:30 pm
- INMACULADA CONCEPCION, 63 W 42 Place, Hialeah.—11:30 a.m.
- SAN JUAN APOSTOL, 451 E. 4 Ave. Hialeah—12:55 p.m. ..
- ST. DOMINIC, Fairlawn School, 422 SW 60 Ave., Miami—11 a.m.
- ST. BRENDAN, 87 Ave. y 32 St., SW, Miami—6:30 p.m.
- MISION DE SAN JUAN BOSCO. (Provisionalmente en el local del Cine Tiroll, 744 W. Flagler St.) 9, 10:30 y 12 del día.
- S. TIMOTHY, 5400 SW 102 Ave. 11 a.m.
- ST. AGNES, 191 HARBOR Dr Key Biscayne.—8:30 y 11 am



Practicando Fútbol en uno de los Campos Deportivos

La Iglesia y la Democracia

La Iglesia desea una democracia auténtica, recuerda el semanario Ecclesia, de Madrid, al comentar el reciente mensaje pontificio a la Semana Social de Francia recién celebrada en Caén.

El órgano de la Acción Católica Española señala que hay acuerdo "en que la democracia debe ser considerada como uno de los fundamentos imprescindibles en la edificación, y funcionamiento de toda sociedad o Estado moderno," mientras que "ya no se da tanto acuerdo, sino más bien todo lo contrario... en la explicación del contenido ideológico de aquella 'palabra bandera,' tan querida por el hombre de nuestro tiempo."

"Ante semejante confusión — añade — la quincuagésima Semana Social de Francia... ha tenido el gran acierto de elegir como tema el concepto de 'sociedad democrática.'"

"Se ve bien claro que un Estado no es democrático sólo por el hecho de que él lo diga," prosigue Ecclesia al glosar el documento pontificio.

"Más que algo estático y estereotipado — dice a continuación — la democracia viene a ser como un movimiento, como una marcha incesante hacia la conquista progresiva de una libertad responsable, lo más amplia, ordenada y segura posible para todos; poder, sociedades intermedias y particulares."

Ecclesia transcribe los párrafos más significativos del mensaje papal, como premisas de la auténtica democracia:

Supone que quienes encarnan tal poder "aceptan los controles necesarios ejercitados por la representación nacional e impuestos por las leyes fundamentales libremente aceptadas y razonablemente promulgadas."

"Que exista una prensa libre y leal, preocupada de su objetividad; instrumentos de difusión que no estén al servicio exclusivo de una determinada política, como, asimismo, ciudadanos capaces de independizarse de su periódico y de escuchar, sin pasividad y sin prejuicio, lo que les llegue por la radio o la televisión."

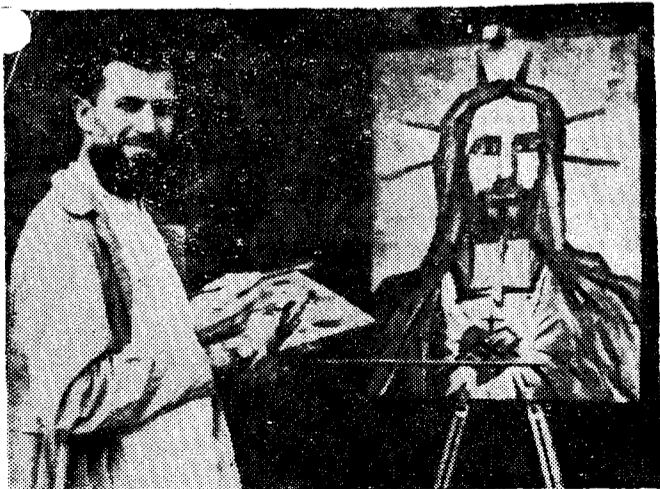
"Implica cuerpos intermedios libremente formados, reconocidos y protegidos por la ley, normalmente consultados en las cuestiones de su competencia."

"Un cuerpo electoral informado lealmente, apto para juzgar la política de sus mandatarios y de los programas de sus candidatos."

"Supone deberes y derechos netamente definidos, cuyo ejercicio esté eficazmente protegido; jueces cuya independencia está bien garantizada para que cumplan imparcialmente su deber a la luz y bajo la responsabilidad de su conciencia, y, por último, leyes fundamentales, respetadas por todos, que aseguren la continuidad de la vida nacional."

El órgano de Acción Católica Española considera esos enunciados suficientemente claros "para que cuantos sepan y quieran independizarse... de lo que masiva y científicamente les llegue por unos medios informativos no independientes, puedan tener idea cabal del verdadero rostro de la sociedad democrática."

"Ojalá que éstos sean muchos," concluye. "Y todavía más los seculares empeñados en realizar en la sociedad en que se hallan insertos una democracia auténtica deseada, como se ve, por la Iglesia."



