

Miami Priest Assigned To Vatican

Father Ambrose DePaoli, J.C.D., ordained for the Diocese of Miami in 1960, has been appointed to the English language section of the Vatican Secretariate of State by Amleto Giovanni Cardinal Cicognani, Vatican Secretary of State.

Announcement of the young priest's appointment was made this week by Bishop Coleman F. Carroll on the occasion of Father DePaoli's arrival here from Rome where he has been doing post graduate studies for the past three years. He will

assume his new duties in September.

The English language section of the Vatican Secretariate is the same department in which Francis Cardinal Spellman, Archbishop of New York; Archbishop Joseph P. Hurley, Bishop of St. Augustine, and the late Msgr. Walter Carroll, brother of Bishop Carroll, served as young priests. Until his recent elevation as Auxiliary Bishop of Buffalo, Bishop Pius Benincasa also served in that section.

Recently awarded a doctorate

in Canon Law at the Pontifical Lateran University in Rome, Father DePaoli is the son of Mr. and Mrs. John DePaoli of Visitation parish, North Miami. He has one sister, Sylvia.

A native of Jeannette, Pa., who attended elementary schools in Belle Vernon, Pa., Father DePaoli was graduated from St. Mary Cathedral High School here. He began his studies for the priesthood at St. Thomas College, Bloomfield, Conn., and received his Bachelor of Arts degree from Mt.

St. Mary of the West Seminary in Norwood, Ohio.

He was ordained at the North American College by Archbishop Martin J. O'Connor, rector, in December, 1960, and was one of 70 new priests received in special audience by the late Pope John XXIII. After completing his studies in June, 1961, Father DePaoli was awarded a Licentiate in Sacred Theology by the North American College.

During the summer of 1961,

(Continued on Page 3)



MIAMI PRIEST, Father Ambrose DePaoli, J.C.D., receives the congratulations of Bishop Coleman F. Carroll on the occasion of his appointment to the English language section of the Vatican Secretariate of State. Father De Paoli recently returned from the Pontifical Lateran University in Rome.

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Voice Photos

MIAMI SEMINARIAN, James Healy, leads Ecuadorian seminarians through the lobby at Miami International Airport after their arrival last Saturday from Latin America. A group of six priests and 15 seminarians will visit here for one month. (SEE OTHER PICTURES, PAGE 4)

15 Ecuadorian Seminarians Here, See Diocese In Action

Fifteen Latin American seminarians, all natives of Ecuador, arrived here Saturday, accompanied by six Ecuadorian priests, for a one month stay in the Diocese of Miami.

While here they are guests at St. John Vianney Minor Seminary and will study the social problems of the United States and the solutions offered by the Church. They also will have an opportunity to see the Church in action in a diocese and observe techniques and methods here which may be of value in Ecuador.

Father Luis Garcia, C.M., professor at St. Louis Seminary, Quito, is in charge of the group

which includes priests from the Archdiocese of Quito and the Dioceses of Ibarra and Riobamba and major and minor seminarians.

During their stay the Ecuadorian priests and seminarians are planning to conduct several conferences, including such topics as the priest and Ecuadorian poetry (Msgr. Carlos Suarez, poet laureate of Ecuador, is included in the group); the present influence of the priest in Latin America and Ecuador; the priest's part in the Alliance for Progress; the Catholic Church, model of our nationality, missions and culture; the Church

(Continued on Page 3)

MATECUMBE FACILITIES TO BE USED BY TEENAGE YOUNGSTERS

Diocese Home For Dependent Boys

A long-needed program of residential care for dependent teenage boys in the Diocese of Miami is tentatively scheduled for inauguration early in September at Matecumbe in South Dade County.

Bethany House, a residence for dependent teenage girls, is conducted in Miami by the Dominican Sisters of Bethany and provides accommodations for young girls who are dependent through no fault of their own.

Installations at Matecumbe include buildings which will provide housing, kitchen, dining hall, laundry, infirmary, classrooms, recreation hall and chapel.

Group-type living accommodations for the teenage boys will also include outdoor facilities consisting of an Olympic-sized swimming pool, lake, baseball diamond, and volley and basketball courts.

Until recently facilities at Matecumbe were utilized for the care of Cuban boys. As the number of Cuban children under care has decreased, the need for accommodations has diminished and Matecumbe will provide a haven and residence for dependent teenage boys.

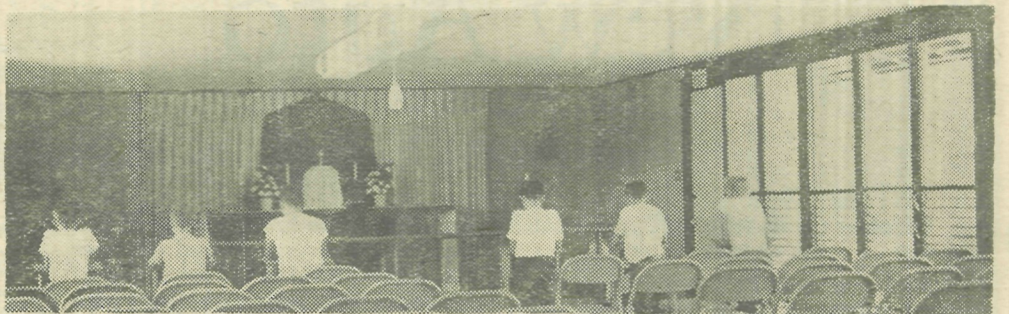
Bus transportation will be provided for the boys to nearby schools.

The new program will be under the direction of Msgr. Rowan T. Rastatter, M.S.S.W., diocesan director of diocesan institutions of charity. Referrals of teenage boys will be supervised through Catholic Welfare Bureau Regional offices in Miami, Fort Lauderdale, West Palm Beach and Fort Myers.

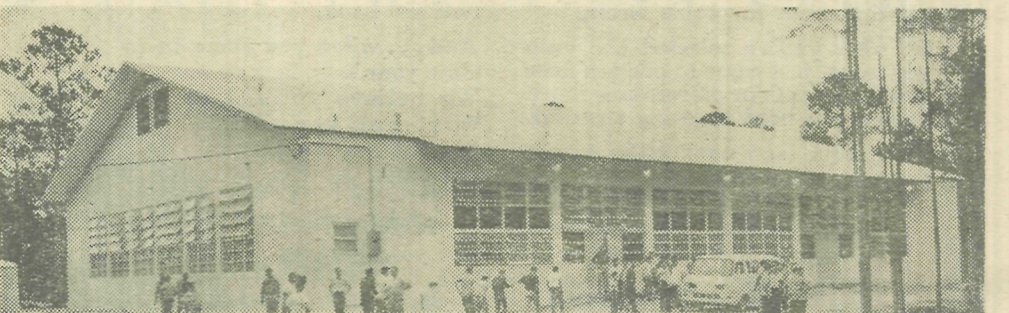
The program is being created to serve primarily, but not exclusively, Catholic teenage boys who are without parents or are from broken homes.



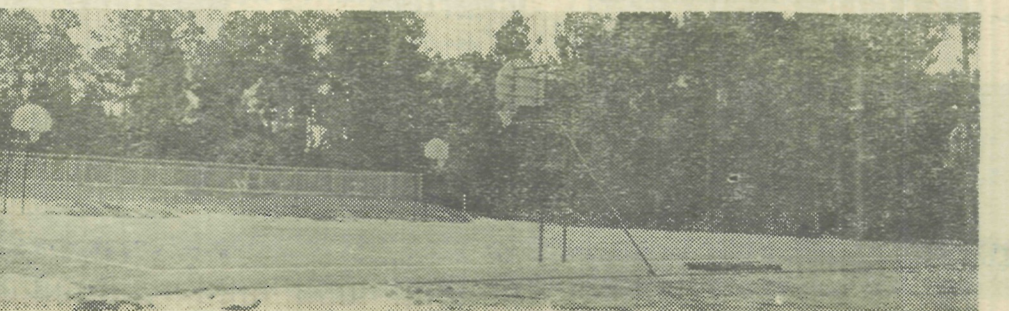
VIEW OF MATECUMBE SHOWING SOME OF BUILDINGS IN BACKGROUND



DEPENDENT TEENAGE BOYS WILL USE THIS CHAPEL AT MATECUMBE



RECREATIONAL FACILITIES WILL BE PROVIDED IN THIS MAIN BUILDING



MATECUMBE HAS BASKETBALL COURTS, OLYMPIC-SIZE POOL (IN BACKGROUND)

'Better World' To Be Goal Of Eucharistic Congress

BOMBAY (NC) — The 38th International Eucharistic Congress to be held here will bring to the Church as a whole but particularly to Asia the eternal message of Christ, the Catholic bishops of India have stressed.

They spoke in a pastoral letter signed by Valerian Cardinal Gracias of Bombay on their behalf.

The letter was read in the country's churches in preparation for a campaign of prayers and sacrifices to be held throughout India for the success of the congress on Aug. 15, feast of the Assumption and India's Independence Day, and on the preceding and following Sundays.

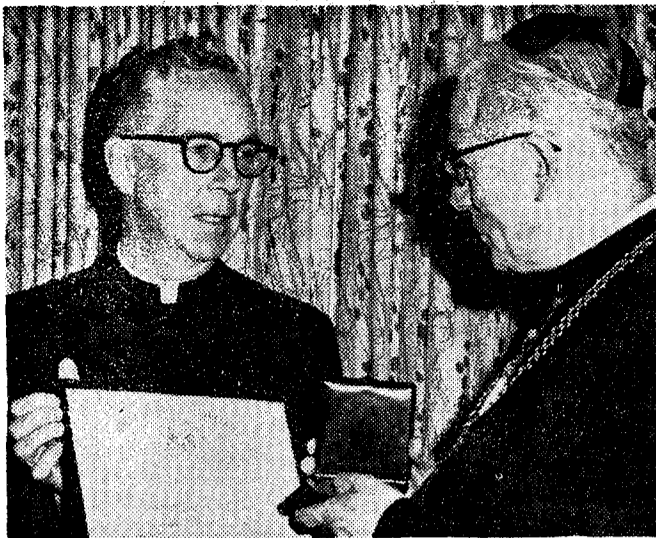
The bishops of India expressed their gratitude to Pope Paul VI for "the warm-hearted encouragement" given them and said the congress "will serve to meet the challenge of the modern world."

The letter added:

"Through this congress we would like to light a torch of hope in the hearts of men, oppressed with the burden of the world's miseries . . . We would like to give to all men the courage to make a better world, and that must be done by building a better city, a better home and above all, a better self.

"Self-renewal! The many new nations that have recently come into being are anxious to begin a new life and to make their own distinctive contribution to the new world of today. Among them stands India, where the congress is being held, a country with an ancient tradition that all renewal must begin with a renewal of self."

The bishops said that "preoccupation with the material aspects of the congress should never make us lose sight of the primacy of the spiritual"



NC Photo

PRESENTATION OF Georgetown University's 175th anniversary medal and scroll was made to Bernard Cardinal Alfrink (right) archbishop of Utrecht, by Father George H. Dunne, S. J., faculty member.

Latin American Bishops' Council To Meet In Rome

VATICAN CITY (NC) — Vatican Radio has announced that the eighth annual meeting of the Latin American Bishops'

Council will be held in Rome during the third session of the ecumenical council, which begins Sept. 14.

The broadcast said it is believed that the conclusions of the bishops' council's previous meeting, held during the ecumenical council's second session, will be published before the eighth meeting is held. The seventh meeting dealt with vocations to the priesthood and changes in the Bishops' council's rules.

Vatican Radio also announced that the first meeting of the General Council for Latin America, set up by Pope Paul VI in November, 1963, will be held during the ecumenical council's third session.

The general council is made up of representatives of the Latin American bishops, appointed by their council, and representatives of organizations set up by national bishops' conferences in non-Latin countries to help the Church in Latin America.

These at present exist in the U.S., Canada, Spain, Germany, France and Italy. Pope Paul said the general council was established to coordinate the work being done in Latin America by all existing organizations.

ALTERNATIVE 'INDIFFERENTISM'

Seek Unity Christ Wanted Among Men, Cardinal Says

WASHINGTON (NC) — Bernard Cardinal Alfrink declared here that anything less than the unity of faith among Christians could eventually to religious indifferentism and "sham unity."

The Archbishop of Utrecht warned delegates and observers at the Interfederal Assembly of Pax Romana, international Catholic students' and intellectuals' organization, being held at Georgetown University, that "Christian bodies must not be content with friendly meetings or a "federal connection" of churches.

"Many times we hear voices — impatient voices — of people for whom (the theological) way to unity is too tedious and too protracted," he said. "They should like to find unity by the way of meeting each other in love for the Lord, apart from the question about one's precise creed.

"There is no denying that this 'ecumene of love,' as it is called, is extremely important and equally as indispensable as the labor of the theologians," he continued. "But when we think really ecumenically, we may never — in my opinion — be able to forget that in the end the unity of faith is at stake."

Cardinal Alfrink, a noted Scripture scholar, said men must seek for the unity Christ wanted among men.

"Must He not have meant more than a mere bond of love between all who believe in Him, or more than a federal connection of the communities who believe in Him, without stress on what we believe about Him and His redemption?" the Cardinal asked.

The Cardinal told the students that in a real ecumenical effort "the goal is not a vague Christianity in which everyone is content with what he himself believes about Christ."

He said this could lead to Christian indifferentism, "one of the greatest dangers of present-day ecumenical striving." Or, he said, it might result in a levelling "in which each party

should abandon part of its own religious conviction to be able to find each other on a common basis acceptable to every one.

"We shall never be permitted to content ourselves with a sort of greatest common divisor with which every party has to be satisfied. That would be a sham-unity, suited to satisfy people. It is not a question of man could or would accept, but what the Lord has intended."

The Dutch prelate praised the growing number of friendly contacts among Christian churches. But he said only the joint study of Scripture and the preaching of the ancient Church can lead eventually to a true unity of faith.

In this study, said Cardinal Alfrink, both sides must be careful of the other's Christian conscience, and must not expect them to surrender any deeply held belief. The first duty of every Christian, he said, is to be true to his personal faith.

"Whoever in conscience feels obliged to understand the word of God in such and such a way, cannot and may not understand it otherwise."

The theological discussions among Christian bodies are having some positive results, said Cardinal Alfrink. He mentioned that Catholics have a new reverence and respect for the Scriptures, while Protestants are giving more attention to the sacraments. In other areas, such as the Holy Eucharist, the place of Mary in the Church and the authority of bishops, the churches are drawing together.

He added, however, that as long as there was no unity of belief about the sacraments, he saw nothing to be gained by intercommunion or taking part in each other's sacraments.

He said the time has come when churches can no longer be concerned merely with their internal unity. "It has become clear to all of us that it is not sufficient to strive after the unity of all Catholics, or after the unity of all Protestants, or of all Orthodox Christians," he said.

"What we have to strive after in the name of Christ is the unity of all Christians, of the whole Church, in order that the One, Holy and Catholic Church of the time-honored creed may manifest itself to the world unbroken and undamaged."

JFK, 2 Prelates Honored By Jews

CLEVELAND (NC) — A small forest of trees will stand some day in Israel as testimony to the esteem of a group of Cleveland Jewish children for two Catholic prelates and the late President Kennedy.

The trees are being donated to the Kennedy Memorial Forest in Israel by children in the religious school at Temple-on-the-Heights in honor of Archbishop Edward F. Hoban, Bishop of Cleveland, and Richard Cardinal Cushing of Boston.



PAPAL HONORS were bestowed on General Thomas S. Power (center) and his wife by Archbishop Gerald T. Bergan of Omaha, Neb., in a ceremony in that city. Gen. Power, commander in chief of the Strategic Air Command, was invested as a Knight of the Grand Cross of the Order of St. Sylvester. Mrs. Power received the Pro Ecclesia et Pontifice Medal.

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3rd Council Session Likely To Accomplish Much

BY JAMES C. O'NEILL

VATICAN CITY — The outlook for the third session of the Second Vatican Council is that it should be the most productive session yet.

The productivity of the upcoming session of the council, which opens on Sept. 14, can be logically expected for several reasons. Most significant is the fact that the 13 schemata, or projects to be acted on by the council Fathers, have been heavily edited to make them clearer and shorter.

Secondly, much work has already been done. During the second session of the council, six out of eight chapters of the schema on the Church were debated and discussion ended. Likewise, the three chapters of the schema on ecumenism have passed the initial phase and four chapters of the schema on the bishops were also discussed.

Lastly, various new additions to the regulations of the council have been made to deal with speeches which are repetitious or which present nothing new. These new additions are important because during the second session of the council, its progress was slowed greatly by speeches that continued to go over the same ground that had already been extensively covered.

The first matter of business on the council floor, after opening ceremonies on Sept. 14, will be the schema on the Church.

Since the first six chapters were voted on and sent back for revision during the last session, only two final chapters will be discussed on the floor.

Amendments on the first six chapters will be introduced during the discussions, but the amendments themselves are not subject to discussion and the Fathers will be asked to either approve or reject them.

The first of the two final chapters deals with the vocation to holiness within the Church and the union of Christians with the Church in heaven. The second deals with Our Lady in the mystery of Christ and the Church. The chapter was added to the schema during the second session after the Fathers voted to include it within the schema rather than treat it as a separate schema.

SCHEMA ON CHURCH

As it stands, the schema on the Church consists of 220 pages. This includes the text of the six chapters examined last year and the text of the same six chapters with the amendments made by the Theological Commission on the basis of the suggestions or criticisms made by the Fathers during the debates in October, 1963. The two texts are printed in parallel so that the Fathers can easily note the differences.

Also included in the volume are footnotes for every chapter; detailed reports on the various numbers into which the six chapters are divided; separate,

general reports for each of the six chapters and an additional report to explain how the original text was revised to conform with the interventions of the Fathers.

Lastly, the volume includes the texts of the two chapters yet to be discussed completely. Council officials report that the texts of these two chapters were drawn up in line with the various comments and ideas proposed by the Fathers during the second session as they made their general comments on the schema as a whole. Therefore, it is hoped that the two chapters as they stand will find wide agreement.

Among important matters in the schema is the concept of collegiality, that is "the college of bishops," of the relations of bishops to bishops, of the relations of the pope to bishops and of the bishops to the pope within the divine structure of the Church. During the last session of the council, these relationships became central points of discussion.

At one point a sort of "straw vote" was taken. It had no legislative effect, but it did indicate the prevailing opinion of

the more than 2,200 Fathers taking part. By an overwhelming majority the Fathers approved of the concept of collegiality, i.e., that all bishops are to be considered members of the body or college of bishops and that that college of bishops succeeded the college of the Apostles and share with the pope in the governing of the Church.

While the text and the revisions as drawn up by the Theological Commission still remain under the seal of council secrecy, people with access to them report that the majority of the Fathers will be pleased with the amended text and particularly with the section dealing with collegiality.

Once the discussion of two chapters of the schema on the Church is completed, the agenda calls for discussion of the schema on the pastoral duties of bishop. This schema today is a combination of an earlier schema on the bishops and another on the government of dioceses and the care of souls.

VOTE ON AMENDMENTS

Four chapters of the first schema have already been debated and the council Fathers

will be asked only to vote on the amendments. The second portion of the composite document will have to be discussed and then referred to the commission for revision.

The third matter of business to face the third session will be reconsideration of the schema on ecumenism. This schema, which originally had five chapters was divided during the last session. The first three chapters were introduced for discussion on the floor. They dealt with the general principles of ecumenism within Christendom. The text of the other two chapters never reached the floor during the session and therefore were not discussed.

Since the three chapters of the ecumenism schema have already been discussed, council Fathers will vote only on the amendments proposed. The two other chapters — on the Church's relations with the Jews and on religious freedoms — are now termed "declarations" and will be presented for discussion and vote.

Reports have been frequent that the former chapter on the Jews has been altered and authoritative sources confirm that the text of the "declaration" to

be presented during the third session will differ from the text of the original chapter.

However, they also point out that the text is only presented for the basis of discussion and the Fathers themselves have the right to make any changes they think necessary. On the other hand, the text on religious liberty has been clarified to express the issue even more boldly than it was in the original.

Next on the agenda is the completely revised schema on Revelation. This document was prepared after the first draft was ordered withdrawn by Pope John XXIII during the first session in 1962. Many of the more advanced biblical scholars still find the new document objectionable, but other experts feel sufficient support could not be found among the Fathers to approve a radically different document.

If work is completed on all the foregoing, the council Fathers will pass on to considering the schemata on the lay apostolate and even possibly the one on the Church in the modern world.

15 Ecuadorian Seminarians Here, See Diocese In Action

(Continued from Page 1)

and Ecuadorian art, and President John F. Kennedy's "Inspiration of Social Justice for the Latin American People."

Ecuadorians now residing in the Greater Miami area will be invited to attend the lectures as well as Americans for whom a translator will be provided.

According to Msgr. James J. Walsh, diocesan director of vocations, the group will be the

Miami Priest Appointed To Post In Vatican

(Continued from Page 1)

he returned to the Diocese of Miami and served as assistant pastor in St. Patrick parish, Miami Beach, and in the Matrimonial Tribunal of the Diocese of Miami before returning to Rome for Canon Law studies. In addition to English and Latin, Father DePaoli also speaks Italian, French and Spanish.

While the first two sessions of the Vatican Council were in progress, Father DePaoli served as an usher at St. Peter's Basilica, assisting the Council Fathers.

guests of the Miami Serra Club during their annual luncheon for newly ordained priests at the Hotel Columbus on Tuesday, Aug. 4.

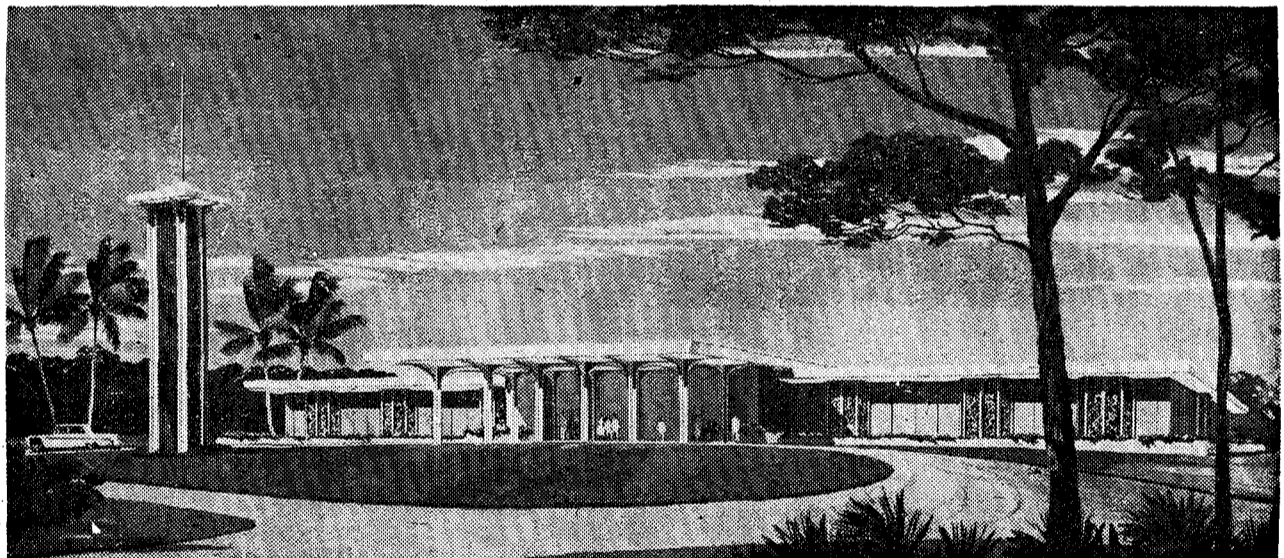
An extensive program of activities for the Ecuadorian priests and seminarians is planned by the Diocese of Miami, Monsignor Walsh said.

