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

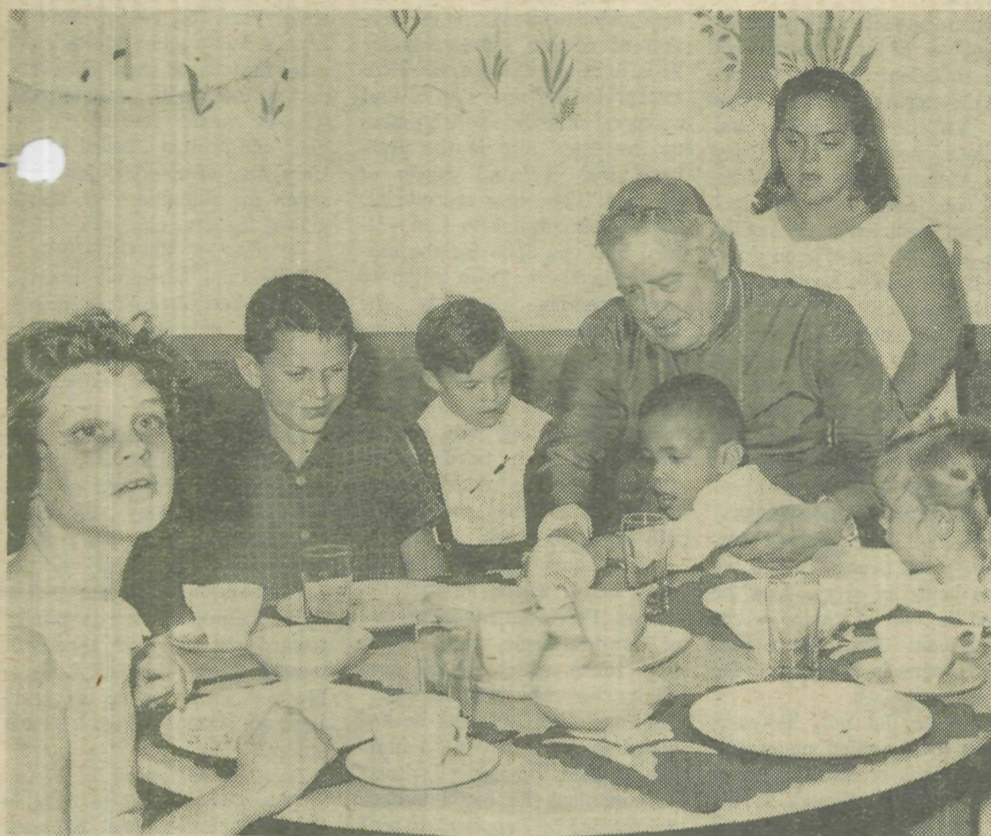
THE VOICE
P.O. Box 1059, Miami 38, Fla.
Return Requested



VOL. VI, NO. 15

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

JUNE 26, 1964



Voice Photos

Bishop Carroll Talks With Exceptional Children At New Marian Center

EXCEPTIONAL CHILDREN'S HOME

Marian Center Dedicated; Praised As 'A Great Step'

(Other Pictures on Pages 17, 18, 19, 21.)

There is an urgent need for more diagnostic clinical services, "close-in" community facilities and increased social services in the field of mental retardation, the deputy commissioner of the Vocational Rehabilitation Administration of the U.S. Department of Health, Education and Welfare told the large crowd which gathered Sunday for the dedication of the Marian Center for Exceptional Children.

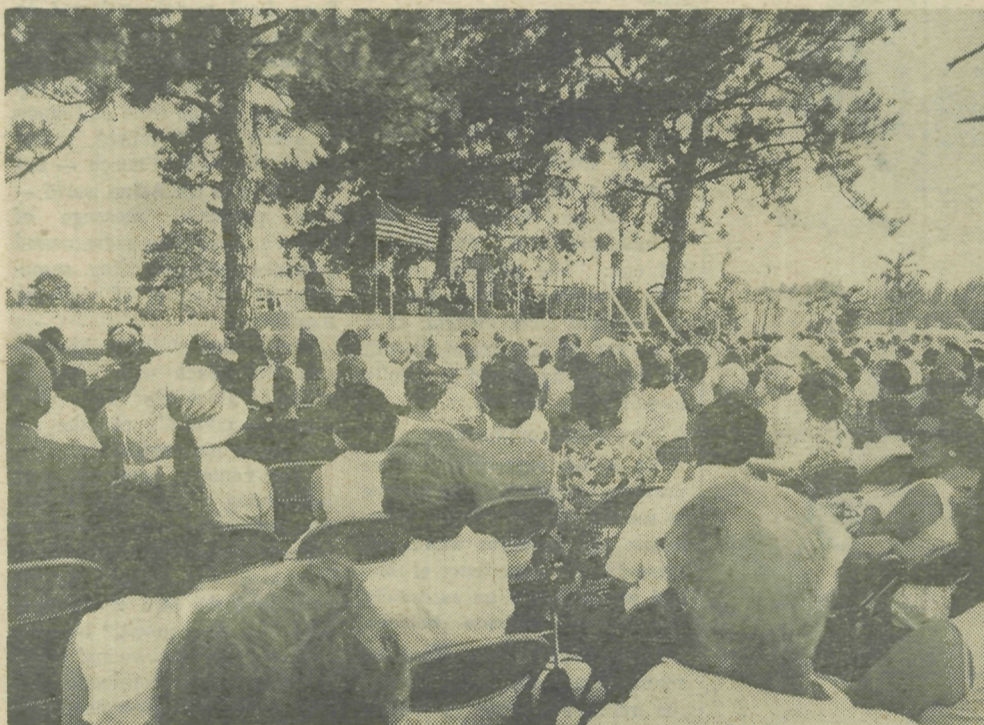
Dr. Patrick J. Doyle, M.D., former deputy special assistant to the late President Kennedy for mental retardation, was the principal speaker during ceremony of blessing at which

Bishop Coleman F. Carroll officiated on the site of first center of care for mentally retarded under Catholic auspices in the southeast United States.

Sisters of St. Joseph Benedict Cottolengo, whose special mission has been the care of mentally retarded in their native Italy, are staffing the center recently completed at 15701 NW 37th Ave., just a few blocks from the Palmetto By-Pass in North Dade County.

"The traditional concept of distant custodial care must be replaced by a 20th century one of community care facilities, sheltered workshops, and half-way houses," Dr. Doyle told the

(Continued on Page 17)



DEDICATION ceremonies were held at the first structure of the new Marian Center for Exceptional Children last Sunday. An outdoor

pavilion was erected for the occasion which attracted hundreds of clergy, religious and laity, including families of mentally retarded.

PRONOUNCEMENT PROMISED SOON ON FINDINGS

Birth Control Problem Under Study, Pope Says

By PATRICK RILEY

VATICAN CITY (NC) — Pope Paul VI revealed that the Church is in the process of a major re-evaluation of the question of birth control and said that for the present, at least, the pronouncements on the question by Pope Pius XII must be considered valid and binding for all Catholics.

Pope Paul spoke out (June 23) with the apparent intention of ending the current controversy over the possible legitimacy for using certain recently discovered hormone pills which can prevent conception. He did not refer explicitly to the "pill." But he said that the Church is being aided by "many eminent scholars" in an intensive study of

the question, and that its findings will be revealed as soon as possible.

Pending a further pronouncement, he said, nobody is to "take it upon himself to speak in terms different from the norms" laid down by Pius XII.

Paul VI's statement came in the course of a 5,000-word discourse before a group of cardinals on the eve of the feast of St. John Baptist, his baptismal patron. He took the occasion to review the first year of his pontificate.

In the course of his talk he also revealed that the Catholic Church is returning to the Orthodox Church of Greece relics of St. Andrew the Apostle which were looted by Latin Crusaders

during the sack of Constantinople in 1204.

FORTHCOMING SESSION

The Pope spoke warmly of his meeting last January with Ecumenical Patriarch Athenagoras I of Constantinople, spiritual leader of the Orthodox world. He also referred to the forthcoming third session of the ecumenical council, and the international Eucharistic congress to be held in India next fall. And he talked about world peace.

But the bombshell of his discourse was the reference to the birth control controversy and his promise to reveal the findings of the current investigation as quickly as possible. For the time being, at least, he demanded adherence to the findings of Pius XII, whom he had served as a collaborator for many years.

Pope Pius XII's detailed pronouncements on birth control reaffirmed the Church's condemnation of active interference with the procreative purpose of the marital act. He also reiterated the illegality of direct sterilization — any deliberate attempt, either as an end or a means, to make procreation impossible.

Pius XII did not, however, condemn every act that would bring about sterilization as an undesired effect, such as the surgical removal of diseased ovaries.

Shortly before he died in 1958, Pope Pius dealt with moral problems connected with pills that prevent ovulation. He described this effect as "temporary sterility." This is a judgment which medical and moral specialists have been closely examining and disputing.

Pius stated that the woman who takes such a pill as a necessary remedy for an unhealthy

(Continued on Page 2)

LOWER TRIBUNALS REVERSED BY DECISION OF JUSTICES

Florida Ban On Two Books Upset By U.S. High Court

(High Court widely split on obscenity rulings . . . Page 12.)

Florida Court rulings upholding bans on the controversial novel, "Tropic of Cancer," by Henry Miller; and "Pleasure Was My Business," were reversed this week by the U.S. Supreme Court.

The decisions lift bans imposed here in 1962 against both books. "Pleasure Was My Business," was banned in Dade

County on March 31 of that year by Circuit Judge Lucien Proby, a month before "Tropic of Cancer" was banned by a Circuit Court decision after a six-man jury declared the novel "obscene."

The Third District Court of Appeals upheld Dade County's ban on "Tropic of Cancer" which has been the subject of legal attack in many cities since it was first published in this country two years ago. The

American Civil Liberties Union participated in the appeals from Dade Circuit Courts.

Dade State Attorney Richard Gerstein, whose office brought the suits against both books under provisions of the Florida law against obscenity, said that he was "disappointed but not surprised" by the decisions, and pledged "continued vigilance against obscenity within the confines of the Supreme Court decisions."

"In our opinion, and in the opinion of our state courts, anyone who reads these two books will find that they are obscene but we will certainly abide by the Supreme Court."

Mr. Gerstein pointed out that "the public can take effective action" by protesting to merchants against the display and sale of publications which in the opinions of the patrons are obscene.

Latin America Fund Allocations Made

WASHINGTON (NC) — Most of the fifth annual allocation of \$1,000,000 from the U.S. Church for the Church in Latin America goes to catechetical work and the direct apostolate.

The Pontifical Commission for Latin America in Rome has allocated \$334,500 for these two works. Of the total, \$209,000 goes to the direct apostolate, such as Catholic Action groups and social centers, and \$125,000 goes to catechetical work, such as teachers' institutes and catechetical centers.

London Archbishop In Interfaith Group

LONDON (NC) — Archbishop John C. Heenan of Westminster, head of the English Catholic hierarchy, has agreed to become a co-president of Britain's Council of Christians and Jews, thus restoring full Catholic participation in that body after a lapse of 10 years.

The Congregation of the Holy Office in Rome in 1954 ordered Archbishop Heenan's predecessor, Bernard Cardinal Griffin, to resign as co-president and required all other Catholics to withdraw from the council.

Birth Regulation Problem Under Study

(Continued from Page 1)

uterus or organism, rather than to prevent conception, "provokes indirect sterilization, which is permitted according to the general principles governing acts with a double effect." This traditional distinction of the "double effect" refers to acts using legitimate means and having a licit goal, but which could have a secondary result which would in itself be illicit.

Speaking to participants in the seventh international Hematological Congress in Rome whom he granted an audience at Castelgandolfo on Sept. 12, 1958, Pope Pius stated that it would be immoral to take such a pill if the goal were simply to prevent conception. "But a direct, and therefore illicit, sterilization is provoked when ovulation is stopped so as to prevent the uterus and the organism from the consequences of pregnancy which it is not able to sustain," he said. "Some moralists maintain that it is permissible to take medicines for this reason, but they are wrong."

Pius XII had said in 1951 (addressing Italian midwives) that the so-called rhythm method of birth control — the use of the natural infertile period — is allowed "for a long time, perhaps even for the whole duration of the marriage," provided there are legitimate medical, eugenic, economic or social reasons.

LOOKED TO SCIENCE

At that time Pope Pius also voiced the hope that science would find ways to make the rhythm method more accurate.

Pope Paul, concluding his comments on his own pontificate, referred to current "formidable problems," and singled out one: "The problem everybody is talking about — that is, of so-called birth control; that is to say of population growth on the one hand and of family morality on the other."

Pope Paul continued:

"It is an extremely serious problem. It touches the source of human life. It touches sentiments and concerns which are closest to the experience of man and woman. It is an extremely complex and delicate problem.

"The Church recognizes its manifold aspects, that is to say the multiple spheres of competence. Among these, that of the spouses is certainly preeminent — their liberty, their conscience, their love and their duty.

"But the Church must also affirm her part, that is, God's law, which she interprets, teaches, promotes and defends. And this is what the Church proclaims this law of God in the light of scientific, social and psychological truths which in recent times have had new and very extensive study and documentation.

"It will be necessary to look carefully and squarely at this theoretical as well as practical development of the question. And this is what the Church is in fact doing. The question is under study a study as broad and deep as possible, that is, in the serious and honest man-

ner a question of such importance demands.

"It is under study, we repeat, and we hope soon to conclude (this study) with the help of many eminent scholars. We shall quickly issue its conclusions in the form which is judged most adequate to the subject treated and to the goal to be achieved.

"But meanwhile we say frankly that as of now we do not have sufficient reason to regard the norms given by Pope Pius XII as surpassed, and therefore not binding. They must therefore be considered valid, at least until we feel bound in conscience to modify them. In a subject of such gravity, it certainly seems that Catholics should want to follow a single law, such as the Church authoritatively proposes. And it therefore seems opportune to recommend that nobody for the time being take it upon himself to speak in terms different from the norms in force."

EUCCHARISTIC CONGRESS

Pope Paul had referred earlier to "great events" which the future holds in store. Now he turned to one of them — the international Eucharistic congress to open in Bombay at the end of November.

The Pope did not, however, answer the question uppermost in the minds of his hearers in this connection: Would he accept the invitation of Valerian Cardinal Gracias of Bombay to go to India for the Congress? Pope Paul merely referred to the congress as "an event which is great in itself and which becomes even more extraordinary by virtue of the time and place in which it will unfold, bringing to the whole Church — but especially to the Asian world — the perennial message of Christ's mysterious sacramental presence and revealing something of its power of vivifying mankind."

The Bishop of Rome had begun his speech with what he called "a single and very cursory glance" at the 12 months of his pontificate.

"We content ourselves with mentioning a few facts, a very few among the many which you already know, which seem to us to characterize the past Vatican year, and the first of which is naturally the council," he said.

He recalled that he had pledged to make the continuation of the council the preeminent aspect of his pontificate, that he had "hastened to set the date for its reopening" after it had automatically been suspended by the death of Pope John XXIII, and how he had streamlined the ponderous machinery of its commissions.

The Pope then spoke of the "first two great conciliar documents" enacted by the council and promulgated by him last December — the Constitution on the Sacred Liturgy and the decree on communications media. He referred also to his own Jan. 25 decree putting into effect some of the provisions of the liturgical constitution, and his establishment of the post-conciliar liturgy commission to work toward full implementation of the required reforms in the public worship of the Church.

"We are very glad to know that the individual hierarchies in the various nations are working industriously to determine the particular adaptations demanded by local circumstances for a fuller adherence to the reforms, to concrete needs and requirements," he said.

NEW SECRETARIAT

Speaking of his Pentecost Sunday announcement of the creation of a new secretariat for non-Christian relations, the Pope interpreted it "as a sign of that universal solicitude which makes us interested also in the problems and spiritual needs of all men." The new secretariat, he said, is similar to that created by Pope John for the separated brothers, "with whom we shall continue serenely the friendly dialogues that have begun."

Pope Paul then referred to the "important and arduous" tasks confronting the council Fathers at their third session this fall. But he made no prediction as to when the council will finish its work.

His January pilgrimage to the Holy Land, where he met Orthodox Patriarch Athenagoras I of Constantinople, was "of an importance which in all simplicity we may call historic," the Pope said. Although he had hoped to go there as "a humble pilgrim among pilgrims," he continued, he found himself surrounded by "applauding multitudes aware of the significance of the event and taking part in it themselves."

He added: "The religious meaning and the ecumenical value of the journey of the successor of St. Peter to Palestine were perceived by all. Our meeting with Patriarch Athenagoras and with the other patriarchs and metropolitans of the Eastern Churches, both those united and those still separated from us, filled us with joy and hope. It fostered and strengthened the movement, already under way, for greater contacts between the separated brothers, in a spirit of mutual charity and trust and of better understanding, the hoped-for prelude of the restoration of unity."

The Pope then announced that at the request of Orthodox Metropolitan Constantine of Patras, the skull of St. Andrew, the brother of St. Peter, will be returned to Patras, Greece.

This gesture, he said, testifies "to our veneration for the Greek Orthodox Church and to

our intention to open our brotherly heart to it, in the faith and charity of the Lord."

The Pope declined to outline the activity of the Church throughout the world because "the simple description of the various acts and aspects of this activity would require too long a speech."

However, he did say, "We simply can tell you of our satisfaction and our gratitude to note around us and in every part of the world a magnificent witness on the part of the organs and persons headed by the Holy See, of fidelity, industry, ardor for the cause of Christ and of the Church."

UNHAPPY SITUATIONS

Pope Paul lamented that the Church finds herself in abnormal and unhappy situations in various parts of the world. "You know where, how and why," he said.

Although there are many reasons for denouncing the errors which lie at the root of such unhappy situations, he said, "we now want in this respect to increase our trust in the Lord, and therefore our serenity of judgment, our equanimity toward all, and our good will toward those who will honorably and simply solve the problems which make the Church suffer."

Then he said:

"We always want to trust in the uprightness and common sense of those who have power and responsibility toward the public good and toward the principles of justice, liberty and concord which must be at the base of modern society. And we also hope that the very consideration of the rights and of the interests of peoples will allow the achievement of some effective improvements in the present state of affairs."

With these words the Pope placed the Church's problems in the broader framework of the problems of mankind.

Paul VI expressed fear "that the contemporary world may again relapse into forgetfulness of the ideals of peace, of solidarity, of moral and social regeneration, toward which it turned with such determination and so nobly after the sorrowful and disastrous experience of the last war."

He said that like his predecessors Pius XII and John XXIII he would ceaselessly preach peace and seek to bring the minds of men to "the ideals of peace, concord, collaboration and brotherhood."

Archbishop Of Canterbury Says He May Visit Pope

LONDON (NC) — Archbishop Michael Ramsey of Canterbury declared that it is "more than likely" that he will visit with Pope Paul VI "in the near future."

The Anglican prelate predicted the visit in an interview that appeared in the June 12 edition of the Economist, a London weekly. It would be the first visit between the heads of the Catholic and Anglican churches since Dr. Geoffrey Fisher, then Archbishop of Canterbury,

met with Pope John XXIII in December, 1961.

Dr. Ramsey declared in the interview that the Catholic Church's position on papal infallibility and Marian dogmas are still barriers to union with the Anglicans.

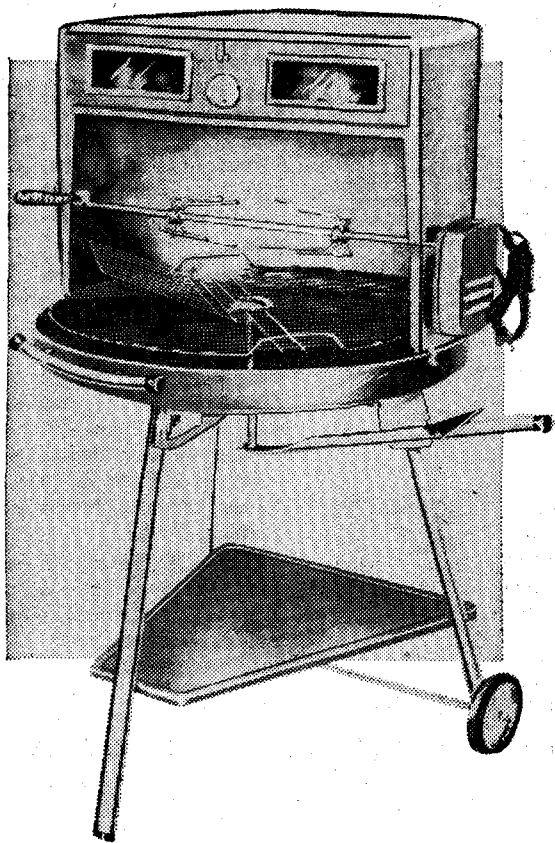
He said it is possible that some day the Anglican Church may re-establish full ties with Rome if it could keep its married clergy and local customs, much like the eastern churches, which are in union with Rome.



FIRST ANNIVERSARY — Pope Paul marked June 21, the first anniversary of his election, by addressing pilgrims from Milan, where he formerly had been Archbishop.

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First Year Of Pope Paul VI Momentous, Dramatic

By JAMES C. O'NEILL

VATICAN CITY (NC) — The first year of the reign of Pope Paul VI is so studded with momentous and dramatic events that the man at the center of them almost is obscured from sight.

Like his predecessor, Pope John XXIII, who was referred to at first as an "Interim Pope" by those supposedly in the "know," Pope Paul VI was characterized by some as indecisive. If the development of the first year of the papacy of Giovanni Battista Montini is any standard, the name "indecisive" will be no more applicable to him than the significant term of "Interim" was to his remarkable predecessor.

The Cardinal Archbishop of Milan was elected Pope on June 21, 1963. It was just 18 days after the painful but impressive death of "Good Pope John." Nine days later Pope Paul's coronation was celebrated on the steps and balcony of St. Peter's in a dazzling ceremony to which 96 nations sent official envoys.

In the next few months the new Pope threw himself into the task of becoming familiar with all aspects of his role as Christ's Vicar on Earth.

Though he long knew many facets of it from his years as a close associate of Pope Pius XII, there still were hundreds of reports to pore over, cardinals, prelates and people to talk with and a routine of audiences, speeches and visits to master.

Many in the Roman curia, the top administrative offices which assist the Pope in governing the Church, found it difficult to determine what kind of a pope the new one was going to be. Is Papa Montini a strong pope? A traditionalist? An innovator?

'EXPECTED' REFORMS

Pope Paul provided an indication early in September. He summoned all officials of the curia and announced that he expected them to reform their offices to meet better the demands of the present day. The speech mixed praise for their work and for their loyalty with demands of modernization, internationalization and greater efficiency.

In short, Pope Paul served notice on his administrative assistants that the "aggiornamento" or "bringing up to date" which was the theme of the Second Vatican Council applies also to the most central offices of the Church. The speech also had the effect of making it clear that Paul considered the curia's reform his prerogative and not a project for the council itself.

With the second session of the council, the interest of the Church and world centered on the debates inside the council hall. In his inaugural address, Pope Paul made it clear he favored holding the council and stressed that he also supported fully its announced goals, set by Pope John: the "aggiornamento" of the Church and the promotion of Christian unity.

But while the debates ranged over the structure of the Church, the role of the bishops

and the meaning and direction of ecumenism, the new Pope remained in the background. He made a point of not intervening in the discussion nor of throwing his weight to one side or another as the debates dragged on.

Even in his closing speech on the morning of Dec. 4, Pope Paul was non-committal on his personal views of the matters so warmly discussed for more than two months. Instead he reviewed dispassionately the various arguments under debate.

STAYED IN BACKGROUND

While staying in the shadows during the second session, the Pope in his closing speech revealed that he was by no means indifferent to the progress of the council. In effect he told the Fathers that matters had moved too slowly. Greater clarity of concepts, better and shorter schemata must be drawn up before the next session, he declared.

At the Pope's instruction all matters pending before the council were drastically reviewed when the second session closed. Already prepared schemata were reviewed, rewritten and pared to the essentials. The result has been a great reduction in the work to be submitted to the Fathers during the third session. For instance, the schema on the missions, which covered hundreds of pages in the preparatory phase and which was reduced to some 20 pages by the time the second session was held, today is only seven pages long.

The Pope, too, was quick to implement the decisions of the council regarding the liturgy and mass communications. The Pope created a special commis-



HISTORIC MEETING of Pope Paul VI with Greek Orthodox Patriarch Athenagoras during the Pope's visit to the Holy Land. The Pope and Patriarch embraced.

sion to carry out the far-reaching liturgical reform.

The commission, headed by the reform-minded Archbishop of Bologna, Giacomo Cardinal Lercaro, has done its work so well that less than six months after the promulgation of the liturgical constitution the new English texts for the Mass in the United States have been drawn up by the American Bishops

and confirmed for use by the Holy See. Another Commission had been called on to carry out the program laid down by the council for mass media.

Another interesting point in the Pope's concluding speech

was his indication that he was thinking of establishing a special office of the Church to deal with non-Christian religions. He actually carried this idea out in May, 1964, when he named Paolo Cardinal Marella, head of the Secretariat for non-Christians, the first such office ever to exist within the Church and probably the first to be created by any Christian body to bridge the gap between the Christian and non-Christian world.

UNEXPECTED CLIMAX

The significance of the Pope's closing speech on Dec. 4 and his action and decisions later was all but lost on many observers because of the totally unexpected climax of the speech — the Pope's announcement of his pilgrimage to the Holy Land.

