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AUGUST 14, 1964

COMPLETE TEXT OF ENCYCLICAL "ECCLESIAM SUAM" IN SUPPLEMENT PAGES 17 TO 24

Pope Paul's Message: Church Mankind's Salvation

By JAMES C. O'NEILL
NCWC News Service

CASTELGANDOLFO (NC) — The unique role of the Church as God's means of saving all mankind and the importance of man's recognition of this role formed the core of the first encyclical of Pope Paul VI's reign.

The encyclical, called *Ecclesiam Suam* from the opening Latin words of the 15,000-word document, was released to the

world on Aug. 10 but was dated Aug. 6, the feast of the Transfiguration of Christ.

In addition to a detailed study of the nature of the Church as God's means of saving mankind, the encyclical also contained a denunciation of atheism that called it "the most serious problem of our time."

Moreover, the Pope explicitly renewed his predecessors' condemnation of "ideological systems which deny God and oppress

the Church, systems which are often identified with economic, social and political regimes, among which atheistic communism is the chief."

ECUMENISM HAILED

The document hailed the ecumenical movements toward unity to be found among Christian churches today but made it clear that the primacy of the pope cannot be sacrificed. Noting that many non-Catholic Christians regard the primacy of the pope as a "stumblingblock" and maintain that if it were abandoned the reunion of churches would be easier, Pope Paul declared:

"We beg the separated brethren to consider the inconsistency of this position, not only in that, without the pope, the Catholic Church would no longer be Catholic, but also because, without
(Continued on Page 2)

Mass By Bishop To Open Diocese Labor Day Program

Members of national, state, county and local governments will participate in the fourth

annual Labor Day Observance sponsored by the Diocese of Miami.

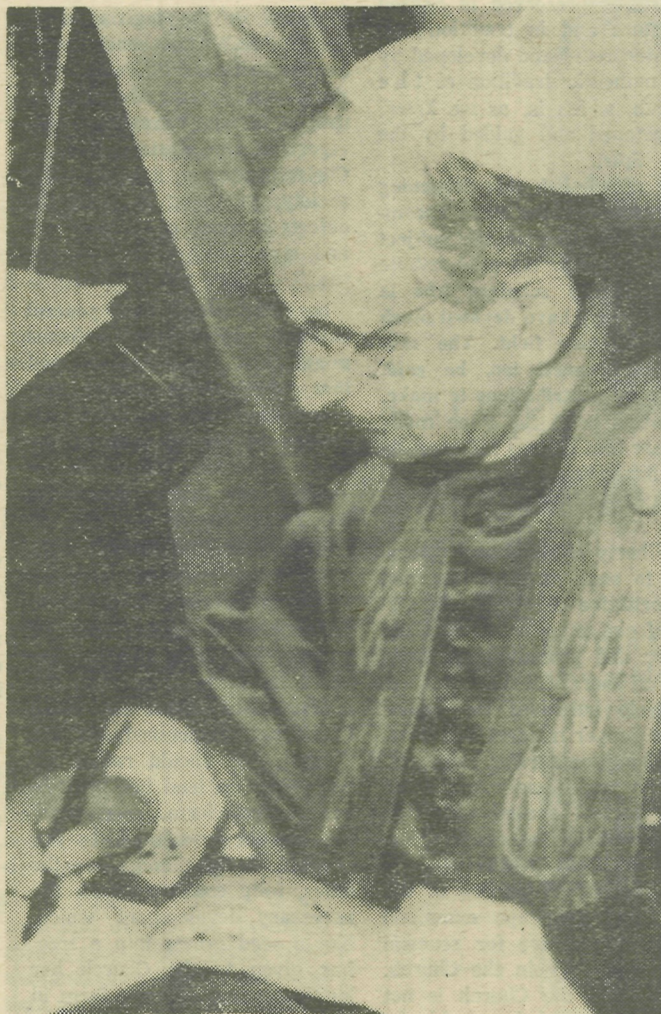
Also present for the afternoon seminars and the evening banquet at the Deauville Hotel, Miami Beach, on Thursday, Sept. 3, will be officials of the Miami-Dade County and other Chambers of Commerce; banking, industrial and business leaders; representatives of all universities and colleges in South Florida; newspaper, radio and television executives and others prominent in civic affairs throughout South Florida.

Delegations from parishes throughout the Diocese of Miami, including clergy and lay people, as well as organizations affiliated with the Diocesan Council of Catholic Men and the Diocesan Council of Catholic Men also will attend.

Bishop Coleman F. Carroll, who initiated the Labor Day activities four years ago, will open this year's observance with the celebration of a Pontifical Low Mass in St. Joseph Church, Miami Beach.

This will be followed by the Labor-Management seminars at the Deauville from 10 a.m. to noon and from 2 to 4 p.m. The celebration will close with

(Continued on Page 8)



NC Photo

SIGNING OF his Encyclical Letter *Ecclesiam Suam* (His Church) by Pope Paul VI took place in the papal summer villa at Castelgandolfo. The encyclical is the first such document of Pope Paul's Pontificate.



JOSEPH FITZGERALD



EDWARD STEPHENSON

Saturday Holy Day

The Feast of the Assumption of the Blessed Virgin Mary will be observed Saturday, Aug. 15, and is a holy day of obligation.

The faithful are urged to consult their parish bulletins for times of Masses in their respective churches.

Today (Friday) is a day of abstinence.

Charity Saves Little Ramon From Grave Of A Pauper

The body of little Ramon Gutierrez rests in no pauper's grave in Miami.

Thanks to the sympathetic generosity of South Floridians, the body of the 11-year-old, who was entombed 13 days in a sealed refrigerator car during a 3,000 mile trip across 13 states, was flown back to Woodlawn, Calif., after receiving full rites of the Church.

As soon as the tragedy became known here, Bishop Coleman F. Carroll telephoned Father Joseph E. Bishop of the Church of Our Lady of the Rosary in Woodlawn, where Ramon's parents are near-penniless fruit pickers. Young Ramon

had made his First Holy Communion a few months ago.

A Requiem High Mass was sung yesterday morning in SS. Peter and Paul Church.

From all sections of the community money poured in meanwhile to newspaper offices and other places. National Airlines agreed to transport the body without charge.

Lying in the quality casket as the flight began, little Ramon, who was taken from the refrigerator car barefooted and clad only in a ragged shirt and dungarees, was dressed — perhaps for the first time — in bright shoes and a beautiful white suit.

Bishop To Dedicate New Church Sunday

BONITA SPRINGS — The new Church of St. Leo will be dedicated by Bishop Coleman F. Carroll at noon, Sunday, Aug. 16.

The structure was recently completed on a 25-acre site off Bonita Beach Rd., and is the first parochial building in the two-year old parish.

Bishop Carroll will be guest of honor at a luncheon which will follow at the Bonita Springs Hotel.

Negro And Indian Missions Collection This Sunday

To the Priests, Religious and Faithful of the Diocese of Miami:

The annual collection for the Negroes and Indians will be taken up in all churches throughout the United States on August 16.

In the Diocese of Miami we have special reason to be aware of our responsibilities in this matter, since we have within the confines of our Diocese a very large number of Negroes and many Indians.

We need to redouble our efforts to bring the Church and all her spiritual blessings to these most deserving people. Throughout the Diocese there are a number of missions serving them which are not self-supporting, and which indeed could not survive without your annual assistance. In time some of these mission areas will grow until they can assume the responsibilities of a parish or be incorporated into existing parishes, and then they in turn will lend help to others in the formative stage.

Your generous contributions will enable many more priests to go among them, teaching the doctrines of Christ and making available to them the means of salvation. Moreover, Missionary Sisters will have an opportunity to educate their children, so that they may be not only fervent members of the Church, but also worthy citizens of our country.

The work of bringing the blessings of Christ and His Church to the Negroes and Indians is profoundly important, as most people recognize now more than ever before. I recommend this cause wholeheartedly to your generosity on August 16.

Imparting to you my paternal blessing, I am

Very sincerely yours in Christ,

Coleman F. Carroll

Bishop of Miami

AT MATECUMBE IN SOUTH DADE

Orione Fathers, Brothers To Staff Home For Boys

Don Orione Fathers and Brothers of the Sons of Divine Providence have accepted the invitation of Bishop Coleman F. Carroll to staff the new home for dependent boys scheduled to open early in September at Matecumbe in South Dade County.

Group-type living accommodations for dependent teenage boys will be provided at the new

home where facilities will include swimming pool, lake, baseball diamond, volley and basketball courts. Bus transportation will be provided to near-by schools.

Msgr. Rowan T. Rastatter, diocesan director of diocesan institutions of charity is in charge of the long-needed program which is being created to serve

(Continued on Page 8)

Pope's Message: Church Our Salvation

(Continued From Page 1)

the supreme, efficacious and decisive pastoral office of Peter, the unity of the Church of Christ would utterly collapse."

The encyclical is divided into three main parts with a short introduction.

The first part deals with the need for the Church to be more aware of its divine nature and its role in the salvation of mankind.

The second part deals with the need for renewal and reform within the Church so that it can continue to carry out its mission more effectively.

The final part deals with the relation of the Church to all mankind and with "the world in which it exists and labors."

"The Church has something to say. The Church has a message to deliver," the Pope said.

Pope Paul summed up the aim of his first encyclical very early in the document when he wrote: "We propose to ourselves in this encyclical the task of showing more clearly to all men the Church's importance for the salvation of mankind and her heartfelt desire that the Church and mankind should meet each other and should come to know and love each other."

CONVERSATIONAL LETTER

The Pope made it clear that he did not intend his encyclical to interfere with the work of the Second Vatican Council. He said that the council's work "should not be disturbed by this simple conversational letter of ours. Rather it is to be commended and encouraged."

The Pope also said his letter was not intended to be a solemn and strictly doctrinal document, "nor to propose particular moral or social teachings." Instead, he wrote it was written "merely to communicate a fraternal and informal message" to the bishops of the world.

Outlining his ideas in the introduction, the Pope wrote that his "first thought is that this is the hour in which the Church should deepen its consciousness of itself." Secondly, he said, after meditation on the mystery of the Church, there arises a spontaneous desire to compare the ideal image of the Church as Christ willed it with the actual image.

Since "the actual image of the Church is never as perfect, as lovely, as holy or as brilliant as that formative divine idea would wish it to be," the Pope stated, the next consequence is the "unselfish and almost impatient desire for renewal and for correction of the defects which this conscience denounces and rejects."

Lastly this leads to the problem of the "dialogue between the Church and the modern world."

At the outset of the first section of the document the Pope stated: "We think that it was a duty today for the Church to deepen the awareness that she must have of herself, of the treasures of truth of which she is the heir and custodian, and of her mission in the world."

Calling for a "living, profound and conscious act of faith in Jesus Christ," the Pope declared that "the Church needs to reflect on herself. She needs to feel the throb of her own life. She must learn to know herself better, if she wishes to live her own proper vocation and to offer to the world her message of brotherhood and salvation."

The Pope noted that the Church "has her roots deep in mankind" and that she suffers from historical trials and changes. At present, he said, "mankind's range of thought, culture and spirit has been intimately modified either by scientific, technical and social progress or by the currents of philosophical and political thought which overwhelm or pass through it. All of this, like the waves of an ocean, envelopes and agitates the Church itself."

For these reasons, the Pope said, the Church and all its members need to have a deeper awareness "of what she really is according to the mind of Christ, as preserved in Sacred Scripture and in tradition and as interpreted and developed by the authentic tradition of the Church, which is, as we know, enlightened and guided by the Holy Spirit."

To accomplish this deepening of awareness, the Pope recommended reading on the subject of the Church. He paid tribute to the many scholars who in recent years have devoted much study to this field. The ecumenical council too, he said, will have contributions to make.

At this point the Pope made it clear that he was not expressing his views on matters still to be studied by the council. He said: "It is our desire to leave full liberty of study and discussion to such an important and authoritative assembly. In virtue of our office of teacher and pastor and placed at the head of the Church of God, we reserve to ourselves the choice of the proper moment and manner of expressing our judgment, most happy if we can present it in perfect accord with that of the council Fathers."

SECOND PORTION

In the second portion of the encyclical the Pope examined closely the desire for renewal and reform within the Church. Noting that the Church is not separated from the world, he

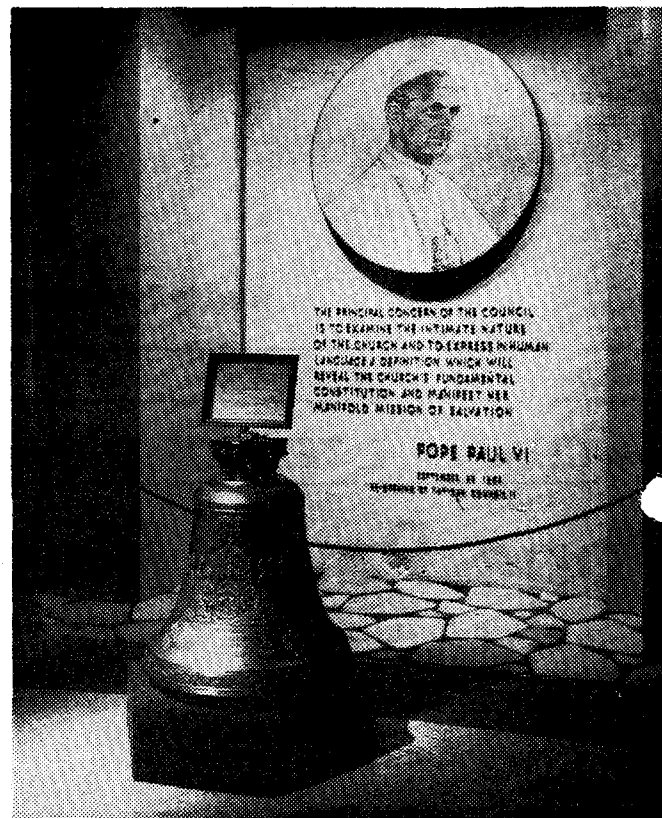
said. "This immanent contact of the Church with temporal society continually creates for her a problematic situation which today has become extremely difficult."

The problem, he said, is that the Church is not only affected by the world, but also that the Church should have a purifying and ennobling effect on the world. He said this task "demands of the Church a perennial examination of its moral vigilance, which our times demand with particular urgency and exceptional seriousness."

The Pope said that it will be up to the council to suggest "what reforms are to be introduced in the legislation of the Church." The council is not dealing with any heresies this time, he said, but rather has the task of infusing "fresh spiritual vigor into the Mystical Body of Christ insofar as it is a visible society, purifying it from the defects of many of its members and stimulating it to new virtue."

In discussing the general outlines which the reforms might take, Pope Paul warned that "the reform cannot concern either the essential conception of the Church or its basic structure. We would be putting the word reform to the wrong use if we were to employ it in that sense."

The Pope said that in using the term reform, "it is not to be understood in the sense of change, but of a stronger determination to preserve the characteristic features which Christ has impressed on the Church. We should rather always wish to lead her back to her perfect form, corresponding, on the one hand, to her original design and, on the other, fully consistent with the necessary development which, like a seed grown into a tree, has given to the Church her legitimate and concrete form in history."



THIS 'COUNCIL BELL' is the only copy of the bell originally cast for the Second Vatican Council. The original bell was rung on various occasions throughout the many weeks of the council sessions. This copy of the bell is now in display at the Vatican Pavilion at the New York World's Fair.

Pope Asserts: 'No Room For Selfish Capitalism'

CASTELGANDOLFO (NC) — Pope Paul VI told a group of Italian businessmen here that "there is no longer room in our times for a 'capitalism' which is selfish and pursued as an end in itself."

The Pope spoke at an audience granted to leaders of the Chamber of Commerce of Pistoia province.

He said that it is always a notable service to promote and develop the economy. "But it is more honorable and praiseworthy today . . . to improve the sectors experiencing a crisis, and to aim above all at averting the painful phenomenon of unemployment," he added.

"Those who speak of capitalism — as so many do — with the concepts which defined it in the last century show they have been left behind by the reality of things," the Pope said.

Smiling, he continued: "At times we wonder whether we, that is to say the social doctrines of the Church, can give rise to difficulties. The answer is easy. If by difficulty we mean selflessness and a spirit of sacrifice, there is certainly no lack of these, because this doctrine demands reforms in which consideration of the advantage for the complete good of man prevails over economic considerations."



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Pope Paul Takes Helicopter Trip To Shrine At Orvieto

ORVIETO, Italy (NC) — Pope Paul VI has fulfilled a promise made by his predecessor Pope John XXIII and has come to this shrine city on pilgrimage.

This most modern of Popes chose a helicopter to travel from his summer villa at Castelgandolfo, 15 miles southeast of Rome, to the shrine city, 60 miles northeast of Rome, a 50-minute journey.

Orvieto, perched on a rocky crag, provides a risky landing place even for a helicopter. The Pope's advisors chose to have him debark from the craft at the foot of the city's spectacular cliffs and take the steep road the rest of the way. The

return journey at night was made completely by road.

Although the ancient fortress city of Orvieto had been a place of refuge for popes fleeing the turbulence of medieval Rome and had even been a place of residence for many, the last pope to visit it was Pius IX in 1857.

He came seven centuries after Pope Urban IV in this very city decreed that the Feast of Corpus Christi be observed throughout the Catholic Church. He venerated the miraculous corporal, still stained with blood that streamed from a Host broken during a Mass seven centuries ago, which prompted Pope Urban to extend the feast to the entire Church.

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Newman Writings Foretold Ecumenism

(The following article recalls the contributions of Cardinal Newman to the development of thought now flowering in the Second Vatican Council. Written by the vice president of the Catholic Broadcasters Association, the article comes on the centennial of the cardinal's widely known book, "Apologia Pro Vita Sua.")

By FATHER EUGENE C. BEST
NCWC News Service

John Cardinal Newman's book, "Apologia Pro Vita Sua," written 100 years ago, changed the image of the Catholic Church in England. It also led to the development of Catholic thought which has its flowering at the Second Vatican Council.

Newman wrote the "Apologia" after a personal slander by the eminent British historian and novelist Charles Kingsley. Kingsley had challenged not only Newman's personal integrity but also the honesty of all Catholic clergymen. He wrote in late 1863 that "truth for its own sake had never been a virtue with the Roman clergy." He added: "Father Newman informs us that it need not, and on the whole ought not to be."

Newman answered Kingsley in a work of conscientious and sensitive self-revelation. He wrote:

"There are virtues indeed, which the world is not fitted to judge about or to uphold, such as faith, hope, and charity; but it can judge about truthfulness; it can judge about the natural virtues, and truthfulness is one of them."

Newman found himself after his conversion in 1845 cut off from his former Anglican friends and never fully accepted by the "old Catholics." Failure followed failure during his early Catholic years.

A prejudiced court found him guilty of libel in the famous Achilli trial. Newman wasted years working on the Irish University project. He began to edit the Rambler magazine, only to have the bishops stop publication. From 1859 to 1863 Newman, who had written constantly as an Anglican, wrote nothing. Had he died in early 1864, he might well have been forgotten to history.

Yet for many Catholics to-

day, Newman is the key to a better understanding of the Second Vatican Council. Pope Paul recently stated that Newman "traced an itinerary the most toilsome, but also the greatest, the most meaningful, the most conclusive that human thought ever traveled during the modern era."

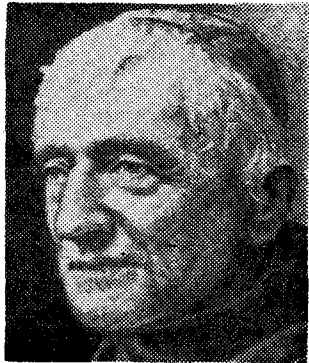
In a sense, Newman lived and wrote 100 years too soon. His "Essay on the Development of Christian Doctrine" written in 1845 was long misunderstood at Rome. When he wrote "On Consulting the Faithful in Matters of Doctrine" in 1859, Newman was denounced to Rome as formally heretical. For some 30 years after his conversion, he lived under a cloud. He was invited to the First Vatican Council in 1870, but declined because of poor health. Then in 1879 Pope Leo XIII made Newman a cardinal.

At the time Newman said: "Now the cloud is lifted from me forever." He spoke too soon. After he died in 1890, Pope St. Pius X still had to defend him against Modernist heretics in the early 1900's.

The Second Vatican Council continues to lift the cloud from Newman. He is constantly quoted in council books and speeches. And he influences the council through his insights, through truths which he discovered or reemphasized. Several themes basic to Newman's thought are often stressed in council debate.

Newman was first to write on the development of Christian doctrine. Scholars today take development for granted.

Next, Newman emphasized the role of the layman in the Church when that role had long been ignored.



CARDINAL NEWMAN

Thirdly, he was a loyal and constructive critic of the Church when criticism was often suspect as disloyalty.

Fourthly, Newman always continued to love his former Anglican friends, and he thus anticipated today's ecumenical movement.

Lastly, Newman wrote the greatest defense of freedom of conscience in the English language, and thus helped prepare the way for a council statement on religious liberty.