These will include visits to various parishes in the area to observe parochial life and participation in Masses and other devotions; and opportunities to observe at first hand the operations of the Miami Catholic Welfare Bureau, the television and radio apostolate of the diocese, the vocations apostolate and the diocesan Department of Education.

Through lectures by diocesan priests and laymen, the group will also be apprised of the Ecumenical Movement in South Florida and relations between Catholic and Protestant groups; the role of the Catholic newspaper in the diocese; the services provided in Catholic hospitals; the services and accomplishments of the Diocese of Miami Human Relations Council; the Cuban refugee situation in Miami; American customs and seminary life, and the work of the lay apostolate through the diocesan Councils of Catholic Women and Catholic Men.

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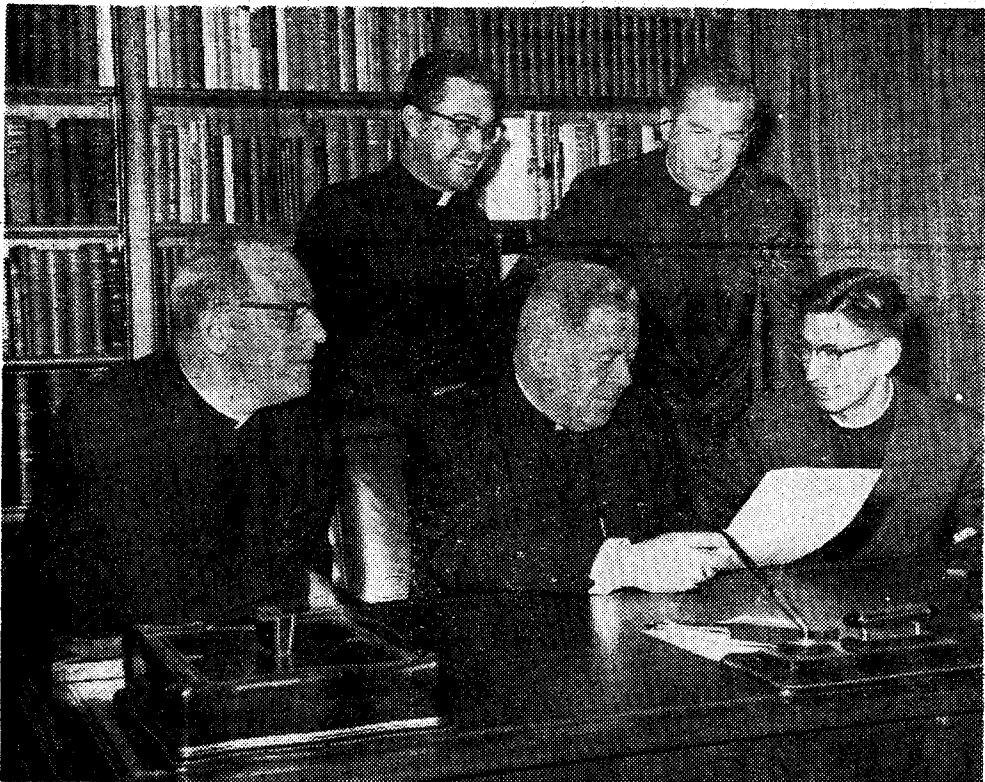
ECUADORIAN SEMINARIANS are welcomed at Miami International Airport by Msgr. James J. Walsh, diocesan director of vocations; and Father John Young, C.M., rector, St. John

Vianney Seminary, center; as the group arrived for a one-month visit in South Florida. Six priests, five theology students and 10 minor seminarians are guests of the Diocese of Miami.



ARCHBISHOP OF QUITO, Carlos Maria Cardinal de La Torre, is shown above with Father Luis Garcia, C.M., professor at St. Luis Seminary, Quito; director of the delegation, left; and Father Luis Moran, a priest of the Archdiocese of Quito.

Voice Photos



SOUTH FLORIDA visit of Ecuadorian seminarians is discussed by Bishop Coleman F. Carroll, center, with Father John Young,

C.M., left; Father Luis Garcia, C.M., right; Father Eugenio del Busto and Msgr. James J. Walsh, diocesan director of vocations.



DIOCESE OF MIAMI seminarians, Ivan Rovira, St. Vincent de Paul Major Seminary; and James Healy, St. John Vianney Seminary;

joined Father John Young, C.M., left, in extending a welcome to Father Luis Garcia, C.M., second from left, and seminarians.

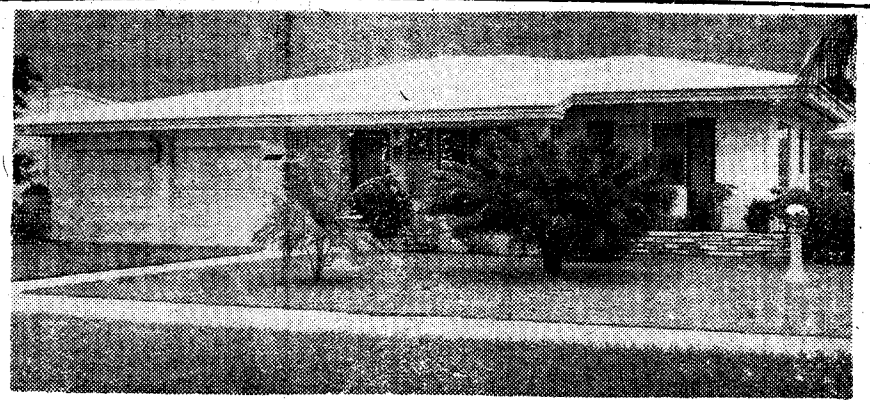


VOCATIONS DIRECTOR in the Diocese of Miami, Msgr. James J. Walsh, talks with Ecuadorian seminarians after their arrival

Saturday evening at Miami International Airport. During their stay in the Diocese of Miami, the youths will study U.S. culture.

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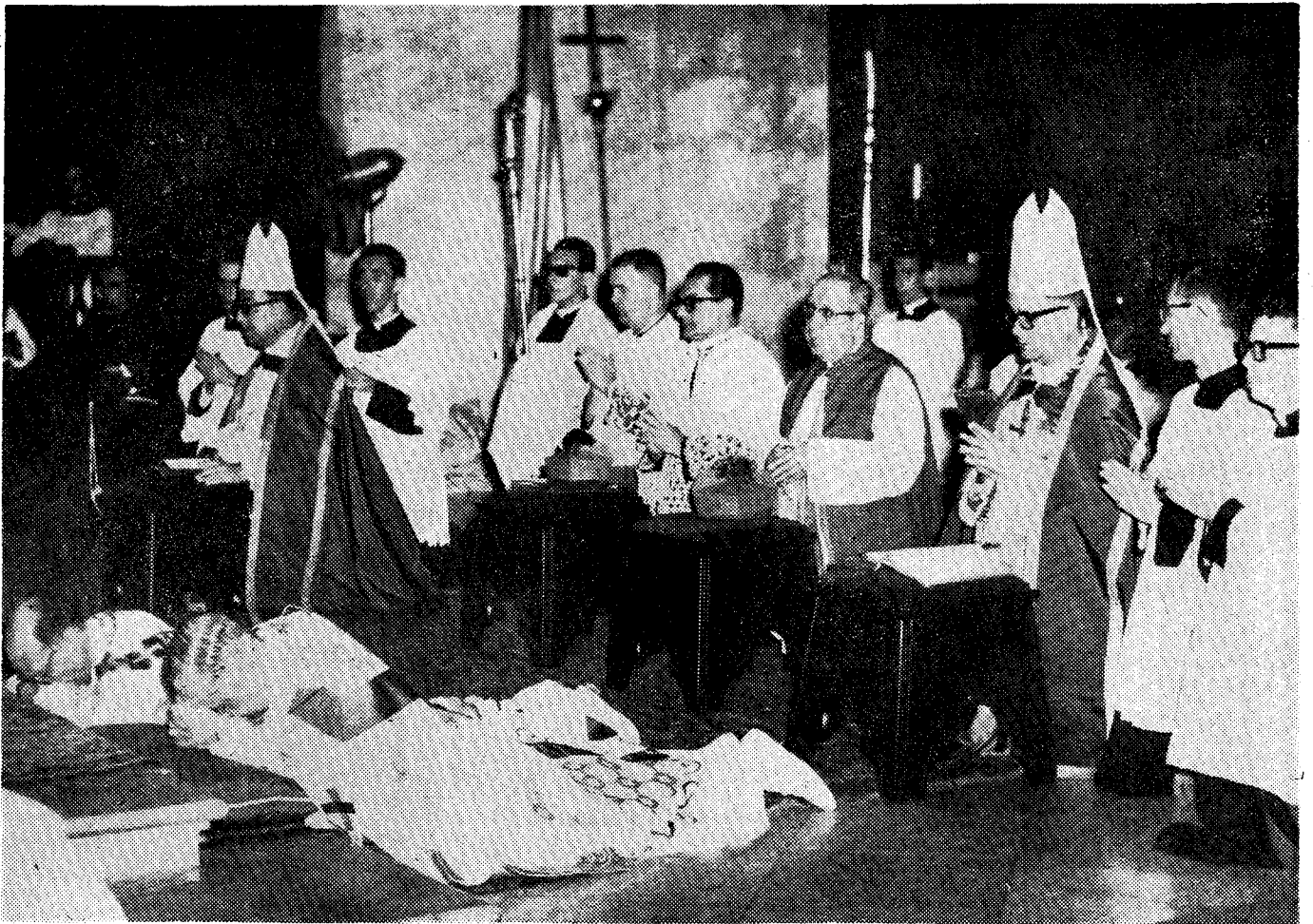
The Church In Castro Cuba

Despite the untiring efforts of the communist-controlled regime of Fidel Castro to eliminate the voice and life of the Catholic Church in Cuba, the Church continues, under difficult circumstances, in her effort to bring Christ to the multitudes still on the island.

The photographs on this page were taken during recent ceremonies in Havana's old Cathedral where Archbishop Evelio Diaz officiated at the consecration of two auxiliary bishops, Bishop Fernando Azcarate, S.J., and Bishop Alfredo Llaguno Canals.

The only member of the Castro regime present was Luis Amado Blanco Ambassador to the Holy See.

Havana's first auxiliary bishop, Bishop Eduardo Boza Masvidal, is the number one religious exile from Cuba, having been forcibly deported three years ago to Spain. A frequent visitor to South Florida, Bishop Boza now resides in Caracas.



Voice Photos

Auxiliary Bishop Adolfo Rodriguez Of Camaguey, Right, Also Served As Co-Consecrator During Rites



SPANISH CHARGE D'AFFAIRES, Senior Jaime Capdevilla, Bishop Azcarate and Senora Capdevilla, leave Cathedral.



Bishops Profess Faith During Recent Rites



Jesuit Bishop Fernando Azcarate In Miter



NEW CUBAN prelates, Bishop Alfredo Llaguno Canals, seated, and Bishop Fernando Azcarate, S.J., standing, are shown with Bishop Jose Dominguez of Matanzas, co-consecrator, following their consecration in the old Cathedral of Havana.



Friends Gather With Newly Consecrated Bishops For Reception



The Faithful Kneel To Kiss The Rings Of Cuba's Newest Bishops

Spiritual Awakening Needed In This Time Of Turmoil

If anyone needs to be convinced that there is something sick about the morality in the United States, he need only consider the recent riots in Harlem, the outburst in Rochester, the low acts of cowardly aggression in St. Augustine and Mississippi. And if one is inclined to downgrade the seriousness of these immoral acts by dismissing them merely as "racial excesses due to hot tempers," he ought to get the picture of our warped morality more in focus by studying the recent report on crime in the United States.

J. Edgar Hoover stated there was a 10 per cent increase in serious crime in the United States in 1963, and this was evident in all parts of the country. He jolted Americans with the alarming statistics that crime is increasing five times faster than our population, that the greatest frequency of arrest is found in youth between the ages of 15 and 19, that the age group between 20 and 24 had the highest arrest for murder, rape and aggravated assault.

If we add to this horrendous picture the other violations of the moral code, which no policeman ever records on a blotter, the countless undetected acts which ignore the law of God and the decent standards of society, we get the uneasy feeling that the law of the jungle has somehow returned.

When we poke fun at the cowboy-Indian code of ethics of the past century as seen on television and wonder how people could live like that, we are simply like the pot calling the kettle black, and we have every reason to know better.

Racial disorders are but one manifestation of the disquieting fact that respect for moral principles in the United States has slipped to a new low. All the front page descriptions of lawlessness point unmistakably to a basic disregard for the ten commandments of God. If America is really a Christian country, as everyone likes to say, it is effectively concealing the signs of its dedication to Christ. And this, despite all our prized educational facilities and our supposedly heightened social consciousness.

What do we need? We need a spiritual re-awakening. We need the rebirth of principles, the renewal of life, the fresh convictions concerning Christian truth and law and motivation, such as promised by the Ecumenical Council. Unless this drastic and revolutionary re-appraisal comes to Americans in general, our public disorders and our private turmoils will steadily increase until chaos prevails. It is not a pleasant thought.

Criticize, Yes; Suppress, No

Not infrequently The Voice receives letters which disagree with a point of view expressed in an editorial or with the matter treated in a news story. This never makes us unhappy because we consider such exchange as a healthy, welcome sign of the paper's vitality. However, taking issue with us on some points is one thing, but demanding that certain views be suppressed and certain writers be eliminated from The Voice is quite another.

Several years ago when Monsignor Conway expressed his views on the dangers of communism, some people not only objected to his views but insisted that his column henceforth be dropped. After Father John Cronin wrote his book on communism and it was reviewed favorably in this paper, a flood



of protest came, most of them again demanding that space no longer be given to his writings.

More recently, Monsignor George Higgins has been provoking some readers who are convinced that his writings are "anti-democratic and anti-republican" and that he is advocating socialism, and again we welcome their criticism. What we cannot endorse, however, is their follow-up demand that he be removed permanently from the pages of The Voice.

Criticism and disagreement and controversy are important and even necessary to a paper for a clarification of thought and a development of ideas. No paper would want to shut off these purifying and stimulating factors. But it is disturbing indeed to find so many today who can tolerate no views other than their own, who want a newspaper only to express only what they think and to make known to readers only those convictions which agree with their particular philosophy of life.

There are papers, of course, which are edited and designed to reflect only one viewpoint. These journals are notable mainly because of their sterile, negative, condemnatory treatment of every subject. They are not in the tradition of a free press and certainly not of the increasingly articulate and strong Catholic Press.

The writers mentioned above are all men of integrity and talent, respected as much for their learning as for their priestliness. The Voice at times has disagreed with each of them and with other feature writers on certain points, as is to be expected, but we endorse them as significant contributors of thoughts which our people need to ponder in the making up of their own minds.

One of the features of the Ecumenical Council found most impressive by non-Catholics is the free discussion enjoyed by the Bishops of the Catholic Church. Many of the Fathers have differed greatly on matters not related to the deposit of faith and have used "the virtue of apostolic frankness" in setting forth their views. The result has been a healthy, constructive, stimulating exchange of ideas which has given the Bishops a better understanding of the problems of the universal Church and a keener appreciation of the needs of today.

A Catholic paper ought to attempt no less.

Study The Liturgy Changes

The publication last week in The Voice of the approved text for the ordinary parts of the Mass in English indicates again that the Church is moving swiftly to put into effect the revolutionary directives of the Liturgy Decree of last Dec. 4.

The text will not be used until the United States Bishops decide on a date. According to the most common guess, English will first be used in about four months, the first Sunday of Advent, the beginning of the new Church year.

Assurance has been given by Archbishop John F. Dearden, chairman of the Bishops Commission on the Liturgical Apostolate, that new missals will not be necessary at this time, since leaflets and supplements are being printed for insertion in existing books.

However, there remains much more than the mere job of distribution of the English text. Bishops have stressed time and again that the use of English alone will not turn church members from passive spectators to active participants. Instruction and study are most important in this matter, because unless one understands what the changes imply, and why they were considered necessary, he will gain little or nothing more from the Liturgy.

Therefore, the obligation grows more pressing, as the date of using English approaches, of reading carefully and studying the meaning of the public worship of the Church and the place it must hold in our lives.

An Attempt To Interpret Catholic Vote For Wallace

By FATHER JOHN B. SHEERIN

Why did so many Catholics in Maryland and Wisconsin vote for Wallace, the arch-segregationist? That question has worried me for weeks. The Catholic press in these states opposed Wallace's views on civil rights and yet Catholics voted in large numbers for him.



Father Sheerin

The problem came to mind as I read Walter Lippman's July 16 column in the New York Herald-Tribune. Discussing the coming campaign, Lippman expresses the opinion that Goldwater will try to attract anti-Negro whites and also the ethnic groups from the captive nations of Eastern Europe. "To a certain degree," says Lippman, "the two appeals are complementary. For the white backlash is noticeably strong among recent immigrants from Eastern Europe."

I don't intend to discuss the coming campaign. After listening to Cassius Clay discussing religion on a recent TV program, I decided that a priest pontificating on politics is as hopelessly out of his element as Cassius was on TV.

But I do want to comment on the seeming fact that "the white backlash is noticeably strong among recent immigrants from Eastern Europe." Many of these immigrants are Catholics. Why should they be so anti-Negro when the Catholic teaching on race prejudice is so crystal clear?

The usual answer is that these Eastern European immi-

grants are on the lowest rung of the social and economic ladder and come into competition with Negroes who are also in the oldest social brackets. Perhaps an immigrant works in a factory as a skilled mechanic and finds that an unskilled Negro is trying to get his job. Perhaps he has had scant education and labors under the misunderstanding about Negroes common among the uneducated.

In short, it may well be that his daily work and his social status affect his views on civil rights, and this in turn may influence his political affiliation.

This may explain why the average low-income worker feels umbrage at the Negro but it doesn't explain why the Catholic feels this way. The Catholic should know better — if he has a smidgen of knowledge of his religion. But I have received, in recent months, letters from readers of this column that would singe my beard (if I were a beatnik). They violently object to my support of civil rights, telling me in no uncertain terms that I should keep my nose out of politics.

My guess is that immigrants from Eastern Europe were brought up in a tradition in which the State dominated the Church. In many European countries in the past, the State told the Church to mind its own business and stay in the sacristy. As a matter of fact, the State sometimes told the Church how to run her business.

Maybe my guess is wide of the mark. Maybe the Catholic anti-Negro vote was and is due to the old triangle of the world, the flesh and the devil.

AN ALTAR BOY NAMED "SPECK"



"Bet some team wants to buy me for fifty thousand dollars!"

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Mysteries In Religion; Also In Science

By MSGR. JAMES J. WALSH

TRUTH OF THE MATTER

One thing about religion which makes some people see red is the subject of mysteries. Generally these are people who have had a better than average education. Somewhere along the line they discovered the greatness of the intellect and began to worship at its shrine, and came to believe that the human mind alone can be considered the gauge and standard of all truth.



Msgr. Walsh

Because of this they are inclined to look down on revealed religion — mostly because it contains mysteries. And mysteries, according to their way of thinking, are an insult to one's intelligence. To accept the mysteries of religion is to commit intellectual suicide, because they propose as facts what the mind of man cannot prove or discover by itself.

A college senior once put it to his Catholic roommate in this way: "You seem sensible enough in everything but religion. How you can accept all that twaddle about mysteries is more than I can understand. You're stunting your intellect by believing things that are meaningless."

No one is too surprised if a college boy proves that a little knowledge is a dangerous thing. But very likely he was parrot-

ing what he learned from some of his professors. People can be well educated in a certain field and still be as ignorant of religion as a Hottentot is of grammar. And there is a great deal of current ignorance about this matter of mysteries among those who should know better.

It is true, of course, to say that Christianity proposes a number of mysteries which a Christian is obliged to believe. But what does this mean? Are we to accept as true a doctrine that we can know nothing about, which is the most common misconception of a mystery? Are we expected to believe something that is contrary to reason? Does the Church demand that intellectual assent be given to a doctrine that is meaningless?

MISINTERPRETATION

Many outside the Church think so. But as in many other aspects of Christianity their opinions are formed not on what we teach, but on what they think we teach. They may not have learned that a mystery in religion is defined like a mystery in any other field, namely, a truth about which we cannot know everything. We can indeed know much about it, but not all there is to know.

This partial knowledge does not make a truth meaningless nor does it imply a contradiction of reason. For instance, the fact that Christ has both a human and divine nature is in-

deed a mystery. No one can fully explain this unique union of two natures in one person. It is impossible to comprehend all that this truth implies, but we can grasp enough of its very definite meaning to appreciate to some degree its wonderful consequences.

Why should anyone be surprised to find mysteries in religion or look askance at the Church for teaching truths that men cannot fully understand?

If we leave the supernatural to one side for a moment, are there no more mysteries left? The most brilliant scientist is the first to admit that we live in a world of profound mysteries. We eat them, breathe them, carry them in our bodies, see them with every glance, touch them all day long. There are other mysteries which man has yet to discover, but the ones he is faced with now prove that every form of life on earth involves a mystery to some degree.

This is not surprising in the natural world. Why then all the fuss about belief in mysteries in the supernatural world. No one denies the existence of electricity because he cannot see it nor explain it completely. Sir Isaac Newton was very honest when he said: "I know the laws of attraction, but if you ask me what attraction is, I really cannot tell."

SCIENCE'S DIFFICULTY

The scientist can dissect and analyze what he finds in na-

ture. He can give it a name and classify it and distinguish it from other forms. But he cannot explain the life and movement of even a gnat, much less the mystery of man. He cannot fully explain why the leaf of a tree is green. Someone said: "Easy enough to say that it is green because of chlorophyll that it contains, but then why should chlorophyll make things green and not purple?"

Science is doing a remarkable work in digging up new facts and coordinating them. But it cannot explain the how and the why of the seed that dies and comes to life or the insect that is guided by a mysterious instinct, or the beast that reproduces its own kind. This is knowledge far beyond the reach of man with a microscope.

All these things are mysteries and we respect them as such. They are truths about which we know something, but what we do not know and cannot know about them in our present state represents far greater knowledge. We are barely beginning to understand even the world we live in.

Why then should we face the mysteries of religion with less respect or with suspicion? As Vaughn summed it up long ago, "If we are baffled by a shrub or a flower, if our proud intellect staggers and positively reels on its seat when striving to grasp and fathom the lowest and most imperfect forms of created life, how can we expect to unravel the mystery of the divine life of God?"



THE YARDSTICK

Laymen Planning Catholic Paper With Secular Flair

By MSGR. GEORGE G. HIGGINS

A quarter of a century ago the distinguished French philosopher, Jacques Maritain, published a brief but very incisive essay on "The Problem of the Catholic Press" as an appendix to his book, "True Humanism."



Msgr. Higgins

Writing as a philosopher, Maritain drew a distinction between "two essentially different types of periodical, the one specifically Catholic and religious, and as a result Catholic by definition; the other specifically political or 'cultural,' which we must indubitably wish to be Catholic, but Catholic in inspiration only, not by denomination."