The January pilgrimage captured the imagination of the world. The decision revealed a capacity, surprising to many, of the Pope to act independently, without reference to traditions or precedents. The meeting and embracing of the Pope, with eyes brimming with tears, and the Patriarch of Constantinople was dramatic proof that the new Pope had no intention of being content with paying lip-service to the goal of the reunion of Christendom.

"Let fall the barriers," Pope Paul had cried a few months earlier while visiting an Eastern Rite monastery at Grottaferrata near his summerhome at Castelgandolfo. His ecumenical journey to Jerusalem perhaps has done more to shake the barriers between Catholicism and Orthodoxy than any single act in 500 years.

With his return from the Holy Land, the Pope repeated over and over his emphasis on the goal of Christian unity. Still he was not one to underestimate the difficulties and told a Jan. 19 audience in Rome: "It will be necessary to have much pa-

tiency and much understanding; no hurry, but a great desire."

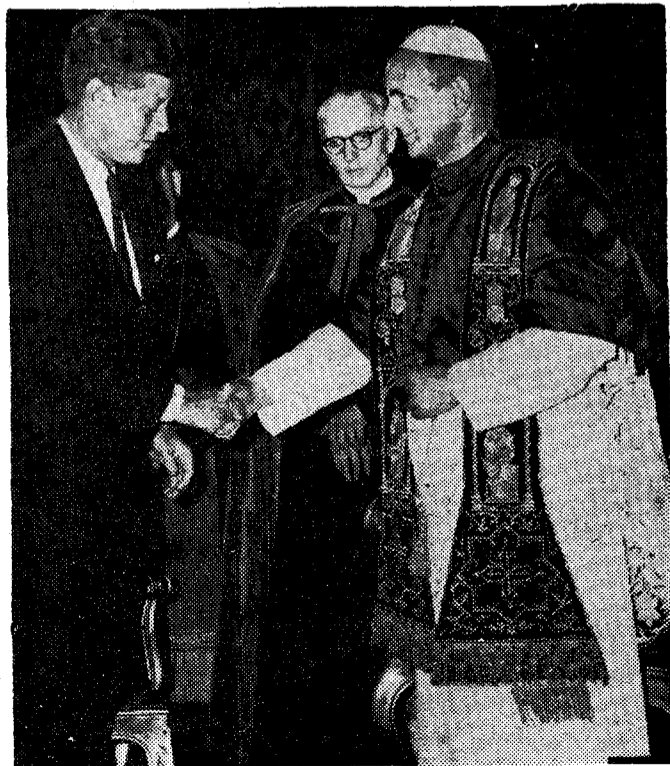
During his first year as Pope, Pope Paul was visited by a remarkable number of heads of state, including the presidents of the United States, Tanganyika, Somali, Italy, Ireland, and Brazil, the sovereigns of Denmark and Greece, the Secretary General of the United Nations and two chancellors of Germany.

President John F. Kennedy came to pay a courtesy visit on July 2, two days after the Pope's coronation and not quite five months before the President's assassination. Even that terrible event demonstrated another characteristic of the new Pope; the ability to make a quick decision on the spot if the situation warranted. Shortly after hearing the news on Nov. 22, the Pope, sweeping aside all protocol and ignoring the normal usages, broadcast over an American radio network his heartfelt sympathy for the American people and the President's grieving family.

EMOTIONAL SIDE

While the series of state visits paid tribute to the office to which Giovanni Montini had been raised, it was the Pope's visits to and with others, mostly his own people of Rome, that gave a clue to his emotional side. On Nov. 10 he took possession as Bishop of Rome of his cathedral of St. John Lateran. During the ceremonies he promised to visit frequently all sectors of his diocese, to be known and to know his people. He kept his promise.

The first year of the Pope's occupancy of the Chair of Peter was marked not with fulfillment as much as with promise. One brief year has revealed a Pontiff capable of immense undertakings, one who chooses to study situations, yet who can under special circumstances react with warmth and emotion even to the edge of tears.



President Kennedy Visited Pope Paul On July 2, 1963

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General At Mass Each Day

By Father PATRICK O'CONNOR
Society of St. Columban

SAIGON (NC) — Americans out in the rice paddies and jungles of Vietnam will miss a familiar, friendly visitor. Father Robert Crawford, C.M., will miss a daily Mass server.

And Maj. Gen. Charles J. Timmes, who left here June 13, will miss Vietnam, into which he has put 35½ months of intense, enthusiastic work. During that time he began each day with Mass, which he usually served and at which he received Holy Communion.

Gen. Timmes came to Vietnam in July, 1961, as deputy chief of the U.S. military assistance advisory group. In the following year he was made chief.

A lean, untiring figure in fatigues, he became a familiar sight in every camp, village or jungle clearing where American advisors worked with Vietnamese troops. He briefed every new advisor on his arrival. If one were wounded or promoted, he unfailingly received a letter from Gen. Timmes.

"When I came, there were 685 American advisors here," the General told NCWC News Service. "Now there are 3,000." (The total number of American military, including administrative personnel, in Vietnam is believed to be about 16,000.)

"The operation has been intensified considerably since I first came," he said. "The Viet Cong (communist) units have built up. It would appear that in the last few years the North Vietnam regime has sent highly qualified professional cadres into the south. And the Viet Cong have better weapons now. We used to capture many home-made weapons. Now we're capturing sophisticated Chinese-made and Russian-made weapons."

The Republic of Vietnam has reacted to this increased aggression by increasing its resistance. This is indicated by the increased number of American advisors.

"There are now nine Vietnamese army divisions where there were only seven in 1962," Gen. Timmes said. "At the beginning of 1962 the Self-Defense Corps had very little training. That year we gave six-week training courses to 65,000 of them. We gave 12-week courses to 72,000 of the Civil Guard that year, too. This training has been continued. And now



THREE-YEAR tour of duty has just been ended by Maj. Gen. Charles J. Timmes, right, as chief of the U. S. military assistance advisory group in Vietnam. The General began each day by serving Mass and traveled incessantly, visiting camps, villages and jungle clearings. He is shown with Sgt. Billy Bobbitt, North Little Rock, Ark., who was giving medical advice to tribesfolk in a remote area in Vietnam.

the Self-Defense Corps and Civil Guard have modern equipment."

The General paid a warm tribute to the American captains, lieutenants and sergeants serving in the field as advisors with Vietnamese troops. "They've done a magnificent job," he said. "They're living in dug-outs and thatched huts, eating the same food as the Vietnamese soldiers, sharing their life."

He traveled incessantly to visit these men. His helicopter was hit four times by enemy gunfire.

He stressed the "tremendous superiority" in manpower and

equipment held by the Republic of Vietnam over the communists.

"I think we're back on the way to victory, or at least to better things," he concluded.

While in Vietnam he received the Bene Merenti Medal awarded by Pope John XXIII. His military decorations include the Distinguished Service Cross and the Silver Star.

Mrs. Timmes is the former Marie Kuntz of Brooklyn, N.Y. They have three children. The eldest is Brother Francis Timothy, F.S.C., of the Brothers of the Christian Schools, on the faculty of South Hills Catholic High School in the Pittsburgh suburb of Mt. Lebanon.

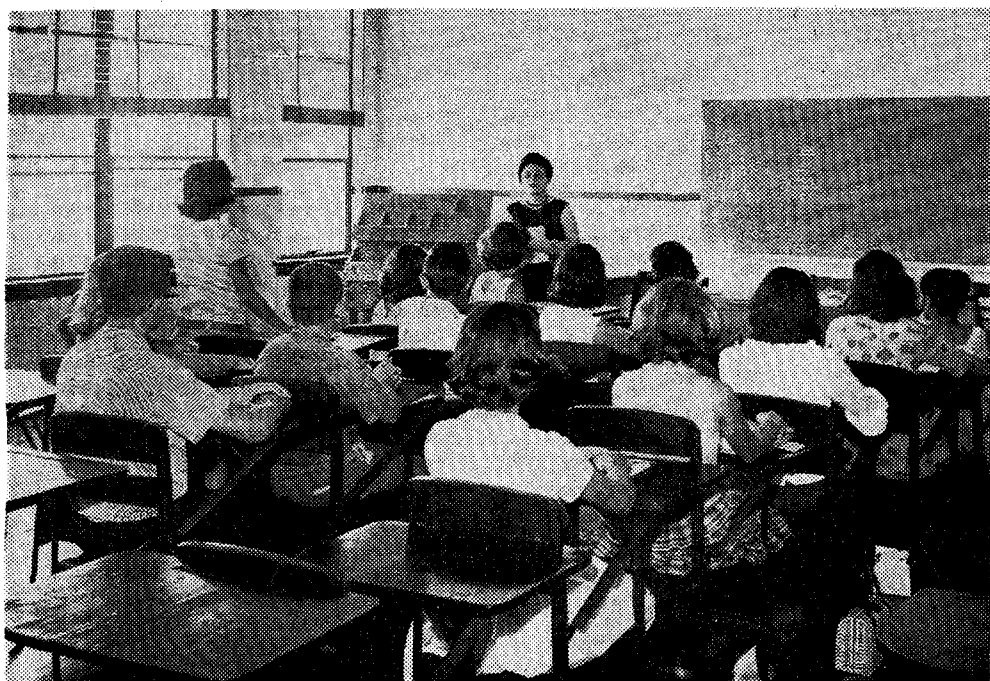
Viet Priests Ask New Trial For Catholic Army Officer

SAIGON (NC) — More than 340 Vietnamese priests have urgently requested Prime Minis-

ter Maj. Gen. Nguyen Khanh to review the case of Maj. Dang Sy, who was condemned June 6 to hard labor for life.

The request, made "on behalf of the Vietnamese Catholic community," was presented in a letter signed by 347 priests, all Vietnamese except for two Canadian Redemptorists. It calls the trial of Dang Sy "a frame-up" and the verdict "a stain on the record of Vietnamese justice" and an "act of contempt for human rights."

Dang Sy, a Catholic, was found guilty of "murdering" eight Buddhists during a Buddhist disturbance outside the Hue government radio station on May 8, 1963. As assistant province chief, he was in charge of the security forces called to disperse the crowd and protect the radio station.



SPANISH LANGUAGE classes for Spanish-speaking children who have learned or are learning to speak English here are now being

conducted at the Centro Hispano Catolico by Arthemio Alfaro in order that the youngsters may be well versed in Spanish and English.

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Missioner Seized By Haiti Police

SANTO DOMINGO (NC) — A French-Canadian missioner serving as parish priest in the Haitian village of Ouanaminthe close to the Dominican border has been arrested by the local police, it was learned here.

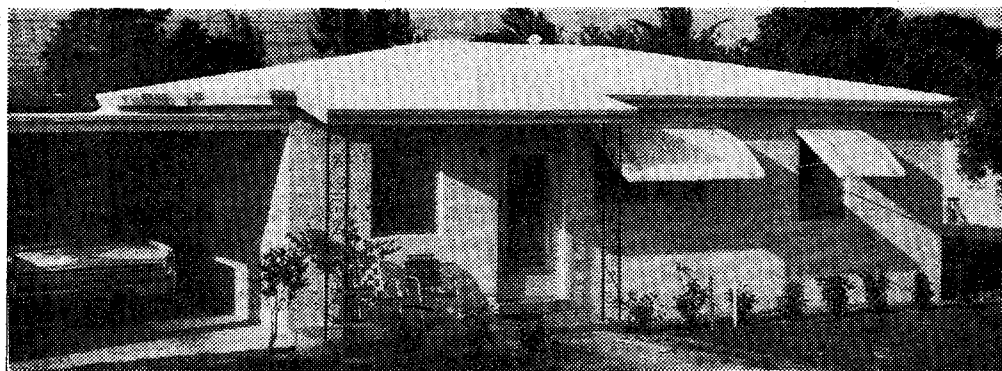
Father Charles Berube, O.M.I., is under forced residence in Cap Haitien on the alleged ground of having cleaned the walls of the parish church, which had been smeared with the slogan "Duvalier for Life." (President Francois Duvalier recently declared himself lifetime head of the Caribbean republic.)

The Haitian government last winter expelled all the Jesuit missioners from the country. Archbishop Francois Poirier of Port-au-Prince had been expelled earlier.

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The Diocese of Miami Chancery has announced a change in telephone number effective immediately.

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Paralysis Victim Reports Being Cured At Fatima

FATIMA (NC) — The medical staff of the hospital here is studying the nature of the allegedly instantaneous recovery of a paralytic during the Eucharistic blessing at the Fatima shrine on June 13.

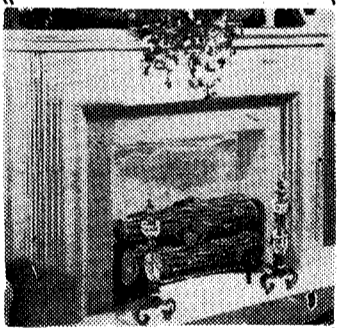
The case is that of Manuel Correia de Veiga, a Portuguese who emigrated from Graciosa in the Azores to the United States in 1952. Veiga, who resides at Salem, Mass., fractured his spine in a factory accident six years ago. Despite several surgical operations in Boston he remained paralyzed from the waist down, and was confined to a wheelchair.

Veiga was accompanied by his daughter on a pilgrimage to the Marian shrine here. They disembarked from the liner Saturnia in Lisbon on June 12, and

arrived at the Fatima shrine just in time for the traditional Mass for the sick on June 13, the 47th anniversary of the second appearance of the Blessed Virgin in 1917.

Following the Mass, as the sick were being given the blessing of the Blessed Sacrament, Veiga leaped to his feet and was able to walk in the closing procession bearing the statue of Mary.

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PERISHER VALLEY, Australia (NC) — A snowplow cleared a path through five feet of snow to the Church of St. John here — the highest in Australia — to allow workmen to get to it to put on the finishing touches before its dedication by Archbishop Eris O'Brien.

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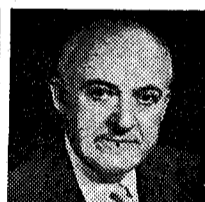
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We Should Agree Rights Legislation Was Needed

The passage of the Civil Rights Act by the United States Senate touched off spontaneous applause in the galleries, we are told, even though regulations forbid such an outbreak. But as one thinks about this historic vote, which one way or another will affect the lives of most Americans, enthusiasm for cheers is dampened by the depressing reflection that such a measure was considered necessary in free and enlightened America.

This document is a starkly revealing commentary on man's inhumanity to man. It is a realistic admission of the widespread transgression of human rights — and this is not confined to the plight of the Negro — a transgression so clearly against the spirit of the Constitution and so long endured that men could no longer be trusted to set it right and correct the evil by themselves.

While the majority of Americans are and ought to be touchy about the federal government's moving into areas ordinarily under the state's jurisdiction in order to bring about desired action through new laws, still the shameful spectacle of St. Augustine now, Birmingham last year and countless other places in generations past, forces us to believe that the big stick of the law has to be resorted to when justice obviously will not be served otherwise.

It is 100 years since the Emancipation Proclamation, and the minds of many Americans are still guided by the prejudices and bitterness and blindness of those bloody years of the Civil War. We wonder if any progress would have been made in advancing the cause of racial justice, if some laws had not come to the defense of minority groups. We know that eloquent speeches in favor of justice and equal rights, such as often delivered in the past by Florida's two Senators, Mr. Holland and Mr. Smathers, have done nothing to help cure discrimination, but on the contrary their words without needed action have disillusioned and irritated many.

Whether or not this particular Civil Rights Act is the full answer the majority of Americans want is something else. It may well not be in its present form, and only time will tell as constitutional challenges will test its various parts to see if the Act is the best possible vehicle of justice for Whites and Negroes. But at any rate our leaders have gone on public record as admitting the necessity of legislation to safeguard rights — and with this basic need, surely most of us have to agree. We can only hope that respect for the law will gradually bring about new respect for human beings.

Diocese Is Enriched

The dedication of the Marian Center in Miami last Sunday by Bishop Coleman F. Carroll represents a milestone in the efforts of those who have been keenly aware of the disturbing problems of mentally retarded children, but have been unable to do much about it. The superbly planned and equipped center, made possible by donations to the Diocesan Development Fund of the past winter, at long last provides facilities for the care of many exceptional children. And this is but a beginning.

If the future success of the Marian Center already seems assured, the reason is not to be found in the beauty and adaptability of the first structure on the grounds. More important than the physical foundation is the staff of dedicated Sisters who came here from Turin, Italy, for the specific purpose of



devoting their expert training and sympathetic love to the needs of exceptional children.

A century before public attention was directed to these unfortunate little ones, the Cottolengo Sisters were busy housing and caring for abnormal children in Northern Italy. They studied them carefully, learned ways of fanning the spark of intelligence to develop habits of self-help, devised means of preventing them from hurting themselves while at the same time training them to use to their limited capacity the physical powers still intact.

Above all these Sisters have renowned history of spiritual concern for their charges. Unlike the attitude of many in past centuries, they did not look on these little ones as clods of earth or little animals to be hidden away, but as children made to the image and likeness of God. It was their duty and privilege, as the history of their Order makes clear, to prepare the children, whatever their limitations in this life, for a full measure of happiness and love in the next.

One can be sure that while the latest scientific methods of dealing with exceptional children will be in use at the Marian Center to develop whatever potential the children may have, the ancient, timeless spirit of love and concern which characterized Christ's dealing with the poor and helpless will permeate this new institution of mercy. It is not rash to predict that the Marian Center has already begun to build the kind of reputation for efficiency and holiness which had made famous the Piccola Casa, their first foundation in Italy.

We wish the Sisters every blessing of God in their apostolic venture and express our gratitude to them for enriching the diocese with their zealous labors.

Church's Greatest Need

The International Serra Convention, held the past few days in Cleveland, rates as a significant event for all Catholics because it represents a mighty effort to concentrate on the greatest need in the Church today — vocations to the priesthood and the religious life.

Everyone has heard frequently that the need for more vocations is so critical that it deserves first place in the prayers and zealous works of every Catholic. Moreover everyone should also realize by now that, according to the view of recent popes, the problem will not be solved until the laity assumes their responsibility and actively supports the crusade for vocations according to their circumstances.

The men of the Serra Clubs throughout the world — and we are proud to include nearly 150 members of the four clubs in the Diocese of Miami — are accepting this responsibility in their role in fostering vocations.

This is the primary reason for the existence of these unique clubs. For four days this week, men from 12 countries sat down to study the best means of intensifying interest in the vocation cause, of reaching young men and women who are outside the most common areas of contact such as in colleges and public high schools, of inducing large numbers of families to pray daily for an increase of followers of Christ — and in short, of providing priests and religious for the future needs of the church.

Next year, Miami will be the host to the International Serra Convention and will rate as a privilege of the first rank to welcome men who are dedicated to doing their best, under the direction of their bishops, to help solve the most critical needs in the church today — more young men and women to follow Christ and to bring to the world the blessings of the Ecumenical Council.

Johnnies-Come-Lately On Scene Of Social Reform

By Father JOHN B. SHEERIN fighting for better community relations.

Is lateness the fifth mark of the Church? Why have we American Catholics been so everlastingly late in getting on the bandwagon of social reforms? Father Philip S. Hurley, S.J., chaplain of the Catholic Interracial Council of New York, recently spoke about the Catholic role in the campaign for racial justice:



FR. SHEERIN

"The fact remains that up to now, the secular and not the religious institutions have been in the vanguard of the struggle to vindicate in the practical order the rights of the Negro."

He acknowledged the many official Catholic pronouncements on racial justice as well as the direct involvement of priests in the movement but the Catholic rank-and-file have dragged their feet on the segregation question.

Is there something in the Catholic bloodstream that makes us dawdle on social reforms? Except in the case of the labor movement, Catholics seem to have missed the bus in social action. The Church has laid down very clear principles for social reform but the trouble has been in their application.

We have parroted the principles and left the secular humanists to apply them in practice. Meanwhile we looked down our noses at them as they went about their work in the slums, in combating discrimination in employment and housing and in

Is it surprising that we find no converts to Catholicism among the social reformers? We have been giving them general principles but they have been looking for Christianity in action. I am reminded of a line from Sam Johnson: "Seven years, my lord, have now passed since I waited in your ward rooms, or was repulsed from your door."

Almost every day now we read of some Catholic organization or leader coming out in support of the Civil Rights bill. Why are they Johnnies-come-lately?

I will never forget Father Gillis' talks on racial justice in the early 1930s. Southern radio stations lost no time in stopping the program as soon as they heard his views but there were many Catholics in the North as well who thought he had gone temporarily berserk when he actually urged Catholics to practice what they preached and "to put up or shut up."

Why was he one of the lone voices at that time? Why did Catholics talk about gradual integration, why did they temporize and hang back and diddle around with words when unbelievers were hustling and rousing the American people to put essential Christianity into action?

This policy of non-interference with social evils is not restricted to American Catholicism. Catholics below the Rio Grande took a centuries' long siesta while God's children all around them were being robbed and maltreated.

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Editorial Plaza 4-2651

Advertising and Classified, PL 4-2651; Circulation, PL 4-2651

THE VOICE PUBLISHING CO., INC.

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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 6180 N.E. Fourth Ct.,
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Address all mail to P.O. Box 1059, Miami 38, Fla.
Member Catholic Press Association
National Catholic Welfare Conference News Service
News items intended for publication must be received by Monday noon.



The Astonishing Effects Of Baptism

By MSGR. JAMES J. WALSH

In the current renewal of interest in religious truth, the sacrament of Baptism never hits the front pages, but its astonishing effects are constantly being discovered by people whose knowledge of it was limited to a correct spelling of the word.

It is likely that no one has a greater appreciation of the sacrament of Baptism than the adult convert. Take the middle-aged man who started a course of instructions in the Catholic religion with the average American's notion about God, the soul, morality and life hereafter.

He had always believed in God, but it was no vague and unreal a belief that it had little bearing on his viewpoints and conduct. He had never denied the existence of the soul, but all that he knew about his immortal soul could be told in one halting sentence.

He shared the common attitude of our time towards sin and put pleasant sounding labels on ugly defects. Most likely he considered himself "a fairly good person", and in support of his self-estimate, he stated that he had neither murdered nor robbed anyone, that he helped the poor, did not harm his neighbor and carried out his duties as a citizen.

The field of sin, to his way of thinking, did not cover much more territory than suggested by these few points.

If asked to explain why man was given existence on this earth, he had to admit he did not know for sure and perhaps had never even thought about it. Sometimes his reading led



MSGR. WALSH

TRUTH OF THE MATTER

him to wonder if man was merely an animal, a creature of earth, and tragedies and injustices often inclined him to believe so.

HEAVEN REMOTE

However, while he was unable to refute that frequent claim, it was not to his liking. He found heaven was even more indefinable than God and the soul. Hence it held no particular attraction for him and bore no influence on his daily life. In the matter of worshipping God, he always felt some need of it, but his visits to church generally were concerned with "getting a good feeling" rather than expressing love and gratitude to God.

With such a background he went through the course of instructions and found a remarkable change taking place in his thoughts, convictions and attitudes. Now he stands at the side of the priest as the waters of baptism are poured on his brow. If it were possible to lay bare the state of his mind and the condition of his soul at that moment, one could find no other phenomenon on earth more startling or more awe-inspiring.

He comes to Baptism with the certainty that it is the most important moment in his life. He had learned that original sin, inherited from our first parents, had separated him from God and made impossible the fulfillment of his divinely appointed destiny to be united with God in heaven. Baptism alone had the power to remove that barrier and to give him freedom.

NATURE OF SIN

Further, because of his in-

structions, the true nature of sin was now known to him. He had come to realize that God in countless ways, abused His gifts, denied His rights, repeatedly neglected and dishonored Him. As his knowledge of God and His laws grew, he had to admit his blindness, often self-induced blindness, towards the weaknesses and faults of the past.

He came to long ardently for Baptism in which not only original sin, but all the serious as well as the slight sins of his entire life were to be completely effaced in the rebirth of his soul. And with the sins all the punishment due to them, the potential eternal punishment of hell and the temporal punishment of this life, was to be taken away.

These are the negative blessings of Baptism, the removal of evils that hinder the soul's union with God. The foundation is now laid in his soul for the edifice of grace God intends to erect. There is infused in him a share in the divine life, a created participation in the divine nature.

SANCTIFYING GRACE

We call this sanctifying grace. It means many things and can be explained in many ways. But it brings God Himself to dwell within the baptized Christian. The Blessed Trinity takes over the soul as its temple. Infinite truth and beauty and goodness fill the person who until that moment has been a victim of man's senseless rebellion against God.

Only here can be found the true dignity of man. For Baptism takes man as a creature

of God, as a being partly spiritual, partly material, and elevates him to the supernatural dignity of a child of God.

He continues to live on the earth, but he knows he is destined for another world. He appears only as a creature of earth, but he is endowed with the power and the privileges of an adopted son of God. His body remains frail and subject to death at any moment, but he carries within his soul the supernatural life of grace which gives him the right to everlasting happiness.

EVIL NOT DESTROYED

The inclinations to evil have not been destroyed in him, but he has now new great powers to conquer them, and the right to call upon divine help in every conflict. Baptism indeed does not end the struggle in the soul, but it equips the person with the only weapons capable of maintaining peace and achieving victory.