Since the Protestant Reformation, Catholics have tended to view the Church as "unchanging." The tendency resulted from early Protestant claims that the medieval Church had been essentially corrupted. Newman wrote in 1845: "In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often."

NEWMAN'S VIEW

Newman saw the Church as living and developing. Pope John XIII reflected Newman's insight when he told the bishops at the beginning of Vatican II: "The substance of the Faith is one thing, but the manner of its presentation is another."

Pope Paul reflected Newman even more clearly when he stated bluntly: "The theological doctrine (about the Church) can receive many noteworthy developments."

The council continues to define and refine the layman's role in the modern world. Newman had often insisted that baptism means for all the faithful a total commitment to Christ. From involvement in the work of God he would neither exclude nor excuse the layman. As early as 1851 Newman had written words which sound like the appeal of a bishop at Vatican II:

"I want a laity, not arrogant,

not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well, that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity."

A third Newman contribution to the council is his spirit of frankly loyal and constructive criticism. Reacting against a tradition dating from the Reformation, bishops at the council are openly admitting human, fallible elements in the Church.



BLIND SINCE BIRTH, Pat Gormley, seventh grader at the Campus School of the Catholic University of America, Washington, D.C., was trumpet soloist with the U.S. Navy Band at its annual Watergate Concert For Young People. With Pat is Lt. Cmdr. Anthony Mitchell, leader of the Navy band.



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Scripture Sources On Mary Emphasized By Cardinal Bea

MUNICH, Germany (NC) — If Catholics are to convey their teaching on Mary to others they should emphasize Scripture sources, Augustin Cardinal Bea, S.S., writes in a preface to a new volume of a Marian encyclopedia.

Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, also points out that the Vatican Council's inclusion of a draft proposal on Mary as a part of a draft proposal on the Church is beneficial to the cause of Christian unity.

The advantage, he indicates, is that "without too many words the central position of the Blessed Virgin can be shown in Christ's scheme of salvation, and at the same time also her entire subordination to Him as the only mediator."

The Cardinal's remarks are printed in the review Stimmen

der Zeit, published here. They appear in the seventh volume of the encyclopedia "Maria," published in Paris.

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Moralists Hold U.S. Hit-Back In Viet Justified

WASHINGTON (NC) — A sample polling of Catholic moralists and political scientists has revealed an unanimous belief that the U. S. was justified in its decision to strike back at communist naval bases in North Vietnam.

A cross-section of moral theologians and political experts were asked by NCWC News Service whether Christian morality governing warfare permits retaliatory attacks, and whether the air strikes on North Viet-

namese PT boat installations were excessive, especially in view of the danger of their sparking a wider conflict.

Most of those contacted agreed that the American decision could not properly be called "retaliatory."

William E. Moran Jr., dean of the School of Foreign Service at Georgetown University and president of the Catholic Association for International Peace, said he thought the U. S. response was "a reasonable one, given the circumstances, and particularly since China and North Viet-Nam had some question about our commitment in Southeast Asia."

"It isn't a question of retaliation," he said. "The United States had to make it perfectly sharp and clear to the other side that this country is not a 'paper tiger.' It was necessary to take appropriate action quickly so they will not continue to be deceived. In this re-

spect I can see positive moral action here."

Moran said the U. S. may have been faced with a "choice of evils," but declared this country cannot refuse to take action merely because of the threat of nuclear war.

"If you take that line, you have to ask what this means to our freedom and our religion," he said. "Do we have to give all of that up just to protect our hides?"

DEFENSIVE MEASURE

Father Edward Conway, S.J., research professor of political science at Creighton University, Omaha, Neb., and director of Creighton's Center for Peace Research, deplored what he called "the widespread use of the word 'retaliation' to characterize our response to this aggression."

He said the word connotes an "irrational and non-military motivation" on the part of the United States. The air strikes, he said, were a "defensive counter measure which I don't consider excessive in light of situation."

The attack on the North Vietnamese mainland falls within the proper limits of self defense, according to Father Francis J. Connell, C.S.S.R., former dean of the school of sacred theology at the Catholic University of America.

Self defense, said Father Connell, a moral theologian, can imply more than merely returning the fire of PT boats which twice attacked U. S. destroyers in the Gulf of Tonkin.

"We can defend someone else as well as ourselves," he said. "In this case, by bombing the naval bases, we were defending

ourselves, the people of Vietnam and the free world."

The justification for the U. S. action by international law was upheld by two other members of the Catholic Association for International Peace. They are Father George H. Dunne, S.J., assistant, to the president of Georgetown University for international affairs, and William V. O'Brien, professor of international law at Georgetown.

Father Dunne expressed some doubts about the total U. S. involvement in Southeast Asia, but he said as long as this country is actively engaged it must take action when necessary.

DANGER IN PASSIVITY

"PT boats come from bases, they don't spring up out of the sea," he said. "So we strike back at the bases from which they came. In international law if violence is justified, it is justified by something like this. In fact, there is a greater danger of escalation into a larger conflict if we sit back and do nothing."

O'Brien said he believed the

action was "proportionate" because it was exclusively directed against the cause of the aggression — the PT bases. While admitting there is a chance the incident would "escalate" into a nuclear struggle, he said the communist policy must have been determined before the initial aggression took place. As a military action the communist attack was "senseless," so it must be concluded that the attack was an outgrowth of communist policy that is still unclear to American observers.

Even while Americans discussed the growing tension in North Vietnam, the Vatican City daily, L'Osservatore Romano, warned against the use of violence which might push nations along the path to war.

In a front page editorial (Aug. 6), the newspaper said "the grave news from Southeast Asia" should make world leaders realize "that violence resolves nothing and prejudices everything, embittering souls and pushing them to react."

PT Attacks Recall Navy's Mercy Mission 10 Years Ago

By FATHER PATRICK O'CONNOR
Society of St. Columban

SAIGON (NC) — The North Vietnamese PT boat attacks on U.S. destroyers in the Gulf of Tonkin and the Navy planes' attack on PT boat bases came within days of the 10th anniversary of the U.S. Navy's ar-

rival in the same waters on an historic mercy mission.

That was the evacuation of refugees fleeing from communist rule.

It was a mission of mercy that the communists bitterly resented because the flight of nearly a million refugees hurt their prestige enormously.

On Aug. 8, 1954, the U.S. Navy's Task Force 90 under Adm. Lorenzo Sabin, a Catholic, was given the assignment of helping to transport the refugees who might want to leave the north. The Geneva Armistice Agreement, which gave North Vietnam to the communists, stipulated that all who wished to leave the north for the south, or vice versa, be authorized and aided to do so.

The U.S. Navy evacuated a total of 310,848 persons from North Vietnam to the south between August, 1954, and mid-May, 1955. Eighty-five per cent of all refugees were Catholics.

U.S. Navy ships made 109 trips in the entire operation, called Passage to Freedom.

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Educational Segregation Based On Religion Scored

PHILADELPHIA (NC) — Philadelphia lawyer William F. Valente told delegates to the annual convention of Citizens for Educational Freedom here that educational segregation based on religion is as evil as that based on race.

Religious discrimination in education, the president of the Pennsylvania CEF Federation told the convention is enforced through denial of tax funds to church-related and other non-public schools.

However, he said, "The star of liberty is rising fast in America not only for our forgotten colored brethren but also for the ignored and excluded children in the private schools."

Sounding the theme of the convention, Valente said: "It would be well for us to begin this convention by remembering that freedom of thought dies when freedom in the selection of the method and philosophy of education dies."

Valente warned against "one track pied-pipers of state education who seem to believe that the best way to improve education is not to encourage parental freedom in education, but to destroy it and to expand their own plant, patronage and power."

He said the cry of separation

of Church and State voiced by representatives of the National Education Association and the American Association of School Administrators is a "separation that works religious persecution, while cloaking itself in the colors of religious freedom."

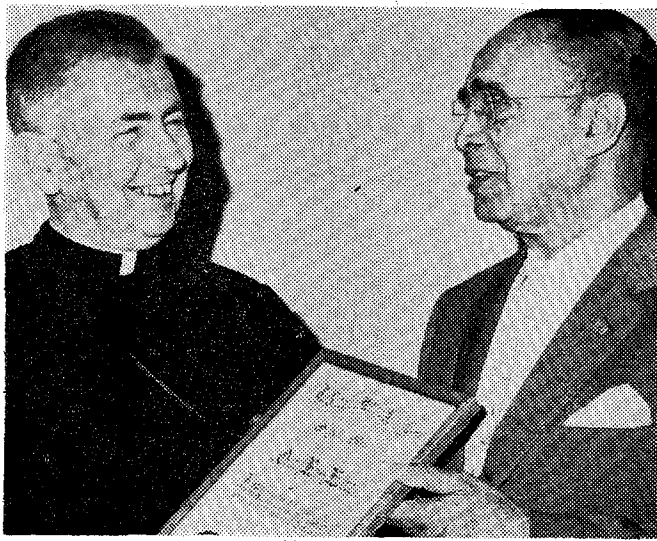
More than 600 delegates attended the convention of CEF, a non-denominational organization that has devoted itself to pressing for state aid for private schools.

Peter P. Muirhead, assistant U. S. commissioner of education told the delegates at a luncheon meeting that "the tide is running in your favor."

Commenting on the possibility of Federal aid to private schools, Muirhead asked: "Can or should Federal funds be used to support church-related educational institutions?"

"At this moment," he said, "it would appear that the trend of Court opinions weighs quite heavily in the direction of restricting the use of public funds for public education at the elementary and secondary level."

"For a nation whose citizens hold the educational aspirations for our children that we do, the thought of permitting great 'islands of unequal opportunity' to persist is intolerable," he continued.



DOCTORS HONOR ARCHBISHOP — A scroll is presented to Archbishop Paul J. Hallinan of Atlanta, Ga., by Dr. W. Montague Cobb, representing the National Medical Association, whose members are predominantly Negroes, for the prelate's desegregation of hospitals in his archdiocese. The presentation was made at the associations' national convention.

Mississippi Bishop Orders Integration Of Schools

NATCHEZ, Miss. (NC) — Bishop Richard O. Gerow disclosed that a program for racial integration of Catholic schools in Mississippi will be inaugurated in September.

In a letter read in all churches throughout the Natchez-Jackson diocese, Bishop Gerow said "it is to be the policy of

the Catholic schools in the diocese to admit qualified Catholic children to the first grade without respect to race."

Protestants Enlist Priest To Serve Migrant Families

GIBSONBURG, Ohio (NC) — Sandusky County Council of Churches dropped plans for a Bible school for Spanish-speaking migrant families here after the Gibsonburg Ministerial Association obtained the services of a priest who speaks their language to minister to them.

The Rev. Hilbert E. Piel, association secretary, said the proposed Bible school was canceled after he wrote a letter to the Rev. Donald Judson in nearby Fremont, president of the Council of Churches.

"Inasmuch as the vast majority of the migrants are Roman Catholics and speak only Spanish, we felt that a Spanish-speaking priest could best minister to them," the Rev. Mr. Piel wrote. The priest is Father Thomas Wekinger of St. Joseph's parish, Maumee, Ohio.

"With this in mind, we have been able to secure the services of such a priest, who is currently conducting regular services in Spanish, who is organizing a two-week church

school program for later in the summer, and who has been and is planning and directing various social programs for the migrants," the letter stated.

"In the light of the agreement made last spring that if the Catholic Church made provision for a ministry to the migrant workers in the Gibsonburg area the Protestant churches will make no attempt to interfere with or duplicate the efforts of such a ministry, and in view of the fact that a Spanish-speaking priest is presently working in the community, the Gibsonburg Ministerial Association strongly urges that no Bible school be held in Gibsonburg this year by the migrant ministry workers under the auspices of the Sandusky County Council of Churches."

The Rev. Mr. Piel said the material presented in the five-day Bible school last year was so general that while it was not likely to offend any religious group it was not likely to do much good either.

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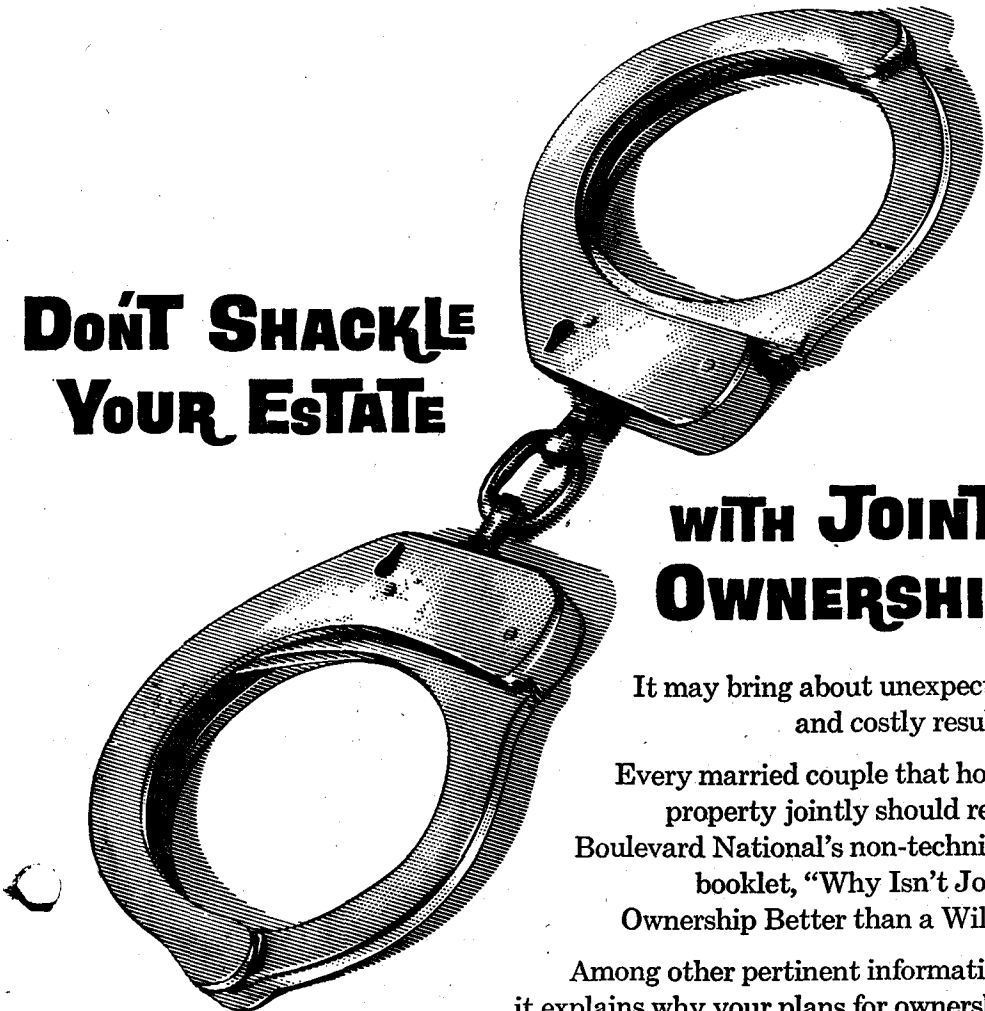
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Encyclical Tells How Church Should Carry Out Mission

Time will be needed to assess the value and impact of the first encyclical of Pope Paul, Ecclesiam Suam. Already it seems likely the element of surprise which greeted the two most famous of Pope John's encyclicals, Mater et Magistra and Pacem in Terris, will quickly be associated with this long-awaited document of Pope Paul.

Apparently those whose guesses concerning the subject matter were welcomed by the press were more surprised than others to learn the encyclical dealt with the general subject of the Church. Since the Fathers of the Council debated this topic last year and will continue to discuss it this coming session, not many expected Pope Paul to deal with it.

However, the Holy Father anticipating the surprised reaction, pointed out last week that he was not thereby trying to influence the judgments of the Bishops at future Council sessions. On the contrary, he stated: "We deliberately wanted not to enter into subjects which the Ecumenical Council has put on its program."

Newspaper headlines and stories have emphasized the encyclical's condemnation of communism. This is hardly the primary purpose of the letter, nor can it rightly be considered startling news, since every pope since communism became a grave threat has alluded often to the countless dangers to society and to individuals from atheistic materialism. Without referring to it by name, Pope John in his opening address to the Fathers of the Council alluded to "the fallacies in that way of life that despises God and His law . . . and stated that there is "no lack of fallacious teachings, opinions and dangerous concepts that must be guarded against and put to flight . . ."

The Pope's theme in this newest of papal messages is concerned with "what we think the Church should do today to be faithful to its vocation and to be equal to its mission." This general statement the Holy Father breaks down into three broad aspects — the spiritual, the moral and the apostolic.

Each of these will provoke considerable and prolonged analysis among both Catholics and non-Catholics, since the Church today has become a factor in the affairs of all men.

It is certain that much of the analysis will seek to determine if Pope Paul is carrying out the policies and objectives of his predecessor, who captured the attention and even the affection of a large part of the world. We are certain to hear many comparisons probing the extent of their "liberalism" or "conservatism."

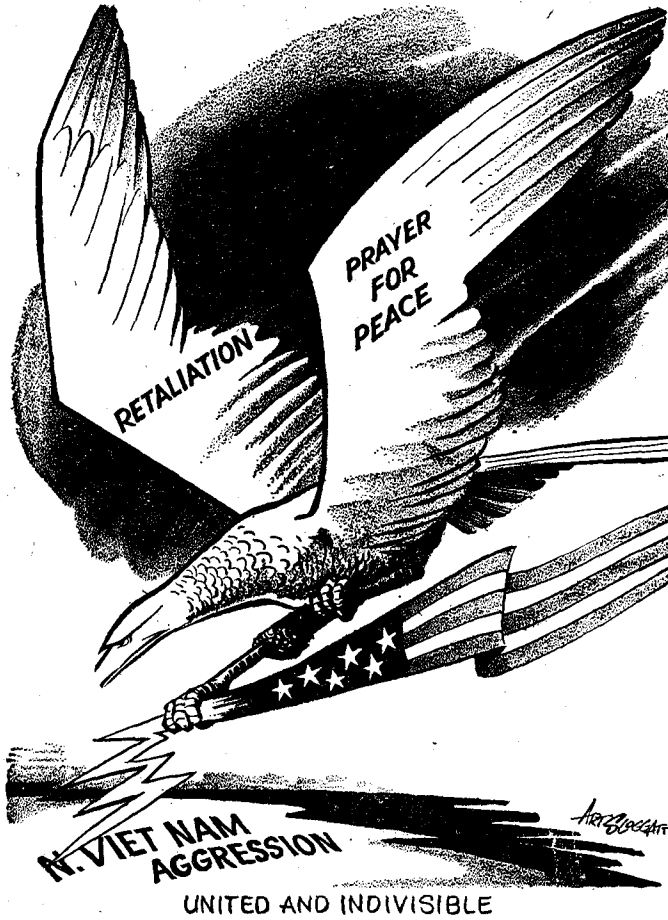
Since Pope John's historic documents made such an impression on the secular world, it is certain that his encyclical will be expected to exert a profound influence in religious and even secular affairs. Every Catholic ought not merely to read it, but to ponder and study it most carefully.

Citizenry Aroused

Some time ago, Dean Clarence Mannion stated: "For some esoteric reason, all judgments of the United States Supreme Court are now quite generally regarded as sacred — even when these judgments require radical, unpopular departures from our historic and accepted way of life."

Judging from the viewpoints of many people, this can hardly be doubted. However, the Court's confused and confusing decisions concerning books which State courts had already termed obscene have done more to arouse citizens across the country to open resentment of the arbitrary actions of the Justices than any other acts in recent times. Parents and educators and

AS SLOGGATT SEES IT!



clergy have been startled to find that the flood of pornography, now almost unchecked, can sweep innocent children along on a tide of immorality — a calamity which is beginning to alarm the whole country.

Francis Cardinal Spellman last week at a convention in Denver directed national attention to the grave problem and in clear, sharp words rebuked the Justices of the Supreme Court for their recent decisions which "reflect an acceptance of degeneracy and the beatnik mentality as the standard way of American life." He stated that local law enforcement agencies are hamstrung by the Court's decisions "rendered by a few misguided high ranking judicial officials."

Many people are at present more than ready to agree, in view of the Court's denial that books like the "Tropic of Cancer" and "The Lovers" are obscene, that "the community standards prevailing among the Supreme Court judges who voted in such a way are substantially below the standards of the communities over which they sit in judgment."

One of the judges who strongly disagreed with the Court's ruling, Charles S. Desmond, offered a ray of hope in his dissent. "I refuse to believe that all of this can continue to be the law. I predict that the wheel will turn and the pendulum swing back. Some time and somehow we will return to the historical meaning of 'freedom of the press.'"

"On that awaited day the courts will find it possible in at least some extreme cases, not only to announce but to apply their oft-repeated holding that obscenity is an exception to the First Amendment's protections."

Even this faintly encouraging hope sounds as if a change will come only in the distant future. Cardinal Spellman, on the contrary, called for action now. At his request, Mayor Wagner of New York is forming a Citizens' Committee made up of a cross section of people to take legal means of protecting youth from indecent literature.