EN SUS BREVES MOMENTOS de descanso, el padre I. Callone, se dedica a la pintura. En la foto aparece trabajando en un cuadro del Sagrado Corazón para su nueva iglesia parroquial en Paujil, en el Vicariato Apostólico de Florencia, en el sur de Colombia, que está al cuidado de los misioneros de la Sociedad Consolate. (Foto NC)

Hacia Lovaina Jóvenes Refugiados

Siete jóvenes cubanos exiliados dejaron Miami el pasado miércoles 31, partiendo hacia Bélgica, donde estudiarán ahora becados por la Universidad Católica de Lovaina, como resultado de gestiones hechas por el Obispo cubano

desterrado, Mons. Eduardo Boza Masvidal, a fin de lograr la formación cultural, espiritual y científica de elementos que en el futuro puedan ser líderes en la reconstrucción cristiana de Cuba.

Los jóvenes estudiarán en

las facultades de Sociología, Filosofía, Psicología, y Ciencias Religiosas de la citada Universidad. Son ellos: Rosa María Piedra, Adolfo Abascal, Octavio León Miriam López, Francisco León, Graciela Planas y María Isabel Villar.

Próximamente partirán otros jóvenes refugiados en Miami, entre ellos Alberto Segrera, José García Medrano y Aracelly Vila.

Dos de los que parten, Abascal y Octavio León, estudiarán la carrera sacerdotal. Miriam León pertenece al Instituto Secular de Cooperadoras Diocesanas de la Arquidiócesis de La Habana.

En su mayoría, estos jóvenes son estudiantes del Instituto de Acción Social de la Diócesis de Miami o forman parte de los grupos juveniles parroquiales de habla hispana.

La Universidad de Lovaina es uno de los más afamados y prestigiosos centros católicos de alta cultura y el Obispo Boza ha querido que a él vayan a formarse en diferentes disciplinas estos jóvenes que aquí en Miami han demostrado a través de sus estudios, de su labor apostólica y de su preocupación patriótica, reunir cualidades que ahora van a fortalecer y afianzar, para tareas futuras por la Iglesia en Cuba.

Bendice el Papa Paulo al Movimiento Familiar

Los círculos de Matrimonios Cristianos de habla hispana que están funcionando en distintas parroquias del área de Miami, recibieron con gratitud el mensaje de aliento y bendición que el Papa Paulo VI envió al Movimiento Familiar Cristiano, con ocasión del Congreso Latinoamericano que acaba de efectuarse en Río de Janeiro.

En su mensaje de 87 palabras, firmado por él mismo, el Santo Padre subrayó los fines del MFC y destacó la labor educadora que corresponde al padre de familia. Este, dice, debe inculcar en sus hijos un mayor sentido de responsabilidad, de forma que los principios cristianos sobre la familia se entrañen en toda la sociedad.

El tema general del encuentro que se efectuó en Río fue "El Padre de Familia, forjador del Mundo Moderno."

El Padre Pedro Richards C.P., asesor general latinoamericano del MFC, quien semanas atrás había estado en Miami para conocer la marcha del movimiento familiar de habla hispana en esta ciudad, declaró que los matrimonios cristianos promovieron este Tercer Encuentro Latinoamericano, con vistas a reeditar el evidente matriarcado de este continente.

"En las exposiciones — añadió el Padre Richards — se ha hecho resaltar la figura del padre de familia, reflejo de la de Dios, alentado por el ejemplo de José en la Sagrada Familia y sostenido por la paternidad que los papas han ejercido magníficamente en estos últimos tiempos."

"Abrigamos la esperanza de que esta asamblea — agregó en Río el padre Richards — servirá no sólo para la recuperación de los padres en su 'misión interna' del hogar, sino para la participación del varón cristiano en la elaboración de las estructuras que cumplan con el pedido de Pío XII: 'La Comunidad debe estar al servicio de la familia.'"

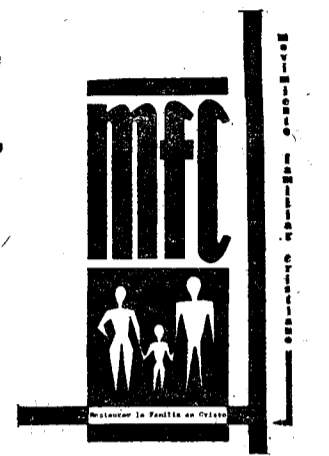
Participaron en el Encuentro delegados de 18 países latinoamericanos y representantes de España, Canadá y Estados Unidos. Entre los asistentes figuraron 14 obispos y unos 350 asesores eclesiásticos.

Las sesiones plenarias se celebraron en el Gimnasio de la Pontificia Universidad Católica, y la de apertura en el Teatro Municipal de Río. Dieron la bienvenida a los delegados el gobernador del Es-

tado de Guanabara, Carlos Lacerda, y su esposa doña Leticia, quienes organizaron dos fiestas en honor de los participantes: una "Noche Carioca" y una "Noche Panamericana."

La primera misa del Encuentro, oficiada por el nuncio Mons. Lombardi, honró a San José, patrono de la Iglesia, del Concilio Vaticano II y de la asamblea del MFC. El arzobispo de Río, cardenal Jaime de Barros Câmara, ofició otra misa en la que pronunció una homilía sobre "La paternidad en la Santísima Trinidad."