Through Baptism then he becomes a member of the Church, a living cell in the mystical body of Christ. He is privileged now to receive the body and blood of Christ as the food of his soul. In union with Christ, the Divine Victim, he can share in the Sacrifice of the Mass and offer to God its infinite acts of adoration and expiation. He may now have recourse to the sacrament of Penance in order to repair the damage inflicted on the soul by new faults.

One of the Ecumenical Council's objectives is to clarify Christian truths by applying them to our daily lives and making them more meaningful. Certainly one of the doctrines that needs to be rediscovered by most Christians and appreciated anew is the sacrament of Baptism.



THE YARDSTICK

Pope's Favorable Comments On United Nations Recalled

By Msgr. GEORGE G. HIGGINS

A funny thing happened the other day on my way into a Catholic book store. In preparation for an article I was writing, I went down to the store to browse through its collection of books on Pope Paul VI and, more specifically, to try to track down the texts of some of the Holy Father's references to the United Nations.



MSGR. HIGGINS

Before going into the store, however, I stopped to look at a display of recent books and religious paintings in the show window, and there in the center of the display, as big as life, was a run-of-the-mill painting, which portrayed Our Lord knocking forlornly on the door of the United Nations headquarters in New York City and seeking to be admitted to its councils.

I thought I had encountered just about everything in the way of anti-UN propaganda, and I had just about convinced myself that I was beyond the stage of getting upset about it. But it's one thing to read a prosaic article or editorial knocking the UN and accusing it of being anti-God or anti-Christian and quite another thing to see this kind of propaganda garishly displayed in the form of an oil painting.

Once I was inside the store, however, I managed to regain my equilibrium rather quickly, for, in leafing through the first book I happened to come across in the section on Paul VI, I found a reference to a speech delivered by the Holy Father during his meeting some months ago at the Vatican with U Thant, Secretary General of the United Nations.

"The Church," the Holy Fa-

ther said on that occasion, "considers the United Nations to be the fruit of a civilization to which the Catholic religion... gave the vital principles..."

"The ideologies of those who belong to the United Nations," Pope Paul continued, "are certainly multiple and diverse, and the Catholic Church regards them with due attention. But the convergence of so many peoples, so many races, so many states in a single organization intended to avert the evils of war and to favor the good things of peace, is a fact which the Holy See considers as corresponding to its concept of humanity, and included within the area of its spiritual mission in the world."

The biography of the Holy Father in which I came across this very favorable reference to the UN is entitled "Apostle for Our Time: Pope Paul VI." It was written by Msgr. John B. Clancy of the diocese of Portland, Me., who worked for a number of years in the Vatican Secretariat of State. The foreword to the book was written by Cardinal Cushing of Boston.

Monsignor Clancy, after quoting from the Holy Father's address of welcome to U Thant, goes on to say, in his own name, that "in retrospect it seems that the mind of Paul was able to see in this meeting (with the Secretary General of the UN) and in the very existence of the United Nations, more penetratingly and more reasonably than many Catholic commentators saw fit to remark, the possibility of a fruitful cooperation between the Church and the United Nations."

Another way of saying the same thing is that Pope Paul would not be likely to give a place of honor in the Vatican galleries to the type of painting referred to above — even if it had more to recommend it from the artistic point of view.

Our Reason For Prayer Is Love For God

By FATHER LEO J. TRESE

The Apostleship of Prayer (also called the League of the Sacred Heart) is a pious association very popular with all who wish to practice and promote devotion to the Sacred Heart of Jesus. Members of this spiritual fellowship pray, in union with the Sacred Heart, for the intentions of each other and for the two special intentions which the Holy Father himself assigns for each month.

The minimum requirement for membership is the recitation of the Morning Offering. This is the daily offering of one's prayers, good works and sufferings for the intentions of all members and for the intentions of the Holy Father. Other practices, such as a daily decade of the Rosary for the Holy Father's intentions and weekly or monthly Communions of reparation, may be assumed if the member so wishes.

The Apostleship of Prayer is under the direction of the Jesuit Fathers, with headquarters at



Father Trese

GOD'S WORLD

515 E. Fordham Rd., New York 58, N.Y. Although there is no obligation to subscribe, the official magazine of the association is the monthly Messenger of the Sacred Heart. Members also are provided with a small leaflet each month which contains the words of the Morning Offering, the Holy Father's intentions for the month and other pertinent information.

Another helpful accessory for our devotion to the Sacred Heart of Jesus is a book called the RACCOLTA. "Raccolta" is an Italian word which means, "Collection," and this book is a collection of all the prayers and devotions which have been indulged by the Church. Prayers, aspirations and devotions in honor of the Sacred Heart fill some 30 pages of the book.

Even aside from devotion to the Sacred Heart, the Raccolta might well be the private prayerbook of every Catholic. It is a book of some 600 pages, about the size of a daily missal, and is procurable at any Catholic bookstore.

It has a wealth of prayers to lend variety to our devotional life: prayers to the Blessed

Trinity, prayers to our Lord Jesus under His numerous titles (Sacred Heart, Blessed Sacrament, Precious Blood Holy Infant, etc.) prayers in honor of our Blessed Mother and of individual saints, prayers for the Suffering Souls, special prayers for each state in life and for almost all of life's important occasions.

While a certain amount of variety in our prayers is undoubtedly helpful, this does not mean that a multiplicity of private devotions is to be recommended. We must not let ourselves become too involved in too many particular devotions.

We must be careful, too, not to let devotion degenerate into superstition. This is a possibility to be considered any time that we find ourselves becoming compulsive about certain personal prayers or devotions. If we feel vaguely uncomfortable about having missed this or that prayer in honor of some specific saint or mystery of our Lord, as though something unpleasant might happen as a result of the omission — then it is time to examine ourselves

as to the purity of our spirit of prayer.

The basic motive of all our prayers must be our love for God. We honor Mary because His Mother is so precious to God and because He has shared her with us, giving us His Mother as our Mother, too.

We honor the saints because they are God's everlasting friends, masterpieces of His creative grace. Any devotion which does not have God as its ultimate objective is a perverted devotion.

The liturgical prayer of the Church, especially the Mass, must always have the first and central place in our spiritual lives. Beyond this, our freedom in prayer is complete. In private devotions, as in other facets of life, tastes do differ, and God is willing to let us range widely. For our own interior growth, however, the less cluttered we keep our prayer life, the better.

Whatever may be our personal preferences in prayer, devotion to the Sacred Heart of Jesus certainly should be at the top of the list. It could not be otherwise, since Jesus has pleaded with such urgency for this love-for-love exchange between Him and ourselves.

Israeli Bishop Is Hopeful

NEW YORK (NC) — Melkite Rite Bishop Georges Hakim of Acre said here he "hopes" the Vatican council will approve the original statement on the Jews condemning anti-Semitism and absolving the Jewish people from the charge of deicide.

The Egyptian-born prelate, who is starting a two-and-a-half-month tour of some 50 American cities, said that "it is only right" that the first Church council "after the nazis" should speak out against anti-Semitism. Bishop Hakim, who is Israel's only residential bishop, said he believed, despite recent press reports to the contrary, that the council will approve the original statement and not weaken its contents.

Reports out of Rome in recent weeks have indicated that the original statement, which included a strong indictment of anti-Semitism, might be in jeopardy because some council Fathers fear the reaction of Arab Christians.

Bishop Hakim said he knows of no such change in the statement on the Jews and he predicted that, if the original statement is placed before the Fathers for a vote, it will receive overwhelming approval.

In any event, Bishop Hakim declared, the statement as it finally appears will not be the result of political considerations. "Arab Christians will support such a statement," he said. On the other hand, he expressed approval of a change mentioned in the same reports from Rome to the effect that the Jewish statement is to be

placed in the schema on non-Christian peoples, rather than the one on Christian ecumenism as originally planned.

Jewish groups in this country and abroad have reacted unfavorably to mention of this plan, terming it a "downgrading" of the "unique" Jewish position in relation to Christianity.

Bishop Hakim asserted that he feels that Jewish groups both here and in Israel too often are wont to attach "political considerations" to Church matters. He said this also was true of Pope Paul VI's visit to the Holy Land in January.

The Melkite prelate voiced approval of the Vatican's creation of a secretariat for non-Christian religions and said "much remained to be done" to improve relations among Moslems, Christians and Jews in the Middle East.

Bishop Hakim observed that, because of their historical situation, Christians in the Middle East traditionally looked to others for protection and support and thought of themselves as an embattled minority in a "hostile" world. With the growth of the new nationalism, he said, this attitude must be changed. The Christians must learn to identify with the Moslem countries in which they live and must develop their own resources and culture.

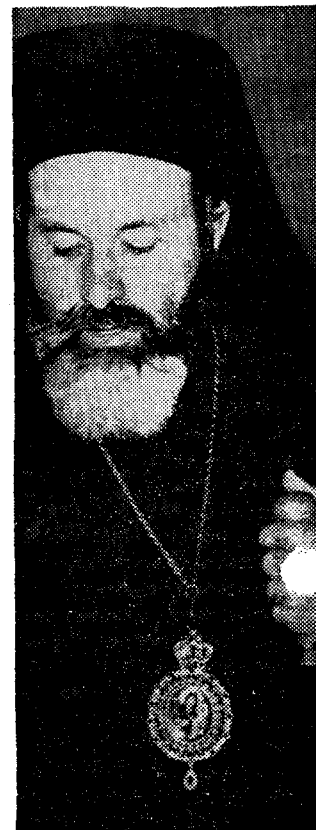
Bishop Hakim said he believes the Israeli government had shown "more understanding" of the Arab's problems during the last three or four years, citing the government's opening of

Histadrut, the Israeli labor organization, to Arabs, and the granting of religious instructions to Christians and Moslems in all government schools. He said permission for religious education will be extended to secondary schools in September.

Despite these moves, however, Bishop Hakim saw little prospect of an Arab-Jewish rapprochement in the near future. He said there is "no hope" for an Arab return to the lands they held before the creation of the Israeli state and that relations between the two groups will remain bitter until "just compensation" is offered to the Arabs for their expropriated land.

Bishop Hakim said the Israeli he is not greatly concerned government has made no offer so far to make restitution, but he declared that such an offer would go far to relax tensions. "The majority of Arab refugees would not return to Israel if they could," the bishop said.

Bishop Hakim asserted that about the loss of Christian Arabs in the Holy Land, because a high birth rate promises an increase in the Christian population. "What we are losing," he said, "is our elite, our intellectual leaders, and this is a far graver situation."



BISHOP GEORGES HAKIM

"At the very time the Jewish population is making every effort to get an education, our young scholars leave for the U.S. or Europe." He said the exodus of this intellectual elite threatens the Arab Christian community of Israel with a future as a small and unimportant sect, unable to make its voice heard in the Jewish nation.

Cardinal Koenig Predicts Fourth Session Of Council

ASSISI (NC) — Franziskus Cardinal Koenig of Vienna has declared that he thinks the ecumenical council will extend into a fourth session and that its long-awaited declaration on the Church in the modern world will not be discussed until then.

Cardinal Koenig, interviewed by the magazine Rocca published here by the Movement for a Christian Civilization, said he believes Pope Paul VI has a more direct influence on the council's progress than did Pope John XXIII.

"John XXIII let the council go on as the council itself wanted. Paul VI, while respecting the freedom of the Fathers and knowing that this is the greatest task of his pontificate, guides it precisely toward the goals indicated by Pope John," he said.

The Cardinal said he observed the development of the council's work mainly through his post as a member of the council's Theological Commission.

"The Theological Commission is practically the nerve center of the council's work," he said. "I now see positions drawing closer, differences being smoothed out and good texts being prepared."

"Faults which were noted earlier have been avoided, and I believe that in the coming third session there will be neither lengthy discussions nor great opposition."

He said he does not believe that "three sessions are enough, but that a fourth might be the last if the work is done well and with greater speed."

Asked what he thought would be the order of discussion in the coming session, Cardinal Koenig said the schema on the Church would come up, "but I don't believe that we shall have a great deal of discussion on this matter."

He said this schema's section on the Blessed Virgin probably would not be discussed but only voted on. "We have found a draft which satisfies both trends," he commented.

He also disclosed that Pope Paul has decided that the schema should include a chapter on the "community of saints in heaven."

Among the schemata to be discussed the cardinal included one dealing with ecumenism and its chapters on religious freedom and on Jewish-Christian relations.

Cardinal Koenig stated that by the time of the council's fourth session the 17th schema — on the Church in the modern world — should be ready. "It is a very difficult task to find a suitable language which can be understood by non-Catholics, too," he said.

Asked about the Pope's proposed reform of the Roman curia, he said, "I know that work is in progress to this end but I believe that it will be difficult to go into any depths before the council ends."

"I notice that the Pope finishes what he begins. He does not do it with that spontaneous facility with which John XXIII went into action. Paul VI works slowly but with a certain decision."

Pope Hails Computer Use In Research On Aquinas

By JAMES C. O'NEILL

VATICAN CITY (NC) — Pope Paul VI has hailed an experiment to analyze the writings of St. Thomas Aquinas by means of American-designed computers as a "prodigy" in which science and technology are placed at the service of spiritual studies.

In an audience granted to Father Roberto Busa, S.J., and the staff of the Linguistic Data Processing Center of the Jesuit philosophy faculty at Gallarate, just outside of Milan, Pope Paul recalled that he opened the center in 1956 while Archbishop of Milan.

The audience eight years later caps an immense amount of work to try to apply science's latest methods to extracting, sorting and cataloging not only the words used in all the writings of St. Thomas but also of the Bible and the works of Aristotle and others.

Father Busa said that "at present research is in progress for the electronic elaboration of statistical data and the concordance of all the words appearing in the works of 80 writers in three alphabets — Latin, Greek and Hebrew — and in eight languages, for a total of 2,700,000 lines of text or approximately 15 million words."

The center at Gallarate currently is working on the analysis of the works of St. Thomas, Aristotle, the Latin Vulgate version of the Bible, and some of the Dead Sea Scrolls.

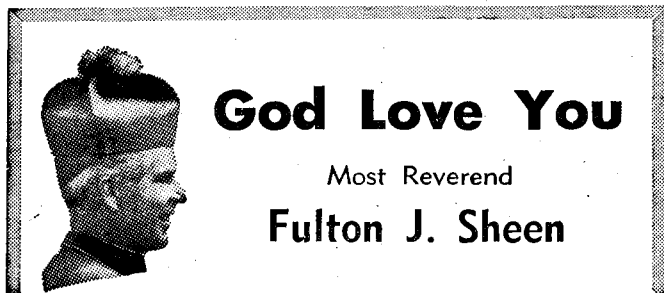
Summing up the progress made by the center, Pope Paul declared:

"Science and technology, once more cooperating, have offered us a prodigy, while they foreshadow further mysteries. But we are content — and this is the significance of this audience — to note that this most modern service places itself at the disposal of learning."

"We are confronted with a phenomenon — the phenomenon of automation — which is in the service of highly spiritual studies through an institution which is pledged to the progress and the honor of Catholic culture."

The center is the remarkable stepchild of work which father Busa did to complete his doctorate in philosophy in Rome, which was an analysis of words used by Thomas Aquinas. From 1942 to 1946 he wrote out individual cards and by the time he completed his dissertation he had amassed 10,000.

It occurred to Father Busa that there must be some easier way to accomplish such research. This led to the next step — use of computers.



God Love You

Most Reverend

Fulton J. Sheen

President Cleveland once received a letter from a thirteen-year-old child which read: "Dear President, I am in a dreadful state of mind and I thought I would write and tell you about it. Two years ago, I used two postage stamps that had already been used. Enclosed please find three stamps. Now, my dear President, will you please forgive me."

This young girl gave more than she had stolen, as did Zacharias, who promised Our Lord he would return four fold what he had stolen as a tax collector. But reparation for sins goes beyond sins of theft. Being forgiven a sin is not the same as making up for it. If I steal your watch you will forgive me, but you will also say: "Give me back my watch." When you confess adultery, marriage outside the Church, alcoholism, big weddings and nothing for the poor, cutting corners in business, do you think a mouthful of Hail Marys whispered in a minute satisfies the Divine Warning: "Repent or you shall all likewise perish?" Your confessor would help you more if he told you to give \$50. to the Holy Father through his Society for the Propagation of the Faith. It would impress upon you the gravity of your offense and give you the added joy of helping spread the Faith after endangering your own.

Get into the habit of helping the poor in reparation for each serious sin you commit. The road to alcoholism could be stopped by a ten dollar tax on every second cocktail — and what it would do for the lepers! Or put a reparation box in your room, and at the end of the month send your penance-sacrifices to the Holy Father through his Society for the Propagation of the Faith. Then, when the time comes to make out your will, give not to those who already have much, but to those who have nothing. If you want more information on how to leave your money to the Holy Father for the poor of the world write to us at: 366 Fifth Avenue, New York, New York 10001.

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SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N.Y. or your Diocesan Director, Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 38, Florida.

Memorial To Signer Of '76 Declaration

By THOMAS E. KISSLING
NCWC News Service

On July 4 Americans will celebrate their national holiday commemorating the adoption of the country's Declaration of Independence.

The occasion serves to recall the role of Charles Carroll of Carrollton, Md., friend and supporter of George Washington and the only Catholic signer of that historic document.

A stained-glass window, one of several depicting U. S. patriotic subjects and recently placed in Queen of Peace

Catholic church, North Arlington, N. J., commemorates Carroll's signing of the declaration.

Carroll was born in Annapolis, Md., of Irish ancestry in 1737. He inherited his father's wealth and at the time of the American Revolution he was the wealthiest man in the colonies, according to John Adams.

ELECTED TO CONGRESS

Elected to the Continental Congress on July 4, 1776, he took his seat there on July 18, the first Catholic to serve on the

highest council of the colonies. On July 19 he cast his vote for the resolution ordering the declaration to be engrossed, preparatory to its being signed. Not all of the 56 delegates who eventually signed it were present on July 4.

Most of them, including Carroll, affixed their signatures to it on Aug. 2, 1776. Carroll, because of his wealth, had more at stake than any of the other signers, who in the words of Benjamin Franklin "must hang together — or most assuredly would hang separately."

The original of the engrossed declaration is preserved in the National Archives Building in Washington, D. C., where it is on public display to hundreds of thousands of tourists yearly.

An oft-repeated story, interesting though not entirely true, concerns an incident involving John Hancock, president of the Continental Congress. He asked Carroll if he wished to sign the declaration. Carroll replied that he would sign with pleasure, took the pen and wrote "Charles Carroll" in a bold and beautiful script.

MADE IT CERTAIN

A bystander remarked to Carroll that he would easily escape any royal vengeance because there were many Charles Carrolls. Unhesitatingly, Carroll took the pen again and added the words "of Carrollton" to the name he had already written, thus giving positive identification in case he had to answer for his "treason." Whether that story is true or not, a search of documents reveals that Carroll had been using the designation "of Carrollton" since 1765.

On August 2, 1826, the 50th anniversary of the signing of the Declaration of Independence, Carroll was the only signer then alive. Visited by an official delegation from New York City, the venerable patriot was asked to make a statement.

His statement:

"Grateful to Almighty God for the blessings which through Jesus Christ our Lord, He has conferred on my beloved country in her emancipation, and on myself in permitting me, under circumstances of mercy to live to the age of 89 years, and to survive the 50th year of American Independence, and certify by my present signature my approbation of the Declaration of Independence, adopted by Congress on the fourth of July, 1776, which I originally subscribed on the 2nd day of August of the same year, and of which I am now the last surviving signer: I do hereby recommend to the present and future generations the principles of that important document as the best earthly inheritance their ancestors could bequeath to them and pray that the civil and religious liberties they have secured to my country may be perpetuated to remotest posterity and extended to the whole family of man."

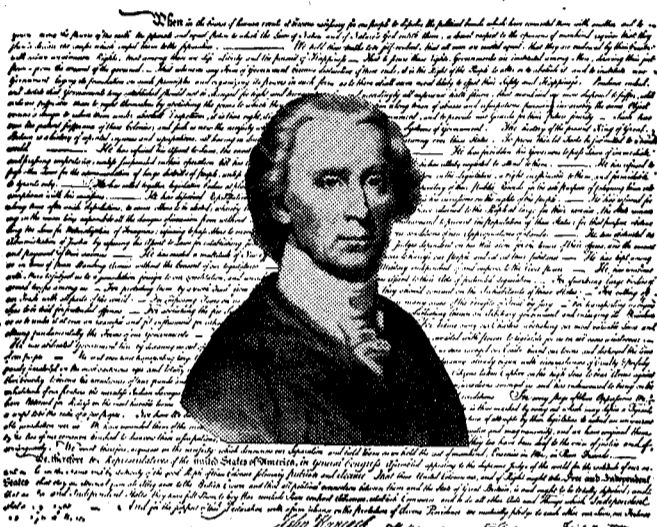
Shortly before his death in Baltimore on Nov. 14, 1832, Carroll expressed what being a Catholic meant to him. He said:

"I have lived to my 96th year. I have enjoyed health; I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow — public approbation, esteem, applause — but what I now look back on, with the greatest satisfaction to myself, is, that I have practiced the duties of my religion."

His remains repose in the family chapel at Doughoregan Manor, Md. In 1895, the Maryland legislature named Carroll as one of two distinguished citizens to represent that state in Statuary Hall in the U.S. Capitol. Like the church window in New Jersey, it shows him with pen in hand immediately after signing the "birth certificate" of his country.

IN CONGRESS, JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America.



JULY 4 this year marks the 188th anniversary of the signing of the Declaration of Independence. Charles Carroll, loyal friend of George Washington and richest man in the 13 colonies, was the only Catholic to sign the document.

NC Legal Unit Cautious On Prayer Amendment Proposal

WASHINGTON (NC) — Legal Department of the National Catholic Welfare Conference has adopted an attitude of caution and reserve toward the proposed constitutional amendment to permit Bible reading and prayers in the nation's public schools, the department's director had advised.

William R. Considine made the point in statement sent to directors of Catholic bureaus of information in dioceses throughout the country.

The statement accompanied a pamphlet form of a series of articles written by George Reed, associate director of the department, on the prayer and Bible reading case. The articles were written for the NCWC News Service and were printed previously in Catholic papers throughout the country.

"The department continues to believe the present clauses in the Constitution are of incalculable benefit to religion," the Considine statement said.

"The first amendment separates Church and State by prohibiting establishment of religion and also by prohibiting government interference with the free exercise of religion.

"The government is thus un-

der a constitutional obligation to show special respect for the religious liberty of all citizens; forbidden to prefer one religion to another, or to prefer irreligion over religion."

The statement said the House Judiciary Committee hearings conducted by chairman Emanuel Celler of New York, "contributed to the confusion presented by the proposals themselves and provided added reason for caution."

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U.S. DECLARATION of Independence, adopted July 4, 1776, is commemorated in a stained glass window in Queen of Peace Church, N. Arlington, N.J. It shows Charles Carroll of Carrollton, only Catholic and last survivor of the signers of the document. A series of vignettes shows the Liberty Bell and Independence Hall, above, and Valley Forge below.

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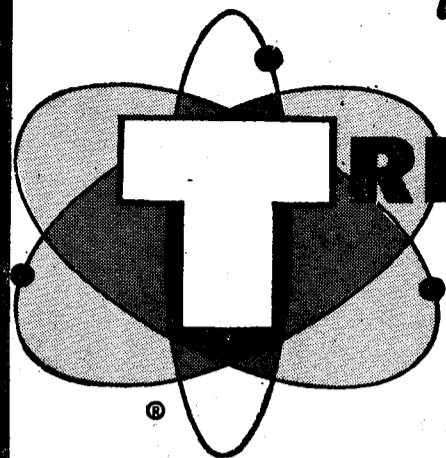
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URGES ATTITUDE OF COMPLIANCE

President Expected To Sign Civil Rights Bill On July 4

WASHINGTON (NC) — President Johnson is expected to sign the historic civil rights bill into law on July 4 with an appeal that forces mobilized in its support stay active to urge compliance with it.

The President's anticipated appeal has been foreshadowed in several statements, including some to religious groups which vigorously backed the legislation on its year-long journey through Congress.

Only five days before the bill's passage in the Senate, Mr. Johnson told an interfaith group from New York: "Certainly the nation's religious leaders can play a very key role in creating an attitude of compliance when the bill is enacted."

After the bill's Senate passage, the Chief Executive commented that the measure "will enlist one of the most powerful moral forces of American society on the side of civil rights — the moral obligation to respect and obey the law of the land."

The measure, the most sweeping civil rights legislation since the Reconstruction era, passed the Senate June 19 by a 73 to 27 vote after 83 days of debate. Tense galleries broke into applause when the vote tally was announced.

Nine days before, the Senate voted 71 to 29 to limit further debate, a history-making cloture vote. The final vote came on the first anniversary of the late President Kennedy's message proposing the legislation. It passed the House Feb. 10.

The 11-title bipartisan bill outlaws racial and other discrimination and calls for equal opportunities in voting, public accommodations, education, public facilities and private employment.

The measure approved by the Senate is a substitute for the one approved by the House. But it follows the general lines of the House bill and House leaders said they will accept the Senate version, confidently predicting that it will be cleared for the President by July 4.

SUPPORTED BY CHURCHES

Prominent in the ranks of supporters of the bill were organizations representing the nation's major churches, aligned in a historic cooperative undertaking that saw the development of varied forms of support from big interreligious rallies to the silent, 24-hour-a-day vigil maintained by seminarians near the Lincoln Memorial here.