A Saint As Vice President? Patience Would Be Tried

By Father JOHN B. SHEERIN
In his column in the New York Times James Reston refers to President Johnson's definition of a good Vice President.

The President said he should be an attractive, prudent, progressive man of the people, one who could handle the duties of the vice presidency and the domestic affairs, able to get along with the President, Congress and the Cabinet and popular in all states of the Union.



Father Sheerin

One commentator said that the President was looking for Superman but Reston's reaction was slightly different. "This, of course," said Reston, "is a definition of a saint and it's no wonder that he later ruled out Bobby Kennedy, Shriver, Rush, McNamara, Freeman and Stevenson."

This set me to musing about a saint in the second highest niche in our government. The Vice President is important not only because he is only a heartbeat away from assuming the presidency but also because of the importance of his own role in itself. Would a saint make a good Vice President? We have never had a saint in the presidency or vice presidency.

England had a saint in the top echelons of government but that was four centuries ago and England has not seen his like ever since. President Johnson feels that a Vice President should be able to get along with the President.

That was St. Thomas More's trouble: he couldn't get along with King Henry. More was a great Lord Chancellor but he couldn't seem to adjust to the King's good pleasure. It's hard

to stay friendly with all your cohorts in politics and remain friendly with God at the same time.

Here in the United States a saint would have a high old time trying to keep in the good graces of the President, Congress and the Cabinet all at the same time. Some saints can be in two different places at same time but no saint can be two different persons at the same time.

Consider for instance St. Joseph's problem if he were Vice-President. He would surely be suspect of being pro-labor. The Cure of Ars, on the other hand, would be accused of bias against a fair wages and hours law because he persisted in working 20 hours a day. St. John the Baptist would be persona non grata with some because of his "sectarian" ideas about divorce.

Francis of Assisi might be embarrassing to the war against poverty. And I fear that the gentle saint, much as he would approve social justice for the Negro, would not approve the principle of civil disobedience or anything that smacks of violence in the pursuit of a good cause.

St. Louis of France would be considered to be prejudiced in favor of DeGaulle and St. Stephen of Hungary too anti-Communist.

Theoretically a saint could make a good Vice President, or even a President. But politics is the art of compromise. It means the reconciliation of conflicting claims and as such it deserves respect when it involves the reconciliation of the conflicting demands of human elements in society. But a saint could be a thorn in the side of Congress and the Cabinet when it came to a conflict between human claims and divine law.

AN ALTAR BOY NAMED "SPECK"



"If you'll help us get it out, Father, we'll name it after you."

Prayer Against Hurricanes

At the direction of Bishop Coleman F. Carroll, the prayer "Ad Repellendas Tempestates" is to be said as an "Oratio Imperata" at Masses offered within the Diocese from Aug. 17 through Nov. 14.

According to the new Rubrics of the Roman Breviary and Missal, it is to be said only on Mondays, Wednesdays and Fridays and it is prohibited on all liturgical days of the 1st and 2nd class, in votive Masses of the 1st and 2nd class, in sung Masses and whenever the privileged commemorations complete the established number for a particular day.

Following is the English translation of the prayer:

Collect. Let all the winds of evil be driven from Thy House, we beseech Thee, O Lord, and may the raging tempests be subdued, through Our Lord Jesus Christ, Thy Son, Who liveth

and reigneth with Thee in the unity of the Holy Spirit, world without end. Amen.

Secret. We offer Thee, O Lord, our praises and gifts, giving thanks for blessings bestowed upon us and ever humbly praying that they may be continued towards us, through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end. Amen.

Postcommunion. O almighty and everlasting God, who by chastening dost heal us and by forgiving dost preserve us, grant that we, Thy suppliants, may rejoice in the peace and consolation which we desire, and ever enjoy the gift of Thy mercy, through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end. Amen.

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Sad Plight Of Those Who Can't Believe

By Msgr. JAMES J. WALSH

There is probably no sadder lament than the confession, "I wish I could believe, but I cannot. I envy the ease many people seem to enjoy in approaching God and holding their religious convictions. I've tried to make an act of faith, but I'm convinced now it is for me."



Msgr. Walsh

This attitude must be far more common than generally realized, and undoubtedly it accounts for the unhappy frame of mind plaguing many. Even while telling themselves to forget it, because after all they do believe in some kind of a God and in the golden rule, they run into disturbing ideas such as Our Lord's blunt warning, "He who believes not shall be condemned," and St. Paul's much quoted remark, "Without faith it is impossible to please God." And their sense of failure and frustration is thereby deepened.

The attitude of discouragement makes the matter all the sadder. These people usually feel that nothing can be done about it. They state with regret that they must be different from the others in this respect, and that's the end of it.

No priest is ordained very long before he learns that no one should ever give up the quest of faith. Faith is not impossible for anyone as long as there is life. Only at the moment of death does the need for faith cease and only then does the possibility of obtaining it fade away forever.

Very likely the majority of people do not realize that faith is a gift of God. "No man

TRUTH OF THE MATTER

comes to Me," Our Lord insisted, "unless the Father draw him."

If a person rejoices in the fact that his mind and will can unite in believing without a doubt all that God has revealed, he can thank God for His goodness in making it possible. He cannot give credit to himself. No one can enlighten his own mind to see supernatural truth. Nor can anyone impel his will to surrender to divine authority, unless the grace of God first enters the soul and gives the necessary impulse.

NOT A SIMPLE MATTER

It would be foolish to say that faith is a simple matter. It is a most mysterious relationship between God and man. Some seem to have this gift with a minimum of effort. Others must struggle for years before they can say, "I believe."

Remember the condescension of God towards the shepherds when Christ was born. The heavens were opened for their benefit, angels sang a song of praise and specific directions were given them to find the Christ Child. "They went with haste," and in a matter of moments were kneeling at the crib professing their faith in the Lord.

But for many others the way to faith is like a hidden trail that can be found only with effort and perseverance.

The Magi were far off in a foreign country, while the shepherds merely had to cross a hill to find the Saviour. Nevertheless they started the journey to faith, knowing full well that their search meant the sacrifice of comfort and safety and time. It took them much longer than the shepherds and cost them a great deal more, but in the end

they found Christ, and in Him they found everything their hearts desired.

Faith is indeed a gift — but it is a gift God wishes all to share. Christ insisted that God wills the salvation of all men. But here is the point so easily overlooked. Faith demands the cooperation of man himself. In order to be blessed with this most precious gift, the human soul must be disposed so that it may become capable of receiving and using faith. Many who claim they cannot believe do not realize they have failed to take the necessary steps which lead to faith.

For instance, no one is justified in saying it is impossible to believe, as long as he ignores prayer and study. These are the two great means of putting a soul in order so that the grace of God can find an opening.

The importance of prayer, for example, cannot be over-emphasized. "Ask and you shall receive." The person, who wants to believe, must beg God constantly for the light to see His truths, to know His will and for the strength to cooperate fully. Moreover, prayer helps one to be humble in facing God. How many are without faith simply because of their pride, their arrogant attitude towards religion, their habit of keeping a closed mind towards religious truth.

HUMILITY NEEDED

Without humility the light of faith can no more pierce the soul than a searchlight can penetrate a stone wall. The human being must approach his God like a child, no matter how old he is, no matter how brilliant he might be, anxious to know the truth, not concern-

ed with finding apparent contradictions, not seeking always to find flaws in someone else's creed. He must keep an open mind and put prejudice and hastily formed judgments to one side. Moreover, he must have respect for the law of God and make a break from any habit of sin, if he would be favored with this gift of faith.

Study is a necessary preliminary to faith. The intellect is also a gift of God and must be used in laying the foundations of faith. Some still entertain the mistaken notion that believing excludes thinking, that an act of faith eliminates the use of reason.

The best way, indeed the only satisfactory way, of studying the claims of the Catholic Church is to take a full course of instructions from a priest. Then the inquirer can see the complete outline of Christian truth and learn how the parts fit into the whole.

There are a great many people who waste years examining small pieces of Christian doctrine, picking them at random, and never getting a clear picture of Christianity itself. Because of this they may find an individual doctrine repugnant or "illogical," objections which would disappear if they saw them in their proper place in the overall pictures. A course of instructions can give one the reasons for our faith. It can present the evidence, weigh the arguments, examine each doctrine separately, and finally help coordinate them into the one body of truth.

Hence there is much that the non-believer can do to prepare himself for the gift of faith. He can come to the conviction that there is no longer any hope to believe only when he refuses to dispose his soul by prayer and study.

Holy Bible

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THE YARDSTICK

Investors Can Make Their Dollars Work For Justice

By MSGR. GEORGE G. HIGGINS

"What does the Church ask of the concerned Christian, as it directs his attention to the basic problem of poverty in this wealthy nation?" the NCWC Social Action Department asked last February in its widely publicized policy statement entitled "A Religious View of Poverty."



Msgr. Higgins

"First and above all," the Department replied, "it asks that we make this a matter of personal concern and involvement. In older and simpler societies it was fairly easy for any person who wanted to help his neighbor to know what was needed. Today it is possible to live in our sanitary suburbs, rush to work without seeing our city surroundings, spend our days in an office or factory, and never even know what life is like for 35,000,000 fellow Americans who live in poverty."

True enough, you may say, but, give us some examples of what you mean by "personal concern and involvement."

One of the more practical and more imaginative examples I can think of is tithing in investment — i.e., the investment, by individuals or non-profit institutions, of about 10 per cent of their available capital in non-segregated housing developments.

Patterns of racial segregation in both housing and schools are in large part determined by investors in real estate who decide who may buy or rent in a given locality or neighborhood. Therefore investors of good will must be encouraged to make their dollars work for justice as well as for monetary return.

The National Committee on

Tithing in Investment, Inc. (NCTI), of which Congressman Donald Fraser of Minnesota is the founder and co-chairman, has been formed to develop and promote this dramatic new approach to investment in the field of housing, "perhaps the most ubiquitous and deeply rooted civil rights problem in America."

The purpose of the National Committee on Tithing in Investment, whose sponsoring committee and board of directors include a number of outstanding churchmen, is to encourage individual investors and non-profit agencies to commit approximately 10 per cent of their available capital for investment in housing open to all, as well as to encourage or sponsor research on the investment patterns of churches, unions and other groups.

The function of NCTI is not to raise funds but to encourage tithing in investment by emphasizing the moral urgency of the housing problem. NCTI will serve as a clearing-house for information on tithing and will urge banks and brokers to handle tithing accounts. Several have already agreed to do so. As Congressman Fraser has pointed out, the tithing in investment movement can be part of the great social revolution now taking place in the United States.

You may not be in a position, as an individual, to invest even a token amount of money in non-segregated housing developments, but you can talk to your friends about it and can also try to sell the idea to the non-profit organizations with which you may happen to be affiliated — unions, fraternal societies, church groups, etc. For further information, write to the National Committee on Tithing in Investment, Inc., Room 704, 1914 Connecticut Ave., N.W., Washington, D.C.

Tolerance: Mark Of Strong Character

By FATHER LEO J. TRESE

Tolerance is a virtue much honored in speech but frequently violated in practice.

Tolerance is the ability to view with sympathetic understanding and to permit without re-cremination the honest errors and the differing opinions of other persons. Tolerance comes into action whenever we encounter a person or a group who disagree with us.



Father Trese

Tolerance must not be confused with indifference. There is a basic disparity between the two. Indifference is the attitude of a person who has no strong convictions of his own. He finds it easy to be indulgent towards a variety of viewpoints because he has no position of his own to defend.

We have to be especially careful to distinguish between tolerance and indifference in the field of religion. The religious indifferentist willingly places all religions on the same level because he does not believe that

GOD'S WORLD

there is a body of divinely revealed truths to which all men ought to subscribe. To the indifferentist, one man's religion is as good as another's because no man's religion is divine. Religious truths are as relative as are the platforms of opposing political parties.

In contrast to indifference, religious toleration operates from a position of strength. The tolerant man adheres to a body of divinely revealed facts and principles which he holds to be unchangeably true, always and for everyone. At the same time he recognizes that another person may be ignorant of those truths, may misunderstand them, may question or deny them in good faith.

No one can be expected to accept and believe what he does not know or does not grasp. Even God does not expect this. All that God asks of anyone is that he do the best he can in the light of what he does believe. However mistaken his conscience may be, a person is obliged to follow that conscience, and God will judge him

in accordance with the fidelity with which he lives up to sincere beliefs.

This being so, it follows that we may not deny to a man the right to profess the religion in which he believes, as long as his religious practices do not interfere with the corresponding rights of other people or threaten the common good.

Unfortunately the history of religion is filled with tragic examples of intolerance: Protestants persecuted by Catholics, Catholics persecuted by Protestants and Jews persecuted by both.

It is expected that one of the great fruits of the next session of Vatican Council II will be a strong affirmation of the inviolability of the human conscience — of man's God-given right to be honestly wrong.

Tolerance is by no means limited to matters of religion. Our tolerance is tested every time we meet with someone whose opinions or way of life or likes and dislikes are at variance with our own. When-

ever we find ourselves becoming involved in a heated argument, we can be quite certain that our intolerance is showing. A tolerant person may argue and argue forcefully, but always with courtesy.

Oddly enough, it usually is the person who is unsure of his own position who is most likely to exhibit rancor towards those who disagree with him. By the violence of his attack he tries to shore up his own uncertainty.

Tolerance is the mark of a strong character. With his feet solidly planted, his convictions firm and his principles steadfast, the tolerant man can afford to be gentle towards those who contradict or oppose him.

Tolerance contributes, too, to a very attractive personality. Another finds it hard to resist us when we show ourselves willing to listen to and anxious to understand his point of view. His own vehemence lessens as he sees our evident regret that we cannot agree with him and our manifest willingness to go along with him as far as we can.

Tolerance, in short, is nothing less than the application of the patience, the charity and the forbearance of Christ.



God Love You

Most Reverend
Fulton J. Sheen

We are novena-conscious, devotion-minded, rosary-saying and highly sacramentalized Catholics. But during the week, do those who work alongside us at a factory lather, behind a counter or in an office know that we belong to Christ? Do we ever mention the name of Our Lord to them? Are we pious merely to feed our own souls, or to gain strength to spread the Faith to others?

It is this condition which should make us re-examine the life of Our Lord. First of all, He said: "For their sakes, I sanctify Myself." In other words, piety must not be divorced from love and service to neighbor. Furthermore, one is struck by how little Our Lord approved of professionally holy people. In His parables, the only three religious people were the priest and the Levite who passed by the wounded neighbor, and the Pharisee who went up to the front pew to tell God how bad his neighbors were. Christ disapproved of the "nice" people because they isolated themselves from the common people.

Then who were the approved people? They were housewives who ministered to others, like Peter's mother-in-law; mothers who brought children to Him; lepers; despised Roman sergeants; harlots; publicans; tax collectors; pagan women and little men who climbed trees to see Him. The one bond between them all was a common humanity.

And this is where our piety, if it is to be real, must take us. As George MacLeod has put it: "Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves, on a town garbage heap, at crossroads so cosmopolitan that they had to write the title in Hebrew and in Latin and in Greek (or shall we say in English, in Bartu, and in Afrikaans?) at the kind of a place where cynics talk smut and thieves curse and soldiers gamble. And that is where churchmen should be and what churchmen should be about." Why is the world talking about "religionless religion"? Why do we have books entitled "God or Religion"? Because we who are supposedly religious are organizing "drives" for religion, while the hungry, germ-laden, leprous mass of humanity draws from us no more than 27 cents a year — for that is the annual per capita contribution of United States Catholics to the Holy Father for the spiritually and physically starving people in Africa, Asia and Oceania. Christ is with the poor just because they are poor! I asked a non-Catholic woman, twice married and divorced, why she was so good to a leper. I said: "To me, he is Christ. That is why I am good to him." She answered: "I am good to him for the same reason." This is true Christian insight!

My fellow Catholics! We save ourselves not only inside our church walls, but outside! The Lord is yearning to get out of the tabernacle, not just into your soul, but into your feet, that you may visit the poor; into your hands, that you may give them bread; into your eyes, that you may see Africa and Asia. Throw yourself into suffering mankind and you will become a saint. The only reason others say "I cannot be religious" is because they see how little it means to us.

GOD LOVE YOU to A.W. for \$25 "This is for a special intention" . . . to J.R. for \$10 "In thanksgiving for a special favor." . . . to W.H. for \$100 "In thanksgiving for recovery from an illness. I am a very happy convert. I was baptized a Russian Orthodox and I have returned to the religion of my forefathers. I have lost some friends in doing so, but I have found One Who is dearest to me, My God."

Mission combines the best features of all other magazines: Stories, pictures, statistics and details, human interest. Take an interest in the suffering humanity of the mission world and send your sacrifice along with a request to be put on the mailing list of this bi-monthly magazine to: The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001.

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

Prelate Opposes Nomination Of Catholics As Vote Bait

ATLANTA, Ga. (NC) — Political parties are "sowing the seeds of a very dangerous practice" if they nominate Catholics to get Catholic votes, Archbishop Paul J. Hallinan of Atlanta declared here.

The Archbishop said "the point was made four years ago. Many Americans, including Protestants, voted for Kennedy as a definite stand against the exclusion of a Catholic."

But the present feeling of most Catholics, the Archbishop added, is that "the issue should be put to rest now. Most Catholics would resent the assumption that they should vote for a Catholic because they are Catholics."

Archbishop Hallinan said while he could not speak for Catholics as a whole he hoped that they would in every case vote for the best man.

Meanwhile, seven Catholic priests have written to the Democratic National Committee asking that no Catholic be nominated for the vice presidency merely in an effort to balance the ticket or to capture Catholic votes.

In a letter addressed to party chairman John Bailey the priests, five of them editors, declared that to select a person for national office because of his religion is just as "ridiculous" as to reject him for the same reason.

Noting that the Republican party selected Rep. William Miller of New York, a Catholic, as Sen. Barry Goldwater's running mate, the priests said:

"If the Republicans selected their candidate for vice president simply because of his competence, and if the Democrats make their selection on similar grounds, Catholics will

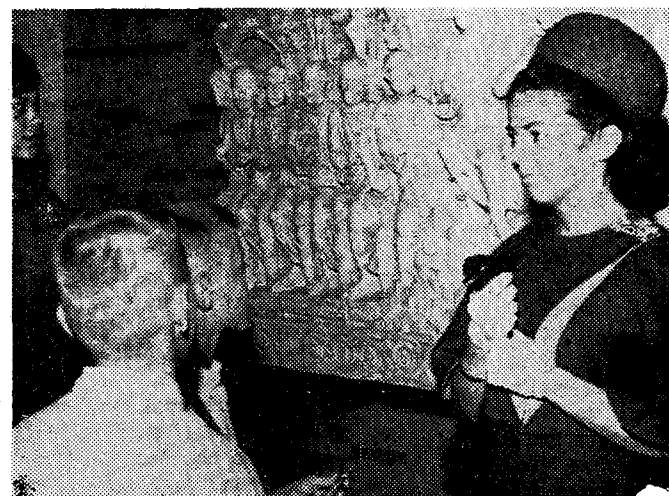
have no quarrel. But if the selection of either political party is induced by the new demand for a 'religiously balanced ticket,' then the results will be not only 'ridiculous' but might well introduce into American public life a new and undesirable practice of exploiting a religious issue for partisan purposes."

The letter was signed by Father Robert F. Drinan, S.J., dean of the Boston College law school; Msgr. Daniel M. Cantwell, chaplain of Catholic lay action organizations in the Chicago archdiocese; Msgr. Salvatore J. Adamo, executive editor of the Camden diocese's Catholic Star Herald; Father Edward H. Flannery, editor of the Providence (R.I.) Visitor, the diocesan newspaper; Father Bernard Law, editor of the Mississippi Register of the Natchez-Jackson diocese; Father Ralph Gorman, C.P., editor of the Sign magazine, Union City, N.J., and Father John L. Reedy, C.S.C., editor of Ave Maria magazine, Notre Dame, Ind.

North Miami Couple Named Delegates

NORTH MIAMI — Dr. and Mrs. Ray Healy of Holy Family parish will be among delegates to the annual southern area convention of the Christian Family Movement scheduled to be held in Mobile, Ala., Aug. 22 and 23.

Father Ivan Arconeaux, family life director, Diocese of Lafayette, La., will be the keynote speaker at the meeting of CFM members from Alabama, Florida, Georgia, Louisiana, Mississippi and Tennessee. Sessions will be held at Spring Hill College.



HOSTESS AT VATICAN PAVILION at the New York World's Fair is Suzanne Hebron of Floral Park, L.I. She is one of 18 young women who assist visitors.

Mass By Bishop To Open Diocese Labor Day Program

(Continued From Page 1) a banquet in the Deauville's Napoleon Room at 8 p.m.

Father Neil J. Flemming, pastor of St. Lawrence Church, North Miami Beach, and coordinator for Bishop Carroll in the annual Labor Day Observance, this week announced the appointment of two outstanding civic leaders to serve as General Chairmen. They are Joseph M. Fitzgerald, active in church activities and prominent Miami attorney at law, and Edward T. Stevenson, Florida labor executive recently elected president of the Dade County Federation of Labor.