Specifically Catholic publications, owned and operated by a diocese or a religious order, have certain advantages, but, as Maritain points out, they are, in the nature of things, faced with a serious dilemma. If, on the one hand, they become involved in temporal issues, they run the risk of implicating or even compromising the Church itself. On the other hand, if they refrain from taking a position on such issues and strive to remain on purely spiritual ground, they run the risk of becoming completely irrelevant.

Periodicals "Catholic in inspiration only," as Maritain points out, "do not engage the Church — even if, as is to be desired, they draw their inspiration in the most courageous and intrepid manner from Christian wisdom . . ." That is to say, "they involve no other initiative than that of the particular persons or groups who have started them."

In the magazine field, we have The Commonwealth — thanks be to God — and a

few monthlies of more recent vintage. But we have no representative newspaper as such which falls into the second of Maritain's two categories. Fortunately, however, we are going to have one very soon, and this, it seems to me, is a cause for rejoicing in the American Catholic community.

A new Catholic weekly newspaper, to be published and staffed by laymen, will begin publication in Kansas City, Missouri, this Fall. The newspaper will be called The National Catholic Reporter. Operating under a lay board, it will be published without ecclesiastical affiliation.

The directors of this new publication point out, in their preliminary prospectus, that the paper's independent status will give it greater freedom to report and discuss the situation of the Church in the modern world, and this without committing the teaching authority of the Church or the diocesan Ordinary to the paper's editorial stance.

A statement of editorial policy says, in part: "To the extent that The Reporter realizes its aims . . . its content will be distinguished from that of other Catholic papers in two ways. First, it will be more persistent and imaginative in the work of investigating the quality of Catholic life. Second, it will give more attention to secular matters, the actual conditions among which Catholics must try to live the Christian life."

With the exception of one non-voting member of the board, the founders, directors and staff of The National Catholic Reporter will be laymen. On the other hand, the prospectus referred to above reports that "the project moved from dream to reality largely through the approval and cooperation of Bishop Charles H. Helmsing of Kansas City - St. Joseph.

If We Are Humble We Are Close To God

By FATHER LEO J. TRESE

GOD'S WORLD

One of God's names is TRUTH. When we say, "God is Truth," we mean that God is the only absolute Reality. Nothing outside of God is true unless it accords with, and somehow reflects that, Reality.



Father Trese

It follows that if we are to heed Christ's injunction, "You therefore are to be perfect, even your heavenly Father is perfect," we must be lovers of and practitioners of the truth.

This is not always easy. We may look upon ourselves as being a truthful person, yet our very complacency in our own veracity may be built upon a lack of mental honesty.

One of the most difficult areas in which to practice truthfulness is in the appraisal of self. We find it hard to look at ourselves with unprejudiced eyes and to see ourselves as God sees us. We have a positive genius for keeping our eyes averted from our faults. If anyone dares to criticize us, we shrug the criticism off as being

nothing more than the product of a bitter or a biased mind.

It is not easy to be completely truthful, either, in the judgments we pass on other people. In evaluating our own character, we give ourselves the benefit of every doubt.

When we take inventory of another person, however, we reverse the process — particularly if the other person is someone whom we do not like. We can itemize his faults in great detail. His virtues (and everybody has some virtues) we seldom concede.

A great subverter of truth is the defense mechanism of rationalization, by which we try to explain away our shortcomings and mistakes. "I don't suppose that I should have let myself become so angry," we say (not really meaning it) "but who wouldn't get angry under the circumstances?" Or, "I don't want to seem to be stubborn" (when actually we are being very obstinate); "I just feel that someone has to take a firm stand in this matter." Or, again, "I don't like to spread

gossip" (really we love it) "but here is something I think you have a right to know." By the process of rationalization, what would be a fault in anyone else becomes a virtue when it appears in ourselves.

Not infrequently it is petty cowardice which betrays us into deceitfulness. We fabricate lies to escape the consequences of our mistakes — to avoid embarrassment or a scolding or a monetary loss or the stigma of stupidity. We can very glibly say, "I believe in telling the truth even if it hurts," provided it is someone else who is getting hurt. But, when pain threatens ourselves, a lie becomes the easy way out.

Which brings us to the paradoxical fact that some people can be very careless of the truth in other respects, yet can have a veritable passion for speaking unpleasant truth. "I believe in being frank," such a person will say, when what he really means is, "I enjoy watching other people squirm."

We never are justified in tell-

ing a direct lie. However, when the truth will cause pain without serving any good purpose, then charity dictates silence or an evasive reply. When a friend asks, from his hospital bed, "How do I look?" the right answer is not, "Awful!" If a young lady asks, "What do you think of my boy friend?" there is no need to say, "I think he's a creep."

Strangely enough, a genuinely truthful person usually is a very tactful person. Virtues are inter-related, and it is natural for truthfulness and charity to go hand in hand. Indeed, the degree of a person's truthfulness is a pretty good gauge of his entire character.

Anyone who has the sincerity to look at himself squarely and to acknowledge his faults; the honesty to give others, even antagonists, full credit for their points; the humility to admit his mistakes — such a person has a depth and balance of personality which command respect and admiration. What is even more significant, such a person necessarily will be close to God, whose name is Truth.

Few Sparked Riots, Harlem Priest Says

By ROBERT L. JOHNSTON

NEW YORK (NC) — Driving down the all but sunless canyon of Lenox Avenue in the heart of Harlem, it's easy to believe all the worst that you have read in newspapers and seen on television about rioting and racial violence.

The shabby tenements look menacing. The policemen grouped in knots of as many as six or seven appear tense and ready for trouble. And behind the faces of the Negroes whom you see you readily imagine feelings of contempt, perhaps hatred, for you — a white man.

Then you step into the rectory of a small Catholic church wedged between tenements and high rise apartments and you talk to a young Negro priest who was born and raised in Harlem. And a different picture begins to emerge.

You begin to understand that others besides Negroes must share the blame for what has happened in Harlem in recent days.

You come to see that out of the hundreds of thousands of Negroes living in this, the world's largest Negro community, only a handful have actually taken part in the disturbances. You hear that the vast majority of Harlem Negroes desire only peace and an equal chance to find their places in society.

"The whole Negro population is not to blame, but all Negroes will be blamed," says Father Lawrence E. Lucas, a curate at St. Charles Borromeo church.

EXTREMISTS

Father Lucas suggested in an interview that both right and left wing extremists elements

had been involved in provoking the violence. "Remember," he said, "the right wing extreme has just as much to gain by stirring up the trouble and inciting the Negroes to stray from the path of non-violent demonstrations."

"The number of rioters was grossly overstated," he charged. "It would seem that the observers who estimated the

crowds made no attempt to discern rioters, peaceful demonstrators or unlookers. All were included in their estimate. Having been there personally, — it was amazing to me to see the newspapers' account of the size of the crowds."

Father Lucas accused both the press and the police of making "little attempt" to distinguish rioters and looters from

"the responsible Negro majority in Harlem."

He contended that the situation was "handled badly on all fronts," both by Negro leaders and the police.

Father Lucas expressed fear that the rioting here and in Rochester would "stupidly and illogically reflect on all Negroes."

"No criminal element should reflect upon the whole group," he said. "My personal riot should not be determined according to what a minority of my race might do or say."

OPTIMISTIC

Born and raised in Harlem, Father Lucas was ordained in 1959 and served as a curate at Resurrection parish on the northern edge of Harlem before coming to St. Charles Borromeo a few weeks ago.

Despite the recent troubles, he is moderately optimistic about the future. "Things are going to get better," he said, "mainly because the responsible majority among the Negroes will continue to work for Negro advancement within the law and within the structure of our Constitution."

He predicted that the new civil rights law will help Negroes by giving them "a wedge for the lawful, non-violent approach — a guarantee of sorts."

But, he admitted, the rights law is not the whole answer. "The cooperation of all citizens, black or white, must be enlisted, and this will take time," he said. He added that the churches must take a leading role in this process because of their obligation to "form the consciences of the faithful and explain the real meaning of charity."



God Love You

Most Reverend
Fulton J. Sheen

Every priest has an immediate and affectionate devotion to the mother of another priest. All the faithful in like manner bear to her a tender respect as they say: "She is the mother of a priest." It is almost an echo of what the Apostles must have said of Our Blessed Mother: "She is the Mother of our High Priest."

No mother makes a son a priest in the sense that she might make him a musician. The vocation must come from God: "I have chosen you; you have not chosen Me." The mother's honor comes, then, from being an instrument of God in the making of a priest. She is the bed of the rivers through which the waters of priestly grace flow. Before God wills any son to be a priest He first wills the mother of the priest, just as before becoming Incarnate Our Lord willed His Mother. He made her before He took His human nature through her. The honor of becoming the mother of a priest derives from her cooperation with the eternal designs of God. Like Mary, she too says "Fiat" — "Be it done unto me according to Thy word" — and what is born of her is "another Christ."

There are only about 55,000 mothers of priests in the United States. The number could actually be much larger. It is not necessary that a woman swing open the portals of the flesh to be the mother of a priest. She can also open the gates of her charity and become the mother of a priest by sacrificing for a seminarian's education, at \$250 a year or \$1,500 for the entire course, through The Society of St. Peter the Apostle for Native Clergy. Thus she will share in all of her priest-son's works, conversions, Masses, prayers and sacrifices. What a joy it will be at the close of life to know you are the "mother of a priest." Entering the Divine Majestic Presence of God, you will hear Him say to you of the priest in the mission lands: "Behold Thy Son." The mother of a priest — I wonder if any are ever lost?

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Not Race Riot But Mobism, Rochester Monsignor Says

ROCHESTER, N.Y. (NC) — The pastor of a major downtown parish said here this city's violence has not been a race riot, but mob action against places of business by white and Negro hoodlums.

This appraisal was given by Msgr. John S. Randall, pastor of Immaculate Conception Church, managing editor of the Rochester diocesan newspaper, the Catholic Courier Journal, and a past president of the Catholic Press Association.

Msgr. Randall, around whose downtown church violence swirled on July 25, thinks the rioting which led to four deaths and more than 700 arrests had "some organization behind it" and offered an opportunity for "a bunch of hoodlums, not only colored but white as well, to wreak havoc around the city."

Of white participation, he said: "Whites were involved. Any number of them. When looting broke out on Saturday night, white hoodlums converged on the area to take part in it."

Although he has moved Trinitarian Sisters serving in his

parish to a convent outside the troubled area, Msgr. Randall said that his parish plant has suffered no damage.

"They haven't touched any churches or schools or residences," he said. "It is just mob violence against grocery stores and liquor stores and places of business run by white people. They haven't touched any business where the management is colored."

Asked if this apparent selection of white-owned businesses implied a degree of planning, Msgr. Randall said he believed this to be true, although it is generally denied. "Authorities haven't been able to pin it down yet, but the procedure is too orderly not to suggest some sort of direction," he said.

Msgr. Randall dismissed unemployment as a factor in the violence. "As a matter of fact," he said, "the employment record up here is superior to any place in the country. I don't know of any of our industries that are discriminating against Negroes. Many of them, of course, are generally unemployable because they have no skills."

Catholic Churches In N.Y. Pray For End To Rioting

NEW YORK (NC) — Prayers were offered in Catholic churches here at the request of Francis Cardinal Spellman for "true peace" in this city tense over rioting by Negroes in Harlem and a section of Brooklyn.

In addition, Cardinal Spell-

man sent a telegram of encouragement to Mayor Robert Wagner after the mayor made a fervent plea over radio and television for law and order.

Cardinal Spellman told the mayor he listened to "your excellent address" with "great interest and wholehearted approval."

"Assure you of my fervent prayer that your eloquent plea will be effective in bringing peace to our troubled city — the welfare of all our citizens," said the Cardinal's telegram.

Auxiliary Bishop John J. Maguire, vicar general of the archdiocese, dispatched to priests of the See, shortly after the cardinal's telegram to the mayor, a letter which said:

"His Eminence has requested the faithful of the archdiocese to join with him in prayer to Almighty God on behalf of the welfare of our fellow citizens of New York City.

"Only through the practice of understanding, justice and love on the part of all men of good will, will true peace be attained in these troubled days."

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Mike Gordon

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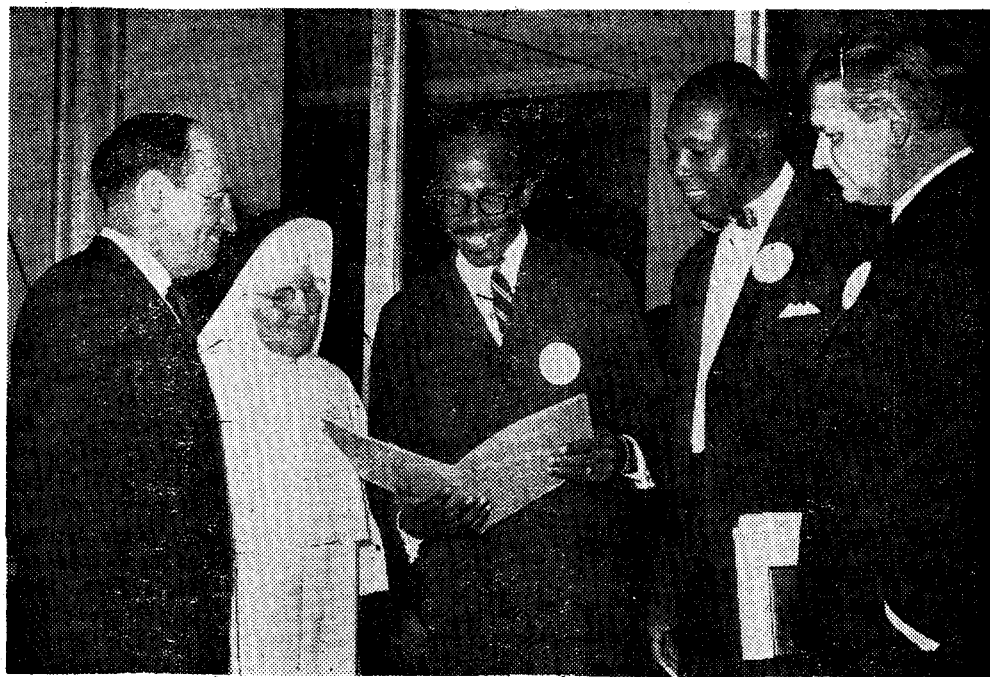
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Voice Photos

HUMAN RELATIONS seminar panel included Bert Kleiman, assistant principal, Booker T. Washington High School; Col. Claud Clark, president, Miami Chapter, Urban League; Father

John Kiernan, S.S.J., chairman, Diocese of Miami Human Relations Council; Dr. Gerd Cryns, psychologist, Miami Catholic Welfare Bureau; Mother Clare Theresa, R.A., St. Hugh School.



SEMINAR RESOURCE group included C. Clyde Atkins, president, Miami DCGM; Sister Elizabeth Ann, O.P., head of Barry College history department; Talmadge Gair, executive secretary, Miami Chapter, National Urban League;

James Cash, instructor, Booker T. Washington High School; and Edwin Tucker, executive director, Miami Metro Urban Renewal Agency.

It's Up To Individual To Make Civil Rights Work, Panel Says

The individual — not groups — holds the key to solution of the civil rights problem, a Human Rights panel agreed in a discussion at Barry College Auditorium.

Panel members concluded that the great need today in the civil rights struggle is for each person to root out any prejudice he might have toward the Negro.

The panel also agreed that each person should pitch in to help the Negro "attain his American birthright" which is the freedom he is guaranteed under the Constitution.

Another point agreed on by the panel was that the fixed image of the Negro held by the white man must be wiped out. They also agreed, however, that fixed image of the white man held by the Negro also must be done away with.

Instead, said the panel, all men should regard each other as individuals with different likes and dislikes.

Father John J. Kiernan, S.S.J., pastor of Holy Redeemer Church, served as chairman of the panel which met last Sunday night.

In opening the panel discussion, Father Kiernan declared the civil rights issue has become a "popular cause in recent years." This was not so, he said, in the not-so-recent past.

"When we look at minorities," said Father Kiernan, "we sometimes do not see them as people but as things. We see them as a janitor, a laborer, or a waiter."

Father Kiernan, who is chairman of the Diocese of Miami Council on Human Relations, had high praise for Bishop Coleman F. Carroll's efforts in the field of Human Rights.

Despite the pressing problems of building a new Diocese, Father Kiernan said Bishop Carroll went all out in championing the rights of minorities. This despite the fact that Negroes constituted only a small percentage of the total Catholic

population here, said Father Kiernan.

Dr. Bert Kleiman, assistant principal at Booker T. Washington all-colored junior-senior high school, led off the panel discussion with a plea that all Negroes be considered as individuals.

TEND TO STEREOTYPE

"We whites tend to stereotype Negroes," said Dr. Kleiman, "and Negroes tend to stereotype whites."

Dr. Kleiman, only white member of an all-Negro faculty, said he had found that "Negroes are like all individuals." "There are nice ones," he said, "and there are those who are not nice; there are sensitive ones and insensitive ones and there are bright ones and there are dull ones."

However, he said, "they deserve and must be treated as individuals."

Pointing out that a large percentage of the students at his school come from "economically depressed" homes, Dr. Kleiman said many do not perform at "grade level."

To combat this problem, Dr. Kleiman said a reading upgrading program was put into effect.

This, he said, has had startling results. When the reading program was begun, 50 out of a group of 500 students were reading "on grade level."

Six months later, when it ended, 110 were reading on grade level, said Dr. Kleiman.

Barry College students helped in the reading program, Dr. Kleiman said.

Dr. Kleiman urged his listeners to "root out any prejudice you might have and when the opportunity presents itself, to pitch in to help the Negroes attain their American birthright."

Col. Claud Clark, a retired U.S. Army officer and member of Holy Redeemer parish, followed Dr. Kleiman on the panel.

Col. Clark, who is president of the Miami Chapter of the Urban League, stressed that the nation "stands today at a fork-

ing point in the American experience."

"We are in the midst of a social revolution," he said, pointing out that the Negro has reached a "new plateau in the civil rights struggle."

"The Negro today is a new Negro," said Col. Clark. "He is responding to the cries of his own heart and there is a mood of impatience as he seeks equal housing, education and job opportunities."

"This new spirit is permanent. There is no turning back."

MORE COMMUNICATION

Col. Clark called for more communication between Negroes and whites, saying he was "amazed at the number of white people who have never known a Negro as a friend."

Panel member Mother Clare Theresa, R.A., of integrated St. Hugh School, Coconut Grove, declared our "greatest responsibility is to realize that we do have some responsibility."

Mother Clare said she brought up the matter of equal rights in her classroom and "the children asked 'what's the problem.'"

Mother Clare explained that since these children all go to school where classes have both Negroes and whites "they find no problem."

"Negroes have to be shaken out of the attitude," said Mother Clare. "They must be encouraged to come out of their shell."

The final panel speaker, Dr. Gerd Cryns, said that the "trouble with prejudice is that it is subconscious."

Dr. Cryns, director of the Psychological Service Center for the Catholic Welfare Bureau, said one way to combat this prejudice is through truth. "Truth," he said "brings light and it penetrates our color judgment."

Dr. Cryns said that when confronted by many of these racial issues "unfortunately we get caught up in our emotions and unconscious motivation so that our feelings get the better of us."

Following the panel discus-

sion, a question-and-answer period was held. A panel resource board composed of members of the regular panel and three other persons answered the questions.

In addition to the regular panel members others answering

questions were: James Cash, instructor in government at Booker T. Washington School; Talmadge Fair, executive secretary of the Miami Chapter of the Urban League; Edwin Tucker, director Metro's Urban renewal for Metro; and C. Clyde Atkins, local attorney,

and president of the Diocesan Council of Catholic Men.

Prior to the opening of the panel discussion, Sister Mary Dorothy, O.P., president of Barry College, delivered a brief talk welcoming the panel members and members of the audience.



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Puerto Rico May Eliminate Church-State Dispute Cause

SAN JUAN, P.R. (NC) — A Church-State friction point that helped cause a major controversy in the Puerto Rican elections of 1960 appears on its way to elimination well in advance of this year's vote.

Gov. Luis Munoz Marin announced that a controversial plank on morality and the "democratic philosophy" will be rewritten or eliminated entirely from this year's Popular Democratic party platform.

The same plank in the 1960 platform of the Popular Democrats — who are not related to the mainland Democratic party — helped spark a Church-State difference that saw Puerto Rico's Catholic bishops forbid Catholics to vote for the Popular Democrats. Despite the prohibition, Munoz Marin's party swept to a landslide victory in the balloting of that year.

The plank that caused the trouble in 1960 and may be missing entirely this year read:

"The democratic philosophy of our party implies that only those acts which the general consensus of Puerto Ricans consider immoral, such as murder, theft and perjury, etc., can be prohibited with punishment. But it is not licit in a regime of liberty to prohibit with punishment those acts which a respectable part of public opinion holds are not immoral."

The bishops in a pastoral letter forbidding Catholics to vote for the Popular Democrats characterized this statement as

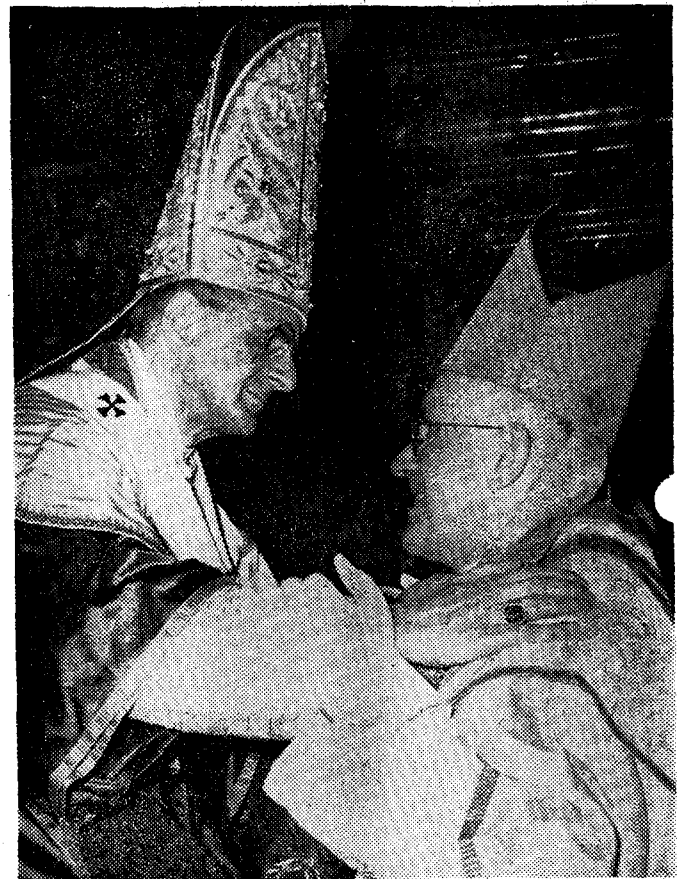
anti-Christian and said it was based on "modern heresy."

The signers of that pastoral were Archbishop James P. Davis of San Juan, Bishop James E. McManus, C.S.S.R., of Ponce, and Auxiliary Bishop Luis Aponte Martinez of Ponce. Archbishop Davis is now archbishop of Santa Fe, N.M., Bishop McManus is an auxiliary bishop of New York and Bishop Aponte is bishop of Ponce.

The 1960 flareup between the bishops and the Munoz Marin regime climaxed several years of growing dissension over such issues as education and birth control. Earlier that year the governor's party killed a bill in the Puerto Rican legislature that would have established a program of released-time religious education for children in public schools.