Support of religious groups came to the bill in its earliest stages. At initial Congressional hearings, a joint statement of support was presented by the social action and racial action departments of the National Catholic Welfare Conference, the National Council of Churches and the Synagogue Council of America.

In Catholic ranks, there was strong support for the legislation from individual prelates and groups of bishops, such as those in Michigan, New Mexico and Pennsylvania.

Principal provisions of the bill are:

— **Voting:** Registrars must apply uniform standards to all seeking to vote. Rejection of applicants for minor errors on their forms is barred. Literacy tests must be in writing and a sixth-grade education is presumed enough to make a person literate. Applies only to Federal elections. Provides means to speed up court litigation of voting cases.

— **Public accommodations:** Discrimination barred in hotels, motels, restaurants, gasoline stations and places of amusement if the goods they handle move in interstate commerce or if local laws purport to require segregation.

Exempted are private clubs and owner-occupied rooming houses with five or fewer rooms. An individual subject to discrimination can seek relief in Federal courts. U.S. Attorney General can intervene if he believes there is a "pattern or practice" of resistance. States believes there is a "pattern or practice" of resistance. States with accommodations laws get 30 days to enforce their own laws before three-judge Federal courts can act.

— **Employment:** Within four years, bill would bar discrimination in hiring, firing and membership by unions and private employers with as few as 25 workers or members. An equal opportunity commission would settle complaints or recommend action to U.S. Attorney General. States with fair employment laws get 60 days to enforce own laws before Federal agency can act.

— **Public facilities:** Authorizes Attorney General to bring suit to require that Negroes have equal access to publicly owned facilities, such as parks, if private citizen cannot sue effectively because he is too poor or too intimidated.

— **Public schools:** Attorney General empowered to bring school desegregation suits under same conditions as public facilities section. In addition, U.S. Office of Education authorized to assist schools in process of desegregation with technical and financial help. Bill specifically bars help for transportation of pupils or other steps to end "racial imbalance."

— **Federal agencies:** Civil Rights Commission extended until 1968, new Community Relations Service set up in Commerce Department to help localities deal with racial problems and Census Bureau directed to meet requests of rights commission for statistics on registration and voting in areas selected by commission.

— **Jury trials:** Guarantees jury trials on criminal contempt of court charges under any part of act but that dealing with voting.

— **Court procedure:** Federal district court decisions refusing to permit civil rights cases to be moved from state courts to Federal courts could be appealed.

Newspaper Rebuffs Attack On Cardinal

LOS ANGELES (NC) — The Los Angeles archdiocesan newspaper has sharply denied charges of lack of leadership by James Francis Cardinal McIntyre on the issue of racial justice.

The newspaper, the Tidings, called the charges against Cardinal McIntyre a "presumptuous" effort by a "small and vociferous group" to "distort" the facts.

It cited a statement by Cardinal McIntyre last year on the race issue in which he said: "Our policy has been one of acting and not of oratory."

The Tidings' comments, in an editorial by Msgr. Patrick J. Roche, editor, came in response to the controversy which flared following a priest's disclosure that he had written to Pope Paul VI asking that the cardinal be removed for failing to implement the Church's teaching on racial justice.

The priest, 29-year-old Father William H. DuBay, will go on retreat and on vacation and will get a new parish assignment, an archdiocesan spokesman announced.

"So far as we are concerned, the case is resolved," the spokesman said.

The announcement came after Father DuBay's second meeting with archdiocesan officials at the chancery office. Earlier he was relieved of his duties as administrator of St. Albert the Great church, a predominantly Negro parish in nearby Comp-

ton. However, he has continued to exercise his priestly functions.

Father DuBay in a 700-word letter to Pope Paul dated June 10 and made public June 11 claimed that Cardinal McIntyre has "failed to exercise moral leadership among the white Catholics of this diocese on racial discrimination."

He also charged that the Cardinal carried on a "vicious program of intimidation and repression against priests, seminarians and laity who have tried to reach the conscience of white Catholics in this archdiocese."

REJECTS CHARGES

The Tidings editorial, without mentioning Father DuBay by name, pointedly rejected his charges.

The newspaper said it had been claimed "that the priests of the archdiocese live under a reign of terror, muted and repressed, wearing out their priesthood in daily frustration."

Denying that this is so, the editorial described Los Angeles priests as "a zealous, hard-working, well-informed group, proudly conscious of the pledge of reverence and obedience which they made to their archbishop on the day of their ordination."

The Tidings then turned to the charge "that our people are given no indication of the Church's stand on principles of racial equality."

In refutation it cited editorials which it has published on race justice and news stories "positively portraying and exemplifying the incorporation of these principles in the normal day-by-

day activities of our archdiocesan lay organizations."

As for Cardinal McIntyre, the editorial pointed to the three joint statements on racial justice issued since 1943 by the U. S. bishops, the Cardinal among them, and to a public statement by the Cardinal himself last year.

That statement was in the form of a letter to a group called Catholics United for Racial Equality setting out the policy of the archdiocese on racial questions. The letter was published in the Tidings on Aug. 2, 1963.

The Cardinal said that the Catholic Church "for very many years" has been "amongst the foremost and the most persistent in supporting equality and equity for the Negro people of our country."

He expressed the belief that the Church can best promote racial justice "quietly, consistently and as a normal aspect of parish life among our people."

"On the other hand," he said, "the creation of special commissions and committees and the development of specialized programs, often formed in the heat of emotion and in the context of strong political overtones, can militate against the very ends they are designed to serve by arousing an acute sensitivity of racial differences rather than an absorption of them in the warmth of the brotherhood of Christ."

POLICY OF ACTION

Cardinal McIntyre said he believes Catholic Negroes agree

with this position and added: "Our policy has been one of acting and not of oratory."

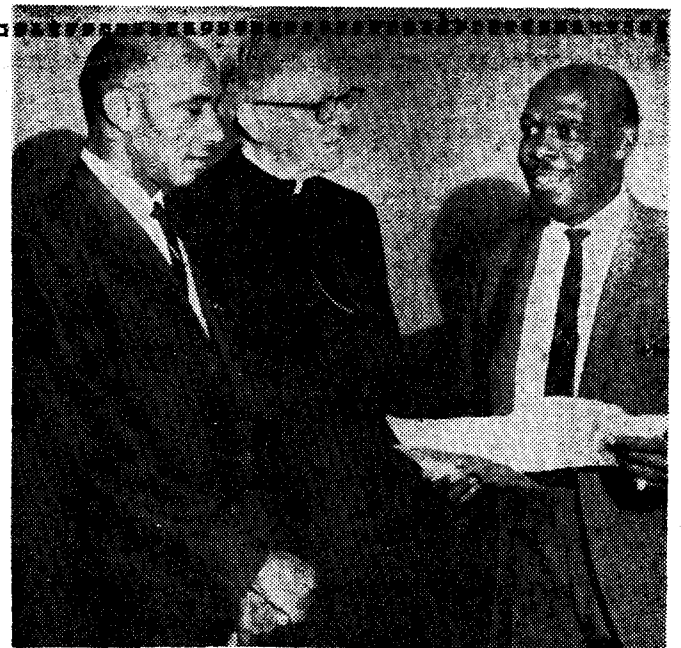
The Tidings in its editorial said the implementation of racial justice in specific situations "is a matter of political wisdom and judgement . . . The attempt to replace this independence of judgment with Church directives in the field of specific political action would represent an intrusion on freedom which the Catholic citizen would properly resent."

The editorial also argued that justice "will not be finally accomplished by public demonstrations and marches, which stir the emotions, sometimes dangerously, but leave the will untouched."

The newspaper said the churches, schools and social institutions of the Los Angeles archdiocese are "instructed without discrimination of race, economic level or geographic locals."

It called this evidence of the Church's "concern and love for all her children" and said it is "a pity that an ill-contrived and frenetic attempt is now being made to cloud and besmirch this record of accomplishment."

Cardinal McIntyre and his predecessors, the editorial said, "have sought to erect a Christian social structure for our people." It added:



KNIGHTS AND LADIES of St. Peter Claver recently met in Los Angeles for their 11th annual western district conference and were welcomed by James Francis Cardinal McIntyre. He is shown with Herman J. Faulk, president of coordinating councils and courts of the order; and John D. Haynes, conference president.

"It is one of the small tragedies of human perversity that their leadership, given staunchly through the hard and bitter years, is now challenged by the pretensions of a small and vociferous group who have been themselves the beneficiaries of their zeal and care and labor.

"Even more tragic is the presumptuous attempt of this small group, in a rash of public denunciation, to distort the image of the high structure which these giants have given their lives to build."

In a separate article, the Tidings noted the work of the Youth Education Fund, set up 15 years ago by Cardinal Mc-

Intyre, is providing new schools for the Archdiocese, including many in predominantly Negro, Mexican and mixed minority group areas.

Between 1949 and Jan. 1 of this year, it said, the Youth Education Fund has built 206 new schools and "priority was given to those areas where need was greatest." Of the first 20 schools, it said, 17 were built in parishes with predominantly minority group populations.

Among the most recent new schools, it added, is Verbum Dei High School, which is integrated "as are all Catholic institutions here," and has a student body approximately 54 per cent Negro and 46 per cent white.

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SUMMER PROGRAM 1964

<p>June 19-21 St. John the Apostle Visitation Church Blessed Trinity Church Holy Family St. Lawrence Church St. Mary Magdalen Church</p>	<p>July 17-19 St. Vincent de Paul Church Dade Deanery</p>	<p>July 24-26 Christ the King Church St. Lawrence Church Star of Sea Sacred Heart Church St. Bede Church San Pablo Church Our Lady of the Most Holy Rosary San Pedro Church</p>	<p>July 31 Church of the Little Flower</p>
<p>June 26-28 Immaculate Conception Church St. Monica's Church St. Vincent de Paul Church St. James Church Our Lady of Perpetual Help Church</p>	<p>Aug. 2 Church of the Epiphany St. Hugh's Church St. Agnes Church</p>	<p>Aug. 7-9 St. Bernadette's Church St. Timothy Church St. Dominic Church St. Thomas the Apostle Church St. Michael the Archangel Church</p>	
<p>July 3-5 No Retreat — Holiday</p>			
<p>July 10-12 Corpus Christi Church Church of the Holy Redeemer Sts. Peter and Paul Church St. Patrick's Church St. Joseph's Church St. Rose The Cathedral Gesu Church</p>			

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High Court Sharply Split In Obscenity Ruling

WASHINGTON (NC) — The U. S. Supreme Court's latest action on obscenity and censorship appears to bring these controversial problems no closer to solution than before. The Supreme Court, revers-

ing bans against a controversial movie and a number of paperback books, demonstrated only that it shares the doubts of the country at large about what obscenity is and what society can do about it.

In a bewildering downpour of opinions — 10 in all — on the last day of their 1963-'64 term, the nine justices showed themselves sharply divided on the issues. Several said they consider it

proper for the Supreme Court to try to decide the question of obscenity in particular cases; several said they would leave the problem to state and lower Federal courts; one said he regards only "hard core" pornog-

raphy as illegal; and two said they think no form of expression can constitutionally be banned.

NO MAJORITY OPINION

A symptom of the justices' profound disagreement was the fact that in neither case was there a majority opinion. A majority of justices agreed in each instance on the over all result, but they could not come to terms on their reasons. And, in their various opinions, concurring opinions, and dissents, they traded blows briskly on the issues involved.

The two cases came from Ohio and Kansas. In the Ohio case, Nico Jacobellis, manager of a movie theater in Cleveland Heights, had been fined \$2,500 for possessing and showing the French movie "The Lovers." The Ohio Supreme Court had upheld his conviction.

In the Kansas case, Harold and Robert Thompson and their P-K News Service of Junction

City were protesting a court order directing destruction of 1,715 paperback copies of 31 novels seized by authorities. The Kansas Supreme Court had ruled against the Thompsons.

JUSTICES SAW MOVIE

The Supreme Court's judgment in both cases was announced by Justice William J. Brennan, who also wrote the longest affirmative opinion in each case. The justices noted that they had viewed "The Lovers" before rendering their opinion in Jacobellis' appeal.

In "The Lovers" case, the vote for reversal was 6-3, while on the Thompsons' appeal it was 7-2. Justice John M. Harlan and Tom C. Clark dissented in both cases, while Chief Justice Earl Warren dissented on the Ohio case only.

Justice Brennan, in his opinion on "The Lovers," in which he was joined by Justice Arthur Goldberg, strongly reaffirmed his commitment to the test of obscenity which he laid down in his landmark 1957 Roth-Alberts ruling. There he defined the legal test of obscenity this way:

"Whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest."

This definition, he conceded, is "not perfect (but) any substitute would raise equally difficult problems."

WHAT IS OBSCENITY?

He emphasized the earlier decision's declaration that obscenity is excluded from the constitutional protection of free speech only "because it is 'utterly without redeeming social importance'" and that the mere "portrayal" of sex is not enough to classify material as obscene.

"It follows that material dealing with sex in a manner that advocates ideas . . . or that has literary or scientific or artistic value or any other form of social importance, may not be branded as obscenity and denied the constitutional protection," he said.

Acknowledging the legitimate concern of communities with protecting young people from objectionable material, he said this aim might be "better served by laws aimed specifically at preventing distribution of objectionable material to children, rather than at totally prohibiting its dissemination."

Chief Justice Warren was joined in his dissenting opinion by Justice Clark. Like Justice Brennan, the Chief Justice accepted the Roth-Alberts obscenity test — but he made it plain that he interprets it in a significantly different manner.

The Chief Justice said he would leave the determination of obscenity to the appropriate state and Federal courts, with the Supreme Court limiting itself to "a consideration only of whether there is sufficient evidence in the record upon which a finding of obscenity could be made."

Justice Harlan made a similar point in his separate dissent.

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Men Of Many Parishes Join Retreats

Men from parishes throughout the Diocese of Miami are participating in the summer retreat program under diocesan auspices at St. John Vianney Seminary.

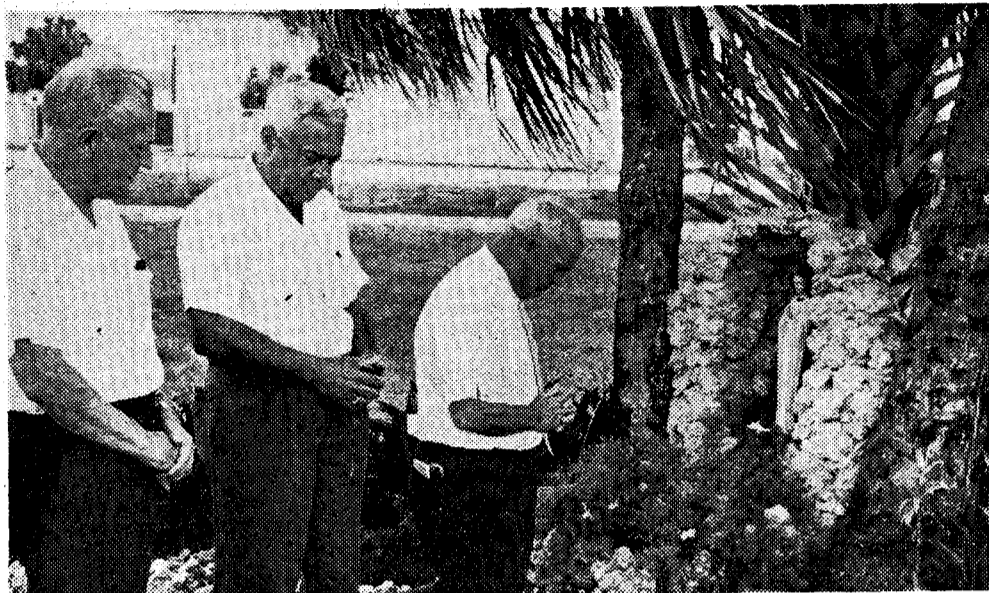
Conferences begin during 6:30 p.m. dinner on Friday evenings and continue until 2 p.m. Sunday. Completely air-conditioned facilities are available for 58 retreatants.

Members of Immaculate Conception parish, Hialeah; St. James parish, North Miami; Our Lady of Perpetual Help and St. Monica parishes, Opa-locka; and St. Vincent de Paul parish are attending conferences which begin at dinner today (Friday).

The weekend of July 10-12 has been reserved for men of the Cathedral, Corpus Christi, Holy Redeemer, Gesu, and SS. Peter and Paul's parishes; St. Rose of Lima parish, Miami Shores; and St. Joseph and St. Patrick parishes, Miami Beach.

Conferences have been scheduled from July 24-26 for members of St. Mary Star of the Sea and St. Bede parishes, Key West; San Pablo parish, Marathon; San Pedro parish, Tavernier; Sacred Heart parish, Homestead; and Christ the King and St. Louis parishes.

Men of Little Flower parish, Coral Gables; St. Hugh parish, Coconut Grove; Epiphany parish, South Miami; and St. Agnes parish, Key Biscayne, will observe a weekend retreat from July 31 to Aug. 2 while Aug. 7 to 9th has been reserved for men in St. Brendan, St. Timothy, St. Dominic, St. Thomas



Weekend Retreatants At St. John Vianney Seminary Pray At Shrine



SOUTH FLORIDA men who participate in the diocesan retreat program sponsored during the summer at St. John Vianney Seminary are privileged to serve during devotions in the chapel.

the Apostle and St. Michael parishes.

According to Father Noel Fogarty, pastor, St. Bartholomew parish, Miramar, retreats director, most of this summer's conferences will be conducted by Father Charles Mallen, C.S.S.R., a member of the Redemptorist Mission Band.

Reservations should be made with parish chairmen or directly with Father Fogarty by calling 987-4715 or with Father Martin J. Cassidy, assistant retreats director, who may be contacted by calling 923-3222.

A specific charge is not made for the retreats and the cost involved is offset by donations of those participating.

The retreat house at the seminary is located at 2900 SW 87th Ave. (Galloway Rd.) in Miami's southwest section.

Family Donates Parish Lauds Catholic Schools

CALI, Colombia (NC) — The Caicedo Gonzalez family has donated to this diocese a modern parish center, consisting of a church, schools, parish house, convent, dispensary, cooperative, halls and an open-air theater.

Presentation was made to Bishop Alberto Uribe Urdaneta at a public ceremony by Dr. Jaime H. Caicedo. The center cost \$116,400 and occupies 4,510 acres.

BUENOS AIRES (NC) — Argentine President Arturo Illia has lauded this country's private, mainly Catholic, schools after Argentina's archbishops protested to him against a secularist attack on them.

The President said in a message to Congress that private education "has continued its outstanding contribution to the progress we intend to achieve, underlining harmony in the community of national aims."

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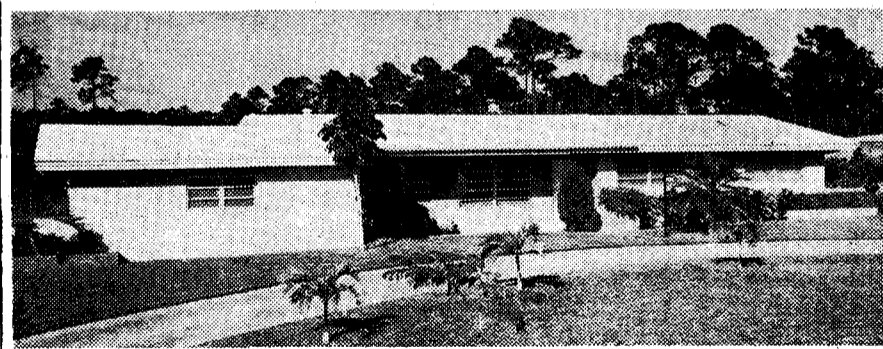
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Diocese Holy Name Groups Elect, Install New Officers

Parish affiliations of the Miami Diocesan Union of Holy Name Societies have elected and installed new officers.

★ ★ ★

DEERFIELD BEACH — Ray Bruner has been named president of St. Ambrose Holy Name Society.

Other officers who will serve during the coming year are Joseph Szeppi, vice president; Joseph Gaynor, secretary; Ed Zirn, treasurer; Jack Cassidy and Lou Zimbici, marshals; Lenny Sezniak, Arthur Short and Frank Toole, delegates.

★ ★ ★

FORT LAUDERDALE — Dominica Zanca has been re-elected president of St. Clement Holy Name Society.

Other officers are Jack Russell and Stan Chaner, vice presidents; Gerry Ganter, treasurer; Larry Lang, secretary; and Anthony Tshupp, marshal.

★ ★ ★

HALLANDALE — Angelo Manguso has been installed as president of St. Matthew Holy Name Society.

Richard Gohs, Sr., and Edward Butler are vice presidents; Anthony Bari, treasurer; Daniel Giunto, secretary; and William Lutz, Marshal.

★ ★ ★

OPA-LOCKA — William Quimby has been elected president of St. Monica Holy Name Society.

John Breen is vice president; Richard Jacobs, secretary; Ed Puntervold, corresponding secretary; Donald Lee, treasurer;

Anthony Madison and Edward Wing, marshals; and Joseph Pereira, delegate.

★ ★ ★

FORT PIERCE — William L. Wolf was recently installed as president of St. Anastasia Holy Name Society.

Msgr. Michael J. Beerhalter, pastor, also installed Thomas H. Hood, vice president; Walter B. Buettner, secretary; and Celestino Castellon, treasurer.

Marian KC Council To Install Officers

Ernest Librizzi will be installed as Grand Knight of Marian Council, K. of C., on Thursday, July 9 in the Marian Council Hall.

District Deputy Lawrence Rohan will also install Joseph Mathews, deputy grand knight; Bart Bennett, Chancellor; James Noel, warden; Theodore Genest, treasurer; Robert Bredel, recorder; John O'Hare, inside guard; and Joseph Burns and John Powers, outside guards.

Miami Beach K of C Selects Officers

Charles Graham has been elected Grand Knight of the Miami Beach Council, Knights of Columbus.

Other officers are Myron Jackson, deputy grand knight; Arthur Bergan, chancellor; Joseph Floyd, recorder; Carmine Bravo, treasurer; Paul Martin, advocate; Edward Iresen, warden; Phil Lux, inside guard; Lee Wood, outside guard and Arthur O'Neill, three-year trustee.



INSTALLATIONS of new officers highlight activities of parish Holy Name Societies throughout the diocese. Msgr. Michael J. Beerhalter installs Walter B. Buettner as secretary of St. Anastasia Holy Name Society during ceremonies in Fort Pierce.

Four Members Of Curley Faculty Given New Posts

Four members of the faculty at Archbishop Curley High School have been appointed to new posts by Brother John Baptist, C.S.C., provincial of the Brothers of Holy Cross who staff the boys' high school.

Brother Richard Reichert, C.S.C., a member of the faculty since 1959, was named superior and director of Vincent Hall Scholasticate at St. Edward University, Austin, Tex., and Brother Harold Young, C.S.C., who was appointed to Archbishop Curley High last year, was named superior and principal at a new high school which the order will open in September at Wichita Falls, Tex.

Brother Richard Daly, C.S.C., athletic moderator at Archbishop Curley High for the past three years, will join the faculty at the new high school and Brother Ricardo Helmann, C.S.C., former assistant principal at Archbishop Curley High, has been transferred to Notre

Dame High School, Sherman Oaks, Calif.

Newly appointed faculty members at Archbishop Curley High are Brother Victorian Florkowski and Brother Michael Adams, both formerly stationed in Long Beach, Calif.; Brother William May, formerly an instructor of Notre Dame High School, Sherman Oaks, and Brother Edward Leyden, formerly stationed in Austin.

KC Picnic Sunday At Deerfield Beach

POMPANO BEACH — The annual family picnic sponsored by the K. of C. Council No. 4955 will be held Sunday, June 28 at Pioneer Park in Deerfield Beach.

Games including soft ball and horse shoes will be provided as well as races and shuffle board.

Tickets for the picnic which begins at 1 p.m. may be obtained by calling Mike Benetas at 942-3392.

History Teachers' Forum At Barry College Tomorrow

A forum for history teachers under the auspices of the history department at Barry College will be held at the college Saturday, June 27.

Registration will begin at 9:30 a.m. after which Sister Mary Dorothy, O.P., president, will welcome participants.

"History. Its Contribution to the Individual and the Community," will be the topic of the keynote address which will be given by Prof. Paul Conover, chairman of the department of history and political science at Miami-Dade Junior College.

Other speakers and their topics during the morning include Dr. Dexter Hagman, chairman, department of history, Pompano High School, "History in the Secondary School Curriculum;" Prof. Joseph Olson, instructor, division of political science, Miami-Dade Junior College, "The Status of World History in Secondary Schools;" and Sister Elizabeth Ann, O.P., chairman of the Barry College department of history, "Truth and the Teaching of History."

At 11 a.m. Dr. Charlton Tebeau, chairman of the department of history at the University of Miami will discuss, "The

Development of the History of Florida."

Father Edward J. McCarthy, O.S.A., president, Biscayne College for Men will be the principal speaker during the afternoon when he addresses teachers on "Objectives in the Teaching of History."

Panelists will include Sister Michael Helene, O.P., St. Patrick School, Miami Beach, "The Traditional Teacher of History;" John Hendricks, ETV instructor, Dade County Public Schools, "ETV in the Teaching of Civics;" and Mrs. Elizabeth M. Hach, government teacher at Miami-Edison High School, "Team Teaching in Social Studies."