Mr. Fitzgerald, vice president of Serra International and former district governor of the organization, is a member of St. Hugh parish, Coconut Grove.

The Miami attorney has served as president of the national alumni association of Mt. St. Mary College from which he was graduated in 1939. He was awarded a law degree from the University of Miami Law School in 1946.

One of the founders of the

Diocese of Miami Catholic Lawyers' Guild, he has been a resident of Florida for 25 years and is active in Kiwanis International, B.P.O.E., American Legion, Navy League, American Irish Historical Society, Emerald Society of South Florida, and is a director of the Boulevard National Bank and a trustee of Biscayne College.

Mr. Stevenson, now leader of the amalgamation of AFL and CIO unions representing more than 100,000 union members in South Florida, has been a resident of South Florida for 16 years. He has served as financial secretary of the electrical Workers' local No. 359 and chairman of the AFL-CIO executive board.

Since 1957 he has been the Community Services Director of the AFL-CIO. As such he has been largely responsible for the fact that labor's contributions to the United Fund have ranked among the highest in the United States. He also has played a leading part in Boy Scout activities, blood bank and polio campaigns and other community activities.

Orione Fathers, Brothers To Staff Home For Boys

(Continued From Page 1) primarily, but not exclusively, Catholic teenage boys who are without parents or are from broken homes.

Referrals of teenage boys will be supervised through Catholic Welfare Bureau Regional Offices in Miami, Fort Lauderdale, West Palm Beach and Fort Myers.

FIVE CONGREGATIONS
The followers of Don Louis Orione, who founded five congregations of priests, Sisters, and Brothers at Tortona, Italy, in 1892, are members of a modern community whose special objective is to spread the knowledge and love of Christ and His Church throughout the world, especially among the poor.

In the United States the congregations are already represented in the Archdiocese of Boston and the Diocese of Evansville, Ind.

In Massachusetts, future missionaries are trained at Sons of Divine Providence Seminary in

Bradford, where a camp is also conducted for boys between the ages of eight and 16 and a retreat house is operated which provided weekend retreats for boys of high school age.

In East Boston, Mass., some 130 aged residents are cared for at Don Orione Home.

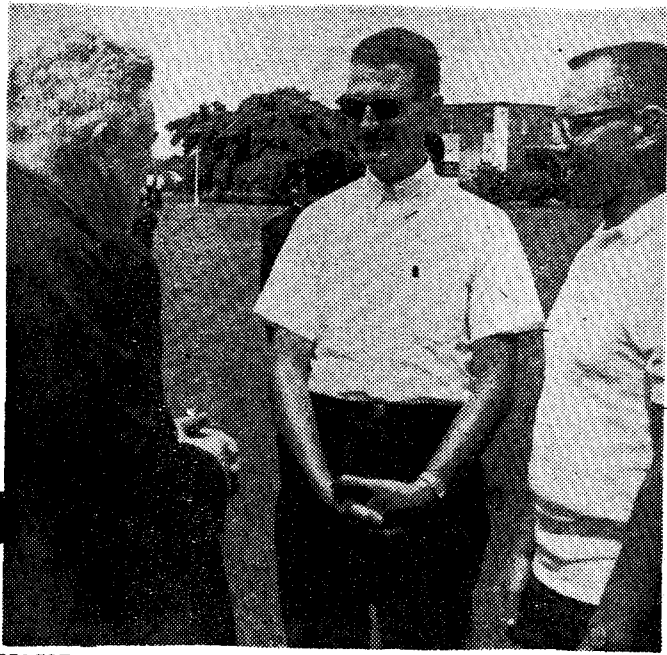
Providence Home in Jc Ind., is the first charitable institution for the aged and infirm opened by the congregation in the U. S. The national Don Orione Shrine to the Madonna, Queen of the Universe is located in East Boston.

More than 2,000 priests, Sisters, and Brothers are now represented on five continents devoting themselves to half a million persons in Boys' Towns, youth organizations, orphanages, homes for abandoned children, retarded, crippled and blind children, homes for the sick, the aged, the mentally deficient, the homeless and destitute, parish churches, national shrines and domestic and foreign missions.

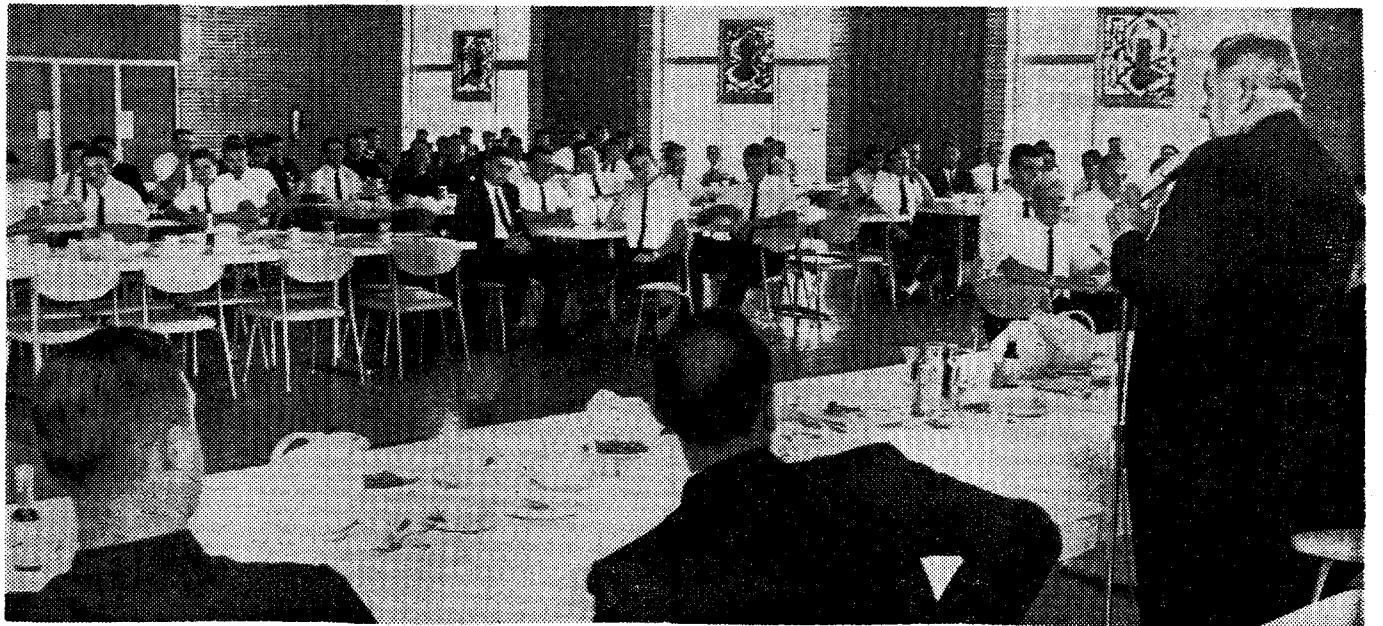
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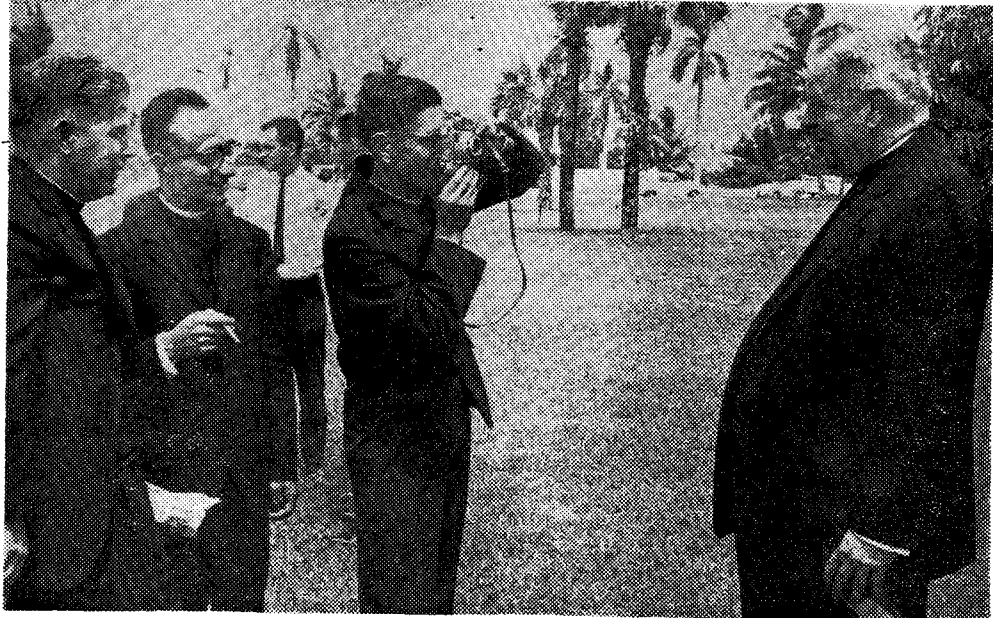


MAJOR SEMINARIANS studying for the priesthood of the Diocese of Miami, Roger Radloff and John McMahon, talk with Bishop Carroll during Day of Recollection held last Sunday.

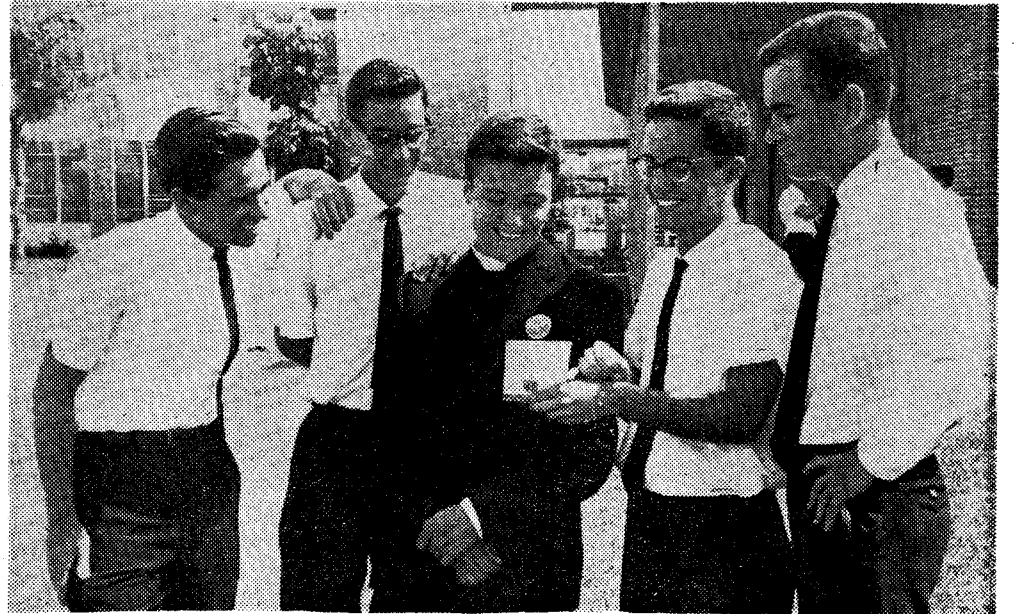


Bishop Coleman F. Carroll Addresses Diocesan And Ecuadorian Seminarians During Day Of Recollection

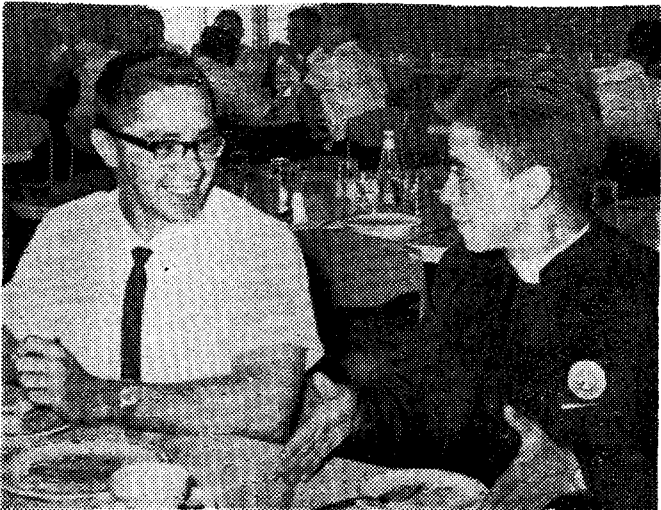
Voice Photos



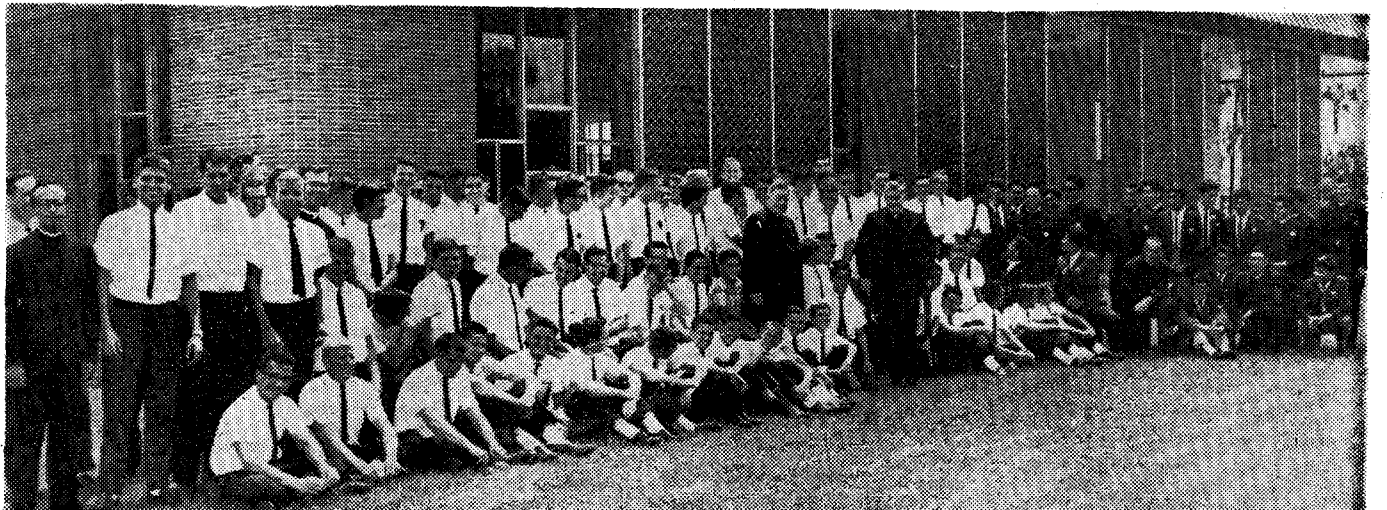
Ecuadorian Priest, Father Luis Garcia, Takes Bishop Carroll's Picture



Miami Seminarian, Michael Sullivan, Right, Talks With Ecuadorians



Bill Ramirez And Antony Gonzalez At Lunch



Bishop Carroll And Msgr. James Walsh, Center, With Ecuadorian And Diocesan Seminarians



Miami Seminarian Is Subject Of Joke By Ecuadorian Seminarians



Scoters Interest Ecuadorian Seminarians During Their South Florida Tour



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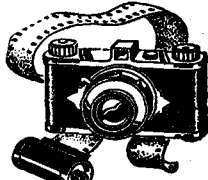
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N.Y. PRELATE DENOUNCES SMUT RULINGS

Cardinal Assails High Court

DENVER, Colo. (NC)—Francis Cardinal Spellman has criticized the U.S. Supreme Court for a "shocking decision" on morality and has pleaded for a "vigorous counterattack" against obscenity mushrooming throughout the nation.

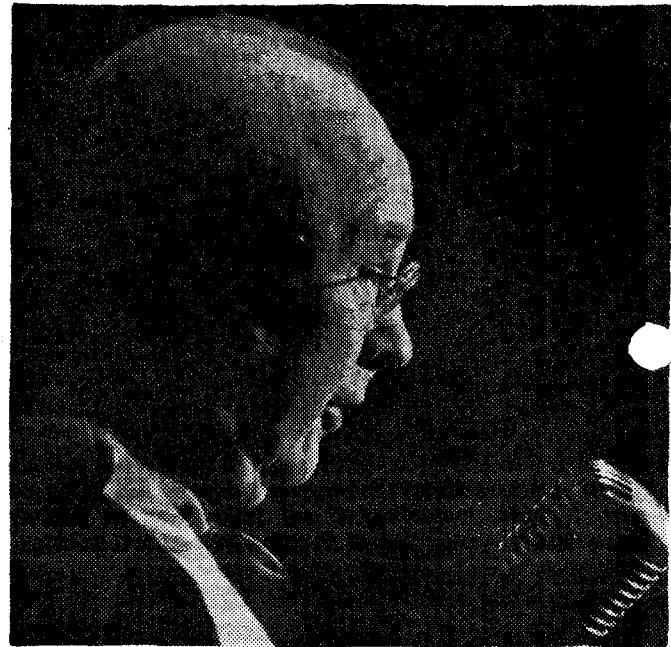
The Archbishop of New York said the victims of spreading pornography are "the young boys and girls of our nation whose innocent hearts, minds and souls are being deliberately corrupted and diabolically diverted from the noble purposes for which they were created by God."

"Paganism of this sort is nothing new," the Cardinal told the Grand Aerie convention banquet (Aug. 6) of the Fraternal Order of Eagles "Obscenity, pornography, salacious literature — whatever you may call it — is a two billion dollar a year racket in the United States. It is promoted and peddled by unscrupulous profit seekers. It is shocking when we realize that 75 to 90 per cent of the materials peddled by these profiteers fall into the hands of unwary young people."

The Cardinal charged two recent "ominous" decisions of the U.S. Court "reflect an acceptance of degeneracy and the beatnik mentality of the standard way of life."

In approving the book "Tropic of Cancer" five members of the court in a majority decision struck down rulings of courts in several states including Illinois, Florida and New York where the book had been classed as "vile and obscene," the prelate said.

"Their judgment of morality has been imposed on the people of the United States," Cardinal Spellman said. "Such a shocking decision indicated a great indifference to the principles of decency and morality — the strong arm of the fram-



Francis Cardinal Spellman

Voice Photo

ers of the Constitution of our United States."

"UNFORTUNATE TEST"

The nation's highest court applied "the same unfortunate test" in approving "The Lovers" a highly "objectionable and morally offensive" motion picture, he said. The Supreme Court by a 6-to-3 decision upset rulings of Ohio courts which had found the movie obscene, he added.

"The regrettable but obvious conclusion is that the community standards prevailing among Supreme Court judges who voted in such a way, are substantially below the standards of the communities over which they sit in judgment," the Cardinal said.

The Cardinal also criticized the highest court of New York state, the Court of Appeals. He said "in an incredible 4-to-3 decision" the court reversed an injunction barring the sale of the book "Fanny Hill." He said the decision found the book was not obscene. And in "another

startling decision" on the same day the same court ruled a section of the New York State Penal Code dealing with pornography to be unconstitutional, the Cardinal said.

"Despite the obvious clarity and definite delineation of this section (of the penal code) four judges of the state's highest court were swayed by the absurd argument of an American Civil Liberties Union attorney, asserting its unconstitutionality on the grounds that it abridges freedom of the press, violates the First Amendment and violates the 14th Amendment by denying due process of law in that the language is too vague for a criminal statute," the Cardinal said.

Cardinal Spellman declared: "We cannot accept these court decisions quietly and without reservation, if this nation is to survive. These decisions impose upon us the responsibility for immediate, continuous and universal action."

Cardinal Spellman said he is heartened by a bill approved July 21 by the House of Representatives aimed at the pornography industry and intended to keep "morally offensive" mail from being delivered to homes.

LOVES FREEDOMS

"I love the freedoms of America as much as any man and I would risk my life to defend them," he said. "But, in my opinion, freedom of the press was never intended to afford protection to the sham profiteering, degraded merchants of filth."

The Cardinal advocated that all Americans join in a crusade against obscenity in every city, town and village of the country — "a crusade that will deal a mortal blow to this powerhouse of pornography, reaffirm the ideals of the family and our young people and preserve the strong traditions of a free America."

"We must return to that righteous standard of thinking and personal conduct which our parents and forebears were careful to instill in their children as they prepared them for life in a grown-up world," the Cardinal said.

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Barry College Adding School

The first School of Social Service in South Florida will be established at Barry College in the fall of 1965, Sister Mary Dorothy, O.P., president, has announced.

Tentative plans for the school, which will offer the master's degree in social work, were announced last Spring following a meeting of Sister Dorothy with Bishop Coleman F. Carroll and local welfare leaders. Definite plans have now been made following local surveys regarding needs for trained social workers in agencies, hospitals, schools and industry.

According to the School of Social Work Committee of the Dade County Welfare Planning Council, some 126 agency employees would be interested in graduate education and agencies anticipate that in three years 169 social work positions requiring a master's degree in social work will be added to present staff positions. There are 42 currently vacant social work positions in Dade County which require the master's degree.