En la Diócesis de Miami están funcionando círculos de Matrimonios Cristianos en las parroquias de St. Agnes, Key Biscayne; Little Flower, Coral Gables; St. John the Apostle, Hialeah; y en SS. Peter and Paul, Corpus Christi, St. Timothy, San Brendan y la Catedral.



EL MOVIMIENTO Familiar Cristiano de Miami editó un panfleto que está siendo distribuido a aquellos matrimonios que pueden estar interesados en unirse a los círculos de matrimonios que están funcionando en distintas parroquias de esta Diócesis. El panfleto presenta en breves palabras las proyecciones y actividades del Movimiento Familiar Cristiano a través de sus círculos de matrimonio. Quienes lo deseen pueden obtener este folleto a través del Círculo de Matrimonios Cristianos de habla hispana de su parroquia.

ACTIVIDADES DE LOS CABALLEROS DE COLON

Proyectan Comunidades Cristianas

Los Caballeros de Colón (cubanos) del Consejo Nuestra Señora de la Caridad No. 5110, efectuaron recientemente una solemne iniciación de primer grado, la que se celebró en el salón de actos del Consejo No. 1726 de Miami, con la presencia del Diputado del Estado de la Florida, doctor Lawrence J. Jones y del Diputado del Distrito, Dr. Edward A. Atkins.

Fueron iniciados los señores Rodrigo Barroso, George A. Bradford, Francisco J. Campos, Pablo Cejas, Juan J. Cervera, José A. Díaz, Manuel L. García, Cecilio González, Mauricio H. Heymann, Fermín Ortiz, Joaquín J. Rodríguez, Raúl S. Rodríguez, Oscar Sánchez, José C. Suárez, Mario A. Tarrida y Rafael Vázquez. Cinco de los iniciados son Escuderos de Colón (graduados.)

Hablaron en dicho acto el Gran Caballero del Consejo, Jesús Cruza; el capellán, padre Joseph L. Cliff y el Diputado de Estado, Lawrence J. Jones, que pronunció en español las palabras de resumen.

Los Caballeros de Colón en este Consejo, formado en su mayor parte por cubanos, se disponen a desarrollar este año un amplio y eficaz programa de actividades, de

acuerdo con lo anunciado por Jesús Cruza.

La más importante de esas actividades, según informó el señor Cruza, será la formación y organización de las "comunidades cristianas." Estas estarán compuestas por grupos de miembros y sus familias que viven dentro de un limitado vecindario, cooperando con sus respectivas parroquias, principalmente en ayudar a la C.C.D. y como "ushers."

Proyectan intensificar la vida cristiana de la familia y del hogar, su formación espiritual y cívica, así como la ayuda mutua, de acuerdo con el espíritu de la Orden y formar grupos de la UCE para discutir y estudiar los problemas sociales a la luz de la doctrina de la Iglesia, "principalmente — destaca Cruza — "los que se refieren a la reconstrucción espiritual, cívica y económica de Cuba, la patria que hoy sufre bajo el yugo del comunismo ateo."

Otros planes de actividades incluyen:

Fundar nuevos Círculos de Escuderos de Colón (rama juvenil masculina de la Orden); organizar las Damas Auxiliares y las Escuderas de Colón (rama juvenil femenina de la Orden.)

La publicación de su boletín y la celebración de con-

ferencias, círculos de estudio, funciones de cine, actos sociales, excursiones y entretenimiento para los jóvenes y niños.

De manera particular, los Caballeros de Colón de este consejo que viven dentro de los límites de la nueva misión de San Juan Bosco, de la que es administrador el padre Emilio Vallina, se disponen a cooperar en la organización de esa nueva comunidad parroquial, enclavada en una zona eminentemente latina.

Escuderos de Colón

Por su parte los Escuderos de Colón (Cubanos) del Círculo "Cristo Rey" No. 1572, patrocinados por el Consejo "Ntra. Sra. de la Caridad", celebraron en la Escuela Parroquial de "St. Michael" una ceremonia de Iniciación el pasado sábado.

Fue en iniciados los jóvenes: Fermín Alvarez, Jesús Aquino, Cristóbal J. Chau, Jorge Fresneda, Pedro Mier, José C. Viera y José R. Viera.

Hablaron en dicho acto el escudero Presidente de la Comisión Cívico - Cultural, Roberto Alonso; el Consejero Mayor, Carlos Oramas y el Gran Caballero del Consejo No. 5110, Jesús Cruza.

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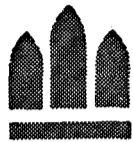
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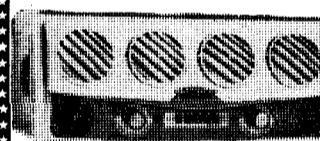
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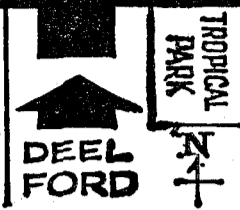
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