Brother Stephen Luke, F.M.S., secretary to the National Catholic Forensic League and member of the faculty at Christopher Columbus High School, serves as program chairman during the morning session. Afternoon sessions are under the chairmanship of Brother Fidelian Alexis, F.S.C., instructor of American History at LaSalle High School.

Luncheon for those attending the forum will be available in the college cafeteria in Thompson Hall on the Miami Shores campus.

Awards Presented By CYO At Banquet In Coral Gables

Andy Gustafson, athletic director at Miami University, presented awards at the CYO 1964 awards banquet June 11 in the Knights of Columbus Hall, Coral Gables.

Winners were: St. Dominic, Miami, touch football; Nativity, Hollywood, basketball; St. Monica, Carol City, sportsmanship.

Coach of the year, Robert Mellon, Epiphany, South Miami; player of the year, Jorge Rodriguez, Camp Matecumbe.

Swimming: Girls, Ginger Ling, Corpus Christi, Miami; boys, G. Hays, B. Cashman, and W. Burk, St. Lawrence; team, St. Lawrence, North Miami Beach.

Volley Ball: Our Lady of Perpetual Help, Opa-locka; soft ball, Visitation, North Miami;

track, St. Rose of Lima, Miami Shores.

Oratorical: Nelson Mashur, St. Thomas, Miami.

Talent Show: Pat McCaffrey, St. Clement, Fort Lauderdale; Edwina Santini, St. Lawrence, North Miami Beach; John Stahl, St. Monica, Carol City; Jo-Ann Thornton, St. Gregory, Fort Lauderdale; Mary Ann Flynn, St. Vincent de Paul, Miami.

Father John Fitzgerald, assistant pastor, St. Vincent de Paul parish, delivered the invocation; Father W. J. Dockerrill, Diocesan Director of Youth Activity, the welcome.

Marty Krpan, CYO staff assistant, spoke. Benediction was by Father T. O'Toole, assistant pastor, Our Lady of Perpetual Help parish.

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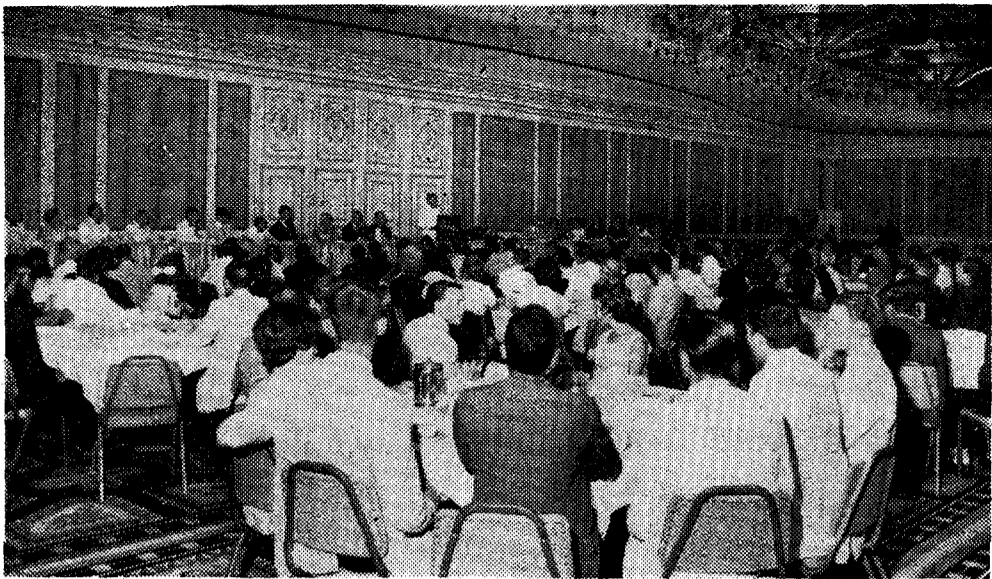
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COLUMBIAN SQUIRES CONVENTION TOLD

'Youth Must Have Faith'

A "burning need" for a living faith is the challenge which faces youth today, the assistant director of retreats at Our Lady of Florida Retreat House told more than 250 delegates to the fourth annual convention of the Florida State Circle of Columbian Squires Saturday.

Father Justin Brady, C.P., spoke during the convention banquet at the Hotel Fontainebleau where members of 22 Columbian Squires Circles from cities throughout the state convened for three-day sessions.

"Our youth must have a two-fold faith; a natural faith in themselves, in their country and its people," Father Brady said, "a supernatural faith in the God Who created them and in the Church which nourishes, guides and protects them. Before men can believe in other things, they must believe in themselves. Since God has made man one of the more noble of His creatures, our youth must be true to themselves and to their destiny.

"You must realize that all of you have unlimited potential for good or bad within you," the Passionist Father continued. "If you believe in yourselves and plan for your futures, you can become great men. For you will have a mission to accomplish.

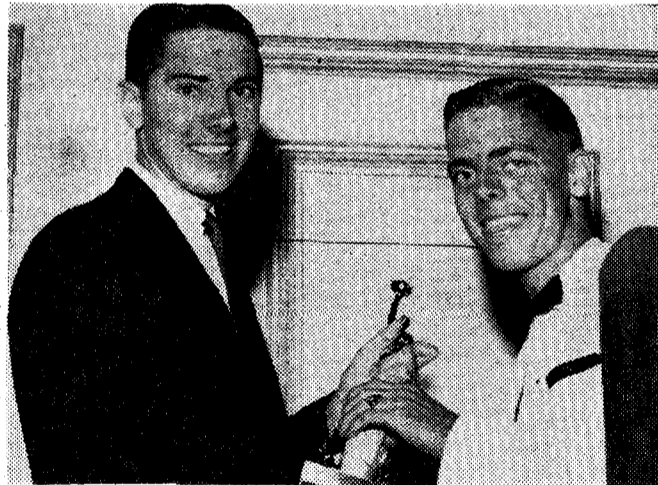
"Our youth must have faith in his country and in men and women who share the same bond of patriotism with him. Our nation is the greatest on the face of the earth; it is also the richest and the most powerful from a military standpoint. But our faith does not rest on riches and weapons; these are material and will pass away. Our faith must be in the ideals of a nation which grants freedom of the mind and spirit," Father Brady said.

The following awards were presented to Columbian Squires in the Diocese of Miami during closing sessions:

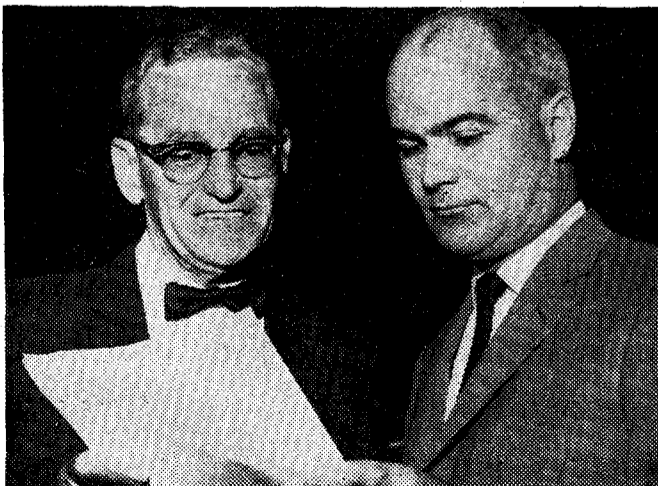
Our Lady of Good Counsel Circle — Michael Flynn, publicity chairman of year; Eugene Stark, essay contest winner; Barry Flynn, convention chairman; Henry Bezold, chairman of state spelling bee; Ben LaPointe, Bill McClintock, James Crawford, Don Stokes, winners of 400 yd., free-style relay in swimming meet.
Cristo Rey Circle — James Ortiz, notary of the year; Nestor Cruz-Munoz, 40 yd. backstroke; Jose Gonzalez, 40 yd. breaststroke; Jose Gonzalez, Nestor Cruz-Munoz, Luis Socarras, Joseph Enrique Diaz, medley relay; and the state-wide bowling tournament.



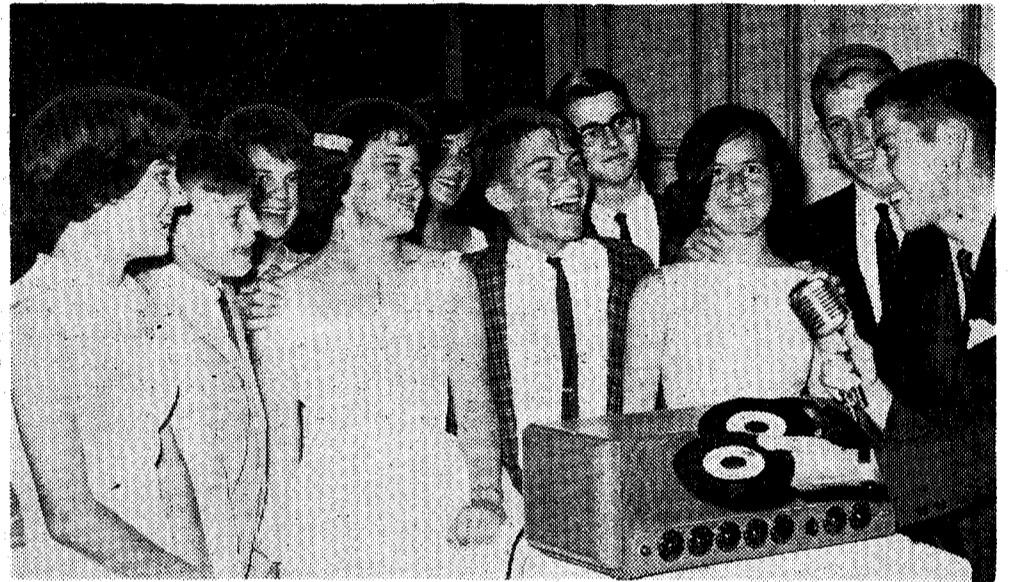
NEW STATE officers of Columbian Squires from the Diocese of Miami are from left to right: Lee Stone, St. Coleman parish, Chief Squire; Andrew Cobo, St. Mary parish, Key West, auditor; Kevin O'Meara, St. Coleman parish, notary; Lionel Cobo, St. Mary parish, Key West, auditor; James Weekley, St. Mary parish, Key West, deputy chief squire; Barry Flynn, Epiphany parish, captain; Armando Hernandez, St. John Bosco parish, captain; and Nestor Cruz-Munoz, St. John Bosco parish, marshal.



1964 PUBLICITY chairman award is presented to Michael Flynn, left, of Our Lady of Good Counsel Circle, by his brother Barry, who served as chairman of the fourth annual state convention.



"MR. SQUIRE," as he is affectionately called by Columbian Squires is K. of C. state youth chairman, John Tracy, left, shown discussing Squires activities with their national director Paul McCarthy of New Haven, Conn., one of the speakers.



WFUN Disc Jockey, Jim Howell, Entertains Squires And Guests



SOME 250 Squires attending the convention included Broward Countians, James Courtwright, John Bristow, and Thomas Scott, shown registering with Bill McClintock and Henry Bezold, Miami.

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Marian Center Dedicated By Bishop

(Continued from Page 1)
 hundreds of clergy, religious, and laity present.

"We need more and better social services and the curriculum of schools of social work should change to enable more workers to be encouraged to come into this field. All over the country it is the same old plaintive cry, 'not enough physicians, teachers, psychologists, therapists, social workers are interested,'" Dr. Doyle declared.

TOO LITTLE, TOO LATE
 "Too little information, not the right kind and too late, are the common descriptions. Multi-disciplinary research is needed in all fields touching on this problem. Basic, applied and community research in all parts of the country must be encouraged.

And lastly, "Dr. Doyle pointed out," better means for the employment of the handicapped must be examined. People connected with labor and management as well as social security and welfare should meet to find solutions to the problem of employment of the retarded," the physician said.

Dr. Doyle, who is associate clinical professor of pediatrics at Georgetown Medical School, conferred with diocesan officials on the planning for the Marian Center. He noted that the geographical location of the center "could open up a marvelous

system of inter-communication between the U. S. and our friends in the Latin-American countries. Even though in this country we have many shortages and needs in the field of mental retardation, these needs and shortages are compounded a hundred-fold in the Latin American countries," Dr. Doyle said.

Speaking from the outdoor pavilion erected especially for the dedication, Bishop Carroll pointed out to visitors that "we owe a debt of gratitude and ask God to bless in a special way the people throughout the Diocese of Miami who made possible, through their financial assistance, the erection of this building.

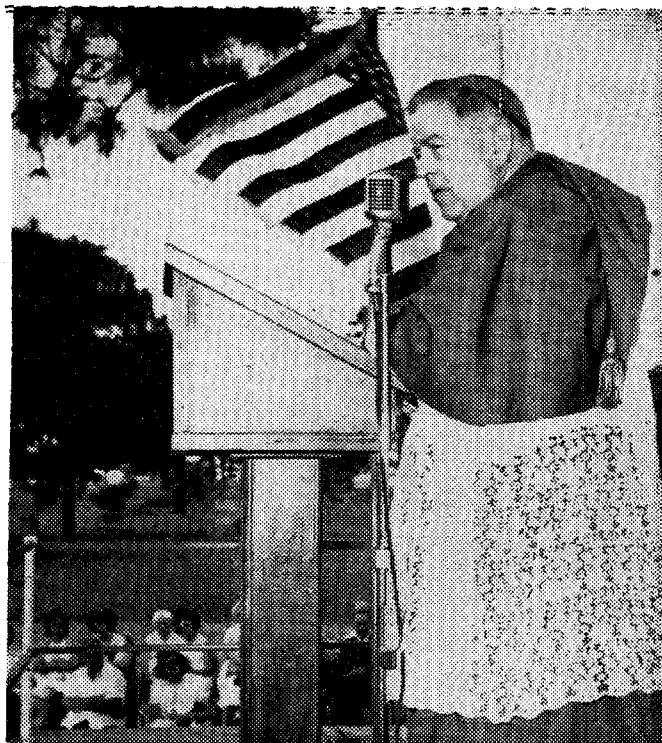
"Were it not for the enthusiastic support we have received from so many in this Diocese this Marian Center would not be here," the Bishop reiterated.

Noting that in the past there have been mentally retarded children "who unjustly and unfairly were concealed or hidden in a sense, and thereby deprived of an opportunity to improve if possible," Bishop Carroll said that within the past quarter of a century in this country great progress has been made whereby mentally retarded children have received proper care and training.

Declaring that "basically all



URGENT needs for care and training of mentally retarded were cited during dedication ceremonies by Dr. Patrick J. Doyle, deputy commissioner of Vocational Rehabilitation of the U. S. Department of Health, Education and Welfare, Washington, D.C.



GRATITUDE TO GOD and the faithful in the Diocese of Miami who gave generous financial assistance for the erection of the Marian Center was expressed Sunday by Bishop Coleman F. Carroll in his talk to the hundreds who attended ceremonies.

our people want to carry out the precept of help to their fellow man," Bishop Carroll expressed the hope that "all of our people will continue their interests and sacrifices as the program of care and training of mentally retarded moves along.

"The Marian Center for the education of mentally retarded children was built by the people in 16 counties of the Dio-

cese of Miami to serve primarily those who live within the 16 counties of the Diocese," Bishop Carroll said.

Abe Goldman, who represented the new Sunland Training Center, state center for mentally retarded for which ground was recently broken in North Dade County, termed the Marian Center "a great step forward" and told guests, including parents of mentally retarded children, that the diagnostic facilities of the state center will be available to the Marian Center when completed. He point-

ed out that provision will be made at Sunland for 1,000 children but added that 1,513 are already on the waiting list.

Steve Clark, City of Miami Commissioner and a member of the board of directors of the Marian Center, extended greetings from the City of Miami; and Thomas O'Malley, a member of the Metro Commission brought the best wishes of Dade County Commissioners. Father John Glorie of the diocesan department of special education gave the invocation.

Also seated on the outdoor

platform were Bishop Patrick Shanley, O.C.D., Bishop Eduardo Dalmau, C.P., Msgr. William Barry, P.A., Msgr. R. E. Philbin, CCD director; Msgr. William F. McKeever, diocesan superintendent of schools; Msgr. Bryan O. Walsh, secretary of Catholic Charities; Msgr. Dominic Barry, pastor, Immaculate Conception parish, Hialeah; Father John J. Donnelly, pastor, St. Monica parish, Opa-locka; the Sisters of St. Joseph Benedict Cottolengo and lay members of the Marian Center board of directors.



Steve Clark
Miami Commissioner



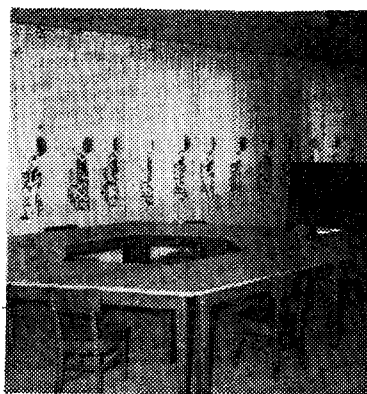
Thomas O'Malley
County Commissioner



Abe Goldman
Sunland's Representative

Greetings —

To the Sisters of St. Joseph Benedict Cottolengo, from the Augustinian Fathers of Biscayne College and prayers for the continued success of their work for God at The Marian Center.



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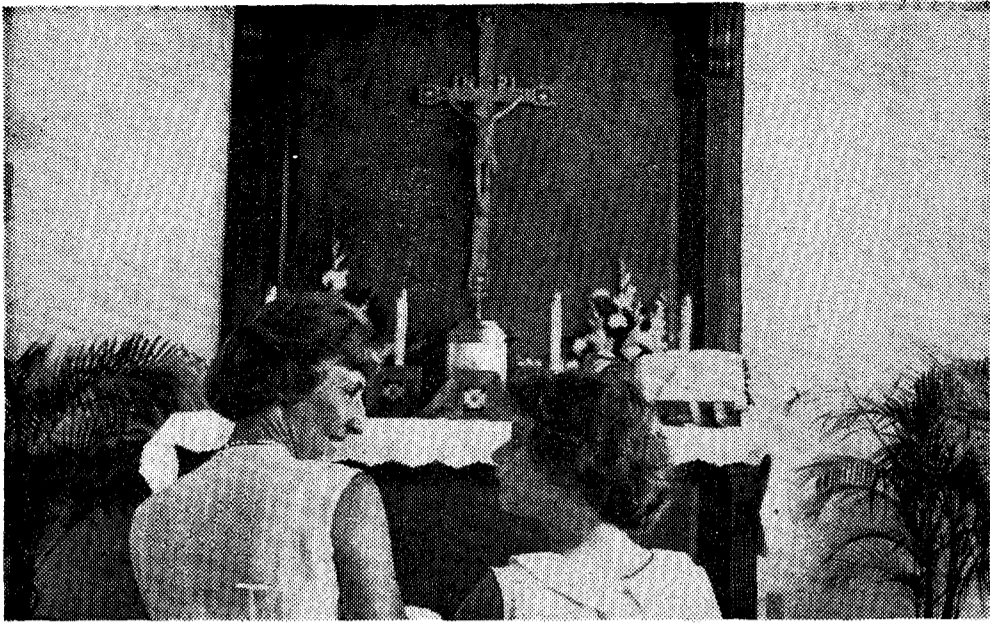
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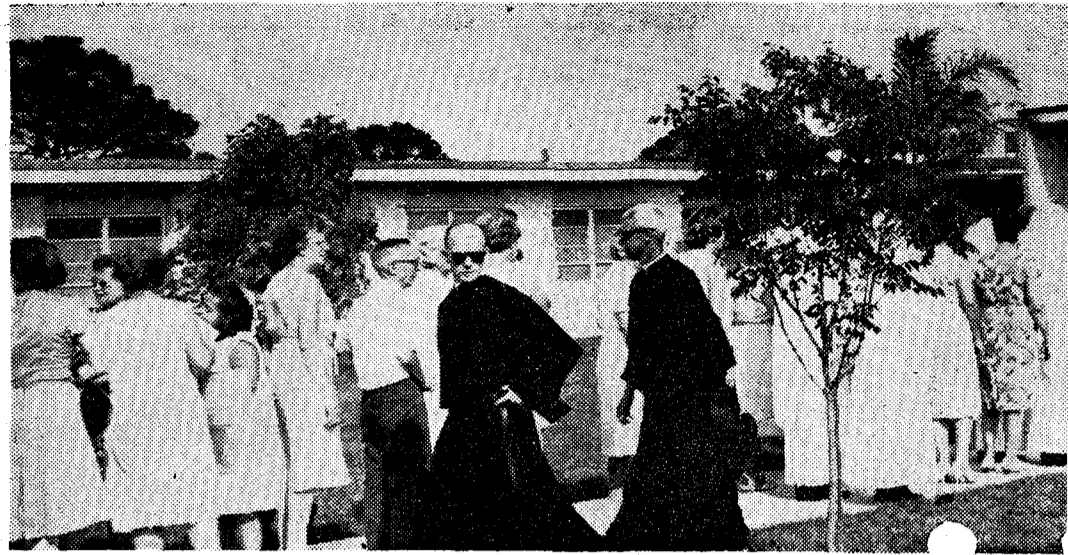
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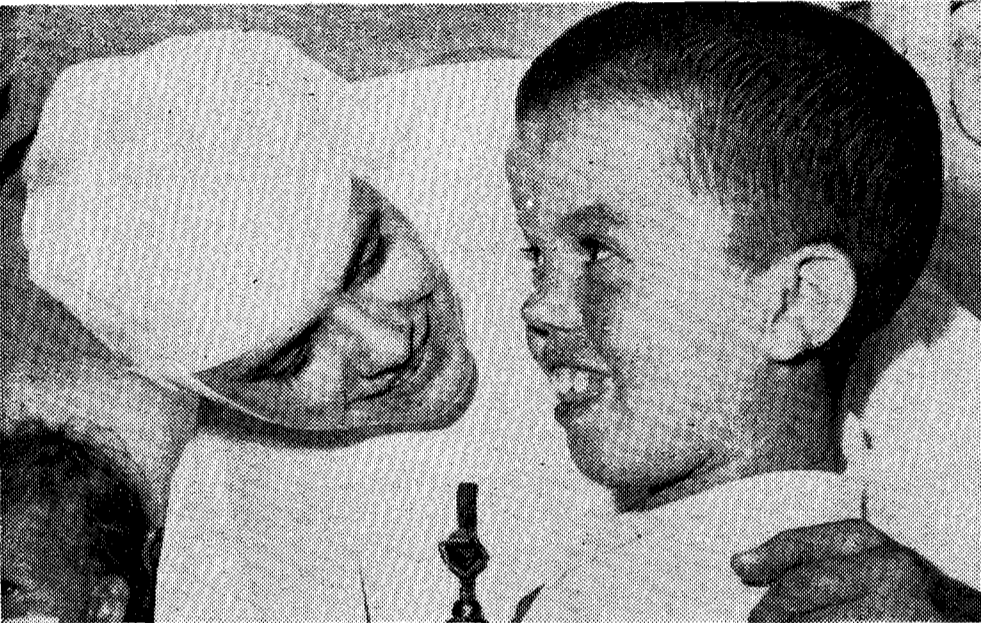
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A Pupil At Miami's Marian School Visits Marian Center Chapel



Priests, Sisters, And Laity Formed A Line To View Interior Of New Marian Center



Sister Of St. Joseph Cottolengo Welcomes A Child To Marian Center



Father John Glorie Of The Diocesan Department Of Special Education Is Shown

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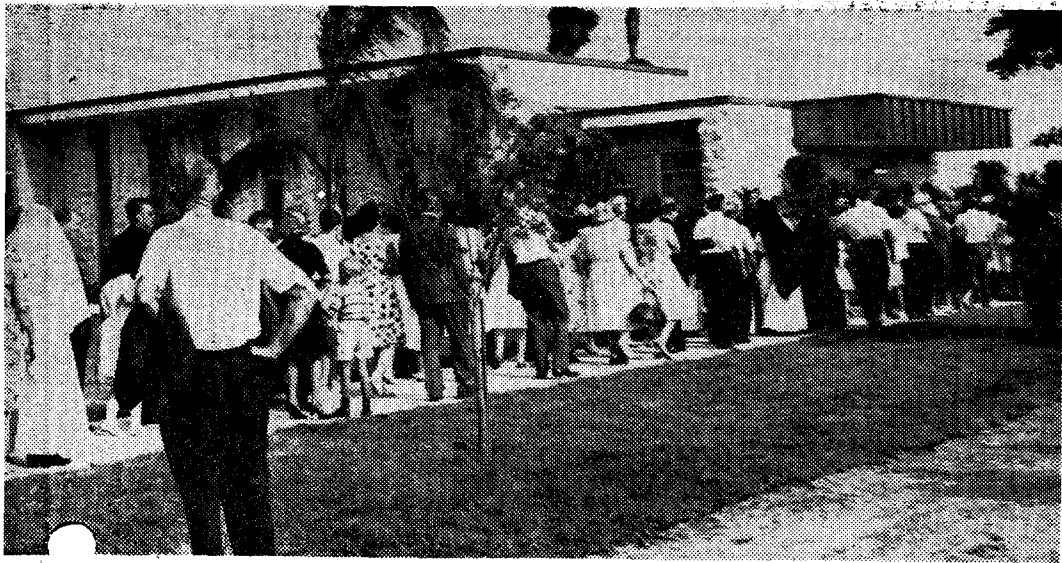
Our Congratulations

To Bishop Coleman F. Carroll, Sister Lucia, SSJE and the Sisters of St. Joseph Benedict Cottolengo on the occasion of the Dedication of the new Marian Center.