As a result the Catholic-oriented Christian Action party was set up with the approval of the bishops. In the November elections the CAP got 52,000 votes, while the Popular Democrats received 456,000.

Since 1960, steps have been taken toward a reconciliation between Catholic leaders and the Munoz Marin regime. Archbishop Emanuele Clarizio, apostolic nuncio to the Dominican Republic whose jurisdiction includes Puerto Rico, has visited several times with the governor seeking solutions to Church-State differences. In September, 1962, Archbishop Davis lifted the ban on Catholics voting for the Popular Democrats.



NEWLY APPOINTED Apostolic Delegate to Vietnam and Cambodia, Archbishop Angelo Palmas, is greeted by Pope Paul VI following his consecration in Rome. Pope Paul personally consecrated four other bishops along with Archbishop Palmas in a single ceremony.

Catholics Join Big Protest Marking Partition Of Viet

By FR. PATRICK O'CONNOR, Society of St. Columban

SAIGON (NC) — Catholics formed a majority in a mass

meeting in Saigon to mark with mourning the 10th anniversary of the Geneva Agreement that partitioned Vietnam, giving the north to the communists.

The meeting was part of what was officially called National Shame Day, actually a two-day observance.

A crowd estimated at from 80,000 to 100,000 took positions according to religious and other affiliations in three streets converging on a central stand. High government officials, religious representatives and foreign diplomats assembled on the stand.

Among them were Msgr. Francesco De Nittis, chargé d'affaires of the apostolic delegation in Indo-China; Archbishop Paul Nguyen van Binh of Saigon, and Buddhist bonzes. The diplomats included U. S. Ambassador Maxwell D. Taylor.

The papal representative and Archbishop Binh were loudly applauded on their arrival.

Prime Minister Nguyen Khanh in his speech stressed the idea of "carrying the war to the north," saying "as long as the authorities of Peking and Hanoi nourish the dream of dominating South Vietnam this grievance constitutes a stimulus for our entire people." Speakers generally emphasized the need for the unity of all groups to exist communist aggression.

Communism Scored

CINCINNATI (NC) — China's Thomas Cardinal Tien, S.V.D., has warned that communism is a voracious dragon that would "eat up the Church and the world" if possible.

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by M. C. Devine
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Although it is the result of seven years of research, THE WORLD'S CARDINAL is no mere chronology of events, compilation of talks, or collection of anecdotes. Rather, it is the lively story of a man about whom people always want to hear more.

Many anecdotes are humorous, and many of the humorous ones are those that the Cardinal, never a man to take himself seriously, tells. The stories reveal the man behind the legend as a human being who has had his share of disappointments and more than his share of physical pain and tragedy.

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This is the Cardinal as he is known to the many and to the few — an intensely human story, sometimes told in whispers amid the silver trumpets of a papal consistory or the chilling clank of a state prison. It is the personal history of a Churchman whose influence is incalculable, whose spirit of sacrifice is matched only by his sense of humor, and whose genius for spreading warmth and good will is constantly amazing.

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CCD's Big Problem: Getting Cooperation From Pastors

WASHINGTON (NC) — Obtaining cooperation from pastors is the biggest problem facing the Confraternity of Christian Doctrine, according to findings of a new nationwide survey of diocesan CCD directors.

The survey asked the diocesan directors to list their three biggest problems. Getting pastors cooperate was number one, followed by "training and retaining" qualified lay teachers, and achieving proper organization and staffing on diocesan and parish levels.

The Confraternity of Christian Doctrine is the official Church organization for teaching religion to all who are not in Catholic schools. The major part of its program is giving religious instruction to Catholic students in public elementary and secondary schools.

The survey of diocesan directors' attitudes was conducted by Father Joseph O'Donoghue, assistant pastor and director of the parish CCD at St. James church in suburban Mt. Rainier, Md. Father O'Donoghue, acting in a private capacity, sent questionnaires last April to all diocesan directors in the country. He received replies from 62 directors — approximately 40 per cent of the total.

Among the findings of the survey were these:

- 70 per cent of Catholic students enrolled in public schools in the responding dioceses now attend CCD classes. This compares with 61 per cent five years ago.

- 75 per cent of the directors responding favor paying salaries to CCD lay principals and other key lay personnel to enable them to give fulltime service to the program.

- 58 per cent of the directors believe that improvement is needed in the methods and rate of exchange of techniques and

ideas relating to the CCD among the dioceses.

- 75 per cent of the directors do not believe that, nationwide, the CCD has been progressing fast enough in the past five years; they think the rate of progress must be accelerated.

- The effectiveness of the CCD program in a given area does not vary significantly with the percentage of Catholic students in Catholic schools in the same area. Dioceses with a low percentage of students in Catholic schools had CCD programs that were sometimes better and sometimes worse than those of dioceses with a high percentage in Catholic schools.

- Two-thirds of all CCD teachers are lay people.

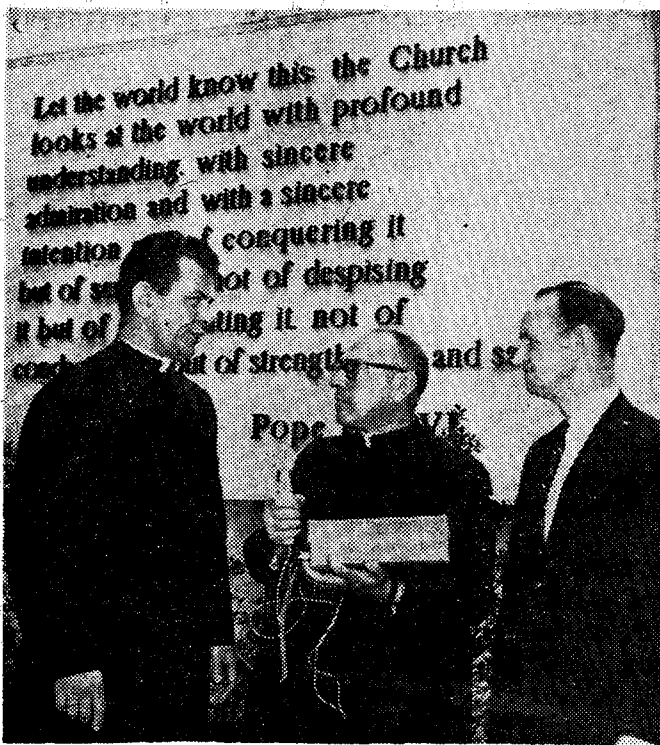
- 90 per cent of the directors were optimistic about the future of the CCD program, although many accompanied their optimism with qualifications.

The directors considered "apathy as the greatest danger now facing the program and that securing the full support of bishops and pastors was the greatest need," Father O'Donoghue said.

The average amount of instruction time received in one week by a CCD student ranged from one hour and 20 minutes in grades one through six, to one hour and 11 minutes in grades seven through nine, and one hour and 3 minutes in grades ten through twelve. Five per cent of the directors reported shared-time programs on a small scale in their areas, and one-third said they had released-time programs.

Almost all directors reported CCD summer vacation school programs in their dioceses.

Many of the directors expressed optimism about the CCD's future.



MAKING A TAPE recording at the Vatican Pavilion in the New York World's Fair is Father Francisco Ramires, S. J., general director of programs of Radio Vaticana. With the Jesuit priest are Father Joseph T. Lahey (left) associate director of the Vatican Pavilion and Christopher Kiernan, administrator.

Anti-Poverty Bill Amended Then Approved By Senate

WASHINGTON (NC) — The Senate has passed the administration's "war on poverty" bill after amending it to permit state governors to veto participation by private agencies and institutions in several of its key programs.

However, the Senate rejected another amendment that would have barred funds under the bill's community action program from going to church-related schools.

The \$947.5 million measure would focus to a large extent on programs for the training of youth. It would establish, among other things, a job corps for 40,000 young people aged 16-21 who would live for up to two years in conservation camps and training centers; a work-training program for 200,000 youths aimed at increasing their employability and helping them stay in school; a work-study program for needy college students; and community action programs mobilizing public and private community resources for an attack on poverty.

The bill also calls for aid to farm families and small busi-

ness, basic adult education efforts, and creation of a domestic peace corps to be called "Vista."

Bill Curbing Offensive Mail Passed By House 325 to 19

WASHINGTON (NC) — The House has passed and sent to the Senate a bill to give recipients of "morally offensive" mail a new weapon against its senders.

The measure won overwhelming approval (July 21), 325-19, despite criticisms from the Post Office and Justice Departments and opposition from the American Civil Liberties Union and a small band of congressmen who called it unconstitutional.

The Justice Department has said the measure raises "grave constitutional questions." The Post Office has suggested that it would create administrative problems.

Rep. Glenn Cunningham of Nebraska, chief sponsor of the bill, said it is based on the principle that "a man's home is his castle."

The bill would permit a person who receives mail he deems "morally offensive," or whose children receive such mail, to return it to the Post Office and request that the postmaster general direct the sender to remove his name from

his mailing list. The sender would have 30 days to do so.

If mailings continued after this time, the postmaster general would be "authorized" to ask the Justice Department to go to a Federal court for an injunction against further mailings. Violation of the injunction would make the sender subject to contempt of court penalties.

Cunningham told the House that "millions of parents are disturbed at having this trash dumped in their mailboxes."



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Barry College Selects Leader Of Development

John C. Kent of Providence, R.I., has been named assistant to the president of Barry College.

Mr. Kent, formerly director of development and public relations at Xavier University, New Orleans, will assume general responsibilities in the area of development at the liberal arts college, Sister Mary Dorothy, O.P., announced.

A cum laude graduate of the University of Notre Dame, Mr. Kent received a master of arts degree from Ohio University in 1958 and was an instructor in speech, drama and English at the College of St. Teresa, Kansas City, Mo., from 1958 to 1960.

A former member of the staff of Community Counseling Service, he is a member of the American College Public Relations Association and the New Orleans Press Club.

While in New Orleans, he was vice president of the youth activities club in Mater Dolorosa parish.



JOHN KENT

Writer-Editor To Be Ordained

PITTSBURGH (NC) — William Clancy, Catholic writer and editor, will be ordained a priest of the Pittsburgh Oratory Aug. 6.

Bishop John J. Wright of Pittsburgh will officiate at the ordination in the University of Pittsburgh's Heinz chapel, the quasi-parish church for the Oratory's apostolate to Catholic students at non-Catholic colleges and universities here.

Rev. Clancy, 41, has been taking ecclesiastical studies for the past three years at Oxford University in England. He was formerly editor of Worldview, an associate editor of the Commonweal and religion editor of Newsweek.

Catholics Using Episcopal Church

WELLS, Vt. (NC) — Catholic Mass is being offered weekly in an Episcopal church here, in an unusual display of interreligious friendship.

Mass is being celebrated at 9:30 each Sunday in St. Paul's Episcopal church for Catholic residents of the area and Catholic tourists. The weekly Mass will continue until Labor Day.

Wells, a resort town on Lake St. Catherine, has no Catholic Church, but during the summer the tourist influx raises the Catholic population high enough to demand a Sunday Mass.

The unusual arrangement was worked out between Father Edward C. Foster, pastor of Catholic parishes in West Pawlet and Middletown Springs, whose territory includes Wells, and the Rev. Robert L. Clayton, rector of Zion Episcopal Church in Manchester Center and of St. Paul's church.



NEW OFFICERS of the Hollywood Council of the Knights of Columbus include: From left, Steve Fazekas, recording secretary; Robert

Magic, grand knight; Walter Bowden, deputy grand knight and Robert Halliday, chancellor.

Officers Elected, Installed By Knights Of Columbus

Election and installation of officers continues to highlight activities of Knights of Columbus Councils in the Diocese.

The Miami Knights of Columbus Council installed new officers in a ceremony conducted by members of the Fort Lauderdale K. of C. Council.

Chaplain of the Miami Council is Father John B. Fitzgerald, C. M., assistant pastor at St. Vincent de Paul parish.

New officers installed were: Albert Volante, grand knight; Sam Marzella, deputy grand knight; Alexander S. Kolski, chancellor; Sam Marinelli, warden; Patrick Harris, recording secretary; Mark Cardone, inside guard, and George Gish, outside guard;

Also, Michael Karaty, financial secretary; Charles Gormley, advocate; Michael A.

Yurocko, general program chairman; and Albert O'Neill, Jerome Ouellette and Chester Brinski, trustees.

Newly installed Grand Knight Volante announced that the first social event of the 1964-65 year would be a picnic Sept. 13 at the Police Benevolent Park. The picnic will be open to the public.

HOLLYWOOD — Robert Magic has been elected grand knight of the Hollywood Knights of Columbus Council.

Other officers named to serve with Mr. Magic are: Walter Bowden, deputy grand knight; Robert Halliday, chancellor; Earl Waltz Jr., warden; Donnell Ba'mert, treasurer; Steve Frazekas, recorder;

Also, John Fialkowski, inside guard; Rocco La Torre and Ernest Di Benedetto, outside guards; George Pallotto, three-year trustee; Nick De Tardo, advocate, and Dr. John McDonnell, lecturer.

Father Walter J. Dockerill, assistant pastor at St. Patrick parish, Miami Beach, and diocesan director of youth activity, has been appointed as the new chaplain of the Miami Beach Knights of Columbus Council.

The Miami Beach Council held a dinner dance honoring outgoing Grand Knight Arthur O'Neill at Picciolo's restaurant last Saturday.

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Men's Leadership Class Set By E. Coast Deanery

A parish leadership course on the basic issues facing the Church today will be given tomorrow (Saturday) at Our Lady of Florida Monastery and Retreat House in North Palm Beach.

The course is open to all men in the East Coast Deanery.

Anyone interested in attending the one-day course to be held from 9 a.m. to 5 p.m. is asked to contact Thomas

Woolbright of Delray Beach at 276-4728 or 276-4715.

The course will be given by Arthur J. J. Bohn, vice President of the DCCM, and James Dolan, chairman of the DCCM Organization and Development Committee.

The course has two main aims:

1. The instruction and practice in the use of such leadership skills as planning a parish meeting, developing a year-

round parish program, using a committee system, and analyzing a parish's apostolic potential.

2. Instruction in some basic issues facing the Church in the United States in this decade, such as, how Catholics should respond to Communism, the challenges of inter-racial justice, the crisis of the American Catholic educational system and the meaning of apostolic formation for the laity.

The leadership course already has been given to nearly 500 men in the North Dade, Brow-

ard and West Coast Deaneries, according to C. Clyde Atkins, president of the DCCM.

POINTED OUT

In commenting on the need for the parish leadership course, which was developed and formulated by the National Council of Catholic Men, Mr. Atkins pointed out that in a day when the lay apostolate is becoming more and more important to the Church a great many parish societies have become aware of the need for revitalizing their organizations.

Although these groups realize that, in some cases, their present programs do not seem quite adequate to meet the current needs of the Church, Mr. Atkins said many of them are at a loss as to how to begin a program of revitalization.

Mr. Atkins said the parish leadership course is the answer to this problem. It retains a small group of men, he said, in ways and means of revitalizing not only themselves, through a special program of spiritual formation, but also their parish societies, through better programs for meetings and a more active participation in the lay apostolate.

One of the most important parts of the course, said Mr. Atkins, is that dealing with the spiritual formation of the laity.

RAISES QUESTIONS

The course raises such questions as:

"Do I as an individual in the parish need a special program

of spiritual formation for myself?

"Is the present program of my parish society a sufficient encouragement to spiritual growth for its members?"

"How can I, as a leader, obtain competent spiritual direction?"

"What are the basic elements of spiritual growth readily available to me?"

"To other members of my parish society?"

Mr. Atkins said present plans call for holding a more extensive leadership training course to last over a five or six-week period for men in the North Dade Deanery. Starting date for the course has not been set as yet.

The North Dade Deanery course would consist of two-

hour sessions one night a week during the five or six weeks allotted for the course.

In addition to the leadership courses in the East Coast and North Dade Deaneries, members of the DCCM executive board have approved the holding of one-day rallies in all of the deaneries of the Diocese. Dates for the rallies have not yet been decided.

Subjects to be discussed during the rallies will be those covered during the DCCM convention last May including the commentators course concerning the liturgy, the future of public and private education in America and the rights of minorities.

The next meeting of the DCCM board will be held Sept. 11 at Fort Lauderdale. Dates for the deanery rallies are to be set at that time.

Final Retreat Of Summer Set At Seminary Aug. 7-9

The final retreat of the summer series at St. John Vianney Minor Seminary and Retreat House will be held Aug. 7-9 for men from five Dade County parishes.

The five parishes are: St. Brendan, St. Timothy, St. Dominic, St. Thomas the Apostle and St. Michael.

Retreat committee chairmen and co-chairmen have been appointed in four of the parishes.

Anyone who is a member of these parishes and wishes to attend the retreat may contact the following committee leaders: St. Timothy parish, John Manasa and Joseph Renuart, 271-6368; St. Dominic parish, Arthur Surface, HI 8-1980 and Arthur Cunningham CA 6-2868;

This weekend a retreat is being held at the Seminary for men from the following parishes; Little Flower, Coral Gables; St. Hugh, Epiphany and St. Agnes.

Father Noel Fogarty, pastor of St. Bartholomew parish, Miramar, and the diocesan director of lay retreats, said that there are still openings for the retreat on the weekend of Aug. 7-9.

Father Fogarty said that any man who is not a member of the five parishes scheduled for the retreat that weekend is welcome to attend if he so wishes.

FR 4-8481

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Retreat . . . A Way For Man To Be Alone With God

The Retreat movement is growing not only in the Diocese of Miami, but nationally as well.

Two representatives from the Diocese of Miami are attending the first International Retreat Congress in Detroit. The two are: Father Cyril Schweinberg, C.P., retreat director of the Passionist Monastery and Retreat House at North Palm Beach, and Rome Hartman of West Palm Beach, member of the laymen's retreat league of the monastery.

By **BOB CONNELLY**

"I haven't had time to think of anything beyond that road out there."

That expressed the feelings of a man who went on a closed retreat for a weekend.

It was said by an Episcopalian at the Passionist Monastery and Retreat House in North Palm Beach. He had gone on the retreat at the invitation of a friend, a member of a parish in the Miami area.

Each month this summer, hundreds of men have been going on retreat either at the Monastery or at St. John Vianney Seminary and Retreat House in the southwest section of Dade County.

They leave their homes and their families on Friday evening and return Sunday afternoon.

What happens in between is something only a man who has been on retreat can realize.

MAN WAS SKEPTICAL

The wonderment of a retreat is something that can only be fully appreciated by going on one.

Take the man from a parish in Dade County who recently went on retreat. He was skeptical. He did not want to go. On the bus he said to himself

"How did I ever get roped into this thing anyway?"

Two days later, on Sunday afternoon, when it came time to leave, he was at the door of his parish priest who had also gone on the retreat. With tears in his eyes he told the priest he never knew what he had been missing — that it was the most wonderful weekend of his life.

And that's just the way a retreat is.

ONCE A YEAR

How many men are there in the Diocese of Miami who have never experienced a retreat? It's hard to say. But chances are there are many. There were 915 at the monastery in the past six months, and about 150 during the first half of the summer series of retreats at the Seminary.

Those in the retreat "business" recommend that a man make a retreat at least once a year. Priests and nuns make them. Would they not be more necessary for laymen?

How to get a man to make a retreat?

Well you can tell him that the talks given by the retreat master will not only be inspiring, they will also help him to apply the virtues he is taught about in his daily life.

The priests who give the talks



Three Men Pray At Outdoor Shrine During Retreat At Seminary



Blessed Sacrament Is Carried In Procession At Passionist Retreat House

seminary to provide the proper atmosphere for seeing that he is.

The number of men who go on retreat and want to return is very high. Of those at the seminary this summer, for instance, 90 per cent have signed up to go next year.

COMMENTS

Father Noel Fogarty, diocesan director of lay retreats, said that among the comments he heard from men who have been on retreat at the seminary were these:

"Thank God for raising me from death to life."

"This is the most profitable weekend I've ever spent in my life."

"What facilities have they in the Diocese for retreats for women . . . I want my wife to get in on this?"

Father Fogarty said the latter comment was among the more frequent made by the men.

(There are two retreat houses for women in the Diocese: The Cenacle at Lantana and the Dominican Retreat House at Kendall).

Cost of a retreat for a man varies from \$15 at the seminary to \$20 at the monastery. But this is only what they recommend that you give. No man should not go on a retreat because he does not have the full cost or even a part of it.

The way in which the retreat is paid for leaves the way open for a man who may not have the \$15 or \$20 and still would like to go. During each retreat the men are given unmarked envelopes in which to place their donation. If it's \$1 or \$20, only the man himself knows. In this way, men who do not have the cost of the retreat are not prevented from enjoying it.

are in almost daily contact with men who come to them with their problems of ordinary living.

In other words you've got an expert in how to apply the teachings of the church to the pressures and complexities of life in the age of satellites and nuclear bombs.

But above all — aside from

the spiritual talks — the solitude of a retreat, the simplicity of the schedule, the wholesomeness of the meals — and any retreatant is dared to try to lose pounds on the food they serve — plus the whole atmosphere of the retreat surroundings, all are such that a man cannot help but turn inward toward himself and to his God.

To be alone with God is probably the essence of a retreat. Silence is observed at many times. No one is allowed to speak to another. This helps a man think about what he is really doing in this world and where he is going. And if he is going in the wrong direction there is no place better than the grounds of a monastery or a



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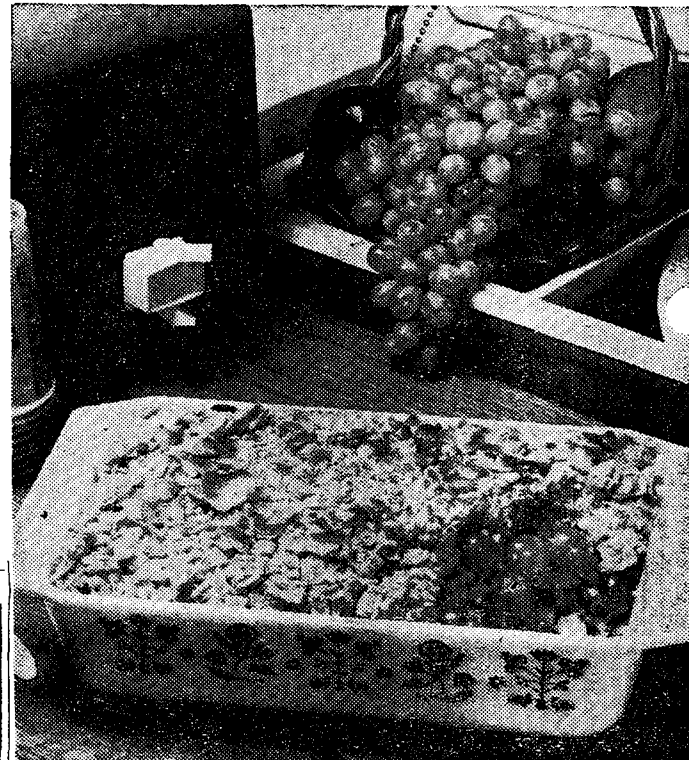
By FLORENCE DEVANEY

Looking for a picnic dessert low in calories? Then get a which is sweet, neat to eat; couple pounds of luscious gold-refreshing; which requires no en-green Thompson Seedless forks, knives or plates; one grapes. They are unusually fine which requires almost no advance this season and the crop is preparation and which is large.