The administration of Barry College is conducting interviews for a director of the first school to be established at the 25-year old liberal arts college conducted by the Dominican Sisters of Adrian, Mich.

At the present there is only one school of social service in Florida, located at Florida State University, Tallahassee.

Sister Mary Dorothy serves

as general chairman of the Barry College School of Social Work Steering Committee which includes:

Msgr. Bryan O. Walsh, Miami diocesan director, Catholic Welfare Bureaus.

Miss Dorothea Sullivan, director of Social Services for Cuban Children's Program of the Miami Catholic Welfare Bureau and a member of the faculty at the Catholic University of America School of Social Service.

Robert Segal, local representative, National Association of Social Workers.

Leo Friel, director, Dade County Welfare Planning Council.

Miss Frances McGrath, Developmental Evaluation Clinic of the Dade County Public Health Dept.

Mrs. Maurice Greenfield,

chairman, School of Social Service Work Committee of the Welfare Planning Council.

James T. Peterson, program director, Cuban Refugee Association Program.

Hazel Adams, District No. Nine director, Florida State Welfare Board.

Dr. Denis Cavanaugh, University of Miami Medical School.

Dr. Dazelle D. Simpson.

Sister M. Elaine, O.P., chairman of the Barry College Department of Sociology.

Sister M. Petronilla, O.P., chairman of the college graduate division.

Sister Mary Arnold, O.P., college dean.

The Barry College School of Social Service will be the seventh such school under Catho-



Voice Photo

NEW SCHOOL of Social Service at Barry College is discussed by Sister Mary Dorothy, O.P., president; with (counter clockwise) Msgr. Bryan O. Walsh, Mrs. Bess Dana, Consultant on Educational Service, Council on Social Work

Education, New York; Miss Dorothea Sullivan, Miss Jeannette Schwartz, Robert Segal, Mrs. Maurice Greenfield, Hazel Adams, Leo Friel, Sister Petronilla, O.P., Sister William, O.P., and James Peterson.

lic auspices in the United States. Other schools of social service are conducted at Fordham University, Catholic University of America; Loyola University, Boston College and Our Lady of the Lake College, San Antonio, Chicago; St. Louis University, Tex.

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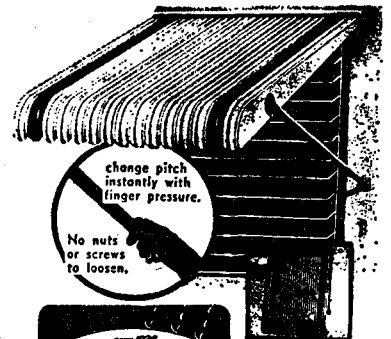
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New Marymount Presidents

BOCA RATON — The Reverend Mother Mary de la Croix, R.S.H.M., has been named president of Marymount Junior College here.

The former religious superior of the Religious of the Sacred Heart of Mary, who administer the junior women's college, succeeds Mother Mary Jogues, R.S.H.M., who has served as president of the one-year old college since it opened last September. Mother Jogues has been appointed president of

Marymount Manhattan College, New York City.

Director of the college building program and a member of the board of trustees of Marymount, Mother de la Croix was formerly principal of St. Lawrence School, North Miami Beach. She holds a bachelor's degree from Marymount College, Tarrytown; and a master's degree from Catholic University of America where she majored in history and minor in economics and sociology.

Mother de la Croix served for seven years as dean of Marymount College in Virginia which she established with Mother Elizabeth. Prior to her appointment as superior at St. Lawrence School, she taught sociology at Marymount College, Tarrytown.

Mother Jogues was dean at Marymount College, Tarrytown, from 1953 to 1963, when she was appointed president of Marymount Junior College here. She has a master's degree from McGill University and a doctorate from Laval.

After teaching French and English at Marymount Schools in Tarrytown, Los Angeles, Sacred Heart of Mary Academy, New York City, and at



MOTHER de la CROIX R.S.H.M.



MOTHER JOGUES, R.S.H.M.



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Special CCD Course To Begin At St. Clement

FORT LAUDERDALE — A special course for prospective teachers in Confraternity of Christian Doctrine work will be given during this month at St. Clement parish, 225 NW 29th St.

Father David J. Heffernan, pastor, St. Pius X parish, will give the course in doctrine and Father Joseph Brunner, assistant diocesan CCD director, will

present the course in Methods for Secondary Schools. A course in Elementary Methods will be taught by two Victory Noll Sisters assigned to work with the diocesan CCD office.

The course in methodology has been planned by the chairman of teachers of the diocesan lay executive board in cooperation with the diocesan director, Msgr. R.E. Philbin, and Father Brunner. This course will give one-half of the credits required for a teacher's certificate for Confraternity work.

Classes will be held from 7:30 p.m. to 10:15 p.m. on Monday, Aug. 17 and continue nightly except Saturday and Sunday, through Friday, Aug. 28. Doctrine will be taught during the first hours of the evening session.

Since public schools resume classes Aug. 31, CCD classes for public school students should start during the week of Sept. 6. Monsignor Philbin announced this week. He added that many parishes in Broward and North Dade counties have urgently requested the above courses because of the need of teachers for the school of religion during the 1964-65 year.

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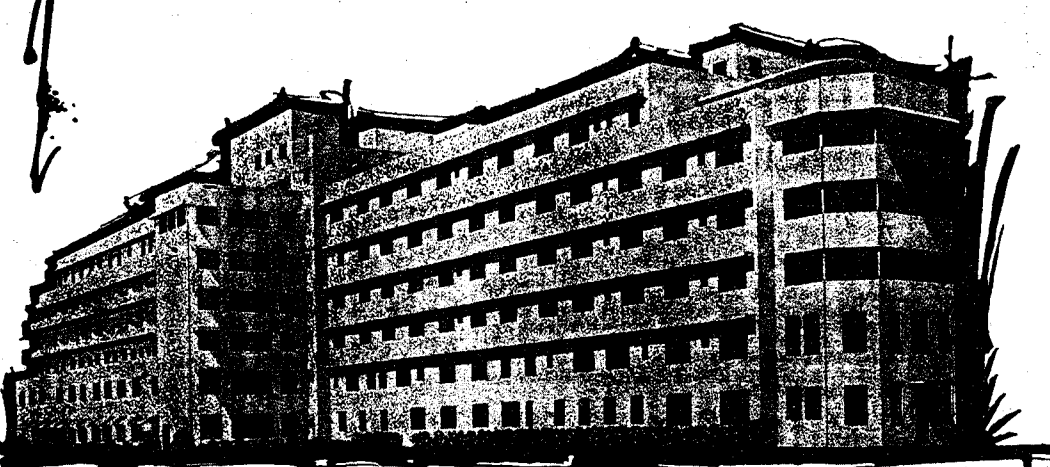
In recognition of substantial generosity to Mercy Hospital a "Living Memorials" program has been established. Donors may select rooms, sections and equipment in the new wing or the existing buildings and designate them as personal memorials.

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Officer Installation Is Held By Boynton Beach K. Of C.

BOYNTON BEACH — New officers of Trinity Council No. 4839 of the Knights of Columbus have been installed.

District Deputy John E. Riordan conducted the ceremonies. He was assisted by Dennis Cleary as warden.

KC News In Brief

congratulated its members for the progress of the group and urged all to take part in the quarterly Holy Communion of the Knights at the 8 a.m. Mass Sunday, Aug. 30, at St. Ann Church.

Following the Mass, the Knights and their families will attend a breakfast at the Council Chambers of K. of C. Council No. 2075 on Belvedere Road, in West Palm Beach.

In addition to Mr. Riordan,

Dennis Cleary, state general chairman of the Six Point Committee, also addressed the members.

New officers of Council No. 4839 installed were: Edward D. Duffy, grand knight; Richard B. Bowes, deputy grand knight; Eugene J. Hayes, chancellor; Charles J. Brown, financial secretary; Eugene J. Mahlmeister, recorder; William F. Shortly, warden; William F. Koskie, treasurer; Raymond J. Du-

mond, lecturer; also, George V. Bolger, advocate; Daniel J. O'Brien, and Harold S. McCormick, outside guards; Joseph W. Cawthorne, inside guard; and Turner A. Wiggins, Emerson F. Dougherty, and Thomas H. Whalen, trustees.

★ ★ ★

The Marian Council of the Knights of Columbus will hold its annual installation dinner and dance tomorrow (Saturday) at the Council Hall, 13300 Memorial Highway, North Miami.

In charge of arrangements for the event is Howard Hayes, chairman of the Council's activities committee.



THIS HOLY NAME banner was made and donated to the St. James parish Holy Name Society by Attilio Amanti, a parishioner. Mr. Amanti (above) resides at 1655 NW 123rd St.



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Diocese Marks Sixth Birthday

The Diocese of Miami marked the sixth anniversary of its erection by the late Pope Pius XII yesterday, Thursday, Aug. 13.

Bishop Coleman F. Carroll was appointed First Bishop of Miami on that date and was installed on Oct. 7, 1958, in the Cathedral of St. Mary which was elevated to the rank of a cathedral coincident with the founding of the diocese.

Clothing Sought For The Needy

An appeal has been issued for children's clothing for St. Vincent De Paul Salvage stores in Dade and Broward counties.

Supplies of this type of clothing have been badly depleted at the four salvage stores in the two counties.

The clothing is especially needed now with school opening just around the corner. The salvage stores in the

two counties and their telephone numbers are: Broward County — 513 West Broward Blvd., Fort Lauderdale, JA 4-0716, and 1090 SW 56th Ave., Hollywood, 989-9548; Dade County — 801 N. Miami Ave., FR 3-3856, and 5996 NW 7th Ave., 759-0813.

Any one having any clothing to donate may arrange for a pickup by calling any of the stores.

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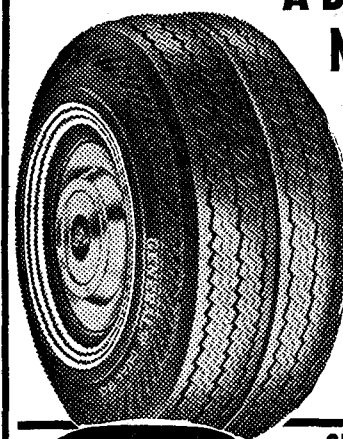
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Investiture, Vow Ceremonies

Ten young women from the Diocese of Miami participated in ceremonies of investiture and first profession held recently at the motherhouse of the Adrian Dominican Sisters in Adrian, Mich.

Sixty-eight postulants received the white habit and white veil of the Dominican Order during Pontifical Mass offered by Archbishop John F. Dearden of Detroit, who also presided at the investiture ceremony.

Included were Miss Mary Caulfield, daughter of Mr. and Mrs. Thomas Caulfield, St. Jerome parish, Fort Lauderdale, who will now be known in religion as Sister Michael Timothy; Miss Kathleen Dennison, daughter of Mr. and Mrs. Arthur Dennison, St. James parish, North Miami, Sister Peter Michael; and Myra Jackson, daughter of Mr. and Mrs. Elbert Jackson, St. Rose of Lima parish, Miami Shores, Sister Marie Stephen.

Novices who received the black veil and professed first vows included Sister Ellen Daniel, O.P., daughter of Mr. and Mrs. Daniel P. Sullivan, St. Rose of Lima parish, Miami Shores; Sister Kathleen Francis, O.P., daughter of Mr. and Mrs. Malcolm Boutilier, St. Ann parish, West Palm Beach; Sister Martine, O.P., daughter of Mr. and Mrs. Robert Lewis, St. Pius parish, Fort Lauderdale; Sister Martin Trinin, O.P., daughter of Mr. and Mrs. De Jesus, St. Michael parish, Miami; Sister Susan Philip, O.P., daughter of Mr. and Mrs. Oscar Zlatin, St. Anthony parish, Fort Lauderdale; and Sister Jane Mary, O.P., daughter of Mr.



NINE SISTERS of St. Joseph professed temporary vows during ceremonies at which Msgr. John Fitzpatrick officiated Tuesday in Jensen Beach. Shown above are (first row) Sister Angeline Therese, Sister Marie Vianney, Sister

Herbert Helene, Sister Mary Elise, Sister Mary Anita. Second row: Sister Marie Germaine, Sister Peter Medaille, Mother St. Charles, Mistress of Novices; Sister Bernard Joseph and Sister Ann Regina.

6 Religious Of This Century Weighed For Beatification

VATICAN CITY (NC) — The central administration of the Church is pressing forward in investigating the lives of several 20th-century Religious to see whether they should be declared blessed.

Two cases involve members of the contemporary Pious Society of St. Paul, founded in 1914 to work especially in the field of modern mass communications media. The society spread to the United States in 1932, and now has foundations in five dioceses.

Father Timoteo Giocardo, S.S.P., who died in 1948 at the age of 51, becomes the first priest of the society whose beatification cause has been introduced before the Vatican's Congregation of Rites, which is charged with beatifications and canonizations.

Giocardo served in the Italian army during World War I. Mustered out, he entered the Pious Society of St. Paul in 1917, three years after its founding by Father Giacomo Alberione, who remains today superior general of the congregation, now totaling some 1,400 members.

Ordained in 1919, Father Giocardo founded the community's house in Rome in 1926. He became vicar general — the number two post in the congregation — in 1946, two years before his death.

The Rites congregation revealed that it is also examining the writings of a youthful aspirant to the same society, looking toward the eventual introduction of his beatification process. He is Maggiorino Vigolungi. Entering the Pauline society in 1916, he died of meningitis at the Alba house in 1917.

Another cause newly introduced before the congregation is that of Marie Theodora Voiron, a member of the congregation of the Sisters of St. Joseph of Chambéry, France. In 1859 she was sent to Brazil, where she opened several houses of her congregation, the first in Sao Paulo. She died there in 1925.

The congregation also examined the writings of other candidates for beatification. They were Father Louis Tijsen of the Netherlands, Italian Sister of Charity Nemesia Valle, and Angela Salawa, a Polish laywoman.

and Mrs. John Bertsch, St. Ann parish; and Sister Therese Marie, O.P., daughter of Mr. and Mrs. Howard Wass, the Cathedral parish. Father Frederick Wass, pas-

tor, St. Louis parish, South Miami, brother of Sister Therese Marie, offered the Mass and Father George Rozman, motherhouse chaplain, witnessed the profession of vows.

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Young Adult Clubs List Speakers For Convention

HOLLYWOOD — Workshop speakers have been announced for the second annual convention of the Miami Diocesan Council of Catholic Single Young Adult Club.

The convention will be held at the Diplomat Hotel East here Aug. 22 and 23.

Deadline for room reservations for the convention originally had been set as Aug. 10. However, Eugene Vaughn, convention chairman, said reservations would continue to be taken until the 100-room quota allotted to the Young Adults by the hotel has been completed. Further convention information may be obtained by calling NE 5-1791.

The two workshop speakers to address the convention are: Father John F. Kiernan, S.S.J., pastor of Holy Redeemer parish, and Father Leo Gorman, C.P., assistant retreat master

at Our Lady of Florida Monastery and Retreat House.

Father Kiernan will speak at the workshop on the responsibilities of Catholic young adults in the field of race relations.

Father Gorman will give a talk at a workshop on marriage.

Young adults attending the convention will have full use of the Diplomat Hotel's recreation facilities including the pool, beach and golf course.

The complete convention program is as follows:

SATURDAY

8 a.m. to 12 noon — Registration
12 p.m. — Luncheon
2:30 p.m. to 4 p.m. — Workshops
4 to 6 p.m. — Recreation
7 to 9 p.m. — Convention banquet
9 p.m. to 1 a.m. — Convention Ball

SUNDAY

9 a.m. — Mass at St. Matthew Church, Hallandale
11 a.m. — Convention general session; election of new officers
1:30 p.m. — Luncheon and close of convention.

Coral Gables Girl Gets Scholarship

CORAL GABLES — Miss Judith Anne McCleskey, a daughter of Mr. and Mrs. Roy K. McCleskey of Little Flower parish has been awarded a \$3,000 scholarship to the school of Social Service at Catholic University of America, Washington, D.C.

According to Dean Frederick J. Ferris, the scholarship awarded to Miss McCleskey, a graduate of Barry College, is from a training grant of the Vocational Rehabilitation Administration which is designed to increase the number of trained social workers providing vocational rehabilitation services for the physically and mentally handicapped.

New Officers Elected By Squirette Group

Dottie Eyerdam recently was elected president of the Squirettes of Mary of Our Lady of Lourdes Circle.

Other officers are Karen Kay, vice president; Marie Daniel, secretary; Mimi Torelli, treasurer; Candy Lauth, chancellor; Maria Petrozini, parliamentarian; and Debbie Hannon and Belinda Cullen, marshals.

Membership in the Squirettes is open to girls between the ages of 11 and 18. Those interested should contact Mrs. Andrew Lehman at PL 4-2682 or Miss Eyerdam at NA 4-2575.

FOOTBALL SQUAD TO HAVE ONLY FEW LETTERMEN RETURNING

Columbus Grid Coach Faces Tough Task

By JACK HOUGHTLING

Frank Vitale is stepping into a tough assignment . . . and he knows it.

The new head football coach at Christopher Columbus High faces his first year with more than the usual coach's pessimism.

● He'll have only eight lettermen and two non-lettermen back from last year's varsity squad.

● He was named new coach when spring practice was three-quarters completed.

● He'll have a sophomore as the starting quarterback.

● He'll have an all-new offensive system to install.

● His first game will be against the state's 1963 Class AA champion, Coral Gables High, with 20 lettermen on the squad.

The Voice Of Sports

"It's going to be awfully tough," he admits in discussing his prospects. "We're awfully inexperienced and whether we can do much this year or not, I just don't know."

"We've got a lot of potential but it's going to take a little time to develop."

Vitale, a former Cornell All-American who gained most valuable lineman honors in the East-West Shrine Game at San Francisco several years back, comes to Columbus from Miami-Dade J.C. where he had been assistant athletic director.

VOLUNTEER BASIS

He's been out of full-time football coaching for three years, although he has helped out on a volunteer basis with Columbus' top rival, Archbishop Curley High, the past two seasons.

He was picked for the Columbus post last spring with just six days of spring drills remaining.

"It gave me a chance to get to know the boys' names and faces, that's about all," the husky, 210-pounder relates.

With such short time with his players and the overall inexperience of the squad, Frank has reached just two conclusions so far:

"We're going to be quite light — I doubt if our line will average over 175 pounds — and I think we're going to be fast. I was quite impressed with the quickness of the boys."

He also says he was impressed with their attitude and interest.

Nucleus for the coming season will be ends Joe Hernandez and Ed Brelsford, center Frank Winter, guards John Conrad and Joe Flaherty, fullback Mike O'Brien and halfbacks Hal Hartman, Todd Freeman and Doug McClintock.

WINGED-T OFFENSE

Vitale is planning on using the winged-T offensive formation with a lot of pro patterns. One of the biggest problems here, however, is the need for a stand-out quarterback.

Right now, sophomore-to-be Louis Pypel looks like he'll get the first shot at a starting job with Ed Croteau and John Blazejack also in the running. All three are up from the j.v. squad of last year.

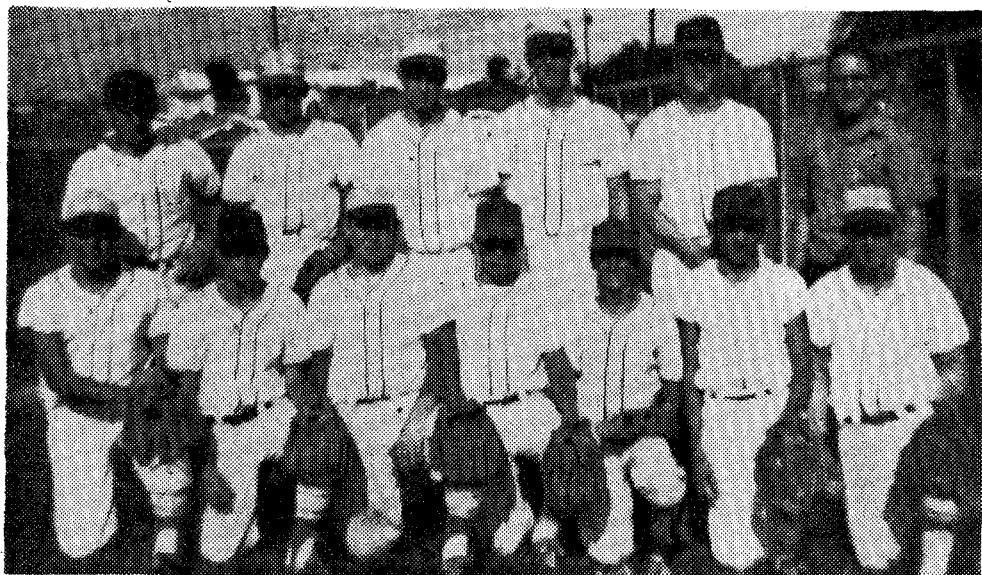
Pypel gets the nod on the basis of his passing ability.