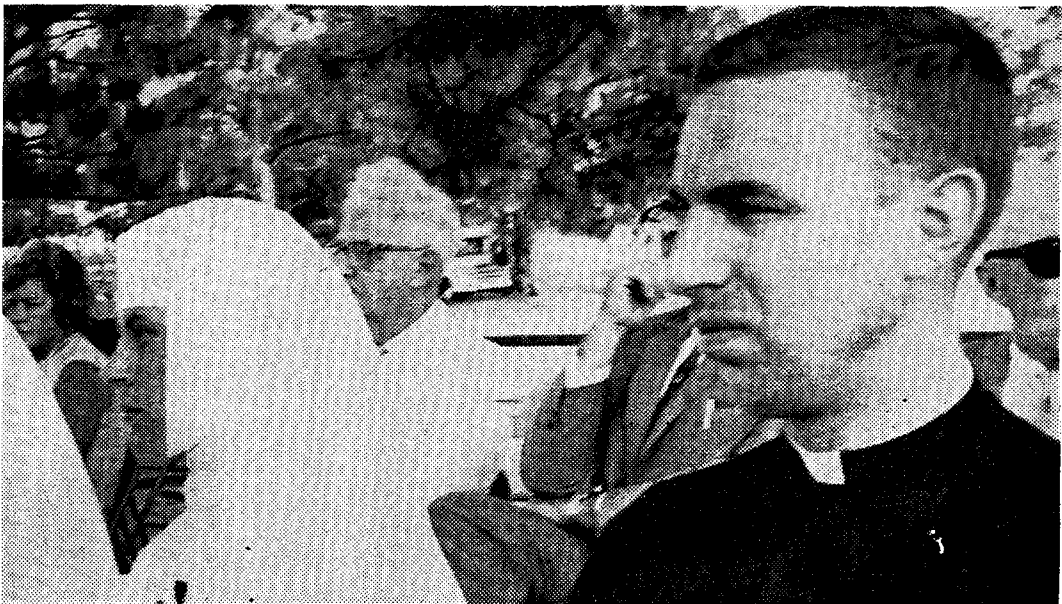
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enter For Exceptional Children Following Dedication Sunday



wn With Italian Sisters Of St. Joseph Benedict Cottolengo



Voice Photos

FOUR-YEAR old Edwin Silva, a native of Santo Domingo, Dominican Republic, examines the pectoral cross of Bishop Coleman F.

Carroll during open house tour which followed Sunday's dedication of the new Marian Center for Exceptional Children at 15701 NW 37th Ave.

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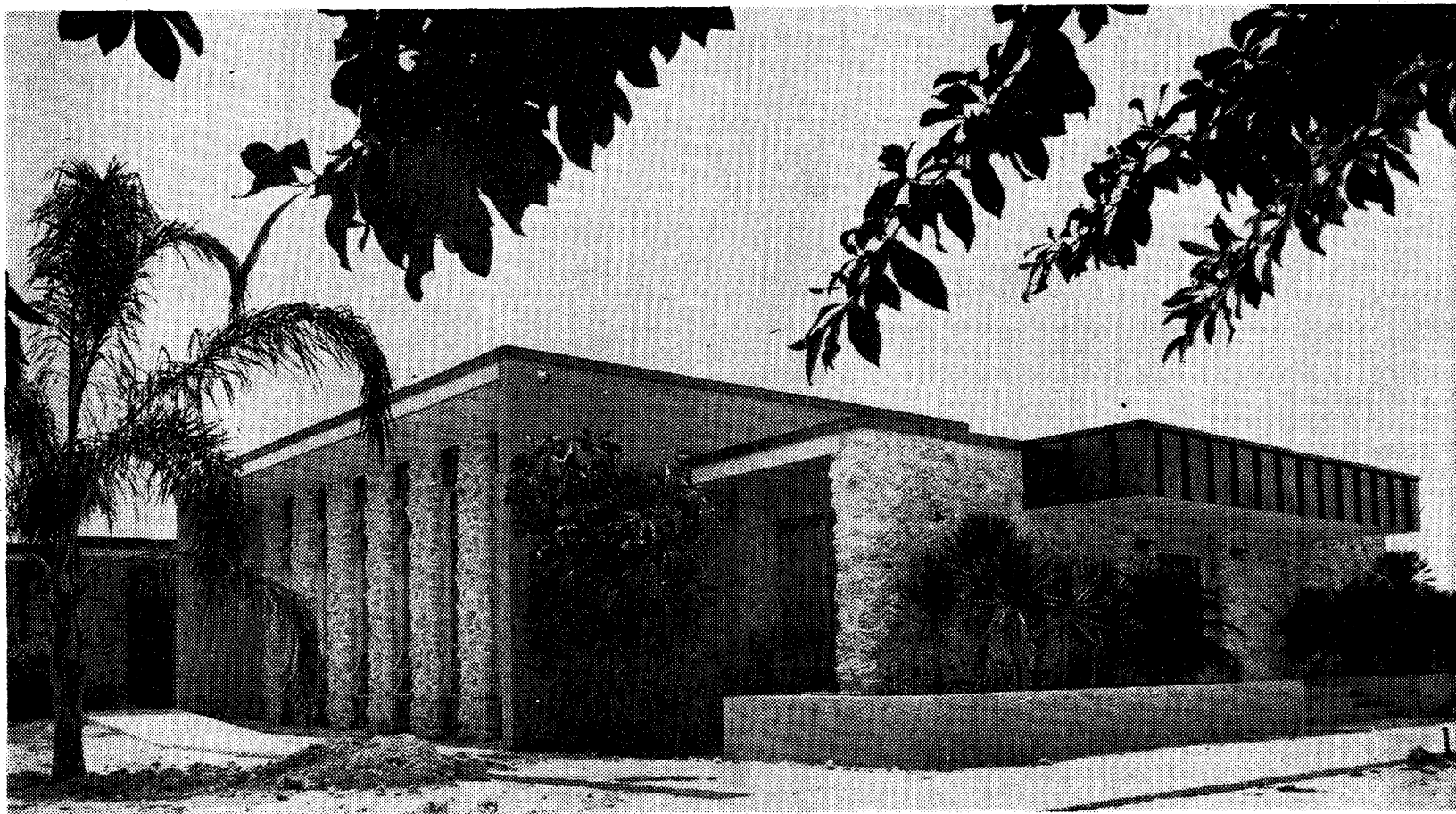
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Bishop Coleman F. Carroll Blesses Marian Center For Exceptional Children



Crucifix Is Installed By Bishop Carroll During Dedication Ceremonies

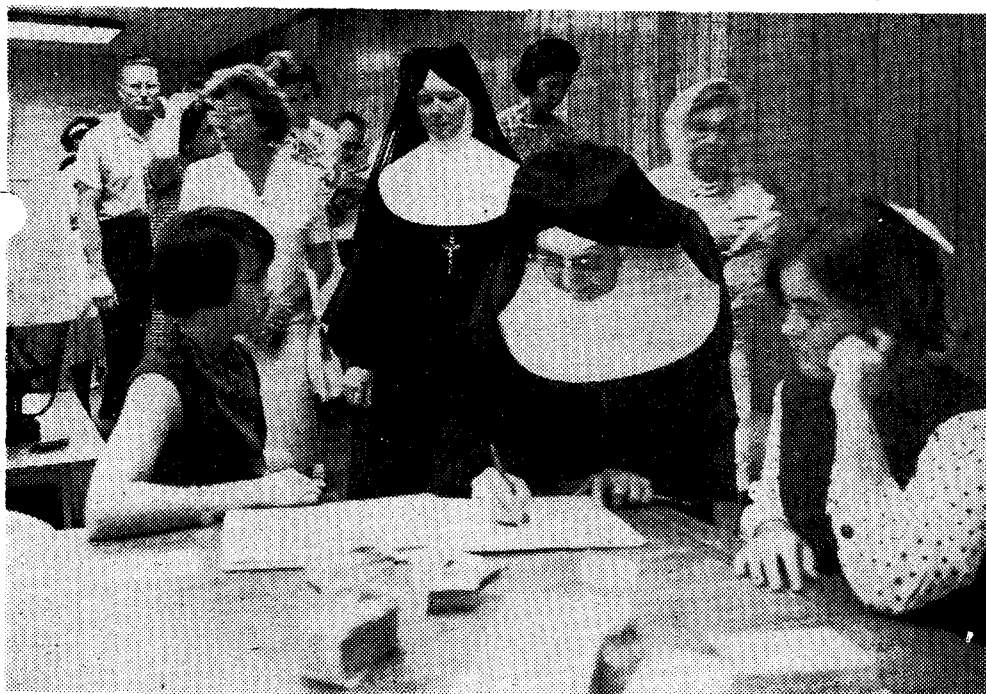
Voice Photos



Many Religious Orders Of Women Were Represented At Dedication



Sisters Stationed In South Florida Attended In Large Numbers



Visitors Sign Marian Center Guest Book During Open House Tour



Choir From St. Vincent de Paul Major Seminary Sang During Dedication

Aiello Moving On To Miami Springs Athletic Post

This was the month that was . . . the final one at Christopher Columbus High . . . for Pete Aiello.

After five years at the southwest Miami school Pete resigned to take over duties as athletic director and head football coach at the new Miami Springs High School.

While at Columbus, Pete had served as head football and baseball coach since the second year of its operation.

"It's hard to leave," said Pete, "as you always hate to leave the kids. They're real good kids to work with and I couldn't have asked for more."

"I also hate leaving Dick (Pollock, the athletic director), we got along so well, and Brother Benedict (the principal).

"They were good men to work for and I never regretted a day of it."

The Voice Of Sports

He cited a desire to move into administrative work as the reason for making his change.

Pete experienced only one winning season at Columbus in football (5-4-1 in 1960). The circumstances warrant special attention.

Columbus has been the smallest school in the powerful Gold Coast Conference's Southern Division with an enrollment ranging from 250 to 400 boys in the top three grades.

With this slender crew, Pete has had to do battle with some of the state's giants: Coral Gables High (1700), Southwest

(1600), Hialeah (1750), to name a few.

Although beaten more often than not, the Explorers were seldom outclassed.

"I think my greatest feeling of achievement came from the fact that we beat all of the schools on our schedule at least once," he explained. "Only Coral Gables, whom we played for the first time last year, we did not beat."

Gables, the state champions last fall, was held to a 7-7 tie going into the fourth quarter before the shortage of manpower hit the Columbus defense.

Aiello calls the 7-6 victory over Miami Jackson in 1962 as one of the biggest triumphs.

"That was the first time we ever beat a member of the so-called Big Four."

Jackson went on to win the Gold Coast Conference title with

the Columbus loss its only league blemish.

The best players he's ever had?

"I'd have to name three of them," he said without hesitation. "Tommy Ellison, David Hiss and Jim Cox."

Ellison was a versatile performer for his first teams at Columbus and is now at the U.S. Naval Academy while Hiss (at Florida now) was all-state in 1962 and Cox (to attend U. of Miami) was all-state last fall.

"Having those two make all-state back-to-back was quite a thrill."

Pete probably had more success in the won-loss department with his baseball squads. He's been picked as coach of

the year in the Miami area and in 1963 took the Explorers to the district and regional championships before losing out in the four-team state Class A finals.

Dave McCammon, a pitcher and outfielder on that squad, recently signed a bonus baseball contract for a reported \$30,000.

Pete has also seen the school grow in facilities as well as personnel.

"When I first came, we used to have to walk a mile and a half to practice football and in baseball, we'd load the kids into cars and drive until we found an empty field."

Now, Columbus with its own baseball and football fields, a gymnasium and fieldhouse rates



PETE AIELLO

among the finest in the state.

The baseball and football fields were built during summer vacation by Pete and Pollock with whatever help and material they could borrow.

He's left his mark on the school in more ways than one.

Golf Champ Says Priest Made It Possible

WASHINGTON (NC) — Ken Venturi, golf's newest hero, preached a powerful sermon as he won the highly coveted U. S. Open championship.

Faith restored was the Venturi sermon theme, delivered more in actions than in words. Venturi when interviewed for nationwide television and by sportswriters proclaimed "half of this trophy — in fact just about all of it — belongs to a priest who was a tremendous help to me, Father Murray."

Across the country in San Francisco, Father Francis K. Murray, 35, assistant pastor at St. Vincent de Paul parish, said Venturi "was friendly to me so I just wanted to be nice to him."

The priest, a mid-80s golfer, said he followed Venturi around when he played the Lucky International Open last January in San Francisco. Venturi invited Father Murray to dinner and a close friendship was formed.

At the scene of his triumph, the Congressional Country Club in suburban Bethesda, Md., Venturi said he was on the verge of giving up golf about the time he met Father Mur-

ray. He said: "I was physically able to play, but there was a mental drawback. With the help of Father Murray and my wife, Conni, all this was made possible."

And back in San Francisco, Father Murray said: "I tried to help him feel that no matter what the outcome, if he did his best as a human being, he was a success. Golf is a game of people. The better he could give

himself to the whole game, the gallery and everyone, the better he would be for it. If he could live up to his talents, his kind of dedication would be what he was doing best for his state in life."

Back at the country club, Venturi said that through his talks with Father Murray and letters the priest wrote to him, "I had a great mental attitude for this tournament."



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N. Dade Catholic Women Name Committee Heads

Nineteen women from parishes in Dade County have been named chairmen of standing committees for the North Dade Deanery of the Miami Diocesan Council of Catholic Women.

Appointments were announced this week by Mrs. Harry Mitchell, deanery president.

Mrs. Walter Schwartz, St. Rose of Lima parish, Miami Shores, is chairman of the committee cooperating with Catholic Charities; Mrs. William Forthman, Corpus Christi parish, Civic Participation; Mrs. Donald McCammon, St. Michael parish, Civil Defense; Mrs. Theodore Clevenger, St. Lawrence parish, North Miami Beach, CCD; Mrs. J. J. Rayburn, St. Monica parish, Constitution and By-Laws; Mrs. Myrtis Williams, St. Mary of the Mission parish, publications; Mrs. James C. DeLisle, Visitation parish, Family and Parent Education; Mrs. Philippe Moreau, St. James parish, Foreign Relief; Mrs. Norman Guillet, St. Lawrence parish, Home and School Association; and Mrs. A. L. Bernero, Immaculate Conception parish, International and Inter-American Relations.

Mrs. Richard Barron, St. John

New Officers To Be Installed

Mrs. John Pahl of St. James parish, North Miami, will be installed as president of the Marianettes, women's auxiliary of the Marian Council, K of C during candlelight ceremonies at 7:30 p.m., Tuesday, June 30 at the Hurricane Harbor.

Other officers who will also assume their duties during a dinner are Mrs. Howard Hayes, Immaculate Conception parish, vice president; Mrs. Bart Bennett, St. Lawrence parish, recording secretary; Mrs. John J. Guaitieri, St. James parish, treasurer; and Mrs. Jack E. Foley, Visitation parish, corresponding secretary.

the Apostle parish, is Library and Literature chairman; Mrs. Stuart Godwin, Visitation parish, Organization and Development; Mrs. Arthur Sweeney, Our Lady of Perpetual Help parish, Publicity; Mrs. Harry H. McLaughlin, St. Michael parish, Public Relations; Mrs. Hernando Macaya, Blessed Trinity parish, Religious Vacation Camp; Mrs. B. C. Wimmers, Holy Family parish, Retreats; Mrs. Maurice Castellano, St. Patrick parish, Miami Beach, Social Action; Mrs. Harry Touby, the Cathedral parish, Spiritual Development; and Mrs. James Eckert, St. Rose of Lima parish, Youth.

CYAC Council Calendar

Lauderdale Catholic Club — Dance, 8 p.m., Saturday, June 27, Lauderdale Lakes Country Club. Bowling, 8 p.m., Sunday, June 28, Imperial Lanes, Federal Hwy., Dania. For information call Phil Gallagher, LO 4-2790.

St. Theresa CYAC — Corporate Communion, 8 a.m. Mass, Sunday, June 28, Little Flower Church, Coral Gables. Breakfast at 9 a.m., Chippy's Restaurant, 101 Miracle Mile. Social for members only, 8:30 p.m., Tuesday, June 30, K. of C. Hall, 270 Catalonia Ave.

St. Vincent de Paul CYAC — Swim party, Sunday, June 28, Venetian Pool, 2701 DeSoto Blvd., Coral Gables. Meet at parish property. Business meeting, 7:30 p.m., Wednesday, July 1, parish hall, 2100 NW 103rd St. Social will follow.

Hialeah-Miami Springs CYAC — Junior-senior dance, 8 p.m., Saturday, June 27, Immaculate Conception parish hall.

Our Lady of Perpetual Help CYAC — Pool party, 8 p.m., Sunday, June 28, Royal Poinciana Motel, Miami Springs.



\$2,000 DONATION was recently presented to Sister Mary Virginia, administrator, St. Joseph's Hospital, Port Charlotte, by the auxiliary of the diocesan hospital. Mrs. Bella Goldberg, left, outgoing treasurer, is shown with Sister and Mrs. Edalia Hallgren, first and immediate past president of the auxiliary.

Two Catholic Daughters Courts Install Officers

WEST PALM BEACH — Two South Florida courts of Catholic Daughters of America recently held installations of officers during combined ceremonies at the Howard Johnson Starlight Room.

Mrs. Alice Scheidell of St. Petersburg, State Regent, officiated at the installation of the following officers of Court Holy Spirit, Pompano Beach:

Mrs. Stella Morrison, grand regent; Mrs. Margaret Golden, vice grand regent; Mrs. Anna Panton, prophetess; Mrs. Eleanor Bunnell, financial secretary; Mrs. June Benoit, historian; Miss Gertrude Trucke, treasurer; Mrs. Ann Morris, monitor; Mrs. Elizabeth Enegan, sentinel; Mrs. Mary Justin, organist; and Mrs. Helen McConnell, lecturer. Trustees

are Mrs. Elizabeth Martin, Mrs. Margaret Flattery, Mrs. Genevieve Barry, Mrs. Margaret Fitzgerald, Mrs. Lucille Dixon and Mrs. Anna Markowich.

New officers of Court Palm Beach, also installed by the state regent are:

Mrs. Josephine Whidden, grand regent; Mrs. Alice Tilman, vice grand regent; Mrs. Ida H. Laughlin, prophetess; Mrs. Venita Kelley, financial secretary; Miss Francis Fischer, treasurer; Mrs. Mary La Rocco, historian; Mrs. Catherine Swabek, monitor; Mrs. Mary Grill, lecturer; and Mrs. Irene McCullough, organist. Trustees are Mrs. Catherine McLaughlin, Mrs. Hazel Frey and Mrs. Mary Donnelly.

15 Southwest Deanery Women Are Chairmen

Fifteen women from parishes on South Florida's west coast have been appointed to the board of directors of the Southwest Coast Deanery of the Miami Diocesan Council of Catholic Women.

Miss Gertrude Shaw, deanery president, has announced the following chairmen of standing committees:

Miss Annette Tavares, St. Raphael parish, Lehigh Acres, is chairman of the committee cooperating with Catholic Charities; Mrs. Pat Peters, St. Margaret parish, Clewiston, Civic Participation; Mrs. Daniel McCarthy, St. Margaret parish, Civil Defense; Mrs. William C. Mackay, St. Catherine parish,

Sebring, CCD; Mrs. Frank J. Kashuber, St. Francis Xavier parish, Fort Myers, Family and Parent Education; Mrs. Robert Hancock, St. Charles Borromeo parish, Port Charlotte, Foreign Relief; and Mrs. Harvey Zimmer, St. Charles parish, Home and School Associations.

Mrs. Melbourne Angier, St. Catherine parish, is International and Inter-American Relations chairman; Mrs. John Conway, St. Catherine parish, Libraries and Literature; Mrs. Robert T. Benson, St. Ann parish, Naples, Organization and Development; Mrs. John B. Egger, St. Charles parish, Publicity and Public Relations; Mrs. L. F. Gwaltney, St. Ann parish, Social Action; Mrs. Myrtle Rasmus, Sacred Heart parish, Punta Gorda, Spiritual Development; Mrs. Gerald Boyle, St. Ann parish, Naples, Youth; and Mrs. Jennie Toulis, St. Margaret parish, Religious Vacation Camp.

Retreats For Teenage Girls

LANTANA — Two vacation-time retreats have been planned at the Cenacle Retreat House for Women for Spanish and English speaking high school girls and other teenagers.

Conferences for high school girls will open at 6 p.m., today (Friday) and continue until 3:15 p.m. Sunday.

Father Kevin Casey, C.P. will be the retreat director and conferences will include discussion groups and a question box.

Father Amando Llorente, S.J. will conduct a retreat in Spanish for members of Rosa Mystica, Congregacion Mariana during the weekend of July 3-5.

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Catholic Welfare Bureau
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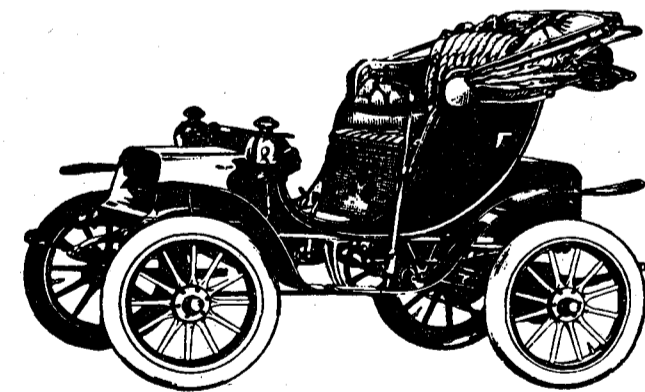
Catholic Welfare Bureau
2710A Fowler Street
Fort Myers, Florida, 33901 — ED 7-8394

Catholic Service Bureau of Broward County
1300 South Andrews Avenue
Fort Lauderdale, Florida — JA 2-9970

Persons interested in providing homes for Cuban refugee children, 6 to 18 years old, should contact the Catholic Welfare Bureau — Cuban Children's Program, 1325 West Flagler Street, Miami, 377-8661.

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Marinades Tasty; Varieties Numerous

By FLORENCE DEVANEY

"M-M-M! Whatever did you do to this meat? It's marvelous!" Whenever you hear a rave such as this you can just bet a peppercorn that that meat, fish or poultry was carefully marinated.

There's a lot to know about marinades. Offhand, it would seem to be the simplest thing in the world to pour a little of this and that over meat and let it "soak" for X number of hours. Actually, there is an almost unlimited number of marinades, some better than others for certain meats.

Every marinade contains varied amounts of oil, acid and seasonings. Whatever other spices and herbs are used, black pepper is present in every well-made marinade, no matter how it is to be used. (After all, pepper is "the master spice," one which enhances more dishes than any other spice.)

Whether to use whole pepper and other spices or ground ones depends on how the marinade is made. Ground pepper should be used in the uncooked marinade since the aroma would not be released to any extent in a cool liquid. Ever so often we want a somewhat more potent cooked marinade, one we would use when marinating a large piece of beef for a day

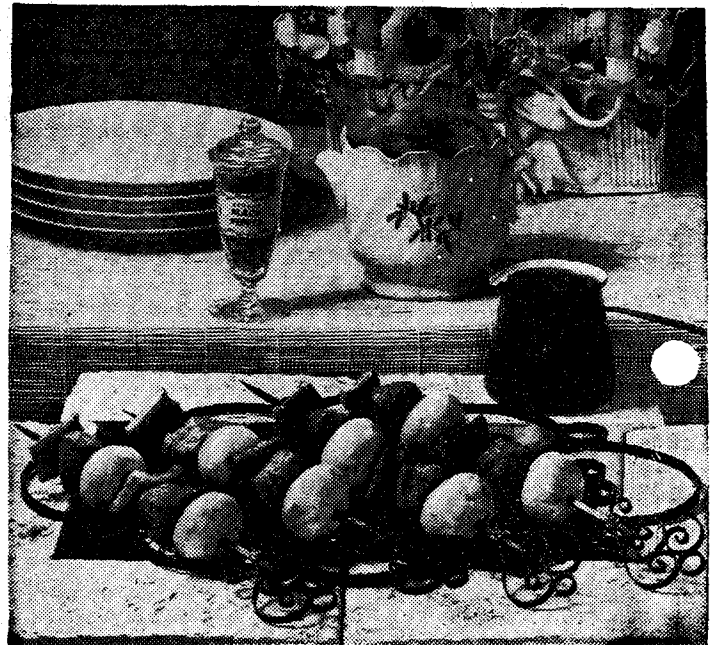
or two. Then the peppercorns and other whole spices should be heated in the oil-acid mixture before the marinade is cooled and poured over the meat.

Lemon juice and vinegar are good in all marinades, but cut down on vinegar slightly if a meat is to be kept in marinade longer than 24 hours.

Obviously, the smaller the cut of meat, the more quickly the marinade can penetrate to tenderize and flavor. Serving-size pieces of fish or seafood need no more than 3 to 4 hours in the marinade. Kebab-size cuts of meat should be marinated 3 to 4 hours — again, the longer the better. Chicken legs take about that same length of time. A bottom round of beef, cut 1½ inches thick, benefits from a 4-hour soak in marinade while an 8 to 10-pound roast should be marinated overnight. The famous German sauerbraten will not settle for less than two days in its "bath."