Or, if you'd like a salad idea simple and delicious, try the following recipe:

Thompson Treat Salad

- | | |
|-----------------------------------|---|
| 5 cups diced cold cooked chicken | ¼ teaspoon ground black pepper |
| 2 cups diced celery | ½ cup mayonnaise |
| 1¾ teaspoons finely chopped onion | 3 cups Thompson seedless grapes |
| 1½ tablespoons fresh lemon juice | 1½ cups crumbled corn chips |
| 1¾ teaspoons salt | ¾ cup finely shredded sharp American cheese |



SWEET, FRUITY FLAVOR of seedless grapes enhances deliciously the chicken of this cheese and crunch-topped picnic salad.

Combine the first 7 ingredients. Mix lightly, but well. Put half the amount in a 6x10x2-inch baking dish. Wash, drain and scatter grapes uniformly over the layer of chicken salad. Top with remaining salad, covering the grapes completely. Chill thoroughly. Just before serving sprinkle corn chips and cheese over the top. Pop under the broiler 3 to 5 minutes or until cheese melts and is flecked with brown. Avoid overcooking, since this salad is cold — only the topping is heated.

YIELD: 6 to 8 servings.

Is that cookie jar empty again? Here's an opportunity for a cooperative venture between Mom and the youngsters — cooky making. Mom may need to help chop the nuts and the dates depending on the age of the youngsters, but from then on, they can take over!

Easily and quickly prepared date nuggets are suggested to fill that empty cooky jar. The children will find them good eating, and Mother will note that they are nutritious as well. These between-meal snacks can help in supplying food essentials for growth and energy.

Of course, grown-ups too enjoy snacks such as these. Served with apple sauce, what a good dessert they make!

Date Nuggets

- | | |
|-------------------------------|---------------------------------|
| 2½ cups sifted enriched flour | 3 eggs |
| ½ teaspoon salt | 2 cups coarsely chopped walnuts |
| 1 teaspoon soda | 1½ cups chopped dates |
| 3 teaspoons cinnamon | 1 teaspoon vanilla |
| 1 cup shortening | |
| 1½ cups brown sugar | |

Sift together flour, salt, soda and cinnamon. Cream shortening with brown sugar. Beat in eggs. Add sifted ingredients to creamed mixture and mix well. Stir in walnuts, dates and vanilla. Shape into balls, using about 1 tablespoon of dough for each. Place on ungreased cooky sheet and bake in a moderate oven (350 F.) for 10 to 12 minutes.

Yield: 6 dozen cookies.

A cool main dish can do a fine job of tempting wilted appetites at the end of a hot summer day. Prepared ahead of time and kept fresh in the refrigerator, it is all ready to serve after a day you may have spent shopping or at a club social affair or just out of the kitchen.

Easy shrimp aspic is a truly delicious salad to serve as a fish main dish. Accompany it with a zesty sour cream dressing.

For a thrifty note, meat in salad is a fine way to use leftovers. In fact, you might well play ahead in preparing a roast to make sure it is large enough to serve for this second meal.

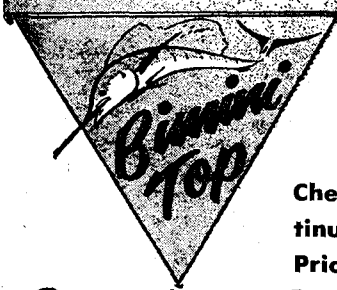
The something hot for a meal might be a crusty cheese loaf made from a loaf of unsliced sandwich bread and sharp spreading cheese.

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CLASS REUNION of 1944 graduates from St. Ann School, West Palm Beach, was recently held with more than 45 members present. Sister Patricia Anne, O.P. and Sister Mary

Immaculate, O.P., who taught the class, are shown with Mrs. Lawrence Hudnall, Mrs. Robert Grafton and Mrs. Ralph Fischer, during dinner at the Elks Club, W. Palm Beach.

CYAC Council Calendar

St. Theresa CYAC, Coral Gables - House party 6:30 p.m., Saturday, Aug. 1, 2760 SW 14th St., Miami. For further information, call Miss Marceneak. Business meeting, 2 p.m., Sunday, Aug. 2, Little Flower Church, 1270 Anastasia Ave., Coral Gables. Social for members only, 8:30 p.m., Tuesday, Aug. 4 at K. of C. Hall, 270 Catalonia Ave.

St. Vincent de Paul CYAC - Boat cruise, Sunday, Aug. 2. Island Queen trip. Meet at parish property, 2100 NW 103rd St. Leave for dock at 2:30 p.m. Business meeting, 7:30 p.m., Wednesday, Aug. 5 parish hall. Social will follow.

Miami Catholic Singles - Roller skating, 8 p.m., Wednesday, Aug. 5, Rustic Roller Rink, 975 SE 12th, Hialeah. For further information call NE 5-6058.

Miami Diocesan Council - Telephone number is NE 5-1791.

3 Societies Join In Summer Party

LAKE FOREST - A summer party under the auspices of the combined memberships of the Altar and Rosary and Holy Name Societies of Annunciation parish will be held Saturday, Aug. 1 at the Kenilworth Hotel, Miami Beach.

Mrs. Frank Wantuck, president of the Altar and Rosary Society; and Robert Blackburn, president of the Holy Name Society! are co-chairmen of arrangements for the benefit assisted by Mr. and Mrs. Walter Polukort.

Swimming, dancing, and refreshments are included in the program whose proceeds will be donated to the parish building fund.

2-Day Fiesta To Be Held By St. Dominic Parish

A two-day fiesta sponsored by parishioners of St. Dominic Church will be held Saturday and Sunday, Aug. 1 and 2 on the parish grounds, 5909 NW Seventh St.

An open-air dance for teenagers will highlight Saturday's activities and will begin at 7 p.m. Music will be provided by a local band.

Pancake breakfast will be served from 7:30 a.m. to noon on Sunday and a barbecue chicken dinner will begin at 4 p.m. and continue until 8 p.m.

Booths, games, and refreshments will be featured daily and in the evening.

Members of the committee on arrangements include Mrs. Marie Cunningham, Rocky Mansolillo, Mrs. Florence Stefl, Mrs. Catherine Cunningham, Mrs. Peggy McCollum and Mrs. Jane Peeples. Members of the parish

CYO are in charge of the teenage dance.

Father Angel Vizcarra, O.P., pastor, St. Dominic parish, is serving as chairman of the committee.

Miami Delegates Attend Congress On Retreats

Religious and lay delegates from two retreat houses for women in the Diocese of Miami are participating in sessions of the First International Retreat Congress which opened Wednesday in Detroit.

Miss Mary E. McKechnie, past president of the Florida Cenacle Retreat League, who is a member of St. Edward parish, Palm Beach, is serving as the delegate from the Cenacle Retreat House in Lantana.

Sister Mary Stephen, O. P., superior at the Dominican Retreat House, Kendall, is also attending the Congress accompanied by Sister Marie Grace, O.P., and Mrs. Dorothy Peel of St. Thomas the Apostle parish.

More than 200 delegates, lay and clerical, are participating in the congress sponsored jointly by the National Catholic Laymen's Retreat Conference, the National Laywoman's Retreat Congress and the Canadian Retreat Congress.

The purpose of the five-day meeting is to stimulate interest in the retreat movement generally, and to provide the means

for better understanding of its objectives.

Opportunities will be provided during the sessions for an exchange of ideas and promotion techniques among the three nationwide organizations.

Singles Club Dance

MIAMI BEACH - A "Crystal Ball" under the auspices of the Miami Catholic Singles Club will be held Sunday, Aug. 2 at the Hotel Deauville.

Music for dancing will be provided by Al Schoen and his band from 8 p.m. until midnight.



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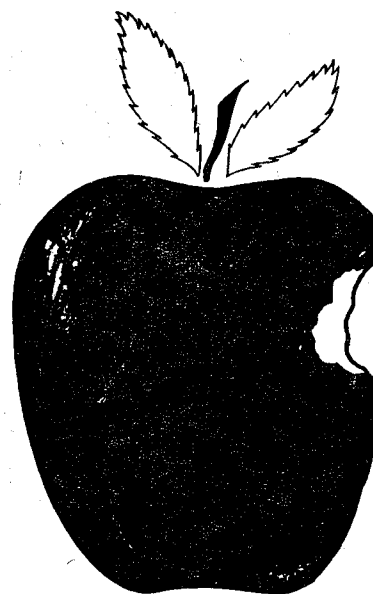
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Today As In Past, Important Thing Is Good Teaching

The following text is the script presented continuously at the Catholic Education Exhibit in the Hall of Education at the 1964 New York World's Fair.

Today, knowledge is life. That is why you and I place great value on education, for ourselves, for our children, and for our nation. This is an up-to-the-minute report on the modern settings of Catholic education: elementary, secondary, and higher education.

The beginning of learning is wanting to know; this is called intellectual curiosity. It has no limits of race or of sex. Nor is it a solitary process.

This is why we have schools. Remember when you had to learn how to read? Children

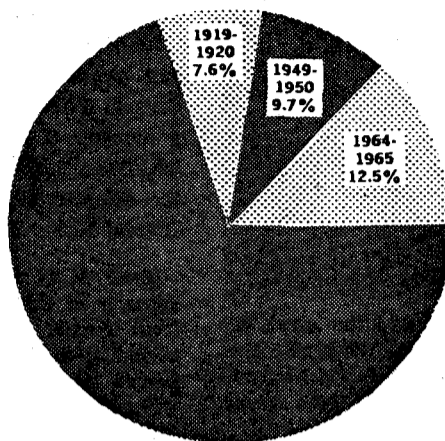
today must cross this threshold just as we did, but now they have the help of specialists in developmental reading who realize that not all children read at the same rate or at the same level.

Perhaps you and I were not so fortunate as to learn a second language while we learned our own. Children do today, for educators recognize that very young children catch on well to alien sound.

Education today is not only for the average, the good, and the advantaged. Some need special help, so they too, may grow. This means special education for the disadvantaged, which brings the sciences into the learning process.

Today, as in the past, educa-

Per Cent of Total U.S. School Population In Catholic Schools



tion is good teaching. Catholic education combines the resources of the religious and lay, both of whom are constantly growing in their professional capacities to teach in keeping with the demands of a modern age. The teacher of today is aided by modern devices which you and I didn't have, but the greatest power of learning still comes with the flow of enthusiasm between student and teacher.

Catholic education now goes well beyond the classroom — into an ecumenistic world, into a world in which the Catholic laity has both a concern and a voice, into a world of social service to the community. Where love of God is evidenced by love of neighbor.

From basic education Catholic students rise into high school, to the widening horizons of the new mathematics, which you and I are not likely to

understand, into fresh realms of science.

Living biology! The pickled specimens are all but gone. Even the children seem to be glad!

Space science! The earth today has a new dimension, the one given us by John Glenn, Scott Carpenter, and the other spatial explorers.

Physical Fitness. In high school, as in any other part of life, great emphasis is placed on a sound mind in a sound body, on the educational and bodily advantages of both healthful recreation and competitive play.

In college, the disciplines are more demanding than ever, the pursuit of learning more rigorous and more competitive. But Catholic higher education also has many dedicated and talented teachers to lead students to the high ground of philosophical and scientific truth, ever new and exciting.

The liberal arts of Catholic higher education today occur in a wide variety of settings: In the modern language laboratory. In specialized situations such as nursing education. In great libraries of great colleges and universities where books hold the record of mankind, where intellectual curiosity is satisfied, then stimulated to quest again.

In the seminars where the gifts of the mind and the gifts of the person are simultaneously challenged, where one learns to be sociable as well as scholarly. In independent work, where a student advances on her own powers.

The world of the humanities is one which encompasses all of the arts — the fine, the liberal, and the lively — and which includes all who want to learn: young and old, foreign or native, undergraduate or graduate.

At the uppermost levels of Catholic education, the search

At Higher Levels There's Search For New Knowledge

for new knowledge goes on, the investigation of nature, scientific phenomena, and man himself. However high the intellectual reach may be, the basic stimulus is one which started learning in the first place: intellectual curiosity.

the spirit in today's children.

For Catholic education embraces the whole aggregate of human life — physical and spiritual, intellectual and moral with the goal of elevating and perfecting it according to the example and teaching of Christ.

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This is Catholic education today. These are its modern settings.



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Catholic Colleges Strengthen Faith Of Students

THE FAMILY CLINIC

By JOHN J. KANE, Ph.D.

How do we select a college for our son? He finishes 12 years of Catholic education this year. Are Catholic colleges more expensive than state universities? How good are Catholic schools? Should we send him to a Catholic or non-Catholic college? We reared him a good Catholic and want him to remain so.

At the outset, Laura, your son will want to select his own college. He should have some choice in the matter. But more than his wish is involved. There is the matter of his grades, your financial resources, the major he is considering and above all his faith.

So far as the actual education a student receives in college is concerned, it depends largely upon himself. Colleges vary tremendously in their faculties, library facilities, laboratory equipment and their spirit.

If your son is average or a bit below average, the size of the institution is important. Such students get lost in the shuffle in large colleges where personal attention cannot be given them.

It is not unusual today for some classes to run to two, three or even four hundred students. The professor rarely knows his students. Academic problems are discussed with a graduate assistant, not the teacher himself.

Looked at objectively, colleges to date are not so overcrowded as believed. There are certain prestige institutions which receive an overwhelming number of applications. Only the better students are admitted. Furthermore, most students apply to two, three, even four or more colleges, so the impression is created that applicants far outnumber vacancies. On the other hand, some of the small colleges have to carry on recruiting programs to fill quotas.

Tuition at state universities is usually one half to one third of what it is in private institutions. But there are some small Catholic colleges with relatively low tuition rates. If your son can live at home and attend a local, private college, it will probably cost less than to send him to a state university where you have to pay board and tuition.

The spirit of the college will have an effect on your son. Some colleges are quite intellectual. They emphasize knowledge for the sake of knowledge.

Some are more vocationally oriented. These teach skills in specific occupations. Still others, unfortunately, seem pervaded by a spirit of recreation instead of education.

Basic Consideration, Faith

But the basic question you raise is about your son's Faith. Will he lose it or is he in danger of losing it if he attends a non-Catholic school? So far as studies go, the possibility is greater in the non-Catholic school, but it is not considerably greater. Yet, while the differential is not large, it should be a matter of some concern.

About one in three Catholics attending college are in Catholic schools. Two out of three are in state or non-Catholic private schools. Fortunately, provision has been made for such Catholic students through Newman Clubs. Some of these are top flight.

Mass and the sacraments are readily available. They have active discussion groups, social affairs and a strong feeling for Catholic Action.

Perhaps, living daily with students and professors who are not Catholics they become more conscious of their faith. But it must be admitted that some Catholic students never get within shouting distance of Newman Clubs.

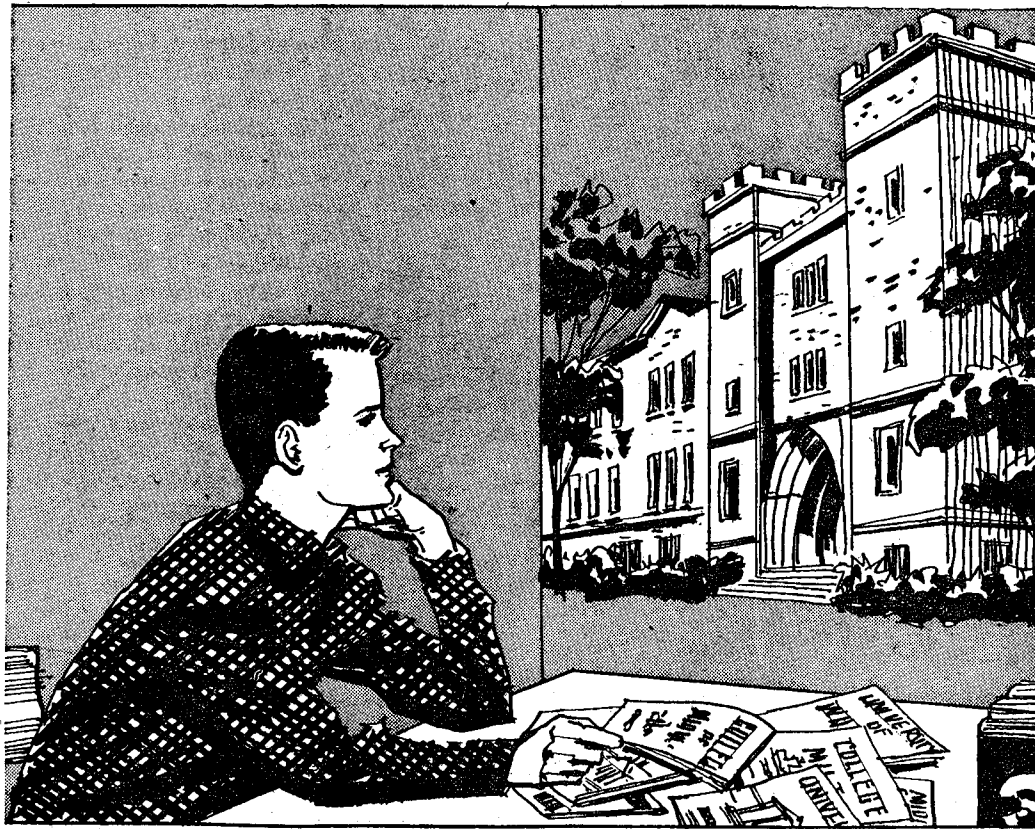
In some Catholic circles a great deal of criticism in the past has been directed at professors who are allegedly anti-Catholic or anti-religious. Such men and women do exist, but their number is small, and their effect probably slight. The far greater concern is what happens in "bull sessions" among the students themselves.

"Bull sessions" are casual meetings of small groups of students where many things, including the eternal truths, are discussed. It is a give and take business and it seems probable that the impact of such gabfests on students is ultimately far more impressive than what professors say. Admittedly, topics at such meetings may have been awakened by a professor's comments.

So what you come down to ultimately is the type of companions your son would have in college. In a Catholic school, most of his friends will share the Catholic value system. In a non-Catholic school most will not.

But there are other aspects to Catholic education. For example, in a Catholic college, your son will be introduced to Catholic philosophy. Through it he should have an increased understanding of Catholic theology. He may also have classes in theology. Thus the intellectual aspects of his faith should be strengthened.

Selection of a college, as you see, depends upon many considerations. If the courses desired are obtainable, if finances and a student's grades permit, a Catholic college is desirable for Catholic students. But since most will have to attend non-Catholic colleges and their success here and hereafter will be influenced by the colleges they attend, long, careful thought and evaluations of these institutions are essential.



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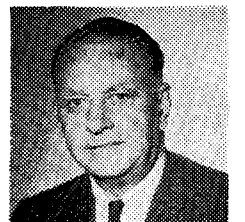
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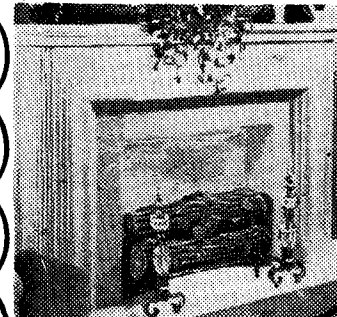
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Sister Madeleva, Educator, Dies

NOTRE DAME, Ind. (NC) — Requiem High Mass for Sister Mary Madeleva, educator, poet and for some 40 years a leading figure on the American and Catholic intellectual scene, was offered here in the church of Our Lady of Loreto on the campus of St. Mary's College.

Bishop Leo A. Pursley of Fort Wayne - South Bend offered the

Mass for Sister Madeleva, who served as president of two Catholic colleges, including St. Mary's, published 18 books, received seven honorary degrees and scores of other honors, and lectured throughout the United States.

Sister Madeleva, 77, died in New England Baptist Hospital, Boston, following surgery.

'Catholic Digest' Magazine Given College of St. Thomas

ST. PAUL, Minn. (NC) — The recent gift of the Catholic Digest magazine to the College of St. Thomas here has led to establishment of a Catholic Publishing Center at the St. Paul archdiocesan liberal arts college.

The center includes the Catholic Digest, the nation's largest paid-circulation Catholic publication with 650,000 United States subscribers and a circulation of 150,000 in four foreign editions, and the following auxiliary enterprises:

—The Catholic Digest Book Club, in its seventh year, which has distributed more than two million books and has a membership of between 60,000 and 100,000.

—The Decency in Reading Program, associated with 70 other Catholic magazines and 98 magazines of general interest. In its 19th year, it has placed over 100 million copies of Catholic publications in homes.

—The Junior Catholic Book Shelf, in its second year, which has a membership of about 10,000.

—Catholic Living, in its first year as a monthly supplement for diocesan newspapers of the Register chain.

—The Catholic Market, a bi-monthly management journal

for 30,000 Catholic administrators, which recently purchased Catholic Property Administration.

The new center is believed to be the largest Catholic publishing center in the world, according to Father Paul Bussard, publisher of the Catholic Digest and director of the center.

The Catholic Digest and its auxiliary enterprises were given to St. Thomas last month by Father Bussard and Father Louis A. Gales, president of the Catechetical Guild, who owned it as a private corporation.

The transfer to the college insures the continuity of the magazine within the Archdiocese of St. Paul and unites two institutions which "have drawn their strength from a zealous apostolic spirit," said Archbishop Leo Binz, chairman of the college board of trustees.

"Under the same ownership, they will now strengthen each other, as each, in its own way, carries out the teaching mission of the Church," the Archbishop said. He described the transfer as a "generous action on the part of Father Bussard and Father Gales."

Centers For Retarded

NEW ORLEANS, La. (NC) — Three religion centers geared to the needs of retarded children will be opened here with 300 high school volunteers and a few dozen adults as teachers.

The program, sponsored by the Confraternity of Christian Doctrine, will prepare the exceptional children between the ages of 7 and 18 to receive the sacraments of Holy Eucharist and Confirmation.

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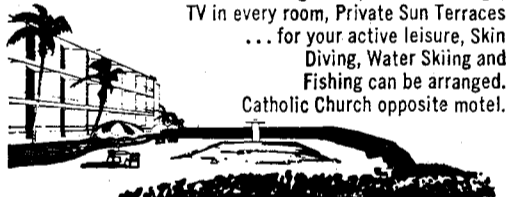
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Welles, Chaplin 'Split' On Movie Plan

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — Around 1941 I wrote an advance critique for some British newspapers on Orson Welles' then brand-new film, "Citizen Kane."

In the critique, I said that, regardless of personal aspersions (coincidental or intentional) the film might cast upon persons then living, it had set for the American motion picture, a refreshing new pace and technique.

And further that this pace and technique was one for creative film artists, everywhere, to follow.

My temerity brought minor reprisals from certain Hollywood sycophants.

Most of the movie critics, here and abroad, however, joined in the chorus and some still, occasionally, stage a reprise.

The construction, direction, acting and editing of "Citizen Kane", by general consensus of critical opinion, marked it a vital example of creative motion picture art.

At the time, leftwing critics here and overseas, were so vociferous that certain segments of our free press up and declared the film's "attack" upon

HOLLYWOOD IN FOCUS

our great newspaper empires (or one of the emperors?) was tantamount to striking a blow for Hitler.

Unfortunately by the time post-war ascendancy of Russian Marxism had begun to gain spreading influence upon the art film, these newspapers had mislaid their point — a good one, indeed.

For art and ideology, within the past 20 years, have become relatively inseparable in the works of creative movie artists, American and foreign. Liberal philosophies have evoked liberal criticism.