Vitale has been working feverishly to get ready for the opening of the season, with night and day sessions at the Columbus fieldhouse's athletic office.

He's called a squad meeting for Saturday and will hold his first drill Monday, the opening day for practice under Florida High Schools' Activities Association regulations.

★ ★ ★ AROUND THE DIOCESE . . .

Billy Proulx, a Rhode Island U. graduate, has been named backfield coach and head baseball coach at Columbus. He comes from Bishop Herndriken High in Warwick, R. I. where he was assistant coach for one year in both sports . . . James Husk, former Xavier University (Cincinnati, Ohio) halfback, has been added to the coaching staff at Archbishop Curley High. He'll be assistant coach in both football and track. He's a native of Waynesburg, Pa.



CHAMPIONS OF the City of Hialeah Junior Major League competition for 13 to 14 year-old boys are these members of the Hialeah Knights of Columbus baseball team. The K. of C. squad had a 33-1 record in league and non-league play. Team members are: Front row,

left to right, Tom Bova, Royce Rutter, Roy Hutchinson, John Bush, Dick Kuermerle, Jim Maloney, and Bill Greenwell; second row, Steve Bamber, Terry Hopkins, Charlie Cowart, Keith Knight, Chris Johnson and Coach Charles Burnett.

St. Mark Parish CYO Plans Dance Aug. 21

BOYNTON BEACH — St. Mark parish CYO will hold a dance from 7:30 p.m. to 11:30 p.m. Friday Aug. 21 at the Boynton Beach Women's Club.

The dance will be semi-formal and live music will be provided.

The dance is being held for the eighth graders from both the Catholic and public schools who are coming into the parish CYO.

Palm Beach Boy Receives Award

PALM BEACH — Jim Cooney, an altar boy at St. Edward Church, has received a merit award from the Dairy Council of South Florida.

The award is set up to honor achievements of school age children.

Jim is the son of Dr. and Mrs. James Cooney, 137 Dunbar Road, is an honor student and member of the Student Council

at Palm Beach Junior High School.

Winner of the outstanding boy of the year award while in the ninth grade at the Junior High School, Jim also won the trophy for the best all-around athlete.

The Boy of the Year award, given by the American Legion, is based on honor, leadership, courage, community service, scholarship and character.



WILLIE MAYS GIVES A GLOVE — The star outfielder presented the glove to Paul Gilleran, author of the winning essay in a contest in which Mays was named for the "CYO Most Sportsmanlike Giant" award. Auxiliary Bishop Merlin J. Gullfoyle and Archbishop Joseph T. McGucken, of San Francisco, are shown at the right.

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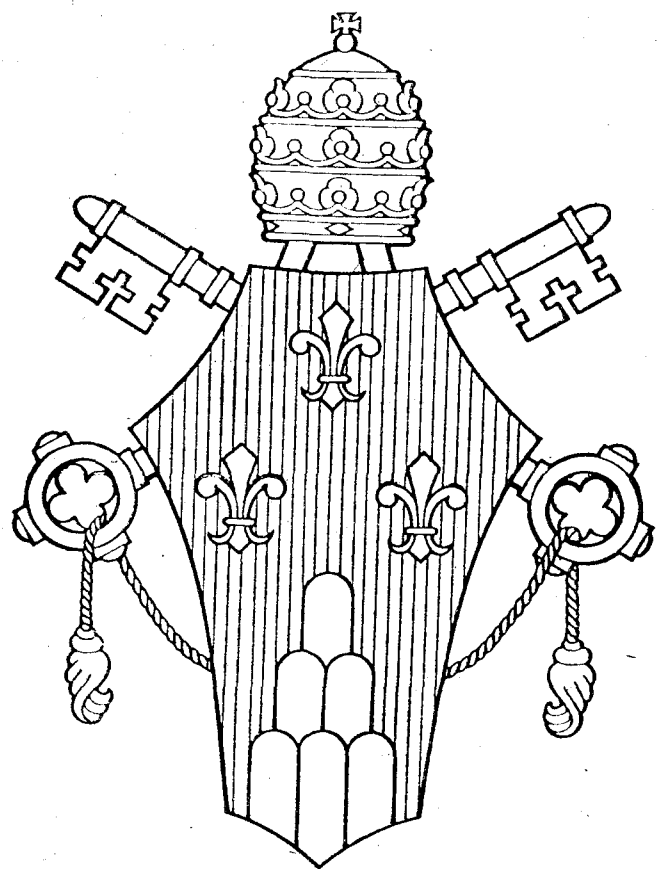


His Holiness Pope Paul VI

The VOICE

SPECIAL SUPPLEMENT

Complete Text Of First Encyclical
"Ecclesiam Suam" by Pope Paul VI



Paulus P.P. VI

VATICAN CITY (NC) — Following is the text of an English translation of the encyclical *Ecclesiam Suam* of Pope Paul VI outlining three paths for the Church today. The document is dated Aug. 6, but was released here by the Vatican Press Office Aug. 10.

Since Jesus Christ founded His Church to be the loving mother of all men and the dispenser of salvation, it is obvious why she has always been specially loved and cherished by those with the glory of God and the eternal salvation of men at heart, among whom, as is fitting, the vicars of Christ on earth, vast numbers of bishops and priests and a wonderful host of saintly Christians have been conspicuous.

It will, then, not seem strange to anyone that, in addressing to the world this first encyclical after our elevation, in God's inscrutable design, to the pontifical throne, we should turn our thoughts with love and reverence towards Holy Church. Consequently, we propose to ourself in this encyclical the task of showing more clearly to all men the Church's importance for the salvation of mankind, and her heartfelt desire that Church and mankind should meet each other and should come to know and love each other.

(Continued On Page 18)

Complete Text Of Pope Paul's First Encyclical

PROLOGUE

The Paths Of The Church

(Continued From Page 17)

At the opening of the second session of the Second Vatican Ecumenical Council on the feast of St. Michael the Archangel of last year, through the goodness of God we had the opportunity of speaking to all of you as you were gathered in the basilica of St. Peter. On that occasion we made clear our intention of addressing you also in writing, as is customary at the outset of each pontificate, with brotherly and fatherly words, in order to communicate to you some of the dominant thoughts in our heart which seem useful as practical guidelines at the beginning of our service as Pope.

It is truly difficult for us to specify such thoughts, because we ought to derive them from the attentive meditation of the teaching of God, we ourselves always keeping in mind those words of Christ: "My doctrine is not so much mine as that of Him who sent me" (John 7:16). Further, we ought to apply our thoughts to the present situation of the Church at a time when both energy and toil characterize its internal spiritual experience as well as its external apostolic efforts. Finally, we ought not to ignore the contemporary state of humanity in the midst of which our mission is to be accomplished.

CONVERSATIONAL LETTER

But it is not our intention to express ideas that are either new or fully developed; the ecumenical council exists for that purpose; its work should not be disturbed by this simple conversational letter of ours; rather, it is to be commended and encouraged.

This encyclical intends neither to claim a solemn and strictly doctrinal function, nor to propose particular moral or social teachings, but merely to communicate a fraternal and informal message. In fact, through this document we wish simply to fulfill our duty of revealing our mind to you in order to impart closer cohesion and deeper joy to that unity in faith and charity which, thank God, binds us together.

We hope thereby to inject new vigor into our sacred work, to await more profitably the effective deliberations of the ecumenical council, and to impart greater clarity to some doctrinal and practical norms which can give helpful guidance to the spiritual and apostolic activity, not only of the ecclesiastical hierarchy and of all who respond to it with obedience and collaboration, but also of all who regard it merely with kindly attention.

We will tell you without further delay, venerable brethren, that there are three thoughts which continually disturb our heart when we reflect on the exalted responsibility which, contrary to what we desire and out of all proportion to what we

deserve, providence has willed to entrust to us.

We bear the responsibility of ruling the Church of Christ because we hold the office of Bishop of Rome and consequently the office of successor to the blessed Apostle Peter, the bearer of the master keys to the Kingdom of God, the vicar of the same Christ who made of him the supreme shepherd of his world-wide flock.

FIRST THOUGHT

The first thought is that this is the hour in which the Church should deepen its consciousness of itself, in which it ought to meditate on that mystery which is peculiar to it, in which it ought to examine, for its own enlightenment and for its own development, a particular doctrine which it already knows and which it has formulated and made known during this past century.

That doctrine concerns the origin of the Church, its own nature, its own mission, its own ultimate destiny, a doctrine never sufficiently investigated and understood, inasmuch as it contains the "publication of a mystery, kept hidden from the beginning of time in the all-creating mind of God . . . in order that it may be made known . . . through the Church" (Eph. 3, 9-10).

This teaching is a mysterious storehouse, or, in other words, a treasury of the mysterious plans of God which are to be revealed through the Church; it is today more than anything else conducive to meditation for everyone who wishes to be a docile follower of Christ and, to an even greater degree, for every man whom, like ourselves and you, venerable brethren, the Holy Spirit has appointed as bishops to govern the very Church of God (cf. Act. 20, 28).

From this enlightened and effective realization there arises the spontaneous desire to compare the ideal image of the Church just as Christ sees it, wills it, and loves it as His holy and immaculate spouse (Eph. 5, 27), with the actual image which the Church projects today, faithful, through the grace of God, to the features which its Divine Founder imparted to it and which, through the course of the centuries, the Holy Spirit has energized and developed in a way which is more comprehensive and more in accord to the initial concept of the Church and to the nature of the human race which it is continually evangelizing and elevating.

But the actual image of the Church is never as perfect, as lovely, as holy or as brilliant as that formative divine idea would wish it to be. Hence there arises the unselfish and almost impatient need for renewal, for correction of the defects which this conscience denounces and rejects, as if, standing before a mirror, we were to examine interiorly the image of Christ which He has left us.

To find the contemporary duty, so clearly incumbent on the Church, of correcting the defects of its own members



and of leading them to greater perfection; to find the way to achieve wisely so sweeping a renovation, this is the second thought which burdens our heart and which we would like to reveal to you in order not only to find greater courage to undertake the necessary reforms, but also to secure from your collaboration both advice and support in so delicate and difficult an undertaking.

THIRD THOUGHT

Our third thought, certainly shared by you, follows from the first two, and concerns the relationships which the Church of today should establish with the world which surrounds it and in which it lives and labors. One part of this world, as everyone knows, has undergone the profound influence of Christianity and has assimilated it so completely that often it fails to realize that it owes the credit for its greatest gifts to Christianity itself, but, in recent times, has come to the point of separating and detaching itself from the Christian foundations of its culture. Another and larger part of the world extends to the boundless horizons of those who are termed emerging nations.

But, taken as a whole, it is a world which offers the Church, not one, but a hundred forms of possible contacts, of which some are unimpeded and beckoning, some are sensitive and complex, and unfortunately in these days many are hostile and impervious to friendly dialogue.

Thus we meet what has been termed the problem of the dialogue between the Church and the modern world. This is a

problem which it will be for the council to determine in its vastness and complexity, and to solve, as far as possible, to the best of its ability.

But its existence and its urgency are such as to create a burden on our soul, a stimulus, a vocation, one might term it, which we would wish, both ourselves and you, brothers, who are surely not less experienced than we in this apostolic anguish, to clarify in some way in order to prepare ourselves somehow for the discussions and deliberations which we shall try, together in the council, to outline in our treatment of a matter so weighty and complex.

Surely you will notice that this summary outline of our encyclical does not envisage the treatment of urgent and serious topics which involve not only the Church but humanity itself, such as peace among nations and among social classes, the destitution and famine which still plague entire countries, the rise of new nations toward independence and civic progress, the currents of modern thought and Christian culture, the sad conditions of so many people and of so many segments of the Church where the very rights of free citizens and of human beings are being denied, the moral problems regarding birth, and so on.

Regarding the great and universal question of world peace, we say at once that we shall feel it specially incumbent upon us not merely to devote a watchful and understanding interest, but also to entertain a more assiduous and efficacious concern.

This will be, of course, within

the limits of our ministry and so utterly divorced from purely temporal interests and strictly political forms, but it will be eager to make its contribution in educating mankind to sentiments and ways of acting contrary to violent and deadly conflict, and in fostering rational and civilized agreements for peaceful relations between nations.

HIGHER HUMAN PRINCIPLES

We shall also be solicitous to help by proclaiming higher human principles, that should serve to temper the passions and selfishness from which armed conflicts spring, and promote the harmonious relations and fruitful collaboration of all peoples, and we shall be ready to intervene, where an opportunity presents itself, in order to assist the contending parties to find honorable and fraternal solution for their disputes.

We do not, indeed, forget that this loving service is a duty which the development, of doctrine on the one hand, and of international institutions on the other, has rendered all the more urgent in our awareness of our Christian mission in the world today. This mission is none other than making men brothers by virtue of the kingdom of justice and peace inaugurated by Christ's coming into the world.

But even if we now limit ourselves to some methodological considerations concerning the life of the Church, we do not therefore forget those great problems. To some of them the council will devote its attention, while we personally will make them the objects of our study and of our action in the course of the exercise of our apostolic ministry, as it shall please the Lord to give us the inspiration and the strength for the task.

I AWARENESS

We think that it is a duty today for the Church to deepen the awareness that she must have of herself, of the treasure of truth of which she is heir and custodian and of her mission in the world.

Even before proposing for study any particular question, and even before considering what attitude to assume before the world around her, the Church in this moment must reflect on herself to find strength in the knowledge of her place in the divine plan; to find again greater light, new energy and fuller joy in the fulfillment of her own mission; and to determine the best means for making more immediate, more efficacious and more beneficial her contacts with mankind to which she belongs, even though distinguished from it by unique and unmistakable characteristics.

Indeed it seems to us that such an act of reflection can look to the very manner chosen by God to reveal Himself to men and to establish with them those religious bonds, of which the Church is both the instrument and the expression. Because if it is true that divine revelation was made "in many ways and by many

means" (Heb. 1:1) in an historical and incontestable context, nonetheless it entered into human life through ways proper to the word and the grace of God, who communicates Himself interiorly to men by their listening to the message of salvation and by the act of faith that follows and which is at the beginning of our justification.

We should wish this reflection on the origin and on the nature of the new and vital relationship which the religion of Christ establishes between God and man, to become an act of docility to the words of the Divine Teacher spoken to His listeners, and especially to His disciples, among whom even today, and with good reason, we ourselves like to be considered.

From among so many we will choose one of the weightiest and most often repeated recommendations made to them by our Lord and which is still valid today for whoever wishes to be His faithful follower, namely vigilance. It is true that this warning of our Master has to do principally with man's final destiny, be it proximate or remote in time. But precisely because this vigilance should always be present and operative in the conscience of the faithful servant, it determines his every-day behavior, characteristic of the Christian in the world.

LORD'S REMINDER

The Lord's reminder about vigilance is also made with reference to close and immediate things, that is, to the dangers and temptations which can threaten damage or ruin to man's conduct (cf. Mt. 26, 41). Thus, it is easy to discover in the Gospel a continuous appeal to rectitude of thought and action.

Was this not perhaps the theme of the Precursor's preaching, by which the public phase of the Gospel begins? And did not Jesus Christ Himself call for the Kingdom of God to be received interiorly? (Mt. 17, 21) Is not His whole pedagogy an exhortation, and initiation to the interior life?

Psychological awareness and moral conscience are both called by Christ to a simultaneous maturity, as a condition for receiving the divine gifts of truth and of grace, as ultimately benefits man. And this awareness of the disciple will later become his recollection (cf. Mt. 26, 75; Lk. 24, 8; Jn. 14, 26; 16, 4) of what Jesus had taught and of what had taken place around Him; it will develop and grow in understanding who He was and what He taught and did.

The birth of the Church and the enlightening of her prophetic consciousness are the two characteristic events which coincide with Pentecost. Together they will progress: the Church in her organization and in the development of her hierarchy and of the body of the faithful; the awareness of her own vocation, of her own mysterious nature, of her own doctrine, of her own mission will accompany this gradual development. This will be according to the desire of St. Paul: "And this is my prayer for you; may your love grow richer and richer

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Text Of Pope's Encyclical

(Continued From Page 18)

yet, in the fullness of its knowledge and the depth of its perception" (Phil. 1:9).

We could express this invitation in another way, which we address to each of those who wish to receive it — that is, to each of you, venerable brothers, and to your followers, as also the "gathering of the faithful" considered as a whole, which is the Church. And thus we could invite all men to make a living, profound and conscious act of faith in Jesus Christ Our Lord.

We should mark this moment of our religious life by such a profession of faith, firm and resolute, though always humble and timorous, similar to the one we read about in the Gospel, uttered by the man born blind, whose eyes Jesus Christ had opened with a goodness equal to His power: "I do believe, Lord!" (Jn. 9, 38). Or that of Martha in the same Gospel: "Yes, Lord, I have learned to believe that You are the Christ, the Son of God, He who has come into this world" (Jn. 11, 27); or that, specially dear to us, of Simon, who was later to become Peter: "You are the Christ, the Son of the Living God" (Mt. 16, 16).

★ ★ ★ ACT OF FAITH

Why do we have the boldness to invite you to this act of ecclesiastical awareness? To this explicit, though interior, act of faith?

Many are the reasons, in our opinion, and they all derive from the profound and key demands of the unique moment reached by the life of the Church.

The Church needs to reflect on herself. She needs to feel the throb of her own life. She must learn to know herself better, if she wishes to live her own proper vocation and to offer to the world her message of brotherhood and of salvation.

She needs to experience Christ in herself, according to the words of the Apostle Paul: "May Christ find a dwelling place, through faith, in your hearts" (Eph. 3, 17).

It is known to all that the Church has her roots deep in mankind, that she is part of it, that she draws her members from it, that she receives from it precious treasures of culture, that she suffers from its historical vicissitudes, that she favors its progress.

Now, it is likewise known that at present mankind is undergoing great transformations, upheavals, and developments which are profoundly changing not only its exterior modes of life but also its ways of thinking. Mankind's range of thought, culture, and spirit have been intimately modified either by scientific, technical and social progress or by the currents of philosophical and political thought which overwhelm or pass through it.

All of this, like the waves of an ocean, envelops and agitates the Church itself. Men committed to the Church are greatly influenced by the climate of the world; so much so that a danger bordering almost on vertiginous confusion and

bewilderment can shake the Church's very foundations and lead men to embrace most bizarre ways of thinking, as though the Church should disavow herself and take up the very latest and untried ways of life.

Was not the phenomenon of modernism, for example, which still crops up in the various attempts at expressing what is foreign to the authentic nature of the Catholic religion, an episode of abuse exercised against the faithful and genuine expression of the doctrine and criterion of the Church of Christ by psychological and cultural forces of the profane world?

Now it seems to us that to check the oppressive and complex danger coming from many sides, a good and obvious remedy is for the Church to deepen her awareness of what she really is according to the mind of Christ, as preserved in Sacred Scripture and in Tradition, and interpreted and developed by the authentic tradition of the Church. The Church is, as we know, enlightened and guided by the Holy Spirit, who is still ready, if we implore Him and listen to Him, to fulfill without fail the promise of Christ: "The Holy Spirit, whom the Father will send on my account, will in his turn make everything plain, and recall to your minds everything I have said to you" (Jn. 14, 26).

We could make a similar discourse concerning errors which circulate even within the Church and into which fall those who have but a partial understanding of its nature and of its mission, and who do not pay close enough attention to the documents of divine Revelation and of the teaching body established by Christ Himself.

★ ★ ★ MENTALITY OF MODERN MAN

Moreover, this need to consider in reflection things that are known, in order to contemplate them in the interior mirror of his own mind, is characteristic of the mentality of modern man. His thought easily turns back upon itself and finds certitude and fullness in the light of its own conscience.

We do not say that this habit is without serious danger. Philosophical movements of great renown have studied and extolled this form of man's spiritual activity as something definitive and supreme, as though it were the measure and source of reality, urging thought on to conclusions that are abstruse, barren, contradictory and radically fallacious.

But this does not mean that an education aiming at the search for reflex truth within man's consciousness is not in itself highly appreciated and today quite widespread as a refined expression of modern culture. Just as this habit carefully coordinated with the development of thought for the purpose of discovering truth where it coincides with objective reality, does not prevent the exercise of the conscience from manifesting to the one who undertakes the same, the

fact of his own existence, of his own spiritual dignity and of his own ability to know and to act.

It is well known, moreover, that in recent years the Church has undertaken a deeper study of herself through the work of outstanding scholars, of great and profound minds, of competent theological schools, of pastoral and missionary endeavors, of remarkable experiences in the field of religion, and above all, of noteworthy teachings of the popes.

It would take too long even to allude to the abundant theological literature dealing with the Church and produced by her during the last and the present centuries. It would also take too long to recall the documents which the episcopacy and this Apostolic See have issued on this so vast and important subject. From the time the Council of Trent sought to repair the consequences of the crisis which separated from the Church many of her members in the 16th century, the doctrine concerning the Church herself was studied by eminent scholars and consequently made great progress.