Less marinade is needed if the meat is placed in a dish just large enough to hold it. That way the marinade rises higher on the meat. In any case, it should be turned a time or two during the process.

Do try these marinated meat dishes from the test kitchens of the American Spice Trade Association.



SHISH KEBABS, of the best kind, loll in a well-peppered marinade for three or four hours before they are skewered and broiled. The oil and acid have a tenderizing effect, the pepper and spices contribute aroma.

Shish Kebabs

- | | |
|-----------------------------------|----------------------------------|
| 2 lbs. lean leg of lamb | 1½ teaspoons curry powder |
| 1 tablespoon salt | 1 teaspoon ground black pepper |
| 1 tablespoon instant minced onion | ¼ teaspoon instant minced garlic |
| 3 tablespoons lemon juice | 18 mushroom caps |
| 1 tablespoon wine vinegar | 18 squares of green peppers |
| ¼ cup olive or salad oil | 12 tomato wedges |
| 2 teaspoons ground coriander | |
| 1 teaspoon ground ginger | |

Trim excess fat from lamb and cut into 1½ inch cubes. Set aside. Combine next 10 ingredients and pour over lamb. Mix well. Marinate 3 to 4 hours or overnight. String on skewers with mushroom caps and green pepper squares, cut similar in size to meat. Broil over the barbecue grill or under the broiler, basting with marinade that is left in the bowl and turning to brown on all sides. Add tomato wedges last 5 minutes of cooking period. Serve between split, hot frankfurter buns or French rolls. Or if desired, serve with rice or potatoes.

YIELD: 6 servings.

Marinated Short Ribs

- | | |
|-----------------------------------|----------------------------------|
| 3 lbs. short ribs of beef | ¼ cup salad or olive oil |
| 1 tablespoon powdered mustard | 1 teaspoon salt |
| 2 tablespoons water | 1 tablespoon ground black pepper |
| 1 tablespoon instant minced onion | 1½ teaspoons chili powder |
| 1 tablespoon lemon juice | ½ teaspoon instant minced garlic |
| 2 tablespoons wine vinegar | ¼ teaspoon cayenne |

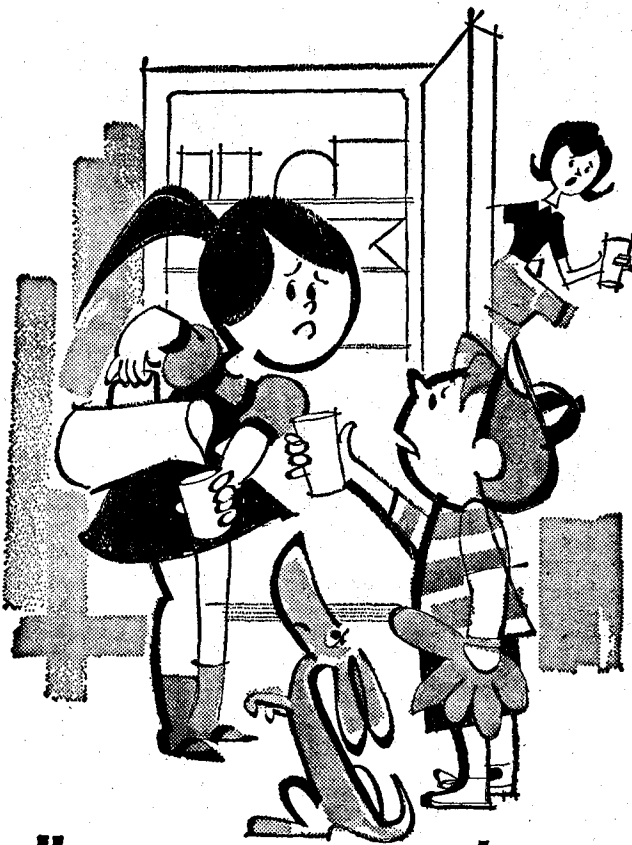
Trim excess fat from beef and cut into serving-size pieces. Set aside. Combine mustard and the 2 tablespoons water. Let stand 10 minutes for flavor to develop. Add remaining ingredients. Pour over meat. Let stand overnight or about 12 hours, covered, in the refrigerator. Turn meat occasionally to marinate uniformly. Place meat in a roasting pan or in a casserole. Cook in a preheated very hot oven (450 F.) 20 minutes. Pour in marinade. Cover and cook in a slow oven (325 F.) 1 hour or until meat is tender. Baste with marinade occasionally. Thicken gravy with 2 tablespoons flour mixed to a paste with 3 tablespoons water. Stir and cook 1 to 2 minutes until gravy has thickened.

YIELD: 6 servings.

Spareribs, Oriental Style

- | | |
|-----------------------------------|---|
| 2 tablespoons brown sugar | 1 teaspoon coarsely ground black pepper |
| 3 tablespoons ground coriander | 1 teaspoon ground ginger |
| 1 tablespoon salt | 2 tablespoons lemon juice |
| 1 tablespoon chili powder | 2 tablespoons wine vinegar |
| 1 tablespoon instant minced onion | ¼ cup soya sauce |
| ½ teaspoon instant minced garlic | ¼ cup cooking sherry |
| | 4 lbs. lean pork spareribs |

Combine all ingredients except spareribs. Rub on all sides of the meat. Arrange ribs in a large platter or shallow baking pan over which pour all excess marinade. Let stand 3 to 4 hours or overnight. To cook, arrange spareribs in a jelly roll pan or other large pan. Bake in a preheated moderate oven (350 F.) 1½ hours or until ribs are tender and brown, basting with the marinade 5 times as the meat cooks. Serve hot.



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Women Advised Against Desperation Marriages

I am a professional, attractive, intelligent woman of fifty. I live alone and am lonesome fearing for my mental health. God has not answered my prayer for a husband. Does God give the necessary grace for this state of life, or am I just neurotic? I have three choices, keep waiting, move in with a relative, or marry a man I do not love.

By JOHN J. KANE, Ph.D.

Dorothy, I think you realize as well as I do, that God always provides graces necessary for our state in life. Your raising this question seems to indicate how truly depressed you must feel. While most women by age fifty have married, there are many who still remain single. In fact, some single women have formed organizations in order to carry out works of corporal and spiritual mercy as well as to provide mutual companionship.

But it is not difficult to understand your feelings. There is a stigma in our society, manifestly unfair, against the single woman. The belief still remains that she was unable to get a husband, by no means always true.

You feel the years are passing rapidly, and unless you marry very soon, you never will do so. But marriages occur at all ages, some in the fifties, some in the sixties, and even occasionally in the seventies.

Admittedly, this is small comfort to you. You indicate the fear of non-marriage and your overwhelming loneliness make you worry about your mental health. Your problem basically seems to be one of a terrible loneliness which you hope marriage would cure.

There are many clubs and organizations which you might join, particularly professional societies. You might very well participate actively in parish organizations, attempting to assume leadership there. None of this is substitute for the husband you seek. But all of these will go a long way toward making you less lonely.

Climacteric Stage

Women of your age, and some men too, have passed through a stage known as the climacteric. While it is true that most of life has passed for people in their fifties, according to today's actuarial table a woman of fifty has more than twenty years of life expectancy left. Nevertheless, there is the psychological problem associated with this stage of life that brings about severe depression among some people.

Some of this is physiological and medical science is able to do a great deal to mitigate it. It would certainly be wise to consult a physician concerning both your physical and your mental health. As a matter of fact, medication to overcome your present condition, if this is what it is, may make you a considerably more desirable companion for anyone.

Your suggestion that you have only three courses open to you needs more evaluation. At the outset it would be nothing less than fatal for any woman, particularly a woman of your years, to marry a man whom she does not love. It could very well result in a state even worse than the one you now suffer. It can bring in its wake heartbreak and anguish such as you have never known before, and it will do absolutely nothing to cure your feeling of loneliness.

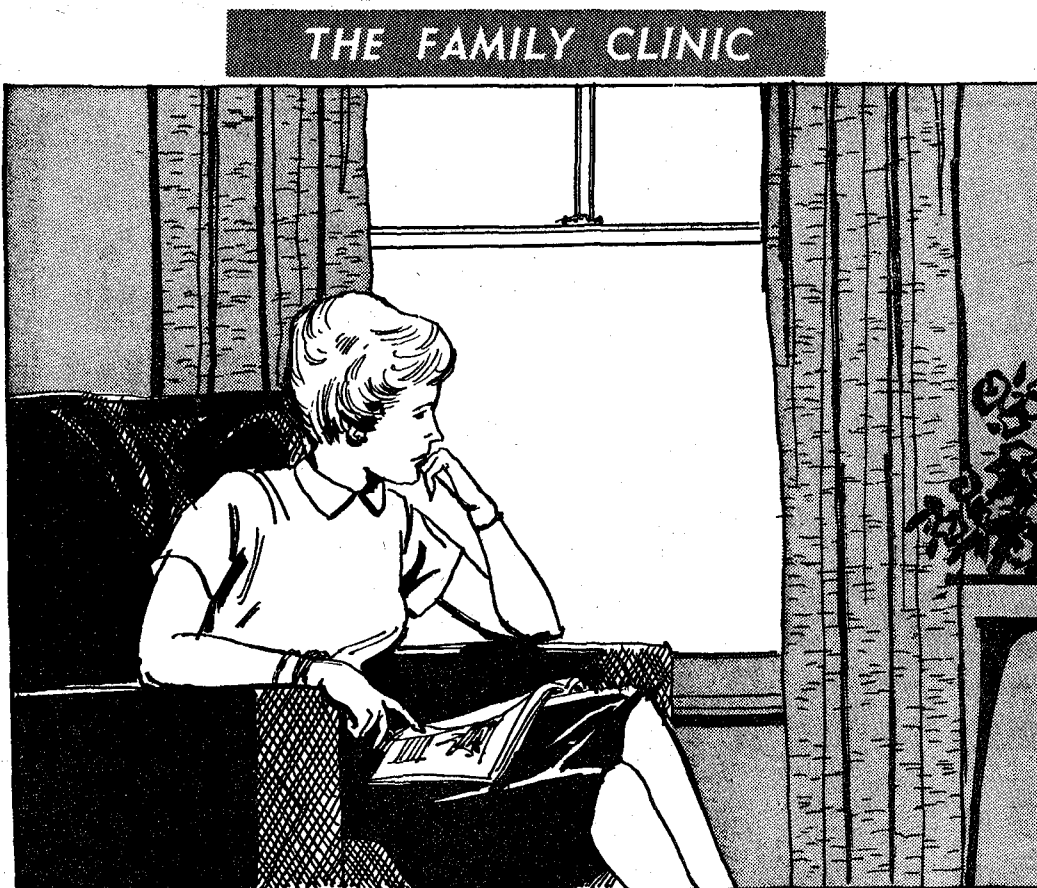
Some married women complain that despite their marriages they are bitterly and desperately lonely. Women of your age who run into marriage recklessly just for the sake of marriage are likely to acquire as a spouse, not a husband, but a dependent little boy looking for a mother substitute. He may be far more interested in whatever economic security you can provide for him than any kind of psychic security he will offer you.

Moving in with a relative may be good or bad depending upon any number of factors. Since you apparently have been accustomed to your own home for a long time, it will be something of a wrench to have to live with others, to accommodate your time schedule and your way of life to theirs. Yet this is initially what you would have to do.

But if you feel you can provide some help to a relative by moving in, this may be an excellent, albeit temporary solution. It could provide you with supernatural motives for assisting others, give you a deeper interest in the lives of other people, and thus take you out of yourself.

One of your great difficulties is too much introspection. You are constantly worrying about getting a husband, worrying about your health, in fact, worrying almost exclusively about yourself. The more you do this the more you draw into yourself. Thus you break communication with other people, you begin to suffer from a feeling of isolation which your loneliness reflects.

Perhaps the best answer is to keep waiting and keep praying. But let your waiting be active and not passive. Interest yourself in other people, interest yourself in many things. Seek the companionship of persons near your own age whose interests you share. You may or may not get a husband, but you will probably lose your loneliness.



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and the
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Italy's Red Unions Shun 'The Bible'

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — Ultra-liberal, American movie columnists and critics — particularly Christian ones writing for certain avant garde "magazines of opinion" — constantly air their preferences for imported, especially Italian, films.

I wonder if they can think up a good excuse for the communist-dominated Italian film unions which now have their flame-throwers trained upon Dino DeLaurentiis' big-scale film production of "The Bible?" Rome's red unions insist that

Italian government refuse to recognize "The Bible" as a national Italian enterprise, thus depriving it of certain subsidy rights and tax rebates.

Technically the commie unions' case is that the film is being directed by an American (John Huston, now Irish, is doing part of it!); that many of the actors are American and the

HOLLYWOOD IN FOCUS

money, although routed through Switzerland, is American.

This latter fact may strike most of you as not at all unusual! The bald truth is that Italy's communist-dominated unions, which control film-making in Rome at every level, technical and creative, cannot stomach a movie about "The Bible." "Das Kapital" by Karl Marx . . . well that would be something else again. If it were filmable.

As you may have noticed, most of the Italian films shown in the USA either sail the red line against Christian morality and religion, or push, unilaterally, communist social and legal "reforms." Some do both. Instance: "Boccaccio 70," "Divorce - Italian Style," "The East Life," "The Conjugal Bed," "Women of the World,"

"The Organizer" and many more.

Ultra-liberal American critics find nothing wrong with this. Half the time they slyly ignore leftwing bias in movies, regardless of their origin. They are all for international amity. They flatter and fawn over foreign directors and actors who come over here to pick up Hollywood Academy awards.

While our foreign friends take home fat box-office pickings, often earned by movies that jeopardize the moral health of our youngsters, comparable American artists (cleaner ones, perhaps) line up for their unemployment pay. It is our duty as Americans, our very liberal compatriots will tell us, to grant to foreign film makers the right freely to express their own moral, social and political con-

victions, under full protection of our Constitutional freedoms.

REAL "LIBERALISM" NEEDED

It becomes more and more evident in the communications field that the only people from whom most ultra-liberal, American commentators would withhold the right to free speech, is the moderate or conservative American with whose views they disagree. When they cannot gag him, they often try by fantasy or falsehood to discredit him.

As we now see, this is precisely the attitude taken by Italy's communist-dominated union leaders. What we in this country need is a truly liberal, cultural exchange policy, enforced by the U. S. government. This should ensure that we accept films from Italy and other friendly countries — and treat their artists — with exactly the same measure of tolerance and generosity they accord to our own.

'Red, White And Blue' Jolts Malcontents And Marxists

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — It takes nerve, even these days for a columnist to come out, as one Eastern writer just did, against a TV show like NBC's "Red, White and Blue." Seen on "Project 20," June 9, it proved to be a warm, wonderful hour, with a jolt in it for people who neither display the flag nor honor it when it passes. The complaint was that Walter Brennan (of the Real McCoys!), who narrated the story, has openly declared himself an anti-communist!

Walter Brennan is a Catholic. He practices his religion everywhere he goes. He is an enthusiastic American. To cynics and sophisticates who declaim against "super-patriotism," this may seem a very old-fashioned thing to be.

If being an extremely fine, loyal fellow, with a keen, Christian sense of social justice makes Walter Brennan an "extremist of the right," I personally would be happy to be right enough to stand right along side of him.

"Red, White and Blue," produced and directed with depth and dignity by Don Hyatt from Phil Reisman's well controlled, logic and highly colorful script, said far more in earnest defense of civil rights than have many earlier documentaries. It said it by showing how and why the USA is a country in which freedom is every man's birthright.

As one little boy said: "My country is an orchard of freedoms, ready to be picked."

The rest of the story beautifully told by Brennan and backgrounded with descriptive music by Robert Russell Bennett, showed that this does not mean our country is ripe to be picked apart — nor picked upon — by malcontents or Marxists.

Not all the networks are in favor of cutting down TV scenes showing people smoking. The N.A.B. Code recently suggested heavy reduction of "smoke scenes," but with cigarette ads still in full swing and many even speciously redesigned to counteract public fears, all the networks are concerned about possible loss of tobacco sponsors. NBC, through its top code officer, has given the first guarded warning to its producers, directors, story writers and actors. Who knows? Hollywood smog may soon disappear.

All three networks and some of the news wire agencies are about to agree to share news data during the Fall elections. This is expected to save almost \$2 million.

Catch Bob Hope's "Chrysler Theater," Friday, June 26. It deals with a man's struggle to live in a Siberian forced labor camp under Stalin. A welcome change from anti-Nazi barbarism, it shows people die and suffer under Marxism too.

Says an NCCM release: "No: by Faith Alone — Brazil" (set for "Look Up and Live," on CBS, Sunday June 21) will "highlight the dramatic plight of the Brazilian Church — so long aligned with the wealthy oligarchy — in awakening itself fully to the human misery of its children and the possibilities for improvement."

The "dynamic, youthful Bishop Eugenio Sales of Natal," says it this way: "There must be pastoral Church action that reaches the spiritual needs, and at some point the temporal needs of man." We should all watch this program.

For an early report I am looking over active filming plans of new shows for this Fall. So far it looks like an avalanche of comedies, with, so far, no laughs for me!

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Nuevas Secciones

Como observará el lector, en esta página aparecen hoy tres nuevas secciones que seguirán publicándose con regularidad y que se alternarán con otras que pronto verán la luz.

La denominada "Orientación Social" estará a cargo del cuerpo de profesores del Instituto de Acción Social de la Diócesis de Miami. A través de ella se introducirá a los lectores en la doctrina social de la Iglesia Católica, como respuesta a los problemas políticos, sociales y económicos del mundo de hoy. El tema inicial "Derecho de la Iglesia a Intervenir en lo Social", es desarrollado por el doctor Carmelo Mesa.

"La Familia Hoy" estará a cargo del Padre Angel Villaronga, Director del

Movimiento Familiar Cristiano de Habla Hispana de Miami y capellán del Centro Hispano Católico. Los lectores habituales de The Voice saben de la calidad de sus colaboraciones anteriores en estas páginas. La nueva columna enfrentará los múltiples problemas que amenazan a la institución familiar.

El Padre Mauricio de Begoña, que durante muchos años fue profesor de la Escuela Oficial de Periodismo de Madrid y colaborador de distintas publicaciones españolas, al venir a servir a la Diócesis de Miami empieza a colaborar en estas páginas, con una sección, "El Arte de Vivir", en la que el lector comenzará a apreciar desde hoy su fino estilo literario y la agudeza de sus temas.

EL ARTE DE VIVIR

¿A Dónde Va el Cristianismo?

Era una vez un pintor chino. Pintaba un paisaje de suaves montañas, campos sedosos, un río como de cuento de hadas, los perfiles nítidos de tinta china de las flores, las casitas y los pájaros de un valle largo, que se desvanecía en colinas, gradualmente más azules, más violeta, más nubes. El protagonista del cuadro era el camino: un camino hecho de pisadas de hombres y de animales, zigzagueante y más o menos estrecho, según la libertad que le daban el río, los campos y las sombra de las montañas.

El pintor amó su paisaje; se enamoró de él. Y un buen día se echó a andar por el camino de su cuadro, y no volvió.

¿Qué seducción encontró el pintor en su paisaje para enamorarse de él y lanzarse por su camino, y, luego, no volver? ¿Dio con el paraíso pedido o con un país de asombro ante cuya contemplación se anuda la garganta y desfallece todo deseo? ¿Acaso contempló las cosas de este mundo — su cuadro — por el envés y no le contentaron ya, prisionero del misterio? Si raro es que no volviera, lo más maravilloso es que pudo ir.

Los maestros de la vida espiritual han concebido y descrito la vida del cristiano como un arte, o al menos como una artesanía individual, para esculpirse a sí mismo y situarse dinámicamente en un paisaje que uno mismo se construye con los colores, líneas y galas que le proporciona la Gracia de Dios, dadora de luz, de sosiego creador y de ímpetu hacia la eternidad. No es extraño, que el cristiano verdadero se nos vaya por su propio paisaje. Se nos comenzó a ir desde el bautismo a un reino divino e infantil, de ángeles buenos y malos. El rezar, el conversar con lo invisible, el ir descubriendo el bien y el mal, la contemplación asidua de objetos simbólicos y sagrados, de cruces, de imágenes familiares y misteriosas, la revelación súbita del adentramiento de Dios en la Primera Comunión, so son, con ser tan importantes, mas que los principios de una fuerza lanzada hacia lo eterno. El Cristiano sabe que ha nacido para vivir eternamente. Luego, la convivencia y batalla de espíritu y carne prolongadas de diferentes maneras a lo largo de la vida, y el siempre renovado planteamiento de creencias y racionalismos sitúan al cristiano católico más allá de lo que solemos llamar cultura y civilización. Y como si esto fuera poco, brota de lo más abismático de su ser y asciende hasta las cumbres de sus sueños un inmenso halo dantesco de espirales y círculos que le ponen a punto de desvanecerse. Y un buen día, en el que consiguió vivir intensamente como cristiano, se fue tras su propio misterio, y procederían muy lógicamente si no volviera. Porque la vocación del cristiano es un arte de eternidad.

Pero tiene que volver porque, por ahora, es aquí, en este mundo circunstancial y moderno, donde tiene que vivir y actuar.

He aquí cómo su mismo destino eterno le obliga al cristiano a vivir en el presente.—Fr. Mauricio de Begoña.

Derecho de la Iglesia a Intervenir en lo Social

ORIENTACION SOCIAL

Extracto de la Conferencia pronunciada por el Dr. Carmelo Mesa, como tema inicial del Curso de Orientación Social que está ofreciendo el Instituto de Acción Social de la Diócesis de Miami, en el Centro Hispano Católico.

La Cuestión Social es el conjunto de problemas políticos, sociales y económicos que tiene planteados hoy el mundo.

¿Y tiene algo que decir la Iglesia en este terreno?: sí, aunque no lo parezca a primera vista: su misión es sobrenatural, su Reino no es de

este mundo, pero esta en este mundo y no puede desentenderse de las cosas de él.

El Derecho de la Iglesia a intervenir en estos problemas viene del aspecto moral que todo problema social tiene: en cualquier problema político o económico interviene el hombre que es el actor: ahora bien, este hombre ha de obrar siempre conforme a su

conciencia y jamás puede obrar en contra de ella: no hay campo de su vida en el que el hombre pueda obrar sin conciencia, o sea, conforme a lo que él cree que está bien y debe hacerse. Pero ¿quién juzga esta conciencia sino Dios, y quién es la representante del pensamiento de Dios en la tierra sino la Iglesia?: por esto la Iglesia

es la que debe juzgar las acciones de los hombres sean éstas de orden sobrenatural, social o económico: pero la autoridad de la Iglesia no llega al desarrollo práctico de estos problemas, para lo que no tiene competencia, la Iglesia los examina para ver si están ajustados a la moral, interviene para señalarles los principios morales que deben guiarlos y formar las conciencias de los suyos.

La Cuestión Social existió siempre, pero se planteó en los términos actuales con nacimiento de la industria el siglo pasado: no tenía porque haberse planteado tan agudamente si no hubiese sido por la descristianización de la sociedad que no supo distribuir las riquezas que los descubrimientos ponían en manos de los hombres: a agravar el mal vinieron el concepto materialista de la vida y el laicismo o el destierro de Dios de la vida pública: todo esto abrió el campo a una libertad mal entendida en la que el más poderoso devoraba los "derechos" de los pobres, recién cocinados por la Revolución francesa.

Consecuencia de este estado de cosas es la dificultad que los oprimidos encuentran para atender su alma, ya que les aprieta la necesidad de comer, que es más inmediata: se pone también al hombre en peligro de vender su dignidad personal por el pedazo de pan que necesita.

La Iglesia tiene derecho a intervenir porque sin su intervención no puede el mundo salir del atolladero social; e interviene reformando el individuo y reformando el medio ambiente con su Doctrina Social.



UN BUEN NUMERO de niños de habla hispana está acudiendo al Curso de Verano que está ofreciendo el Centro Hispano Católico. Respondiendo a una necesidad notada por muchos padres de familia latinoamericanos, el Centro ha puesto en este curso énfasis especial en la enseñanza de la gramática y la ortografía del Español, ya que muchos jovencitos venidos a Miami, al estudiar en inglés en los cursos escolares, están

teniendo dificultades con las reglas gramaticales de su idioma de origen. Además del Español, se imparten clases de Historia de Latinoamérica, Religión, Decoración Interior, y otras muchas materias, a estudiantes de escuelas elementales y superiores. Un grupo de prestigiosos profesores cooperan con este programa del Centro Hispano Católico ofreciendo voluntariamente sus servicios.

Así Fue al Principio . . . y Así Debe Ser

Por el P. Angel Villaronga, O.F.M.

Comencemos por la base. Precisa tener que hacerlo así para evitar lamentables confusiones.

Existe una tendencia a pensar que las cosas van a cambiar mucho dentro de poco, sobre todo en lo que a los cristianos se refiere con el Concilio Euménico. Esto se ha sostenido y, en algunos aspectos ya está sucediendo. Pero en algunos aspectos, nada más.

La inclinación — observable en muchos sectores cristianos a irse liberando paulatinamente de las leyes morales, en las que no se ve más que su aspecto de fastidio, hace concebir a algunos, fantásticas esperanzas, de que mañana tal vez sea lícito, lo que hoy es prohibido.