MASTER MOVIE

Chaplin, until well after World War II regarded as Hollywood's most significant, solus, art film creator, urged Orson Welles to join him.

The two sat up all one night, working on a master movie about international politics and the Church. By noon the next day, Chaplin had awakened to the realization that besides being the only artist working on a job, it was mighty important to be the only boss.

Welles reluctantly agreed, subject to a \$20,000 fee for his nocturnal story contributions. This, suitably trimmed down, Chaplin just as reluctantly paid.

The incident, not known to many, reminds one that while individual creative effort may be one form of guarantee that good art shall result, in almost every instance of solus artistic effort, the influence of others, whether acknowledged or denied, has its effect.

Even the most eccentric, individualistic, film creators do not make their movies in a void. Nor without profit in mind!

'THE DICTATOR'

Each of Chaplin's pictures, at any rate up to the last one, was critically acclaimed as great Art, although in one or two instances, notably "Monsieur Verdoux" and "Limelight", as distinct from his social satires,

"The Great Dictator" (1940), critical ecstasies were tepid by comparison.

Chaplin, let us note, had dropped his socio-political kick for something more personal, like "Mons. Verdoux" (getting rid of wives) or "Limelight" (making a show business has-been, look like a still magnetic figure of fame).

Actually while Chaplin unquestionably was sole dictator in his own microcosmic film empire, he gathered from others, more hints than he probably was conscious of, or would, in any case, have cared to admit.

The same may be partially true of Frank Capra's success with "Mr. Deeds Goes to Town" (1937) and "Mr. Smith Goes to Washington" (1938), neither of which were supposed to be individual Capra creations, although at the time, largely by reason of their thematic, they earned Capra international acclaim as a creative, American artist with "something worthwhile to say."

VIEWS ON TELEVISION

Results Of Pay TV's Debut In Los Angeles Inconclusive

(Last week, Florida Home Theaters Corp. announced that Pay-TV would be introduced into the Miami area. Following is a report on how Pay-TV fared in its debut in Los Angeles.)

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — Of 2,500 West Los Angeles homes into which STV Inc., had fitted its Pay-TV switch-box, about 850 on July 17, tuned in for the first evening's historic breakthrough!

The assumption that Toll-TV's impatient audience is fuming among an intelligentsia alienated by so-called "Free" TV's "vast wasteland" is at least temporarily thrown out of joint.

The Subscription Television Inc. debut snagged 500 odd of its 850 customers with the Dodgers-Cubs game (magnificent in color!), at \$1.50 a crack. In 11 families this was cheap with six or eight people watching the game at the price of one bleacher seat and seeing the play much better.

DANCE DRAMA

"Sponono", the artistic African dance drama, also at \$1.50, baited less than 25 per cent of the payees and a 90-minute color picture about surfing, which STV figured to draw the young crowd, got around 15 per cent of the customers at \$1 a time.

The day before the STV premiere, "Pat" Weaver, one-time head of NBC; now president of Subscription Television Inc., had shown us privately, a closed circuit catalogue of bits from future STV programs.

My principal impressions? The cable-fed picture is much sharper and steadier. In color it is much truer. There is no "snow", flicker or other interference.

No one flicks an invisible rubber band in your face just when you're deeply absorbed, to drag your attention to a silly soap ad or make your flesh creep with body odor talk.

The sound does not blare like royal trumpets in a futile but exasperating effort to make a "small-timer" seem like a "big-shot". Once you're interested and settle in, the show really is yours and that's a big relief.

If and when Pay-TV really gets going, we may be able to select newscasts and enlightening, magazine-type features that are delivered without bias. Those who pay the piper are entitled to call the tune, but those who know they are paying him, may be quicker to call.

At present millions seem blissfully unaware that there is no "Free" TV; that it has to be paid for, at concealed prices, every time we buy sponsored products at the store.

One million STV customers, says Weaver, will be enough to put over his company's idea, which includes such varied items as Chekhov's "Uncle Vanya" with Laurence Olivier; "Lohengrin" from La Scala, with Tibaldi, Margot Fonteyn and the Royal Ballet, foreign movies; even lectures by people such as Arthur Schlesinger! Who knows what next?

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This work has imprints of innumerable bishops; has been the spiritual reading of many popes.

The University of Louvain, one of the great Catholic Universities of Europe, rendered the following appraisal of "The City of God": "The strong and the weak, the wise and the ignorant, and in fine, all the world will gather richest fruit from the reading of these books . . . this history explains more than a thousand difficulties in Holy Scripture in a manner equally natural and wonderful. At every step are encountered exquisite interpretations until now unknown, and which had been hidden beneath the mere letter, but are laid open in these writings and brought to light."

Mothers and fathers — here is the book that opens up the Life of the Holy Family for you and your children.

On April 29, 1929, Pope Pius XI, granted a private audience to the publisher of "The City of God". Referring to the English translation, His Holiness said: "You have done great work in honor of the Mother of God; she will never permit herself to be outdone in generosity and will know how to reward a thousandfold . . . We grant the Apostolic Benediction to all readers and promoters of "The City of God."

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Diocese Schools Help Make Atlantic League Stronger

By JACK HOUGHTLING

This should be the year that the South Atlantic Conference — braced by five Diocese of Miami schools — grows up.

Two reasons are given for the expected move into one of the state's finest Class A leagues: the growth of the diocese's youngest high schools into full four-year schools and the addition of St. Thomas Aquinas of Fort Lauderdale to the conference membership.

The SAC was formed just a year-and-a-half ago with Cardinal Newman of West Palm Beach, Cardinal Gibbons of Fort Lauderdale, Msgr. Pace of Miami and LaSalle of Miami, all diocese schools, joining with Miami Military Academy, Pine Crest of Fort Lauderdale and Jupiter High as the charter members.

The Voice Of Sports

All are now Class A schools with the exception of Pine Crest and Jupiter and all were basically without conference affiliations at the time. Each played a number of the other schools in sports, so, there was already a common scheduling factor involved.

At the time, LaSalle, Pace and Gibbons had barely dusted off the welcome mat at their front doors. Newman had just moved into its own campus, after operating for years as a part of the St. Ann's parish complex.

GOOD SHOWINGS

Now, the new schools have two full years of competition in the record books and are ready to move into full gear. They've already made some good showings in state tournament competition and with full senior classes for the first time, should make the conference a strong factor in South Florida high school athletics.

The addition of St. Thomas

Aquinas means the addition of a school with a long tradition of athletic prowess.

The Raiders were a member of the Gold Coast Conference since 1958 and more than held their own, despite the fact that at the end of the last school year they were the only Class A school left in the 18-school conference.

Competing against the bigger Class AA schools, St. Thomas still managed a second place finish in 1961 in the Northern Division football standings and were also runnerup in basketball in 1962. In 1962, the squad also won the Class A District 8 basketball title and went to the semifinals of the state tournament at the University of Florida.

COMPACTNESS

With the other members of the SAC gradually catching up with St. Thomas in enrollment, it was only natural that the Raiders should join their company.

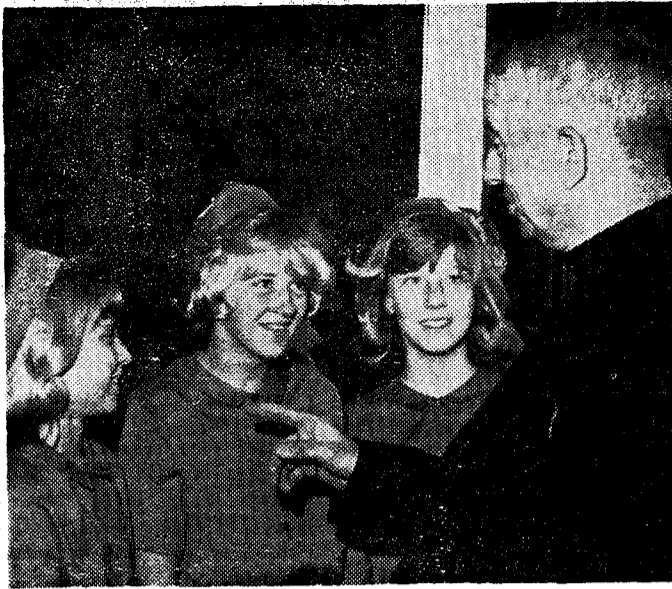
It should give the eight-school league a compactness and caliber of competition that will benefit all of the members as well as making the league one of the finest in the state.

In addition to football, basketball and baseball, the league also conducts championships in track and swimming.



AROUND THE DIOCESE . . .

Tackle Dan Giordano of Archbishop Curley and end Jim Cox of Christopher Columbus will represent the diocese at the annual North-South High School all-star football game Saturday at the U. of Florida. In the basketball game that afternoon, Jim McKirchy, of Columbus will be the diocese delegate . . . Bill Diamond, former Curley and U. of Miami football star, has joined the football coaching staff at the new Miami Springs High School . . . Dave McIntosh, Cardinal Newman, all-diocese quarterback last fall, was one of the guests of honor last week at the U. of Florida Alumni dinner in West Palm Beach. He's signed a scholarship with the Gators.



POMPANO BEACH Junior Catholic Daughters of America of St. Coleman parish, talk with their episcopal moderator, Bishop William G. Connare during CDA convention sessions.

Voice Photo

Olympic Team To Be Aided By CYO Sale Of Tote Bags

CYO members in the Diocese of Miami will sell tote bags to help finance the trip to the Olympics in Tokyo this year by the U.S. Olympic team.

The bags are red, white and blue in color and bear the Olympic crest.

Father Walter J. Dockerill, diocesan director of youth activity, said the Diocesan CYO had decided to sell the tote bags because in doing so "the CYO would be showing its patriotism and civic interest."

Father Dockerill pointed that "nearly everyone knows the value and the great good of previous Olympics in promoting friendship between different countries" and said that the CYO would thus be helping indirectly in bringing about more international good will.

Sale of the tote bags already has been undertaken by the CYO in the Los Angeles, area according to Father Dockerill.

Father Dockerill said the cooperation of the people in the parishes would be appreciated when they are approached by CYO sales representatives.

All youths in the Diocese interested in helping with the sale are asked to contact the Diocesan CYO Office in the Chancery at 757-6241.

New Award To Lauderdale Boy

FORT LAUDERDALE — Jeff Keyes, salutatorian of the 1964 class of St. Thomas Aquinas High School has been selected for a merit award by the Dairy Council of South Florida.



KEYES

The 17-year-old son of Mr. and Mrs. William Keyes of Our Lady Queen of Martyrs parish has been the recipient of many honors during his high school years. He was a debate team partner on the school team which placed first in the state finals of the Catholic Forensic League, served as captain of the Aquinas debate team and was the winner of the Florida State Optimist Oratorical contest, the Broward Speech Tournament, the Exchange Club citizenship speech contest, and the American Legion contest.

President of the Latin Honor Society and Student Council at Aquinas High School, Jeff will begin his studies in the Fall at Notre Dame University which has awarded him a four-year scholarship.

Catholic Scouts Aid Rescue Of Two In Canoe Mishap

Three youngsters, all members of St. John the Apostle parish, and two of them Catholic Boy Scouts participated in a rescue last weekend which saved a man and a boy from drowning.

A fourth youngster, not a member of the parish, also aided in the rescue.

The incident occurred when Joseph Taylor, 41, assistant Scoutmaster of St. John the Apostle Scout Troop, 302 was out canoeing on Lake Bambi in Hialeah.

With Mr. Taylor in the canoe were a son, Lee, 11, and Robert Sobczak, 10, both members of Troop 302. Also in the canoe was the Taylor dog Sparky.

The canoe overturned and sank when the dog fell overboard and those in the canoe attempted to pull him from the water.

Lee and the dog swam ashore. Sobczak could not swim.

Mr. Taylor immediately took Sobczak in tow and began pulling him toward shore. However, after 30 yards of trying to hold up the struggling Sobczak and being weighted down by heavy work shoes which he had been unable to remove, Mr. Taylor began sinking.

At this point, the four youngsters, who had been on shore

and began swimming out to the area where the canoe sank as soon as they heard the cries for help, arrived to rescue Mr. Taylor and Sobczak.

One of the four, Mr. Taylor's daughter Pamela, age 13, had brought a life preserver which she gave to Sobczak.

The other three placed a life preserver around one of Mr. Taylor's arms and pulled him ashore. The three were: another Taylor son, Dana, 12; Michael Lerch, 11, and David McGrutchy, 11, of 459 W. Eighth Ave., Hialeah.

Dana and Mike both are members of Scout Troop 302.

Mr. Taylor had already gone down several times when the youngsters reached him and was unconscious when taken on shore.

An unidentified woman gave Mr. Taylor mouth-to-mouth resuscitation until an ambulance arrived. Mr. Taylor regained consciousness in the ambulance en route to Hialeah Hospital. In addition to Mr. Taylor, everyone involved except the unidentified woman were taken to the hospital where they were checked and released.

Mr. Taylor was allowed to leave the hospital after an examination showed he did not need to be hospitalized.

CYO Members 'Chauffeur' Convention Delegates Here

Members of the CYO served as drivers this week for cars used by delegates to the annual American Municipal Congress held at the Fontainebleau Hotel, Miami Beach.

Father Walter J. Dockerill, diocesan director of youth activity, said the Diocesan CYO had agreed to supply drivers for the convention delegates because it presented CYO members with an opportunity to show their "civic and community pride."

"It also shows," said Father Dockerill, "the desire and the ability of the Catholic youth to project themselves outside of something specifically Catholic."

The cars driven by the CYO members were those which the Miami Beach Convention Bureau provides for delegates attending conventions on Miami Beach. The Bureau's fleet of cars numbers 28 vehicles.

The American Municipal Congress was attended by mayors, city councilmen and city managers from cities throughout the United States. The three-day Congress ended Wednesday.

Father Dockerill said the drivers for the cars were chosen because they were "outstanding boys" in our CYO's who have proven themselves through their qualifications as leaders and officers."

Wins Merit Award

FORT LAUDERDALE — J. Gregory Upp, valedictorian at Cardinal Gibbons High School, has received a merit award from the Dairy Council of South Florida.

Upp is the son of Mr. and Mrs. James F. Upp, 1456 NE 24th St., Wilton Manors. He has been awarded a scholarship to Emory University in Atlanta. Upp was president of the Boys Student Council while at Gibbons and a member of the National Honor Society and "Insight" staff.

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Merchant Marine Academy Graduates Two Miamians

Two alumni of Archbishop Curley High School were among 193 men graduated from the United States Merchant Marine Academy last Monday at Kings Point, Long Island, New York.



The two were: Cadet Eugene F. McCormick, son of Mr. and Mrs. Eugene F. McCormick, of 8160 SW 63rd Court, South Miami; and Cadet John M. Dillon, son of Mr. and Mrs. John H. Dillon of 55 NW 124th St., members of St. James parish.

The two cadets received

Bachelor of Science degrees and federal licenses to serve on board ship as Third Officers.

During his second class or junior year at the Academy, Cadet McCormick was on the Superintendent's Honor Roll and during his first class year he held the rank of Cadet Lieutenant, sixth highest ranking cadet officership in a Regiment of almost 1,000 men.

McCormick has been selected by Solon Turman, chairman of the board of Lykes Brother's Steamship Co., Inc., to participate in an executive Training Program with the company. He will report to New Orleans for his training.

While at the Merchant Marine Academy, McCormick logged more than 100,000 miles.

'Remembrance Of Cuba'

A group of Miami Cuban refugee teenagers, who four months ago produced a musical revue to benefit needy exiled families, definitely have a "hit" on their hands.

Under the direction of Father Jorge Bez Chabebe, assistant pastor, Immaculate Conception parish, Hialeah, more than 100 boys and girls have already presented their show entitled "Remembrance of Cuba" to capacity audiences at the Hialeah Municipal Auditorium, Dade County Auditorium, University of Florida, Gainesville; and on local television stations.

On Aug. 8 and 9 the troupe, whose ages range from 14 to 20, will present their musical which features the life and culture of their native Cuba again at Dade County Auditorium. They are also considering offers to appear at the New York World's Fair.

Elaborate costumes, as shown in the pictures on this page, purchased individually by the performers who appear in the show.

Voice Photos



Anorada Cuba

El grupo de jóvenes refugiados cubanos que hace cuatro meses produjeron una revista musical para recoger fondos para familias necesitadas del exilio, definitivamente tienen un gran éxito en sus manos.

Más de 100 chicos y chicas, bajo la orientación del Padre Jorge Bez Chabebe, auxiliar de la parroquia Inmaculada Concepción, Hialeah, han presentado ya la revista musical "Anorada Cuba," a muchos espectadores en el Auditorio Municipal de Hialeah, Auditorio del Condado de Dade, Universidad de la Florida en Gainesville como también en las estaciones de televisión locales.

Estos jóvenes cuyas edades son de 14 a 20 años, volverán a presentar en el Auditorio del Condado de Dade los días 8 y 9 de Agosto. Esta revista que muestra la vida y cultura del pueblo cubano también está considerando ofertas para presentarse en la Feria Mundial de New York, Puerto Rico y República Dominicana.

Trajes elaborados y elegantes como Uds. verán en esta página, fueron adquiridos individualmente por cada artista que participa en esta velada musical.



Sacramento Grande es Este

Fr. Ange. Villaronga

De todos es sabido que una de las realidades humanas sobre la que más pasatiempos se han dicho, ha sido el matrimonio: quizás tantos como sobre los gobiernos. En un diccionario de frases célebres, una de las palabras que, en orden alfabético, acumula más sentencias, es la palabra matrimonio; y más del noventa por ciento es sátira y chascarrillo.

Existen muchos conceptos peyorativos respecto al matrimonio expresados ya desde muy antiguo en los que han caído incluso los padres del pensamiento. De mentalidad socrática son estas sentencias: "Cuando estés cansado de descansar, cástate"... "Te cases o no te cases, te arrepentirás igualmente". Ayer mismo, por la noche, oí a una personalidad del mundo del celuloide, comentar sobre los motivos del matrimonio: "the best reason to marry is money, then the romantic love..."

El concepto cristiano del matrimonio, que no se alimenta de esencias materialistas, añade al concepto de contrato natural, la dignidad de ser uno de los siete sacramentos de la Iglesia. Esto lo hemos oído repetidas veces y no nos hemos percatado de

LA FAMILIA, HOY

que bastaría sólo vivir esta realidad, para anular todas las ideas satíricas, irónicas, fatalistas y peyorativas que también se filtran en nuestros matrimonios.

Cristo mismo — ni siquiera la Iglesia — fue quien elevó el contrato natural del matrimonio a la dignidad de sacramento. Quiere decir que, desde entonces, el matrimonio cristiano participa de la idea general de lo que es un sacramento, con sus gracias específicas. Un sacramento es un medio, escogido por el mismo Jesucristo para por el comunicar la gracia de Dios a los hombres. Este medio es un signo externo, que consta de algo sensible llamado materia y de unas palabras llamadas forma.

En el sacramento del matrimonio se abre, para los dos que lo contraen, un río de gracias, inagotable, presto a irrumpir sobre los esposos ante cada circunstancia, cada situación y cada prueba por la que tiene que atravesar en la vida.

En el matrimonio se dan las dos cosas necesarias para que haya sacramento: el signo externo y sensible que simboliza la gracia divina, y

la gracia específica, señalada en dicho signo. Nosotros podemos ver el signo sensible en el momento en que se hace un sacramento: podemos ver el agua del bautismo y oír las palabras que se dicen simultáneamente en el momento de derramar el agua; podemos ver el pan y el vino de la eucaristía y oír las palabras de la consagración; podemos ver a un hombre y a una mujer verles expresar externamente su consentimiento a la donación de los cuerpos.

La gracia no la vemos: las cosas espirituales no se ven. Todos los sacramentos traen la gracia al hombre; pero cada sacramento tiene una gracia particular, que se ordena para aquello específicamente para lo que cada sacramento fue creado por el mismo Cristo.

Es por este concepto cristiano del sacramento del matrimonio por el que sabemos que cuanto hagan los esposos cristianos, aunque parezca algo corriente, normal y aunque lo hagan los esposos no cristianos, aumenta la gracia santificante ya existente y atrae la ayuda específica del sacramento para cumplir

mejor, según Dios, el propio deber.

Es por este concepto cristiano del matrimonio por el que sabemos que, mientras Dios ocupa su lugar, no hay nada innoble, imperfecto, vergonzoso ni menos bueno, aunque eso mismo hubiera estado prohibido por la ley de Dios antes del matrimonio. Es por el concepto sacramental del matrimonio cristiano por lo que no se debería hacer la separación que muchos cristianos hacen, entre los aspectos físicos y espirituales del matrimonio.

En el matrimonio y en el ejercicio de sus funciones — no en la renuncia o exclusión de alguna de ellas — los esposos cristianos tienen no un obstáculo, sino el medio de vivir intensamente la gracia de Dios.

Fue San Pablo inspirado por Dios, quien encontró la comparación más emocionante del amor cristiano: "el hombre debe amar a su mujer como Cristo amó a su Iglesia". "sacramento grande es este, mas yo lo digo por su significación".

Ya lo que era simplemente un contrato natural, se eleva a esferas sublimes, abriéndose a perspectivas de maravilla, desconocidas, por desgracia aun por muchos que han recibido el sacramento del matrimonio.

PROYECCION CURSILLISTA

Pasividad Intolerable

Por Jos. Ramón Garrigo

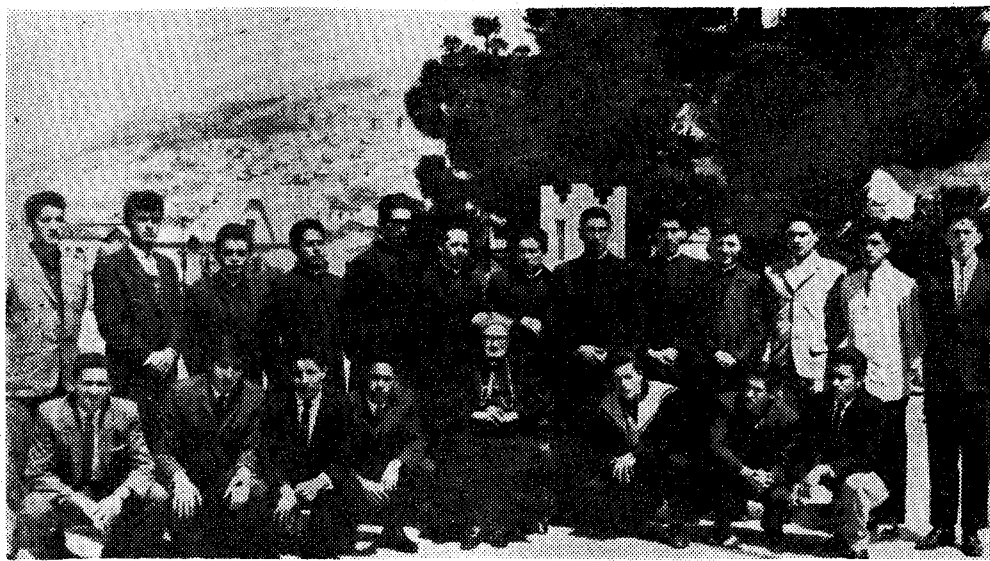
Hay momentos en que se considera intolerable la pasividad. Cual sería nuestra reacción ante un soldado que no saliese en defensa de su patria en caso de invasión por un enemigo? Seguramente nos procaría sentimientos de ira, quizás de desprecio, es posible que de lástima. En el campo espiritual tenemos un sinnúmero de soldados "pasivos" que solo sirven de lastre para aumentar el peso de la Barca de Pedro. No son solo los sacerdotes lo que tienen bajo su responsabilidad el apacentar el rebaño. Los seglares tenemos el deber de salir a la calle y evangelizar al estilo 1964 y con las armas 1964. Cristo lo ordena así. "Id y predicad el evangelio a todas las gentes y a todas las naciones. Pío XII nos dijo en uno de sus discursos: "Ha llegado la hora de la acción". El seglar tiene una función vital dentro de la labor apostólica. Conviene en el mundo y puede hacer lo que, por su condición, le es difícil hacer al sacerdote. Llega a lugares donde la presencia del Ministro de Dios no es acostumbrada o hasta no bien recibida.