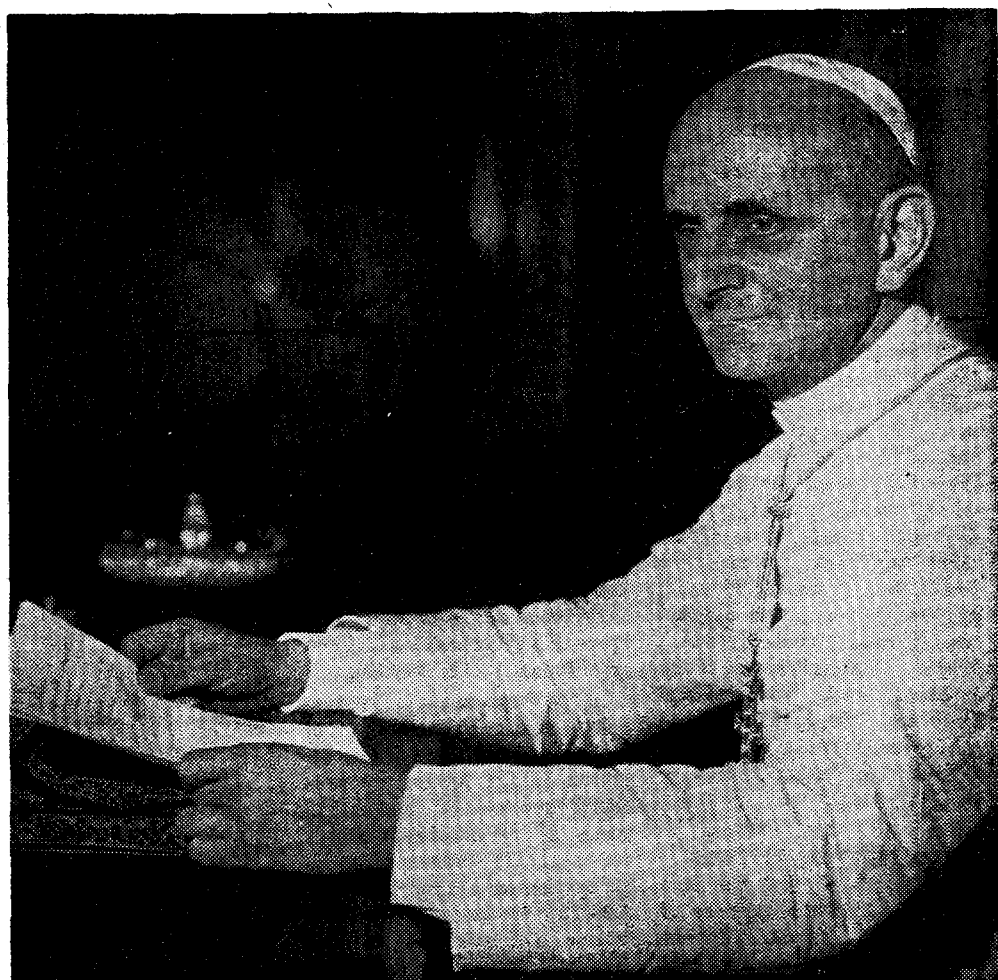
Suffice it for us here to refer to the teachings of the First Ecumenical Vatican Council in this field to understand how studies on the Church are a subject that claims the attention of pastors and teachers, of the faithful and of all Christians. Thus they are made to dwell on a theme which is a necessary step on the path leading to Christ and His work. So much so that, as has already been said, the Second Ecumenical Vatican Council is but a continuation and a complement of the first, precisely because of the task incumbent upon it to take up again for study and definition the doctrine dealing with the Church.

And if out of a desire for brevity, we say no more, inasmuch as we are addressing those who are well acquainted with this subject of instruction and of spirituality currently of wide interest throughout the Church, there are two documents which we cannot fail to honor with specific mention: the encyclical *Satis Cognitum* of Pope Leo XIII (1896) and the encyclical *Mystici Corporis* of Pope Pius XII (1943). These documents offer us ample and clear teachings on the divine institution by which Christ continues His work of salvation in the world, and which today is the subject matter of these words of ours.

★ ★ ★ MASTERFUL WORDS

Let it be enough to cite the opening words of the second of these encyclicals which has become, one might say, a highly authoritative text on the theology of the Church and a rich source of spiritual meditations on this work of divine mercy which concerns us all. Let it suffice to recall these masterful words of our great predecessor:

"We first learned of the Mystical Body of Christ, which is the Church, from the lips of the Redeemer Himself. Illustrating,



as it does, the great and inestimable privilege of our intimate union with a Head so exalted, this doctrine is certainly calculated by its sublime dignity to draw all spiritually minded men to deep and serious study, and to give them, in the truths which it unfolds to the mind, a strong incentive to such virtuous conduct as is conformable to its lessons" (A.A.S., XXXV, p. 193; 1943).

It is an answer to such an invitation, which we consider still vital and meaningful and expressive of one of the fundamental needs of the Church in our times, that We propose it again today. With an ever-growing knowledge of this same Mystical Body we may come to appreciate its God-given importance, and in this way strengthen our souls with this incomparable source of consolation and always increase our ability to fulfill the duties of our mission and to meet the needs of mankind.

Nor does it seem to us a difficult thing to do, when on the one hand we notice, as we have said, a vast renaissance of studies on the Church, and, on the other, we know that it is the principal object of attention of the Second Ecumenical Vatican Council.

We should like to pay special tribute to those scholars who, especially during these last years, with perfect docility to the teaching authority of the Church and with outstanding gifts of research and expression, have with great dedication undertaken many difficult and fruitful studies on the Church.

These scholars, both in theological schools and in scientific and literary discussions, as well as in apologetics and in the popularization of dogma, in the spiritual assistance rendered to the faithful and in conversations with the separated brethren, have offered many and diverse illustrations of the teaching on the Church. Some of these are of great value and utility.

And so we are confident that the work of the council will

be assisted by the light of the Holy Spirit. It will be carried out and brought to a happy conclusion with such docility to His divine inspirations, with so much effort made to undertake fuller and deeper investigations into the pristine thinking of Christ and into the necessary and legitimate developments which have followed in the course of time, with such eagerness to make of divine truth an argument for union and not a reason to divide men in sterile discussions or regrettable divisions. It will rather lead them to greater understanding and concord; the result will be a source of glory for God, joy for the Church, and edification for the world.

★ ★ ★ JUDGMENT WITHHELD

In this encyclical we are deliberately refraining from passing any judgment of our own on doctrinal points concerning the Church which are at present under examination by the council itself over which we have been called to preside. It is our desire to leave full liberty of study and discussion to such an important and authoritative assembly. In virtue of our office of teacher and pastor, and placed at the head of the Church of God, we reserve to ourself the choice of the proper moment and manner of expressing our judgment. We are most happy if we can present it in perfect accord with that of the conciliar Fathers.

However, we cannot avoid alluding rapidly to the results we hope will derive from the council itself, and from the efforts we mentioned above, which the Church must make to come to a fuller and firmer awareness of herself. These results are the aims we have set for our apostolic ministry as we undertake its consoling and tremendous responsibilities. They are, so to speak, the program of our pontificate.

We tell you this, venerable brethren, briefly but in all sincerity, so that you will be will-

ing to help us put it into effect by your advice, by your support, by your collaboration. We think that by opening our heart to you, we are opening it not only to all the faithful of the Church of God, but especially to those whom our voice can reach beyond the wide limits of the flock of Christ.

The first benefit to be reaped from a deepened awareness of herself by the Church is a renewed discovery of her vital bond of union with Christ. This is something that is very well known, but is something that is fundamental and indispensable and never sufficiently understood, meditated upon, and honored.

What should we not say about this central theme of all our religious inheritance? Fortunately, you already have an excellent grasp of this doctrine. We will say no more at this time except to urge you to keep it always before your eyes as a directive principle both in your spirituality and in your preaching. Rather than to our words, listen to the exhortation of our predecessor already mentioned in his encyclical *Mystici Corporis*: "we must accustom ourselves to see Christ in the Church. It is Christ who lives in the Church, who teaches, governs and sanctifies through it. It is Christ, too, who manifests Himself differently in different members of His society" (A. A. S., ib. p. 238).

How we should like to dwell on the thoughts that come to mind from Sacred Scripture, from the Fathers, the doctors and the saints when we consider this enlightening truth of our Faith. Did not Jesus Himself tell us that He is the vine and we the branches (Jn. 14, 1ss)? Do we not have before us all the riches of St. Paul's teaching, who never ceases to remind us: "you are all one person in Jesus Christ" (Gal. 3, 28)? And to recommend to us "... let us grow up, in everything, into a due propor-

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Text Of Pope Paul's First Encyclical 'Ecclesiam Suam'

(Continued From Page 19)

tion with Christ, who is our head; on Him all the body depends" (Eph. 4, 15-16)? And to admonish us: "there is nothing but Christ in any of us" (Col. 3, 11)?

Suffice it to recall St. Augustine as the one teacher among many who could be cited: "Let us rejoice and give thanks that we have become not only Christians but Christ. My brothers, do you understand the grace of God our head? Stand in admiration, rejoice; we have become Christ. For if he is the head, we are the members; he and we are the complete man . . . Therefore, the fullness of Christ is constituted by the head and members. What is the head and the members? Christ and the Church" (In Jo. Tract. 21, 8 - P. L. 35, 1568).

★ ★ ★

MYSTERY OF CHURCH

We know well that this is a mystery. It is the mystery of the Church. And if, with the help of God, we fix our gaze on this mystery, we will receive many spiritual benefits, the very ones we believe the Church today stands in greatest need of. The presence of Christ, His very life will become operative in each one and in the whole of the Mystical Body by reason of the working of a living and life-giving faith, according to the words of the Apostle: "may Christ find a dwelling-place, through faith, in your hearts" (Eph. 3, 17).

Indeed, awareness of the mystery of the Church is a result of a mature and living faith. From such a faith comes that "feeling for the Church," which fills the Christian who has been raised in the school of the divine word. He has been nourished by the grace of the sacraments and of the ineffable inspirations of the Paraclete, has been trained in the practice of the virtues of the Gospel, has been imbued with the culture and community life of the Church, and is profoundly happy to find himself endowed with that royal priesthood proper to the people of God (cf. I Petr. 2, 9).

The mystery of the Church is not a mere object of theological knowledge; it is something to be lived, something that the faithful soul can have a kind of connatural experience of, even before arriving at a clear notion of it.

Moreover, the community of the faithful can be profoundly certain of its participation in the Mystical Body of Christ when it realizes that by divine institution, the ministry of the hierarchy of the Church is there to give it a beginning, to give it birth (cf. Gal. 4:19, I Cor. 4:15), to teach and sanctify and direct it.

It is by means of this divine instrumentality that Christ communicates to His mystical members the marvels of His truth and of His grace, and confers to His Mystical Body as it travels its pilgrim's way through time its visible structure, its sublime unity, its ability to function organically, its harmonious complexity, its spiritual beauty.

Images do not suffice to translate into meaningful language the full reality and depth of this mystery. However after dwelling on the image of the Mystical Body, which was suggested by the Apostle Paul, we should especially call to mind one suggested by Christ Himself, that of the edifice for which He is the architect and the builder, an edifice indeed founded on a man who of himself is weak but who was miraculously transformed by Christ into solid rock, that is, endowed with marvelous and everlasting indefectibility: "It is upon this rock that I will build my Church" (Mt. 16, 18).

If we can awaken in ourselves such a strength - giving feeling for the Church and instill it in the faithful by profound and careful instruction, many of the difficulties which today trouble students of ecclesiology, as for example, how the Church can be at once both visible and spiritual, at once free and subject to discipline, communitarian and hierarchical, already holy and yet still being sanctified, contemplative and active, and so on, will be overcome in practice and solved by those who, after being enlightened by sound teaching, experience the living reality of the Church herself.

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CHURCH'S SPIRITUALITY

But above all, the Church's spirituality will come forth enriched and nourished by the faithful reading of Sacred Scripture, of the holy Fathers and Doctors of the Church and by all that brings about in the Church such an awareness. We mean systematic and accurate instruction, participation in that incomparable school of words, signs and divine inspirations which constitute the sacred liturgy and by silent and fervent meditation on divine truths and finally by wholehearted dedication to contemplative prayer.

The interior life still remains the great source of the Church's spirituality, her own proper way of receiving the illuminations of the Spirit of Christ, the fundamental and irreplaceable manifestation of her religious and social activity, an impregnable defense as well as an inexhaustible source of energy in her difficult contacts with the world.

It is necessary to restore to holy Baptism, that is, to the fact of having been incorporated by means of this sacrament into the Mystical Body of Christ, which is the Church, all of its significance. It is especially important that the baptized person should have a highly conscious esteem of his elevation, or, rather, of his rebirth to the most happy reality of being an adopted son of God, to the dignity of being a brother of Christ, to the good fortune, we mean to the grace and joy of the indwelling of the Holy Spirit, to the vocation of a new life. It has lost nothing human save only the unhappy fate of original sin and because it is human, is capable of the finest manifestations and



American Bishops At Second Session Of Vatican Council (Bishop Coleman F. Carroll Is in Center Foreground)

the most precious and sublime acts.

To be Christians, to have received holy Baptism, must not be looked upon as something indifferent or of little importance, but it must be imprinted deeply and happily in the conscience of every baptized person. He must truly look upon it, as did the Christians of old, as an "illumination," which, by drawing down upon him the life-giving ray of divine Truth, opens heaven to him, sheds light upon earthly life and enables him to walk as a child of the light towards the vision of God, the spring of eternal happiness.

It is easy to see what practical program this consideration imposes on us and our ministry. We are happy to see that this program is already being put into practice throughout the whole Church and that it is being furthered with prudent and ardent zeal. We encourage this activity, we commend it, we bless it.

II

RENEWAL

We are taken up by the desire to see the Church of God become what Christ wants her to be, one, holy, and entirely dedicated to the pursuit of perfection to which she is effectively called. Perfect as she is in the ideal conception of her Divine Founder, the Church should tend towards becoming perfect in the real expression of her earthly existence. . . . This is the great moral problem which is uppermost in the life of the Church, a problem which reveals what she is, stimulates her, accuses her, and sustains her.

This search for perfection fills her with groanings and prayers, with repentance and hope, with strength and confidence, with responsibility and merits. It is a problem inherent in those theological realities which give meaning to our human life.

Without reference to the teachings of Christ and to the magisterium of the Church it is impossible to pass judgement on man. We cannot judge his nature, his primeval perfection, the ruinous consequences of original sin, man's capacities

for good, the meaning of the present life and his final end. We cannot judge those values which man desires or controls, the criterion of perfection and sanctity, and means and ways of enriching life with the highest beauty and fullness.

A strong desire to know the ways of Christ is and ought to remain ever present in the Church, and its discussion must always be fruitful and varied. As regards the questions having to do with perfection, fresh nourishment is provided in the Church from century to century.

We should therefore like to see the unique interest which the life of Christ deserves reawakened, not so much for the sake of elaborating new theories as for generating new energies. They should be used for acquiring that sanctity which Christ teaches. His example, His word, His grace, and His method sustained by ecclesiastical tradition, strengthened by divine action and exemplified in the lives of the saints make it possible for us to know, desire and to follow the path of sanctity.

In the pursuit of spiritual and moral perfection the Church receives an exterior stimulus from the conditions in which she lives. She cannot remain unaffected by or indifferent to the changes that take place in the world around.

This world exerts its influence on the Church in a thousand ways and places conditions on her daily conduct. The Church, as everyone knows, is not separated from the world, but lives in it. Hence, the members of the Church are subject to its influence; they breathe its culture, accept its laws and absorb its customs.

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PROBLEMATIC SITUATION

This imminent contact of the Church with temporal society continually creates for her a problematic situation, which today has become extremely difficult. On the one hand Christian life, as defended and promoted by the Church, must always take great care lest it should be deceived, profaned or stifled as it must strive to render itself immune from the contagion of error and of evil.

On the other hand, Christian life should not only be adapted to the forms of thought and

custom which the temporal environment offers and imposes on her, provided they are compatible with the basic exigencies of her religious and moral program, but it should also try to draw close to them, to purify them, to ennoble them, to vivify and to sanctify them. This task demands of the Church a perennial examination of her moral vigilance, which our times demand with particular urgency and exceptional seriousness.

Also from this point of view the celebration of the council is providential. The pastoral character which it has assumed, the practical objectives of renewing canonical discipline, the desire to make the practice of Christian life as easy as possible in conformity with its supernatural character - all these factors confer on the council an especial merit even at this moment when we are still awaiting the major part of its deliberations.

In fact it awakens in pastors as well as in the faithful the desire to preserve and increase in Christian life its character of supernatural authenticity and reminds all of their duty of effectively and deeply imprinting that character in their own personal conduct, thus leading the weak to be good, the good to be better, the better to be generous to be holy. It gives rise to new expressions of sanctity, urges love to be genial, and evokes fresh outpourings of virtue and Christian heroism.

Naturally, it will be for the council to suggest what reforms are to be introduced in the legislation of the Church. The postconciliar commissions, especially the one instituted for the revision of Canon Law and already nominated by us will formulate in concrete terms the deliberations of the ecumenical synod.

However, it will be your task, venerable brothers, to indicate to us the means by which to render the face of our holy Church spotless and youthful.

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FRESH VIGOR

But let our determination to bring about such a reform be once again made manifest. How many times in centuries past has this resolve been associated with the history of the councils, and so let it be, once more. But this time it is not to remove from the Church any specific

heresies or general disorders, which, by the grace of God, do not exist within her today, but rather to infuse fresh spiritual vigor into the Mystical Body of Christ, insofar as it is a visible society, purifying it from the defects of many of its members and stimulating it to new virtue.

In order to be able to bring this about with divine help, let us place before you some preliminary considerations suited to facilitate the work of renewal and to instill into it the courage which it requires together with sacrifice, and to indicate here some broad outlines along which the reform could be better effected.

We should remember above all certain norms to guide us in this work of reform. The reform cannot concern either the essential conception of the Church or its basic structure. We would be putting the word reform to the wrong use if we were to employ it in that sense. We cannot attribute infidelity to this beloved and holy Church of God to which, as we believe, belongs the highest grace and from which rises up to our spirit the testimony "that we are the children of God" (Rom. 8:16).

Oh, it is neither pride nor presumption nor obstinacy nor folly but a luminous certitude and our joyous conviction that we are indeed living members of the Body of Christ, that we are the authentic heirs of the Gospel of Christ, those who truly continue the work of the Apostles. There dwells in us the great inheritance of truth and morality characterizing Catholic Church, which today possesses intact the living heritage of the original apostolic tradition.

If all this redounds to our glory, or to use a better expression, the reason for which we must "always give thanks to God" (Eph. 5:20), it also constitutes our responsibility before God Himself to whom we are accountable for so great a benefit and also before the Church, in which we must instill the firm desire and resolution to guard the "deposit" about which St. Paul speaks (I Tim. 6:20). We have a responsibility, also before our brothers who are still separated from us, and be-

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fore the entire world so that all share with us the gift of God.

Hence, if the term reform can be applied to this subject, it is not to be understood in the sense of change, but of a stronger determination to preserve the characteristic features which Christ has impressed on the Church.

We should rather always wish to lead her back to her perfect form corresponding, on the one hand, to her original design and on the other fully consistent with the necessary development which like a seed grown into a tree has given to the Church her legitimate and concrete form in history.

★ ★ ★ EDIFICE LARGE

Let us not deceive ourselves into thinking that the edifice of the Church which has now become large and majestic for the glory of God as His magnificent temple, should be reduced to its early minimal proportions as if they alone were true and good. Nor should we be fascinated by the desire of renewing the structure of the Church through the charismatic way as if that ecclesiastical expression were new and good which sprang from particular ideas, zealous no doubt and sometimes even claiming their origin from divine inspiration, thus introducing an arbitrary scheme of artificial renewal in the very constitution of the Church.

We must serve the Church and love her as she is, with a clear understanding of history, and humbly searching for the will of God who assists and guides her even when at times He permits human weakness to eclipse the purity of her features and the beauty of her action. It is this purity and beauty which we are endeavoring to discover and promote.

We must deepen within us these convictions if we are to avoid the other danger which the desire for reform can produce not only in us pastors, who are held back by a watchful sense of responsibility, but also in the many faithful who think that the reform of the Church should consist primarily in adapting its sentiments and habits to those of the world.

The fascination of worldly life today is very powerful indeed. Conformity appears to many as an inescapable and wise course. Those who are not well rooted in Faith and in the observance of ecclesiastical law easily think at the time has come for concessions to be made to secular norms of life, as if these were better and as if the Christian can and must make them his own.

This phenomenon of adaptation is noticeable in the philosophical field (how much fashion counts even in the world of thought, which ought to be autonomous and free and only avid and docile before truth and the authority of approved masters!), as well as in the practical field, where it is becoming more and more uncertain and difficult to point out the line of moral rectitude and right conduct.

Naturalism threatens to render null and void the original conception of Christianity. Relativism, which justifies every-

thing and treats all things as of equal value, assails the absolute character of Christian principles. The tendency of throwing overboard every restraint and inconvenience from the conduct of life finds the discipline of Christian asceticism burdensome and futile.