En un aspecto disciplinario, reglamentario y hasta litúrgico, puede ser. Pero en un aspecto fundamental, esencial, y básico, que interesa leyes anteriores a la existencia y legislación de la Iglesia, leyes que provienen del mismo Dios, el Concilio no tiene nada que hacer.

Y a este orden pertenecen la unidad e indisolubilidad del matrimonio, principio de

LA FAMILIA, HOY

la institución familiar.

La Iglesia católica no instituyó el matrimonio — aunque sí las reglamentaciones del Sacramento instituido por Jesucristo. Tampoco fue la sociedad civil la que por tradición, costumbre o necesidad pensó en el matrimonio.

Dios mismo fue quien lo creó.

Por eso el matrimonio puede existir válidamente entre personas no bautizadas.

Y lo creó con esos caracteres de unidad y indisolubilidad. Sólo El podía poner esa doble tiara a la institución matrimonial.

El relato de la Biblia, además de idílico, es vibrante en su sencillez narrativa.

Y cuando Dios hubo creado todas las cosas, tuvo lugar como un consejo en la cumbre, y acordaron: ¡Hagamos al hombre a imagen y semejanza nuestra". Y dios mismo infundió en Adán el soplo de la vida y del espíritu. Para él era aquel palacio de la creación virgen; para él, aque-

lla mansión. Mas aquel hombre parecía inacabado, sin sentido. Y dijo Dios: "No está bien que el hombre esté solo, démosle una compañera". Y formó a la mujer y la condujo ante el hombre. Y dijo Adán: "Esta vez sí es hueso de mis huesos y carne de mi carne". Y la Escritura Santa añade: "Por eso dejará el hombre a su padre y a su madre y se adherirá a su mujer y vendrán a ser una sola carne".

A estas palabras fundamentales hizo referencia Jesucristo cuando los fariseos le preguntaron tentándolo: "¿Es permitido al hombre repudiar a su mujer por cualquier causa? El respondió y dijo: "No habéis leído (en la Escritura) que el Creador, desde el principio, varón y mujer lo hizo?" y dijo: "Por esto dejará el hombre a su padre y a su madre y se unirá a su mujer y serán los dos una sola carne." De modo que ya no son dos, sino una carne. Pues bien: lo que Dios unió, el hombre no lo separe!".

Así son de claras las pala-

bras de Cristo, porque así es de fundamental la ley divina-natural del matrimonio.

Así fue al principio: unidad e indisolubilidad, y sobre ellos la bendición de la fecundidad.

Pero vino el pecado de la primera pareja. El pecado de Adán y Eva: una cosa real y fea que irrumpió en aquel cuadro de placidez y armonía edénicas. Una realidad; no algo simbólico, mítico o legendario. El pecado original que todo cambió trastornándolo.

También el matrimonio. Su unidad e indisolubilidad ron agrietadas por la infidelidad, el engaño, la traición, el repudio, la separación y el divorcio. Pero "al principio no fue así".

No sólo al principio de los tiempos: al principio de la ley, también; y al principio del amor: mientras el amor no fue prostituido y traicionado.

Sobre unas bases así, de unidad e indisolubilidad, de fidelidad y fecundidad se crea el matrimonio y se levanta la familia. Ese es el querer de Dios. Así fue al principio... y así debe ser.

Bendice el Obispo Carroll el Marian Center Para Niños Retardados Mentales

Con la bendición del Obispo Coleman F. Carroll, quedó inaugurado el domingo el "Marian Center" para niños perturbados mentales, la primera de tales instituciones bajo auspicio católico en el sudeste de los Estados Unidos.

La obra fue encomiada por el doctor Patrick J. Doyle, que fuera asistente especial del fallecido presidente Kennedy para el estudio de los problemas de niños retardados, quien tuvo a su cargo el discurso principal del acto.

Las instalaciones ahora disponibles en el Centro Mariano permitirán el enrolamiento de 50 niños y niñas retardados mentales, incluyendo 12 residentes. Hasta ahora se han recibido más de 150 solicitudes en el Centro Diocesano de Educación Especial.

El doctor Doyle, profesor asociado de la Georgetown Medical School, que con anterioridad discutió con representantes de la Diócesis de Miami los planes del Marian Center, advirtió en su discurso que por su condición geográfica, el Centro podría abrir un maravilloso sistema de intercomunicación entre los Estados Unidos y nuestros amigos en los países latinoamericanos, señalando que si en los Estados Unidos hay necesidad de centros asistenciales para los niños y retardados, en Latinoamérica esa necesidad se hace todavía más grande.

El Obispo Carroll, por su parte expresó la deuda de gratitud y pidió las bendiciones de Dios para aquellos que en la Diócesis de Miami habían hecho posible, con su asistencia económica, la erección de este edificio.

El Centro estará a cargo de las Hermanas de San José Benedicto Cottolengo, que vinieron desde Italia a la Diócesis de Miami por invitación del Obispo Carroll. Todas son enfermeras profesionales y maestras que han recibido entrenamiento sobre educación especial, con énfasis particular en los retardados mentales.

Admiradas por su comprensión, simpatía y paciencia, las Hermanas proveerán de atmósfera hogareña al Marian Center, lo que permitirá a los niños allí asistidos conducirse por una serena y feliz vida bajo experta dirección hacia un futuro mejor.

El Marian Center viene a llenar una necesidad urgente en el área de la Diócesis. De acuerdo con las últimas estadísticas en Estados Unidos hay entre cinco y seis millones de retardados mentales y cada año nacen unas 125,000 criaturas con ese defecto.

MISA EN TV CON SERMON EN ESPAÑOL

El Padre Antonio Navarrete, párroco de St. Hugh, pronunciará en español el sermón de la misa del domingo, día 28, que se transmite por WLBW-TV, Canal 10, a las 11:30 a.m.

La narración de la misa será también en español y estará a cargo del Padre

Angel Villaronga O.F.M. capellán del Centro Hispano Católico.

La misa que se ofrece todos los domingos por televisión es válida para aquellas personas que por enfermedad u otra causa grave se vean realmente impedidas de salir de sus casas y acudir a la iglesia.

Presentarán "Añorada Cuba" en el Dade County Auditorium

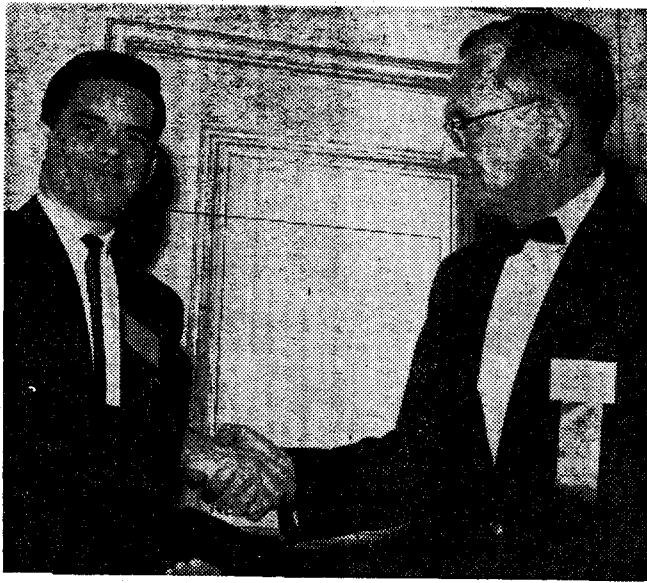
La revista musical "Añorada Cuba" que provocó tan elogiosos comentarios en su primera presentación será repuesta ya ampliada y mejorada, en el Dade County Auditorium el próximo sábado día 27 a las ocho de la noche y el domingo día 28 en dos funciones, una a las cuatro de la tarde y otra a las ocho de la noche.

Es admirable el éxito que ha obtenido este "show" del cuadro artístico de las instituciones católicas de La Inmaculada de Hialeah, que representa el esfuerzo desinteresado de más de cien personas artistas, técnicos y colaboradores, con una finalidad patriótica de unidad espiritual en el recuerdo de los mundial

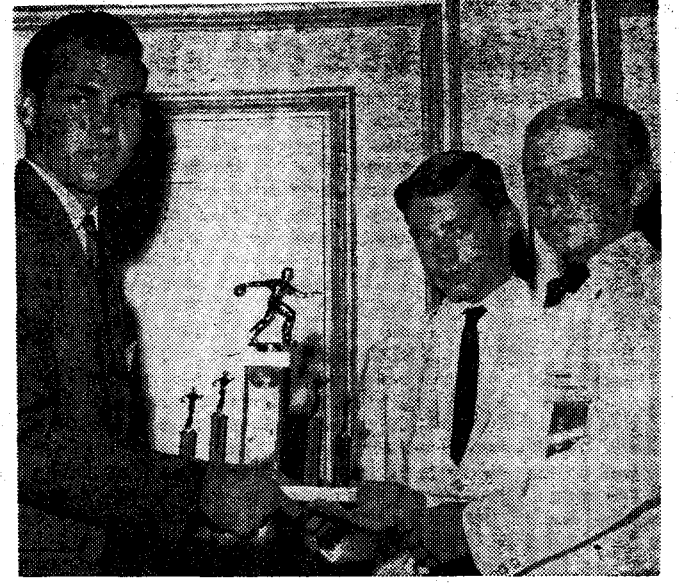
mente conocidos ritmos cubanos.

Es por esto que no teniendo fin de lucro, se mantenga la donación personal en cincuenta centavos, y después de pagar los gastos elevados de este tipo de presentación teatral, se dediquen los fondos sobrantes a las obras de apostolado, de acción católica y de caridad de esas instituciones católicas que tienen de conciliarlo general al Padre Jorge Bez Chabebe.

Las entradas podrán obtenerse por adelantado en el propio Auditorium en la calle Flagler y la avenida 28, desde las 9 de la mañana a las 4 de la tarde, o entaquilla antes de comenzar cada función.



CARLOS ORAMAS, recibe una placa en reconocimiento a su labor con los Escuderos.



DELFIN J. DIAZ recibe el trofeo de bolos de manos de Lee Stone, nuevo escudero jefe de la Florida.

FORMANDO LIDERES JUVENILES CATOLICOS

Exitosa Actuación de los Escuderos de Colón Cubanos

Los círculos de Escuderos de Colón integrados por jóvenes cubanos exiliados en esta área de Miami tuvieron una participación destacada en la Convención de Escuderos de Colón que se efectuó el pasado fin de semana en el hotel Fontainebleau de Miami Beach.

Desde que el 14 de octubre de 1962 quedó fundado el primero de esos círculos —Cristo Rey 1572, ahora radicado en la misión de San Juan Bosco — integrado en su mayoría por jóvenes escuderos procedentes de Cuba,

el número de círculos ha crecido hasta cuatro, con la capacitación de otro considerable núcleo de jóvenes cubanos.

Ahora al cabo de apenas dos años de labor en Miami, alcanzan en la Convención dos puestos en la directiva del Estado de la Florida, así como reconocimiento por la labor de sus dirigentes y trofeos como líderes en actividades deportivas.

El Consejero mayor de esos círculos, Señor Carlos Oramas recibió una placa de reconocimiento por su contribución en la fundación de

los cuatro círculos de Escuderos de Colón cubanos. Los círculos son patrocinados por el Consejo Nuestra Señora de la Caridad de la Orden de Caballeros de Colón, integrado también por exiliados cubanos que es el único consejo en el mundo que patrocina cuatro equipos de escuderos.

A la directiva del Estado de los Escuderos de Colón fueron electos Néstor Cruz-Muñoz del círculo Cristo Rey y Armando Hernández, del círculo Cristo Joven. James Ortiz del Cristo Rey, recibió la placa de notario del año.

En las competencias deportivas el equipo de natación de Cristo Rey quedó en primer lugar y Néstor Cruz Muñoz, y José González fueron ganadores individuales en natación de espalda, 40 yardas.

El torneo de bolos también fue ganado por el Círculo Cristo Rey.

Antes de Castro llegó a haber en Cuba 28 círculos de Escuderos de Colón, con más de dos millares de militantes. Al advenimiento del comunismo esos círculos fueron disueltos, algunos de sus dirigentes fueron perseguidos por el régimen y muchos de los que pudieron escapar al destierro se dieron aquí a la tarea de integrar un nuevo círculo, que ha dado impulso a otros tres.

Además de los ya mencionados, Cristo Rey y Cristo Joven, funcionan los círculos San Cristóbal y San Antonio parroquias de San Juan Bosco. Claret, y radican en las parroquias de San Juan Bosco, Corpus Christi, S. Dominic e Inmaculada.

El propósito fundamental de estos círculos en Miami, según su consejero, Carlos Oramas, es mantener viva la fe católica y la preocupación patriótica de los jóvenes cubanos en el destierro.

Con reuniones una vez a la semana, los círculos de Escuderos de Colón realizan actividades sociales, espirituales, cívico-patrióticas y deportivas. Los integran jóvenes entre 13 y 18 años de edad.

Mérito especial tiene la labor cívica y apostólica de esos jóvenes cubanos, si se considera que por su condición de refugiados muchos de ellos se ven obligados a trabajar fuera de sus horas de estudio, para ayudar al sostenimiento de sus familias.

Los éxitos alcanzados en esta reciente convención dan a los escuderos de Colón cubanos renovados estímulos para continuar en la misión que se han propuesto de formarse verdaderos líderes católicos, sobresalientes en la vida espiritual, social y deportiva, así como en la proyección cívica.



LOS ESCUDEROS de Colón cubanos que participaron en la Convención de Estado de la Florida, se reunieron con el Director nacional de la organización de Escuderos, Mr. Paul McCarthy.



EL EQUIPO de Natación del Círculo Cubano Cristo Rey recibe el trofeo de triunfador. Junto a ellos, sentado, el Escudero Jefe del Estado de la Florida, Eugene Stark.

India: Cashew Nuts and Churches

PRIME MINISTER NEHRU, for whom India weeps, once said of India's problems: "We want to plan for the future, but our first requirement is to plan for the present."



The Holy Father's Mission Aid
for the Oriental Church

India's problems, as everyone knows, are poverty, illiteracy, disease. Our native priests and Sisters (some of them trained by readers of this column) can help solve these problems if they have the tools. . . . In MANANTODDY, on the Malabar Coast, FATHER KAZHIKACCHALIL is trying to build a church. The church will be a village-center where he can feed the poor (children especially), cure their rickets, and teach them to read and write. As such, it will be a power-house of Grace. . . . The men in the village (they earn as little as 14c a day harvesting cashew nuts and coconuts) have promised to do the work free-of-charge. The materials, however, will cost \$4,300. . . . Please God, one of our readers will build this church (or part of it) as a memorial to a loved one. Please God, every reader will give something. . . . FATHER KAZHIKACCHALIL is giving his life, everything he has. Won't you help us give him something? . . . Mark your gift "MANANTODDY" and mail it to us. FATHER KAZHIKACCHALIL will remember you prayerfully as long as he lives, and so will we.

LOCAL COLOR

A TRAVELER TELLS US that, in India, a Hindu priest begs for the poor with much ceremony. . . . Wearing a saffron yellow robe, he is followed by attendants—one carrying a trumpet, one a "blind man's cup," one a bowl of rice, the fourth a lamp. . . . Catholics in India (they make up only 1.5% of the overall population) help the poor quietly. . . . So do we. . . . Why not join a "quiet" MISSION CLUB? The dues are only \$1-a-month, a little prayer each day. No one need know what you're doing.

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- ORPHANS' BREAD. . . . food, clothing for orphans
- PALACE OF GOLD. . . . Sisters' care for the aging
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L'L SISTERS

By Bill O'Malley



"HOPE YOU DON'T MIND, SISTER... WE PLAYED CATCH WITH IT ON THE WAY."

SHARING OUR TREASURE

He Felt Untrue Anywhere But In The Catholic Church

By FATHER JOHN A. O'BRIEN

We usually think of conversion as occurring only during adulthood. A study of hundreds of cases shows, however, that not infrequently it has its beginning in childhood. In that innocent state, when the mind is free from prejudice and passion, a truth of the Catholic faith sometimes takes root and ultimately leads the individual into the Church, the "pillar and ground of truth."



O'BRIEN

This is illustrated in the conversion of William A. Sutton of Bradenton, Fla., now assistant pastor of St. Teresa's Church, Memphis.

"I was reared a Baptist," related Father Sutton, "and attended Sunday school often. When I was about eight, a Catholic playmate, Jack Toale, explained a few teachings of the Catholic Church and stressed its claim to be the one, true, original Church, of which Christ wishes all people to be members. He explained that this was God's own plan and that the Church was only seeking to carry it out.

"The thought of some day becoming a Catholic occurred to me. I felt that I had too little knowledge then, and that God would not hold me culpable if I prayed and did not neglect God's help.

"I am sorry to say that I did neglect His help. Later in high school the Catholic religion again entered the picture. The radio brought Catholic sermons into our Baptist home and the movies brought scenes of priests and nuns.

"God used some talks in the

Baptist Sunday school, which stressed fidelity to Christ, His teachings and high moral code, to lead me closer to the Catholic faith. They led me to this line of reasoning: The only worthwhile thing is to please God. Therefore it is extremely important to learn what God wants me to do. As long as denominational differences remain unsettled, important questions remain unanswered.

"While away at Maryville College in Tennessee, I commuted weekly to Knoxville to take instructions in the Catholic faith. Terrible charges against Catholic priests, told in some Protestant communities, reached me.

"I asked Dr. Ralph W. Lloyd, the Presbyterian minister who was president of the college, about them. 'I'm acquainted with enough Catholic priests,' he said, 'to know that those charges are false.'

"I'll always thank him for that answer. It helped to free me from an unfounded fear. But still I lacked the wisdom and goodness to reach an intelligent conviction in favor of the Church. Next fall I took another complete course of instruction from Father (now Monsignor) Patrick Nolan at St. Joseph's rectory in Lakeland, Fla.

"I redoubled my prayers for divine guidance. By the end of the course the divine foundation of the Church and her divine authority to teach all nations appeared evident enough to make me feel untrue to God anywhere but in the Catholic Church. In October, 1937, I was received into Christ's true Church and made my first Holy Communion. My love for Catholicism grew with the years, though I have never loved it as it deserves. Wanting to share my discovery with all men, I became a priest of Jesus Christ, our great High Priest."

The Question Box No Moral Issue Involved In Civil Rights?



By MSGR. J. D. CONWAY

Q. I am a convert, and I am confronted by a dilemma: support the Civil Rights Bill and end up in a life of slavery, or disagree with the Catholic hierarchy. It is my opinion that there is NO moral issue involved in the Civil Rights Bill.

A. It is my conviction that you are 100 per cent wrong in your opinion. Not only civil rights, but natural human rights are involved in the Bill to which you refer. Such rights always involve justice and charity: virtues at the very heart of the moral order.

The particular gripe of my questioner is the Statement of the Michigan Catholic Conference, which includes the Archbishop and four Bishops of Michigan, which he tells me was distributed in all Michigan parishes in April of this year. It is a beautiful statement of Catholic principles:

"1. Catholic health, welfare and educational institutions shall admit persons without regard to their race. . . ."

"2. Employment in all Catholic agencies and institutions shall be based on merit and without regard to race, color or national origin."

"3. Contracts for the repair and construction of church related institutions shall contain a positive requirement that the contractor maintain a policy of equal employment opportunity without regard to race, etc."

4. (The duty of public officers and other leaders in industry, business, the professions and labor to provide leadership and good example is stressed, against discrimination and segregation.)

"5. The faithful are urged to give active support to programs promoting freedom of housing opportunities for all persons. . . ."

6. (Each diocese shall have a Bishop's Commission on human relations.)

"7. Every major community should have a strong and effective public human relations agency. . . ."

"8. The achievement of racial equality requires the active cooperation of all religious groups working together. We acknowledge our willingness and desire to work with other major faiths. . . ."

"9. The newly created Civil Rights Commission can be an effective instrument for achieving equality under the law for all Michigan citizens. We offer our support. . . ."

"10. The Administration's Civil Rights Program represents the most significant effort to achieve equal protection of the laws for Negroes in this century. Racial discrimination is a national problem that requires federal action. We, therefore, endorse the principles of the President's Civil Rights Program."

I regret that requirements of

space have made me reduce parts of this Statement. One phrase regarding freedom of housing I feel compelled to complete:

"No Catholic, in good science, can sign petitions or support laws or ordinances that deny minorities a full and equal opportunity to secure decent homes on a non-discriminatory basis."

My advice to my questioner: Follow the sound moral advice of your Bishops rather than the scare propaganda of rabid racists and reactionaries. The Civil Rights Bill will never put you or me in any danger of slavery, but it may help free millions of our darker fellow citizens from the immoral remnants of slavery.



Q. If a Catholic girl is married to a divorced man by a minister what is the procedure to have the marriage sanctioned in the Catholic Church?

A. Such "sanctioning" may be impossible, but the interested parties should talk to a priest, giving him all the details of the divorced man's previous marriage.

MISSAL GUIDE

June 28 — Sixth Sunday after Pentecost, Mass of the Sunday, Gloria, Credo, Preface of the Trinity.

June 29 — Feast of Sts. Peter & Paul, Apostles, Mass of the Feast, Gloria, Credo, Preface of the Apostles.

June 30 — Commemoration of St. Paul, Apostle, Mass of the Feast, Gloria, Commemoration of St. Peter, Preface of the Apostles.

July 1 — Most Precious Blood of Our Lord Jesus Christ, Mass of the Feast, Gloria, Second Prayer for the Holy Father, Credo, Preface of the Cross.

July 2 — Visitation of the Blessed Virgin Mary, Mass of the Feast, Gloria, Commemoration of Sts. Processus & Martinianus, Martyrs, Credo, Preface of the Blessed Virgin Mary.

July 3 — St. Irenaeus, Bishop and Martyr, Mass of the Feast, Gloria, Common Preface, Also allowed is Mass of the Sacred Heart of Jesus, Gloria, Second Prayer of St. Irenaeus, Preface of the Sacred Heart.

July 4 — Our Lady on Saturday, Votive Mass (V), Gloria, Preface of the Blessed Virgin Mary.

July 5 — Seventh Sunday after Pentecost, Mass of the Sunday, Gloria, Credo, Preface of the Trinity.

Bishop Gibbons Dies At 95; Served In Albany 35 Years

ALBANY, N.Y. (NC) — Bishop Edmund F. Gibbons, 95, reported as the oldest Catholic bishop in the world, died June 19 in the Albany see which he had directed for 35 years.

Bishop Gibbons retired as the sixth bishop of Albany on Nov. 10, 1954, and was succeeded by Bishop William A. Scully.

Francis Cardinal Spellman offered a Solemn Pontifical Requiem Mass in the Cathedral of the Immaculate Conception here. Auxiliary Bishop Edward J. McMan of Albany delivered the sermon.

Born in White Plains, N.Y., Bishop Gibbons attended Niagara University and the Seminary of Our Lady of the Angels in Niagara. He was ordained in Rome in 1893, after studying there for three years.

Serving for a time as superintendent of diocesan schools in the Buffalo diocese, he was consecrated bishop of Albany in 1919. Since that time, the number of churches in the diocese increased by 65, the number of schools by 28, and two Catholic colleges were established.

One of his major goals was to secure the elevation of the Mohawk Indian girl Kateri Tekakwitha to sainthood. Through

his efforts she has been accorded the title of venerable.

When he retired nearly 10 years ago, Bishop Gibbons was named Titular Bishop of Verbe.

With the death of Bishop Gibbons, the oldest Catholic prelate is reported to be Archbishop Dionigio Casaroli of Gaeta, Italy, who will be 95 next month.

Pope Views Apparel Donated For Poor

VATICAN CITY (NC) — Pope Paul VI visited the Vatican warehouse to inspect the clothing for the poor sent him yearly by the U.S. National Council of Catholic Women.

The new clothes, including First Communion dresses, were given to the Pope by the NCCW for distribution in the neediest areas of Italy and other countries. Last year the clothing was valued at more than \$290,000. Half of it was distributed in parishes in Africa.

Pope Paul also looked over donated by 800 school children layette sets for newborn babies from U.S. military families in the Frankfurt, Germany, area.

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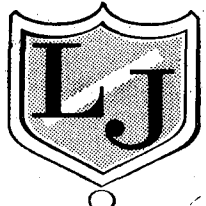
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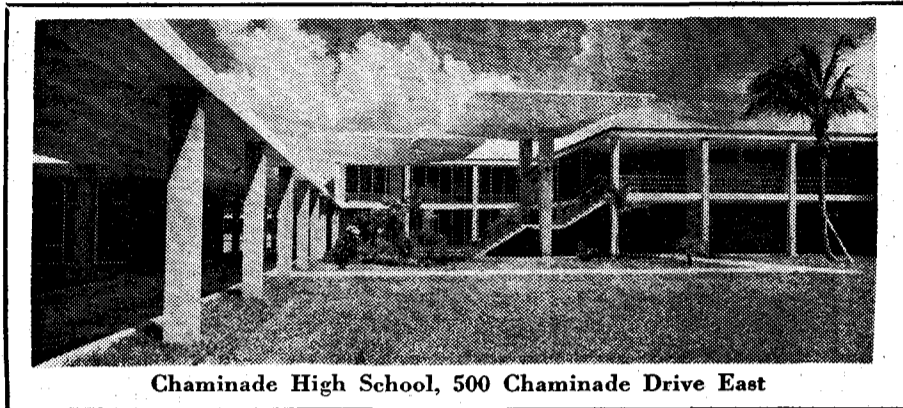
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