Cuántas veces no oímos decir que "el mundo se está perdiendo". Cuántas otras expresamos en voz baja el temor de un mundo desecristianizado. Pero, ¿qué hacemos

por resolverlo? Hacemos como el avestruz, escondiendo la cabeza en la arena para no ver a nuestro alrededor, encerrándonos en nuestra urna de cristal humano. La solución es un mundo bajo la sombra protectora de la Cruz. Nuestra responsabilidad es inmensa. De nosotros depende la recristianización de una sociedad acomodada y consistente de "cadáveres ambulantes" como llamara Pío XII a muchos hombres del mundo de hoy. Debemos ser nuevos apóstoles de Cristo. Levadura y fermento de una masa que blanquee la humanidad.

Infiltrados en nuestros propios ambientes debemos probar a Cristo dentro del grupo. El obrero, el patrono, el joven, el viejo, todos en fin, debemos ir de brazos formando una muralla que no solo contenga las fuerzas del mal sino que las mismas sean aplastadas bajo esta influencia vivificadora. Cuando Cristo le fue diciendo a sus apóstoles, "Sígueme", estaba pensando también en nosotros. Si no lo haces, o Cristo era un iluso o tu eres un acomodado. En la forma que camina el mundo, no te queda otra alternativa. O te unes al carro y pereces o te la destrozación. Escoge y decídetelo pues tu pasividad es intolerable.

Seminaristas Ecuatorianos en Miami



Se encuentran en Miami en viaje de estudio y descanso, seis sacerdotes, cinco estudiantes de Teología y 10 novicios del Seminario de San Luis de Quito, Ecuador. Son huéspedes de la Diócesis de Miami. La foto superior los muestra reunidos frente al seminario, en Quito, antes de salir para Esta-

dos Unidos. En la inferior, se encuentran Monseñor James Walsh, Director de Vocaciones de la Diócesis de Miami, Fr. John Young, C.M. del Seminario de St. John Vianney, y Fr. Luis García, C.M. del Seminario de Quito, reunidos en el aeropuerto de Miami.

El Amor Desterrado

Fr. Mauricio de Begoña

Según la conocida leyenda japonesa, la princesa Kaguyamunicación en la luna. Y tuvo allí un pensamiento de amor. Por el cual pensamiento fue desterrada, o mejor dicho, deslunada y exiliada, y vino a parar a nuestro planeta tierra. Aquí la encontró un labriego al abrir una caña de azúcar.

Es imposible sustraerse al recuerdo de esta leyenda cuando se comprueba la situación sentimental y espiritual del alma de los exiliados cubanos. Se podrán analizar las innumerables causas de orden histórico, político y social que han determinado el exilio. Pero en el transcurso de todas ellas subsiste una: un pensamiento de amor. Ese pensamiento y ese amor es Cuba.

Es tópico en el universo el canto estético, romántico, tropical y sensitivo a Cuba. La Perla de las Antillas ha quedado para la poesía y el turismo como una región paradisíaca de calma, de languida y luminosa felicidad, de ardiente ritmo. No es extraño que los cubanos del exilio, donde quiera que se encuentren, añoren Cuba, y añoren dulcemente, como escribía uno de sus grandes periodistas:

"parece que el que recuerda a su propio entierro asiste,

EL ARTE DE VIVIR

pero recordar es siempre dulce". Ciertamente es dulce; pero a la vez estimulante y combativo, en este caso del exilio.

Porque no se trata solo de valores estéticos de Cuba, sino de ideales de vida y gobierno, en virtud de los cuales el cubano sueña "con que Cuba pueda ser una nación medularmente consistente, en donde un buen pueblo se levante como el cerebro y la luz de América. Son ilusiones, si se quiere, pero a ello invitan nuestro sol y nuestra naturaleza y ese grupo de grandes hombres, desde Arango y Parreño y Saco hasta Martí".

Es, pues, el alma cubana una confluencia de sensibil-

dad, de idealismo cívico y de acción positiva, más vital que dialéctica, a la vez que aceptadora y comprometida con las consecuencias, pues en vano la canción dice:

"El que siembra su maíz que se coma su pinol".

El hecho espiritual y cristiano es que el cubano no se difunde en los nuevos ambientes, incluso aunque los domine; no se deprime tampoco en ese aislamiento, que su comunicabilidad hace imposible; no renuncia ni a la felicidad ni al triunfo; se sabe siempre redimible y amable, porque su carácter primitivo es el afectivo, condición que hace tan entrañable y distintas sus maneras religiosas y sus devociones.

Visitará Orvieto el Papa

CIUDAD DEL VATICANO (NA) — La agencia italiana de noticias ANSA, ha informado que el Papa Paulo VI piensa viajar a la ciudad italiana de Orvieto, el 11 de agosto, a fin de conmemorar el séptimo centenario de la fiesta de Corpus Christi, un día mundialmente festivo.

La Catedral de Orvieto guarda como reliquia un cororal manchado de sangre, un pedazo de tela en el cual se coloca la Hostia, que fue lo que llevó al Papa Urbano IV, según se dice, a declarar la fiesta del Corpus Christi de celebración universal en 1364.

Consagración de Dos Obispos Cubanos



En la Catedral de La Habana fueron consagrados el pasado mes de mayo dos nuevos obispos auxiliares: Monseñor Fernando Azcarate S. J. de 52 años y Monseñor Alfredo Llaguno Cañals de 62 años en una sencilla ceremonia, por el Arzobispo Monseñor Evello Díaz. "The Voice" ha obtenido estas fotos exclusivas de la ceremonia. En la superior puede verse a los dos preladados cuando hacían su entrada en la histórica Catedral, acompañados del obispo auxiliar Adolfo Rodríguez de Camagüey (a la derecha.) En la inferior se observa a Monseñor Azcarate ataviado según lo dispone el ritual de la consagración. No está visible en las fotos el Arzobispo Mon. Díaz, debido a que se encuentra en un primer plano que no enfocan las cámaras.



Temas Teológicos a Universidades

El próximo año, 1965, las Universidades Católicas de América Latina estudiarán dos temas de importancia decisiva para su futura misión formativa. Estos temas son: "Diálogo de la Universidad y el Mundo Moderno: papel del universitario católico" y "La enseñanza de la Teología como revitalización y profundización de la fe: las clases de Teología como Evangelización, o Presentación del Mensaje Cristiano."

Tal fue uno de los acuerdos más importantes de la primera reunión de Decanos de facultades de Teología y Directores de Formación Religiosa, celebrada en la sede de la Pontificia Universidad Católica del Perú. Participaron veintinueve delegados de Argentina, Brasil, Chile, Ecuador, México, Perú y Venezuela.

Según las declaraciones de P. Erenesto B. Proaño, S.J., Decano de la Facultad de Filosofía, Letras y Ciencias de Educación de la Universidad Católica de Quito, la reunión fue sumamente provechosa, porque por primera vez los participantes pudieron confrontar directamente sus experiencias y cambiar ideas sobre la renovación urgente de los métodos y conceptos de formación religiosa en la Universidad Católica.

El P. Daniel Azana Goñi, Sch. P. Vice-Rector de la Pontificia Universidad Católica de Chile en el momento de despedirse declaró también que los frutos de la reunión se dejarán sentir pronto en la vida de nuestras instituciones y que se espera más aún de la reunión de 1965.



Debilita la División Entre los Cristianos la Fe en su Mensaje

STUTTGART, Alemania (NA) — La división entre los cristianos fue calificada "un escándalo para el mundo" que "debilita la creencia en el mensaje cristiano", por el Cardenal Agustín Bea, S. J., en una audición transmitida por la Radio de Alemania Sur.

El jefe del Secretariado de la Iglesia para Promoción de la Unidad Cristiana, discutió sobre dos medios para conseguir una mayor unidad: las oraciones y las conversaciones entre representantes experimentados de las iglesias cristianas de comunidades.

Dijo que estas conversaciones debían sostenerse con un espíritu de verdad y caridad,

sin la intención de llegar a compromisos, como sucede en contraste con las discusiones políticas.

Explicó que el propósito es "estar mejor informado del punto de vista del participante de la conversación y probarlo con documentos cristianos que son aceptados por ambas partes con una intacta adhesión a la verdad".

"Si se lleva a cabo con espíritu de humildad y caridad", continuó, "la conversación ayudará a un mejor entendimiento de la verdad, de la otra parte, de uno mismo, de conformidad mutua, así como posibilidades de colaboración en muchos otros aspectos".

Visitará el Cardenal Cushing de Boston a Ecuador, Perú y Bolivia

Ricardo Cardenal Cushing, Arzobispo de Boston, y uno de los más grandes benefactores del Perú, hará una visita extraoficial al Perú a principios de agosto. Su Emi-nencia llegará al Perú alrededor del 6 de agosto procedente de Ecuador.

El Arzobispo de Boston está realizando una visita pastoral a los 125 misioneros de la Sociedad de Santiago Apóstol quienes trabajan en Ecuador, Perú y Bolivia. Su gira por América Latina, que durará tres semanas, se iniciará el 2 de agosto cuando el Cardenal viaje a Ecuador desde Boston.

Durante su estadía de seis días en el Perú, Cardenal Cushing bendecirá la nueva iglesia y asistencia social de la parroquia Santiago Apóstol en Pampa de Comas Alta. El párroco, R.P. Guillermo Francis, es sobrino del Cardenal Cushing.

En Lima, Cardenal Cushing también visitará la parroquia San Ricardo en Matutue y la Escuela de Lenguajes de los Padres de Santiago Apóstol en Cieneguilla, donde se reunirá con Juan Cardenal Landáurri, Mons. Rómulo Carboni, Nuncio Apostólico en el Perú, y los superiores de varias órdenes religiosas.

Luego, Cardenal Cushing visitará las cuatro parroquias de los Padres de Santiago Apóstol en Chimbote y las cinco de la Diócesis de Piura Del Perú, el Arzobispo de Boston, se dirigirá a Bolivia.

Cardenal Cushing ha financiado la construcción de seminarios en Trujillo, Cuzco y Chacabayo, la iglesia de Ciudad de Dios, el Convento Marista, la Escuela de Lenguajes, un Centro Educativo en Piura, la parroquia Virgen Dolorosa, el Noviciado de los Hijos de María y la imprenta a off-set SESATOR.

Reconociendo la escasez de sacerdotes en Latinoamérica, Cardenal Cushing fundó la Sociedad de Santiago Apóstol en 1956. El mismo había pedido permiso al Papa Pío XII que lo relevara de su puesto como Arzobispo de Boston para pasar como misionero a América Latina. El permiso le fue denegado por sus múltiples obligaciones en su arquidiócesis.

Los Padres de Santiago Apóstol trabajan como misioneros en Bolivia, Ecuador, y Perú. En el Perú tiene a su cargo 15 parroquias en Lima, Chimbote, Abancay, Pura y Cuzco con unos 50 sacerdotes.

La última visita del Arzobispo de Boston fue en diciembre de 1961 cuando Cardenal Cushing vino al Perú con motivo de la muerte de uno de los Padres de Santiago Apóstol.

Congreso Para el Apostolado Seglar

ROMA (NA) — Cuarenta expertos de quince países se han reunido aquí para preparar el tercer Congreso Mundial para el Apostolado Seglar.

El Congreso se reunirá después que finalice el Concilio Ecuménico, ignorándose por esta razón la fecha exacta. Asimismo la agenda estará influida, cuando no determinada por el curso que tome el Concilio. En la actualidad los estudios preparatorios se han centrado en la oración de Cristo por la unidad y la Fe "para que todo sea uno... que todo el mundo pueda creer".

Los cuatro días de reunión estuvieron precedidos por más de un año de preparación.

Reconoce Vaticano Derecho a Trabajadores en la Economía

Los trabajadores han ganado el derecho de opinar sobre la estructuración de la política económica nacional y una justa participación de las rentas, se ha declarado en una carta del Vaticano.

Al mismo tiempo, la carta insta a las organizaciones de trabajadores a no convertirse en simples grupos de guerra, sino a trabajar con los empresarios para lograr una prosperidad nacional e internacional.

La carta fue escrita por el Cardenal Amleto Cicognani, Secretario de Estado del Vaticano, en nombre del Papa Paulo VI, con ocasión de la 51ava. Semana Social Francesa reunida en Lyons. Un comentario sobre la carta, en el diario del Vaticano L'Osservatore Romano, dijo que el Papa había expresado "sus deseos y sus pautas" en dicha carta.

El Cardenal Cicognani escribe:

"La parte tomada por las diversas categorías de traba-

jadores en la construcción de la prosperidad común, les permite participar legítimamente en las elecciones de las instituciones que las orientan y a compartir equitativamente

con toda la nación los efectos que constituyen sus frutos. Ya no es más una cuestión de simple distribución de ingresos nacionales, sino fundamentalmente un dere-

cho esencial del trabajador de participar como ciudadano... en las orientaciones involucradas a la empresa y en toda actividad económica del país".

También expresa la carta que no es ya un asunto "como en algún tiempo lo fue de que los sindicatos concentraran sus esfuerzos exclusivamente en la defensa de sus justos derechos.. En la actualidad deben colaborar, si no en común, por lo menos en armonía, a través de un diálogo fructífero con las otras comunidades, bajo la reconocida dependencia de la autoridad responsable, la que estará ansiosa de favorecer esta participación libre de todos en pro de la construcción de la sociedad".

"Las asociaciones de trabajadores deberán rehusar, desde luego, convertirse en "grupos de fuerza" y más bien, poner por encima de todo la firme voluntad de colaborar con los directivos de las empresas para el bien común nacional y luego internacional".

Necesaria Comunidad Cristiana

"La formación de la comunidad cristiana" es la necesidad más grande que enfrenta la Iglesia actual, ha declarado aquí el Padre Riccardo Lombardi.

El Padre Lombardi, es un jesuita italiano que fundó y dirige el movimiento internacional Para un Mundo Mejor. Es ampliamente conocido por sus condiciones de orador y escritor, y ha dirigido últimamente un retiro de un día para 72 sacerdotes de la zona de Chicago.

Ha expresado que, el modelo para la estructura de la "comunidad" de la Iglesia es la misma Santísima Trinidad,

y que los católicos deben continuar tratando de adquirir un cierto grado de comunicación entre ellos mismos, análogo a la comunicación constante entre las Tres Personas de la Santísima Trinidad. "La comunicación se lleva a cabo a través del servicio mutuo y de la caridad" declaró.

Sugirió que un "promedio de católicos" carecen de tal facultad de comunicación. Observan las devociones privadas y se repliegan en la vida familiar como si eso fuera suficiente, sin "tomar en cuenta las implicaciones sociales de la Fe Católica", manifestó.

CANA: CHILDREN AT THE WEDDING?

WERE THERE CHILDREN AT THE WEDDING WHEN CHRIST CHANGED WATER INTO WINE AT CANA? . . . The Gospel account doesn't mention children, but we daresay they were there. After all, children love a party . . . Four miles or so from Nazareth, CANA today looks much as it did in the time of Christ. Youngsters play ball in the sun-baked streets, run for water to the village well, and wonder about the world outside . . . The Franciscan Sisters are teaching these children to read and write—as well as the catechism—in a school that is much too small. In fact, 130 youngsters are squeezed in, shoulder-to-shoulder, in a single classroom! Under these conditions, how can they possibly learn? . . . By pinching pennies the Sisters can double the school's capacity for only \$2,000 . . . \$475 more will buy the desks and benches, and even a blackboard! . . . Won't you help? Christians are few and far between in the Holy Land, and these youngsters must be given the chance to learn . . . Please send whatever you can (\$1, \$5, \$10, \$100), and mark it "CANA." You'll be helping the youngsters Jesus loved.



The Holy Father's Mission Aid for the Oriental Church

REFUGEE VOCATIONS

VIOLETTE HAJAR and THERESE DANIEL are the first girls in our refugee camp at Jisr-El-Basha, Lebanon, to ask admission to the convent. They will join the Aleppine Sisters (Maronite Rite), who teach catechism in the camp . . . Each girl needs a "trousseau" (\$40) . . . Will you help her purchase one?

SPEAKING OF REFUGEES . . .

WE NOTE THAT AMERICANS will consume 97 pounds of beef a person in 1964, or two pounds more than the record per capita consumption in 1963 . . . In LEBANON, JORDAN, SYRIA, and the GAZA STRIP, our Palestine refugees (they now number more than 1.4 million) eat meat, at best, once or twice a year . . . We can FEED A FAMILY FOR A MONTH for only \$10 . . . If you will FEED A FAMILY FOR A MONTH we'll send you, in thanks, an Olive Wood Rosary from the Holy Land.

HOW TO TRAIN A SISTER

- \$1-a-month (\$12 a year) pays your membership dues in MARY'S BANK, our sponsors' club for training native Sisters.
- \$3 supports a novice for about a week.
- \$5 buys shoes for a Sister-to-be.
- \$7.50 provides incidentals for one year.
- \$10 is the cost of a Sister's habit.
- \$12.50 supports one Sister for a month.
- \$150 supports one Sister for a year.
- \$300 pays the entire cost of a Sister's two-year training.

Dear Monsignor Ryan:
Enclosed please find . . . for . . .

Name

Street

City Zone State

Near East Missions
FRANCIS CARDINAL SPELLMAN, President
Msgr. Joseph T. Ryan, Nat'l Sec'y
Send all communications to:
CATHOLIC NEAR EAST WELFARE ASSOCIATION
330 Madison Ave. at 42nd St. New York, N. Y. 10017

ALL-PURPOSE HOME FINANCING
buying, building, selling or refinancing

CORAL GABLES FEDERAL
Savings and Loan Association
MAIN OFFICE . . . 2501 Pointe de Leon Blvd., Coral Gables

LIL SISTERS

By Bill O'Malley



"MOTHER SUPERIOR WILL NEVER BELIEVE THIS!
— A HOUSE RAN INTO US!"

SHARING OUR TREASURE

She Turned To Catholicism At Urgings Of Sweetheart

By Father JOHN A. O'BRIEN

In a country such as the U.S.A. where slightly more than 3 out of every 4 persons are non-Catholics, it is inevitable that Catholics will fall in love and want to marry.



O'BRIEN

This in spite of the fact that the Church teaches that the ideal is to marry those of one's own faith. Mixed marriages are fraught with danger to the faith of the offspring as well as to the stability of the union. Statistics show that a higher percentage of such marriages end in divorce.

Hence when mixed courtships do occur, it is well for the Catholic to explain early in the courtship how much his religion means to him and the powerful assistance it offers in living a good virtuous life and in saving one's immortal soul. If one has a treasure, he wants to share it with a person he loves. So the true Catholic will want to share his faith with his sweetheart — not after marriage but before.

This he can do by setting the example of a clean upright life, by explaining his faith, answering questions about it and loaning Catholic literature such as, "The Faith of Millions," "The Catholic Way of Life," "Understanding the Catholic Faith" and "What's the Truth About Catholics?"

It is helpful also to bring the non-Catholic to Sunday Mass, briefing her in advance on its meaning and giving her a missal, and finally bringing her to a priest for instruction.

This is illustrated in the conversion of Sandra MacCarron of South Bend. "I became acquainted with Joseph Panzica," she related, "and soon we

began to date. Joe is a devout Catholic who not only believes in his religion but lives it as well. As our friendship blossomed into love, he told me many things about his holy faith and encouraged me to look into it.

"I went with a Catholic friend, Helen Eby, to St. Joseph's rectory where Father Joseph W. Koma, C.S.C., started us on a course of instruction. Helen wanted to brush up on her faith and came with me to all the instructions. This made me feel more at ease. We could ask questions at any time. Furthermore, Helen supplemented Father's instructions with explanations of her own, so that I had a perfect set-up.

"In addition to studying the catechism, we read "Christian Virtues" by Father Charles E. Sheedy, C.S.C., and a book on the Mass. All the pieces in the jigsaw puzzle fell into place. The Church has a satisfactory answer for all my questions. The course showed how Christ founded His Church upon Peter, saying: 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it' (Matthew 16:18).

"Especially appealing to me is the doctrine of the Real Presence of Christ in the Holy Eucharist. This seemed at first too good to be true. But it squares perfectly with Scripture. 'The bread that I will give you,' said Jesus, 'is my flesh for the life of the world . . . He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day' (John 6:52-55).

"I was received into Christ's true Church and received our Eucharistic Lord. My heart was filled with joy. What began as a mixed courtship will soon terminate in a Catholic marriage with a Nuptial Mass. Our common faith will bind us closely together until death."

The Question Box

Why Different Versions Of Lord's Prayer



By MSGR. J. D. CONWAY

Q. Why is the Lord's Prayer said as it is by us Catholics? I have been asked many times by Protestants why we do not finish the Lord's Prayer when saying it? Never knew quite how to answer that question.

A. In the King James Bible and in the Anglican Book of Common Prayer the "Our Father" has a doxology (praising prayer) added to it: "For thine is the kingdom, the power, and the glory, for ever. Amen."

These words — or quite similar ones — are found in some Greek texts and in several translations of the Bible, and are also used by some of the Greek Fathers of the Church. However, the better Greek texts and Latin translations omit them. Scholars today are agreed that they were not in the original text of St. Matthew, but probably were borrowed from liturgical usage.

The Jewish people had the custom of ending their prayers with a doxology, and the early Christians probably followed their custom. King David, in his final prayer before death, used words which may have inspired the doxology added to the Lord's Prayer, "Thine, O Lord, is the greatness, and the power, and the glory . . ." (1 Chron. 29, 11) I have quoted from the King James to show the similarity of wording. We call this book I Paralipomenon.

Some of the Eastern liturgies adopted this doxology. If you hear the Catholic Byzantine liturgy in English you will hear the Lord's prayer ended: "For thine is the kingdom, the power, and the glory, forever. Amen."

Even the word "Amen" which appears in some editions of the Vulgate — formerly the official Catholic version of the Bible — was not in the original text but was similarly added from liturgical use.

The Revised Standard Version, now widely used by American Protestants, has neither the King James doxology nor the "Amen." None of the recent translations I have consulted has either of these additions.

The answer, then: We do complete the Lord's Prayer as St. Matthew gave it to us. We do not add the doxology which was often added to it by some early Christians.

Q. Is it necessary for the members of the congregation to make the sign of the cross every time the priest does during Mass?

A. No, but I recommend it as a general practice — A gesture of unity and participation. If the congregation is singing a hymn while the priest says the prayers at the beginning of Mass, then they should concentrate on the hymn rather than the priest's gestures. These prayers are essentially his private preparation for Mass. However when you join him in saying these prayers you join him too in the sign of the cross at the beginning of them, and at the "Indulgentiam."

The same is true at the beginning of the Introit. But sure-

ly you will be joining with him in the Gloria, the Creed and the Sanctus; so you should join too in the sign of the cross which concludes them. Likewise join in the three little signs — the cross on head, lips and heart at the beginning of the Gospels.

You will certainly sign yourself when he gives you his blessing.

Q. I read where St. Alphonsus said that he who prays is certainly saved, but he who prays not is certainly lost. I would like to know how often we must pray in order to get saved, and what kind of prayers.

A. I am not familiar with such quotation from St. Alphonsus, but I know that Jesus said: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven; but he who does the will of my Father in Heaven shall enter the kingdom of heaven."

However, I doubt very much that you will be able to do the will of the Father in heaven without a considerable amount of prayer; and I don't think we should be looking for the minimum amount required. St. Paul says we ought always to pray.

MISSAL GUIDE

- Aug. 2 — Eleventh Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, Preface of the Trinity.
- Aug. 3 — Ferial Day. Mass of the preceding Sunday without Gloria or Credo, Common Preface.
- Aug. 4 — St. Dominic, Confessor. Mass of the Feast, Gloria, Common Preface.
- Aug. 5 — Our Lady of Snows. Mass of the Feast, Gloria, Preface of the Blessed Virgin Mary.
- Aug. 6 — Transfiguration of Our Lord Jesus Christ. Mass of the Feast, Gloria, commemoration in Low Masses of St. Sixtus and Companion Martyrs, Credo, Common Preface.
- Aug. 7 — St. Cajetan, Confessor. Mass of the feast, Gloria, commemoration in Low Masses of St. Donatus, Bishop and Martyrs, Common Preface. Also allowed is Votive Mass of the Sacred Heart of Jesus, Gloria, commemoration in Low Masses of St. Cajetan and St. Donatus, Preface of the Sacred Heart of Jesus.
- Aug. 8 — St. John Vianney, Confessor. Mass from the Common of Confessors, Gloria, commemoration in Low Masses of St. Cyriac and Martyrs, Common Preface.
- Aug. 9 — Twelfth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, Preface of the Trinity.

Timetable Of Sunday Masses

ARCADIA: St. Paul, 7, 11.
AVON PARK: Our Lady Of Grace, 8:30, 10.
BELLE GLADE: St. Philip Benizi, 10, and 11:15 (Spanish).
BOCA GRANDE: Our Lady of Mercy, 12 noon.
BOCA RATON: St. Joan of Arc, 7, 9, 10:30, 12.
BONITA SPRINGS: St. Leo, 7:30, 9:30.
BOYNTON BEACH: St. Mark, 7, 8:30, 10, 11:30.
CAPE CORAL: St. Andrew Mission (Yacht and Racquet Club) 8:30 and 11.
CLEWISTON: St. Margaret, 8 a.m. and 7 p.m.
CLYDE GROVE: St. Hugh, 7, 8:30, 10, 12 and 5:30 p.m. (Sermons in Spanish and English).
CORAL GABLES: Little Flower (Auditorium) 12:30 (Spanish) (Church) 6, 7, 8, 9, 10, 11:30, and 12:30.
DANIA: Resurrection (Second St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.
DEERFIELD BEACH: St. Ambrose (5109 N. Fed. Hwy) 7, 8:15, 9:30, 11, 12:15 and 6 p.m.
DELRAY BEACH: St. Vincent, 6:30, 8, 9:30 and 11 a.m.
FORT LAUDERDALE: Annunciatori, St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.
FORT LAUDERDALE: St. Bernadette, 8, 9, 10, 11 and 7 p.m.
FORT LAUDERDALE: St. Clement, 8, 9, 10, 11:15, 12:30.
FORT LAUDERDALE: St. Jerome, 7, 8:30, 10, 11:30.
FORT LAUDERDALE: Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.
FORT LAUDERDALE: Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 and 12:15.
FORT LAUDERDALE BEACH: St. Sebastian (Harbor Beach), 8, 9:30, 11 and 5:30 p.m.
FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 11:30.
FORT MYERS: St. Cecilia Mission, 7 and 10.
FORT MYERS BEACH: Ascension, 7:30, 9:30.
FORT PIERCE: St. Anastasia, 6, 7:30, Auditorium, 9, 10:30, 12.
HALLANDALE: St. Matthew, 6:15, 8, 9, 10, 11 and 12:15.
HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30, 12:45 (Spanish), 6 p.m. and 7:30 p.m. (Spanish).
HIALEAH: St. Bernard Mission, 9, 10 (Spanish).
HIALEAH: St. John the Apostle, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish) and 6 p.m.
HOBBS SOUND: St. Christopher, 9 a.m.
HOLLYWOOD: Annunciation, 8, 9, 10 & 11:30.
HOLLYWOOD: Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 5:30 p.m.
HOLLYWOOD: Nativity, 6:15, 7:15, 8:15, 9:30, 10:30, 11:30, 7:30 p.m.
HOLLYWOOD: St. Bernadette, 8, 9, 10, 11 and 7 p.m.
HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11:15 and 12:30, and 6 p.m.
IMMOBILE: Lady of Guadalupe, 8:30 and 11:45.
INDIANTOWN: Holy Cross, 7:45.
JUPITER: St. Jude (U.S. 1), 8 and 10:30 a.m.
KEY BISCAYNE: St. Agnes, 7, 8:30 and 11:15 a.m.
LABELLE: Mission, 10.
LAKE PLACID: St. James Mission, 8 a.m.
LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
LAKE WORTH: St. Luke, 7, 8, 9:15, 10:30 and 12 noon.
LEHIGH ACRES: St. Raphael (Administration Building) 8, 10.
MARGATE: St. Vincent, 8, 10, 11:30.
MIAMI: The Cathedral, 7, 8, 9, 10, 11, 12 noon, 6 p.m.
MIAMI: Assumption Academy, 9:15, 10:30, 12:15 (Announcements in Spanish).
MIAMI: Corpus Christi, 6, 7, 8, 9, 10 (Spanish), 11, 12, 12:55 (Spanish) and 5:30 p.m. (Spanish).
MIAMI: Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30, 5:30 p.m. (Spanish).
MIAMI: Holy Redeemer, 7, 8:30, 10.
MIAMI: International Airport (International Hotel), 7:15 and 9 (Sundays and Holydays).
MIAMI: St. Mary of the Missions and St. Francis Xavier, 7, 8:30.
MIAMI: St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30, and 5:30 p.m., 6:30 p.m. (Spanish).
MIAMI: St. Dominic, 7, 8:30, 10, 11, 12, 12:55 (Spanish) and 6 p.m.
MIAMI: St. John Bosco Mission (1301 Flagler St.) 7, 8:30 (Sermon in English) 10, 11:30 (Sermon in English) 12:55, 6 p.m. and 7:30 p.m.
MIAMI: St. Mary Chapel, 8:30, 9:30, 10:30 and 5:30 p.m. (Spanish).
MIAMI: St. Michael, 6, 7, 8, 9, (Polish), 10 (Sp.), 11, 12:30, 6 p.m. (Spanish), 7:30 a.m. Dade County Auditorium 9, 10:30, 12.
MIAMI: SS. Peter and Paul, 6:15, 7, 8, 9:15, 10:30, 11:45, 12:55 (Spanish), 5:30 (Spanish) and 7:30 (Spanish).
MIAMI: St. Timothy, 7, 8, 9:30, 11 and 6:30 p.m.
MIAMI: St. Vincent de Paul (Miami Central High) 8, 9, 10, 11:15 and 12:15.
MIAMI BEACH: St. Francis de Sales, 7, 9, 11, and 6 p.m.
MIAMI BEACH: St. Joseph, 7, 8, 9, 10, 11, 12 and 5:30 p.m.
MIAMI BEACH: St. Mary Magdalen, 8, 9, 10, 11, 12, and 6 p.m.
MIAMI BEACH: St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
MIAMI SPRINGS: Blessed Trinity, 6, 7:30, 8:30, 9:30, 10:30, 12 and 5:45 p.m. (Spanish).
MIRAMAR: St. Bartholomew, Firemen's Recreation Hall, at Island Dr. and Pembroke Rd.) 7, 8, 9, 10, 11, 12:15 and 7 p.m.
MOORE HAVEN: St. Joseph the Worker, 10.
NARANJA: St. Ann, 10:30 (Spanish).
NAPLES: St. Ann, 6, 8, 10, 11.
NORTH DADE COUNTY: St. Monica, 8, 10, 11:15, and 6 p.m.
NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 p.m.
NORTH MIAMI: St. James, 6, 7, 8, 9, 10, 11, 12:15 and 5:30 p.m.
NORTH MIAMI: Visitation, 7, 8:30, 10, 11:30 and 12:45.
NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11, 12:15 and 6:30 p.m.
OKEECHOBEE: Sacred Heart, 9. Boys' School, 10:30.
NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.
OPA-LOCKA: Our Lady of Perpetual Help, 7, 8, 9, 10, 11:30.
PORT PHILIP: St. Philip (Bunche Park) 9.
PAHOKEE: St. Mary, 11:30.
PALM BEACH: St. Edward, 7, 9, 12 and 6 p.m.
PERRINE: Holy Rosary, 7, 8, 9:30, 10:30, 12 and 5:30.
PLANTATION: St. Gregory, 8, 9:30, 11, and 12:15 p.m.
POMPANO BEACH: Assumption, 7, 8, 9:30, 11, 12:15.
POMPANO BEACH: St. Elizabeth, 7, 8, 9:30, 11, 12:15.
POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.
PORT CHARLOTTE: St. Charles Borromeo, 7, 8, 9:30, 11 and 6 p.m.
PORT ST. LUCIE: Marina, 9.
PUNTA GORDA: Sacred Heart, 7:30, 10.
RICHMOND HEIGHTS: Christ The King, 7, 10, 12.
RIVIERA BEACH: St. Francis, 7, 8, 9, 10:30, 11:30.
SANIBEL ISLAND: 11:30.
SEBASTIAN: St. William Mission, 8 a.m., 10, 11, 12.
SEBASTIAN: St. Catherine, 7, 9:30, 11.
SOUTH MIAMI: Epiphany, 6:30, 8, 9, 10, 11 and 12 noon.
SOUTH MIAMI: St. Louis (Palmetto St. High Auditorium, 7460 S.W. 118th St.) 8, 9:30 and 11.
SOUTH MIAMI: St. Thomas (7303 S.W. 64th St.), 6, 7, 8, 10 and 11.
STUART: St. Joseph, 7, 9, 11.
VERO BEACH: St. Helen, 7:30, 9, 11.
WAUCHULA: St. Michael, 9.
WEST PALM BEACH: Blessed Martin, 9:30.
WEST PALM BEACH: St. Ann, 6, 7, 8, 9, 10, 11, 12 and 5:30 p.m.
WEST PALM BEACH: St. John Fisher, (4317 N. Congress) 8, 9, 10, 11, 12 and 6 p.m.
WEST PALM BEACH: St. Juliana, 6:30, 8, 9, 10, 11, 12.
WEST PALM BEACH: Holy Name, 6:45, 7:45, 9, 10:30, 12.
WEST PALM BEACH: ON THE KEYS
BIG PINE KEY: St. Peter's Mission, 9:30 a.m., 11:15 and 12:15.
ST. BETH: 8, 9:30 and 11.
MARATHON SHORES: San Pablo, 8 a.m. and 6 p.m.
PLANTATION KEY: San Pedro, 6:30, 9, 11.

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Fish Fry Scheduled By Marian K. Of C.

The Marian Council of the Knights of Columbus holds a fish fry each Friday from 5 to 8 p.m. at the Council Hall, 13300 Memorial Highway, North Miami.

The fish fry is prepared under the supervision of John Boudrot, Council steward, and served by members of the Marianettes. The fish fry is open both to members and non-members.

K Of C, Masons Meet

NORTHFIELD, Minn. (NC) — Knights of Columbus and Masons spent an evening of good fellowship together here.

State Supreme Court Justice Robert J. Sheran told the group that "the major problems of our times" will be solved by men who "can cooperate with one another even though they have basic differences of opinion."

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—No Legal or Political Ads—

CARD OF THANKS

BEAULIEU, NOELLA S., age 55, 1937 N.E. 172nd St., North Miami Beach, passed away on July 20. She is survived by her husband, Joseph L. R., daughters, Theresa and Denise, a sister, Mrs. Rita Bousquet of Maine and a brother, Gerard Samson, of Arkansas. The family wishes to express their appreciation to the Reverend Fathers of St. Lawrence Parish, Rev. Father Oscar Carlson, formerly of the parish, the Reverend Mothers of the Religious of the Sacred Heart of Mary, from the parish and Marymount at Boca Raton, The Holy Name Society, the St. Lawrence Ladies Guild, and all who have been so understanding and responsive during this time of sorrow.

ANNOUNCEMENTS

DO YOU have a loved one who needs a home? I have a lovely home S.W. for 2 elderly ladies. 1/2 Bk. to St. Peter & Pauls and all conveniences. Reasonable. FR 9-1072 after 2:30 p.m.

WHEN YOU'RE PLANNING A WEDDING RECEPTION, DANCE, LUNCHEON, PARTY, ETC. CALL THE KNIGHTS OF COLUMBUS HALL, 270 CATALONIA AVE., CORAL GABLES \$35 UP AIR CONDITIONING OPTIONAL -SEE OR CALL BERNIE DI CRISTAFARO HI 8-9242 OR 271-6337

My mother will care for your mother or father during your vacation. NE 5-5107.

RUMMAGE SALE August 1, 9 A.M.; 9351 MILLER RD. Benefit St. Timothy's Rosary Makers.

FUNERAL DIRECTORS

Free Booklet Tells What Every Catholic Family Should Know About Funerals

Every Catholic family in Greater Miami should receive a copy of a new booklet just published by the Redemptorist Fathers called WHAT EVERY FAMILY SHOULD KNOW ABOUT FUNERALS. The helpful information it contains may help greatly to avoid confusion and tragic mistakes, and to lighten the burden of sorrow at the death of a member of the family.

You may have a FREE COPY of this informative booklet by writing to Lithgow Funeral Centers, 485 N.E. 54th Street in Miami, or by calling 757-5544. There's no obligation, of course.

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Diabetes? Cancer? T.B.? New, unusual, health insurance for such pre-existing conditions now available to age 80. Call Art Denchfield, HI 8-7708.

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For Catholic college and preparatory school admission and scholarship aid, call or visit Educational Consultants, Inc. 2120 N.E. 21 St., Ft. Lauderdale, Fla. or phone 565-2739.

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3 bedroom, 2 bath CS, partially furnished, sprinkler system, awnings, Florida room, carport, \$15,500. Phone 987-4157. 3609 S.W. 58 Terrace.

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3 bedroom 2 bath split level, Hollywood Hills, pool, dbl. garage. Asking \$25,000
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3 bedroom home, only .. \$7,200

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4 BEDROOM BUILT-IN KITCHEN.
COUNTY TAXES ONLY. CALL TODAY.
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WIDOW'S SACRIFICE
LARGE Corner Duplex, Furn.
Excellent Income, Central Location.
PL 4-8376, By Appointment.

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Near St. Lawrence school. 1 Acre. 4 Bedroom, 2 bath, large Florida room. 18800 N.E. 22nd Ave. Open.

HOMES FOR SALE MIAMI BEACH

NO. BAY ISLAND

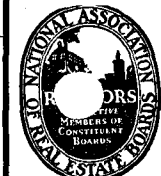
OFF 79 ST. CAUSEWAY
Television sportscaster transferred. Must sacrifice at once, a beautiful 4 bedroom 2 story air cond. home. Large pool. A \$50,000 value for only \$33,900. Open daily for inspection. 7611 Center Bay Drive.
CARMINE BRAYO, Realty 754-4731

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MUST SELL

Beautiful 3 bedroom 2 bath, 1 car garage. Home located at 420 N.W. 90 St., El Portal on corner lot. Keenan, O. J. Powell Co., Realtors. PL 7-2511 or PL 1-3990

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450 N.E. 105 ST. \$5,000 CASH
O. J. POWELL CO., Realtors PL 7-2511

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3 Bedroom home, like new. Landscaped. Block from Catholic church and school. \$13,500.
1296 N.E. 146th Street. WI 7-1809

**SAVE \$4,000 TODAY!!
BUILDERS DREAM HOME**

3 Bedrooms 2 tile baths, wood floors, large sunken Florida room with bar, modern kitchen, garage. Good terms. Assume mortgage. Sacrifice by owner. 681-5512.

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St. Rose of Lima Parish. 3-Car garage. Lovely custom built. Large screened porch. 75'x100' lot. \$24,900.
PARKER REALTY, Realtor PL 9-3931

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3 Bedroom, Hardwood Floors, enclosed garage; 15x30 filtered Pool, \$17,000. 8825 NW 12 Ave. 759-3539.

REDECORATED 3 BEDROOM 2 BATH
Close to Visitation Church & School
\$450 down. \$13,500. NA 4-6729

Across from St. James. 3 Bedroom home. Near buses and shops. \$500 Down, take up \$65 month payments. 590 N.W. 131 St.

\$390 DOWN, \$69 MO. FHA, NO CLOSING.
1615 N.W. 126th ST.
3 BEDROOM CBS, KITCHEN EQUIPPED,
FENCED, WELL, PUMP. TOTAL \$11,900.
MARIE MITCHELL, Broker MU 1-7735

Split level, owner built, 3 bedroom, 3 bath, family room, 2 car garage, 20'x40' pool. Many extras. Reduced \$5,000. Now \$35,000. Near St. James. MU 1-3390. 14225 N.W. 3rd Ave.

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1615 N.W. 126th ST.
3 BEDROOM CBS, KITCHEN EQUIPPED,
FENCED, WELL, PUMP. TOTAL \$11,900.
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2 Bath, Florida Room. Close-in.
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\$100 Down, \$74 Pays All!

CHARMING 2 bedroom, 1 bath, garage, on lushly landscaped lot, near shopping, buses, schools, inviting eat-in kitchen, dining area. Practical combination laundry-sewing room, tile roof, terrazzo floors complete the picture. Reduced to \$11,500 and worth \$3,000 more!
IRVING PERLMAN
HI 5-1349 Realtor 24 Hours

TWO DUPLEXES, 3 BEDROOMS EACH
JUST BUILT — BY OWNER
1135 NW 31 AVE. NE 5-2271

FRAME HOUSE, 5 ROOMS AND BATH,
SCREENED PORCH, CORNER LOT.
NEAR ST. MARY'S. CALL 757-3006.

Owner transferred. Assume VA mortgage, \$14,500, balance \$2,000 down. Many extras. Excellent condition, 4 bedroom, 2 bath ranch. Near schools; stores, expressways. 1120 N.W. 200th St. NA 1-9331, 621,1961.

HAS EVERYTHING!!
Spacious, modern, 4 bedroom, 3 bath, den, Florida room, garage, guest house. Near St. Michaels, bus lines. \$30,000. Furnished. Call owner for app't. NE 4-8107

HOMES FOR SALE N.W.

2 bedroom, Florida room, entrance porch, hardwood floors, garage, tile roof. Corner. 2 Blocks to St. Mary's. Price \$13,500. Good terms.
DAVID J. BRADY, BROKER
1190 N.E. 125th ST.
PL 1-7301

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Family must join husband working in North. 3 bedroom, 2 bath, carport, Fla. rm., air cond. Near everything. St. Vincent dePaul Parish. \$14,300, need some cash. PL 7-7209.

NEAR ST. MICHAEL'S
Immaculate condition, 2 bedroom, 1 bath, Florida room, carport, furnished; nicely landscaped. Reduced price \$11,900.
MODERN AGE REALTY, INC. 445-1461

NEAR ST. DOMINIC'S
2 Bedroom, 1 bath, double carport. Also separate quarters. Fenced grounds, well and pump for garden. Call Mr. Rabe, MO 1-4245.

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POOL — LARGE LOT**

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PLUS extra bedroom and bath for maid or income, large family room, built-in stove and oven, washer, dryer, wall to wall carpeting, patio, garage, workshop. Furn. or unfurn. No qualifying, no closing costs. \$5,000 down, balance like rent. A one in a lifetime buy.
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3 Bedrooms, 2 baths, large Florida room, carport. Only \$450 down FHA \$102 month pays all.
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BY OWNER 4 Bedroom, 2 bath home, many extras. 2,000 sq. ft. of house. 4 1/2% VA mortgage. Low cash down. Make offer. Walking distance to Holy Parish School and Public Schools. 9359 Dominican Drive. Phone 238-1811.

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4 BEDROOM, 2 BATH, \$19,800
7001 S.W. 60 St. walk to St. Thomas school. Garage, porch. MO 6-8481 for appointment.

4 BEDROOM, 3 bath, Florida room, central heat - Air, large patio, pool. Near Epiphany, U. of M., Sunset Shopping. \$27,000.
VETTER REALTY, Realtors HI 8-1784

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HOLY ROSARY PARISH
WATERFRONT WITH POOL
AN IMMACULATE 2 bedroom home,
partly furnished. Kitchen equipped.
GEO. JOHNSON, Realtor CE 8-5143

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3 bedroom 2 bath, All Elec., aircond., semi furn. Finished basement. \$135 month, yrly. Near Madonna, 1340 N.E. 203 St.

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220 N.E. 12th AVE.
Lovely 1 bedroom apt, all electric kitchen, air conditioned, new furniture, TV, carpeted. Renting now yearly or monthly. 2 bks. to St. Anthony's Church. Also Efficiency, neatly furn., sleeps 2. Air cond. \$65 mo. Owner. JA 3-4034.

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APTS. FOR RENT N.E.

Large 1 & 2 bedroom apts., furn., unfurn., separate dining rm., lots of closets, some air cond. Near 3 buses, shopping ctr., schools. Separate adult & children areas, fenced yards. Heat, air-cooled. Sorry no information given by phone. All members of family must be present to make application. No pets.
SABAL PALM APTS., 5135 N.E. 2nd Ave.

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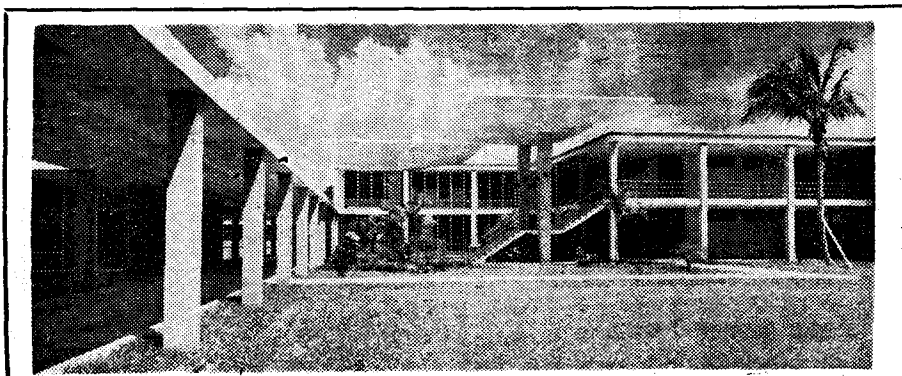
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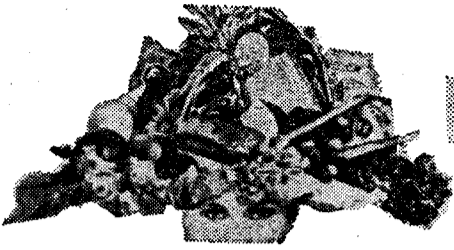
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