★ ★ ★ APOSTOLIC DESIRE

Sometimes even the apostolic desire of approaching the secular milieu or of making oneself acceptable to modern mentality, especially that of youth, leads up to a rejection of the forms proper to Christian life and even of its very dignity, which must give meaning and strength to this eagerness for approach and educative influence. Is it not perhaps true that often the young clergy or indeed even some zealous Religious moved by the good intention of penetrating the masses or particular groups, tend to get mixed up with them instead of remaining apart, thus sacrificing the true efficacy of their apostolate to some sort of useless imitation?

The great principle enunciated by Christ presents itself again both in its actuality and in its difficulty: To be in the world, and not of the world. It is good for us even today to offer up that highest and most opportune prayer of Christ "who always lives and intercedes for us" (Heb. 7:25): "I am not asking that Thou shouldst take them out of the world, but that Thou shouldst keep them clear of what is evil" (Jn. 17:15).

However it is not our intention to say that perfection consists in remaining changeless as regards external forms which the Church through many centuries has assumed. Nor does it consist in being stubbornly opposed to those new forms and habits which are commonly regarded as acceptable and suited to the character of our times.

The word *aggiornamento*, rendered famous by our predecessor of happy memory, John XXIII, should always be kept in mind as our program of action. We have confirmed it as the *guiding criterion of the ecumenical council*. We want to recall it to mind as a stimulus to preserve the perennial vitality of the Church, her continuous awareness and ability to study the signs of the times and her constantly youthful agility in "scrutinizing it all carefully and retaining only what is good" (I Th. 5:21) always and everywhere.

But let us repeat it once again for our common admonition and profit: the Church will rediscover her renewed youthfulness not so much by changing her exterior laws as by interiorly assimilating her true spirit of obedience to Christ and accordingly by observing those laws which the Church prescribes for herself with the intention of following Christ.

Here is the secret of her renewal, here her "metanoia," here her exercise of perfection. Even though the Church's law might be made easier to observe by the simplification of some of its precepts and by placing confidence in the liberty of the modern Christian, with his greater knowledge of his

duties and his greater maturity and wisdom in choosing the means to fulfil them, the law, nevertheless, retains its essential binding force.

The Christian life, which the Church interprets and sets down in wise regulations, will always require faithfulness, effort, mortification and sacrifice; it will always bear the mark of the "narrow way" of which our Lord speaks to us (cf. Matt. 7, 13 ss.); it will require not less moral energy of us modern Christians than it did of Christians in the past, but perhaps more. It will call for a prompt obedience, no less binding today than in the past, that will be, perhaps, more difficult, and certainly more meritorious in that it is guided more by supernatural motives than natural ones.

★ ★ ★ APTITUDE TO LIVE

It is not conformity to the spirit of the world, not immunity from the discipline of reasonable asceticism, not indifference to the laxity of modern behavior, not emancipation from the authority of prudent and lawful superiors, not apathy with regard to the contradictory forms of modern thought, that can give vigor to the Church, or make her fit to receive the influence of the gifts of the Holy Spirit, or render her following of Christ more genuine, or give her the anxious yearning of fraternal charity and the ability to communicate her message.

These things come from her aptitude to live according to divine grace, her faithfulness to the Gospel of the Lord, her hierarchical and communal unity. The Christian is not soft and cowardly, he is strong and faithful.

We realize how long this letter would be if we were to indicate even the main lines of the modern program of the Christian life, and we do not intend to enter into such an undertaking now. You, moreover, know what the moral needs of our time are, and you will not cease to call the faithful to an understanding of the dignity, purity and austerity of the Christian life, nor will you fail to denounce, as best you can, and even publicly, the moral dangers and vices from which our age is suffering.

We all remember the solemn exhortations which Holy Scripture addresses to us: "I know of all thy doings, all thy toil and endurance; how little patience thou hast with wickedness" (Apoc. 2:2) and all of us will strive to be watchful and diligent pastors. The council is to give to us, too, new and salutary instructions, and all of us must certainly prepare ourselves now to hear them and carry them out.

But we do not wish to forego commenting briefly on two points, which we consider to concern principal needs and duties and which can provide matter for reflection on the general lines of the renewal of ecclesiastical life.

We refer first of all to the spirit of poverty. We consider that it was so proclaimed in the holy Gospel, that it is so

much a part of the plan of our destination to the Kingdom of God. It is so much in danger because of the great store the modern minds sets by possessions, that it is so necessary to help us to understand so many of our weaknesses and failures in the past and to show us what our way of life should be and what is the best way to announce the religion of Christ to souls. And, finally, it is so difficult to practice it as we ought, that we presume to mention it explicitly in this our message.

We do this, not because we have the intention of issuing special canonical regulations on the subject, but rather to ask of you, venerable brethren, the comfort of your agreement, your counsel and your example.

★ ★ ★ AUTHORITATIVE VOICE

We look to you as the authoritative voice which interprets the better impulses by which the Spirit of Christ manifests itself in the Church, to tell us how pastors and people ought to adapt their language and conduct to poverty today. As the Apostle admonishes us, "Yours is to be the same mind which Christ Jesus showed" (Phil. 2:5). We look to you to say how we should, together, propose for the life of the Church those directives which must base our confidence more upon the help of God and the goods of the spirit than upon temporal means. These must remind us, and teach the world, that spiritual goods take precedence over economic goods, and that we should limit and subordinate the possession and use of the latter insofar as they are useful for the right exercise of our apostolic mission.

The brevity of this allusion to the nobility and necessity of the spirit of poverty which characterizes the Gospel of Christ does not exempt us from our duty of remarking that this spirit does not prevent us from understanding and making lawful use of economic reality. This has assumed an enormous and far-reaching importance in the development of modern civilization, particularly in its consequences for society.

We consider, indeed, that the inner freedom which is derived from the spirit of evangelical poverty makes us more sensitive to, and more capable of understanding the human aspects of economic questions, by applying to wealth and to the progress it can effect the just and often severe standard of judgment that they require, by giving to indigence our most solicitous and generous attention, and finally, by expressing the wish that economic goods be not the source of conflicts, of selfishness and of pride among men, but that they be used in justice and equity for the common good and, accordingly, distributed with greater foresight.

Whatever concerns these economic goods — goods inferior to those that are spiritual and eternal, but necessary in this present life — find in the man who has studied the Gospel the capacity needed to form a wise scale of values and to cooperate in projects beneficial to mankind. Science, technology and,

particularly, labor become the object of our keenest interest. The bread which they produce becomes sacred for table and for altar.

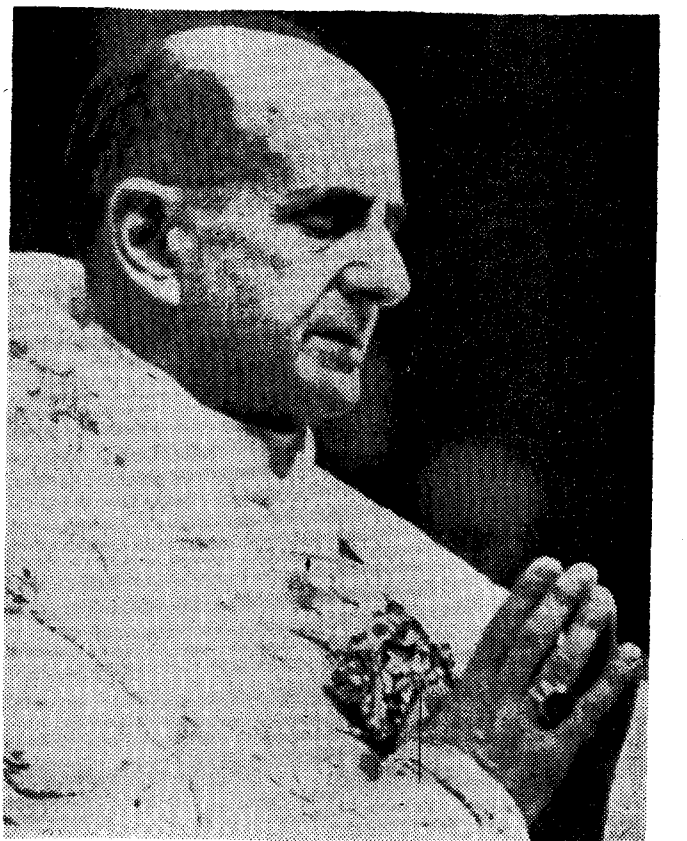
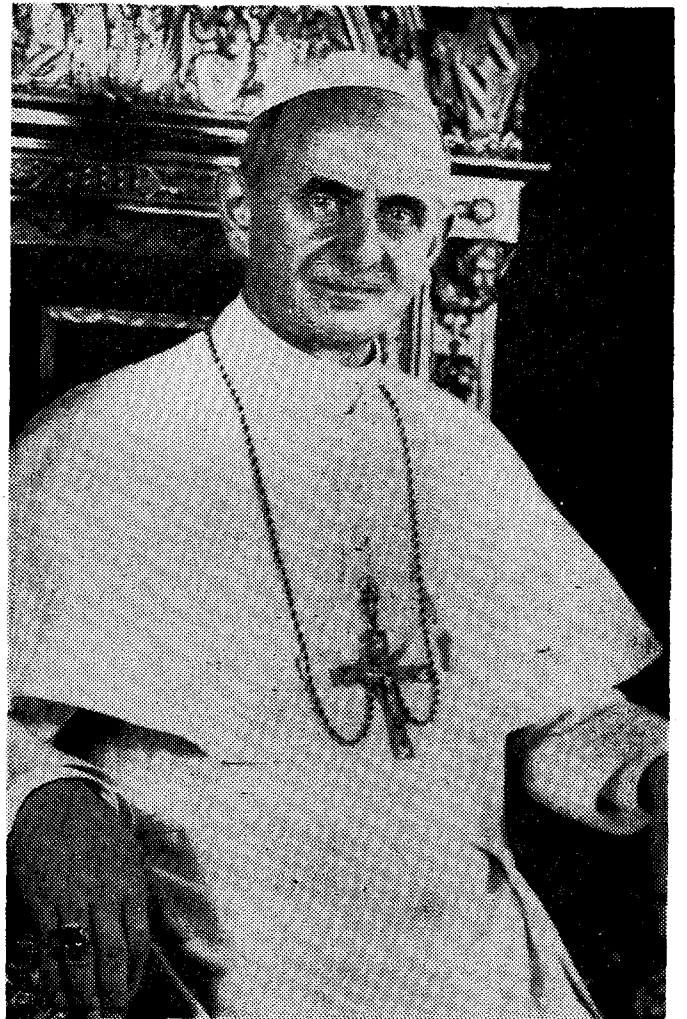
The social teachings of the Church leave no doubt on this subject, and we are pleased to take this opportunity of reaffirming our close adherence to such salutary teachings.

The other point we should like to mention is that of the spirit of charity. But is not this subject already in the forefront of your minds? Is not charity the focal point of the religious economy of the Old Testament and the New? Is it not to charity that the progress of spiritual experience in the Church leads? May it not be that charity is the ever more illuminating and joyful discovery that theology,

on the one hand, and piety, on the other, are making in the never-ending meditation on the scriptural and sacramental treasures of which the Church is heir, guardian, mistress and dispenser?

We consider, with our predecessors, with the bright company of saints which our age has given to the Church on earth and in heaven, and with the devout instinct of the faithful, that charity should assume today its rightful position, that is, the first and the highest, in the scale of religious and moral values. Not only should this be in theoretical estimation, but also by being put into practice in the Christian life. Let this be

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so of the charity towards God, which His charity poured out upon us, and true also of the charity which in return we should display towards our neighbors, that is to say, the human race. Charity explains all things. Charity inspires all things. Charity makes all things possible. Charity renews all things. Charity "sustains, believes, hopes, endures to the last" (I Cor. 13:7. Who is there among us who does not know these things? And, if we know them, is not this, perhaps, the hour of charity?)

This vision of humble and profound Christian perfection leads our thoughts to Mary most holy, for she reflects this vision most perfectly and wonderfully in herself; she lived it on earth and now in heaven she rejoices in its glory and beatitude. Devotion to Mary is happily flourishing in the Church today; and we, on this occasion, gladly turn our thoughts to her to admire in the Blessed Virgin, mother of Christ (and therefore, the mother of God and the mother of us) the model of Christian perfection, the mirror of true virtues, the pride of true humanity.

We regard devotion to Mary as a source of Gospel teaching. In our pilgrimage to the Holy Land we wished to learn the lesson of real Christianity from her, the most blessed, lovable, humble and immaculate creature, whose privilege it was to give to the Word of God human flesh in its pristine and innocent beauty. To her now we turn our imploring gaze as to a loving mistress of life, while we discuss with you, venerable brethren, the spiritual and moral regeneration of the life of Holy Church.

III

DIALOGUE

There is a third attitude which the Catholic Church should adopt at this period in the history of the world, an attitude characterized by study of the contacts which the Church ought to maintain with humanity. If the Church acquires an ever-growing awareness of itself, and if the Church tries to model itself on the ideal which Christ proposes to it, the result is that the Church becomes radically different from the human environment in which it, of course, lives or which it approaches.

The Gospel makes us recognize such a distinction when it speaks to us of "the world", i.e., of humanity opposed both to the light of faith and to the gift of grace, of humanity which exalts itself in a naive optimism which believes that its own energies suffice to give man complete, lasting, and beneficent self-expression. Or, finally, of humanity which plunges itself into a crude form of pessimism which declares its own vices, weaknesses and moral ailments to be fatal, incurable, and perhaps even desirable as manifestations of freedom and of authenticity.

The Gospel, which recognizes,

denounces, pities and cures human misfortunes with penetrating and sometimes with heart-rending sincerity, does not yield to any illusion about the natural goodness of man (as if he were sufficient unto himself and as if he needed nothing else than to be left free to express himself according to his whims), nor to any despairing resignation to the incurable corruption of human nature.

The Gospel is light, it is newness, it is energy, it is rebirth, it is salvation. Hence, it both creates and defines a type of new life, about which the New Testament teaches us a continuous and remarkable lesson which is expressed in the warning of St. Paul: "You must not fall in with the manners of this world; there must be an inward change, a remaking of your minds, so that you can satisfy yourselves what is God's will, the good thing, the desirable thing, the perfect thing" (Rom. 12, 2).

This distinction between the life of the Christian and the life of the worldling also derives from the reality and from the consequent recognition of the sanctification produced in us by our sharing in the Paschal mystery and, above all, in holy Baptism, which, as was said above, is and ought to be considered a true rebirth. Again St. Paul reminds us of this truth: "We who were taken up into Christ by Baptism have been taken up, all of us, into his death. In our Baptism, we have been buried with him, died like him, that is, just as Christ was raised up by his Father's power from the dead, we too might live and move in a new kind of existence" (Rom. 6, 3-4).

HUMAN GLORY

It will not be amiss if the Christian of today keeps always in view his original and wondrous form of life which should not only sustain him with the happiness that results from his dignity but also protect him from an environment which threatens him with the contagion of human wretchedness and with the seduction of human glory.

See how St. Paul himself formed the Christians of the primitive Church: "You must not consent to be yokefellows with unbelievers. What has innocence to do with lawlessness? What is there in common between light and darkness? How can a believer throw in his lot with an infidel?" (2 Cor. 6, 14-15). Christian education will always have to remind the student today of his privileged position and of his resultant duty to live in the world but not in the way of the world, according to the above-mentioned prayer of Jesus for His Disciples: "I am not asking that thou shouldst take them out of the world, but that thou shouldst keep them clear of what is evil. They do not belong to the world, as I, too, do not belong to the world" (Jn. 17, 15-16). And the Church adopts this prayer as its own.

But this distinction is not a separation. Neither is it indifference or fear or contempt. When the Church distinguishes itself from human nature, it

does not oppose itself to human nature, but rather unites itself to it.

Just as the doctor who, realizing the danger inherent in a contagious disease, not only tries to protect himself and others from infection, but also dedicates himself to curing those who have been stricken, so too the Church does not make an exclusive privilege of the mercy which the divine goodness has shown it, nor does it distort its own good fortune into a reason for disinterest in those who have not shared it. Rather in its own salvation it finds an argument for interest in and for love for anyone who is either close to it and can at least be approached through universal effort to share its blessings.

SENSE OF FULLNESS

If, as we said before, the Church has a true realization of what the Lord wishes it to be, then within the Church there arises a unique sense of fullness and a need for outpouring, together with the clear awareness of a mission which transcends the Church, of a message to be spread. It is the duty of evangelization. It is the missionary mandate. It is the apostolic commission.

An attitude of preservation of the faith is insufficient. Certainly we must preserve and also defend the treasure of truth and of grace which has come to us by way of inheritance from the Christian tradition. "Keep safe what has been entrusted to thee," warns St. Paul (I Tim. 6, 20). But neither the preservation nor the defense of the Faith exhausts the duty of the Church in regard to the gifts which it possesses.

The duty consonant with the patrimony received from Christ is that of spreading, offering, announcing it to others. Well do we know that "Going, therefore, make disciples of all nations" (Mt. 28, 19) is the last command of Christ to His Apostles.

By the very term "apostles" these men define their inescapable mission. To this internal drive of charity which tends to become the external gift of charity we will give the name of dialogue, which has in these days come into common usage.

The Church should enter into dialogue with the world in which it exists and labors. The Church has something to say; the Church has a message to deliver; the Church has a communication to offer.

It is no secret that this important facet of the contemporary life of the Church will be specially and fully studied by the ecumenical council, and we have no desire to undertake the concrete examination of the themes involved in such study, in order to leave to Fathers of the council full freedom in discussing them.

PROPER DISPOSITIONS

We wish only to invite you, venerable brethren, to preface such study with certain considerations in order that we see more clearly the motives which impel the Church toward the dialogue, the methods to be followed, and the goals to be achieved. We wish to give, not

full treatment to topics, but proper dispositions to hearts.

Nor can we do otherwise in our conviction that the dialogue ought to characterize our apostolic office, heirs as we are of such a pastoral approach and method as has been handed down to us by our predecessors of the past century, beginning with the great, wise Leo XIII. Almost as a personification of the Gospel character of the wise scribe, who, like the father of a family, "knows how to bring both new and old things out of his treasure-house" (Mt. 13, 52), in a stately manner he assumed his function as teacher of the world by making the object of his richest instruction the problems of our time considered in the light of the word of Christ.

CONCRETE LANGUAGE

Thus, also, did his successors, as you well know. Did not our predecessors, especially Pope Pius XI and Pope Pius XII, leave us a magnificently rich patrimony of teaching which was conceived in the loving and enlightened attempt to join divine to human wisdom, not considered in the abstract, but rather expressed in the concrete language of modern man? And what is this apostolic endeavor if not a dialogue?

And did not John XXIII, our immediate predecessor of venerable memory, place an even sharper emphasis on its teaching in the sense of approaching as close as possible to the experience and the understanding of the contemporary world? And was not the council itself assigned — and justly so — a pastoral function which would be completely focused on the injection of the Christian message into the stream of thought, of the speech, of the culture, of the customs, of the strivings of man as he lives today and acts in this life? Even before converting the world, nay, in order to convert it, we must meet the world and talk to it.

Concerning our lowly self, although we are reluctant to speak of it and would prefer not to attract to it the attention of others, we cannot pass over in silence, in this deliberate communication to the episcopal hierarchy and to the Christian people our resolution to persevere, so far as our weak energies will permit and, above all, so far as the grace of God will grant us the necessary means, in the same direction and in the same effort to approach the world in which Providence has destined us to live, with all due reverence to be observed in this approach, and with all due solicitude and love, in order that we may understand it and offer it the gifts of truth and of grace of which Christ has made us custodians in order that we may communicate to the world our wonderful destiny of redemption and of hope.

Deeply engraved on our heart are those words of Christ which we would humbly but resolutely make our own: "When God sent his Son into the world, it was not to reject the world, but so that the world might find salvation through him" (Jn. 3, 17).

See, then, venerable brethren, the transcendent origin of the dialogue. It is found in the very plan of God. Religion, of its very nature, is a relationship between God and man. Prayer expresses such a relationship in dialogue. Revelation, i.e., the supernatural relationship which God Himself, on His own initiative, has established with the human race, can be represented as a dialogue in which the Word of God is expressed in the Incarnation and therefore in the Gospel.

CONVERSATION

The fatherly and holy conversation between God and man, interrupted by original sin, has been marvelously resumed in the course of history. The history of salvation narrates exactly this long and changing dialogue which begins with God and brings to man a many-splendored conversation. It is in this conversation of Christ among men (cf. Bar. 3, 38) that God allows us to understand something of Himself, the mystery of His life, unique in its essence, trinitarian in its Persons; and He tells us finally how He wishes to be known; He is Love; and how He wishes to be honored and served by us: love is our supreme commandment. The dialogue thus takes on full meaning and offers grounds for confidence. The child is invited to it; the mystic finds a full outlet in it.

We need to keep ever present this ineffable, yet real relationship of the dialogue, which God the Father, through Christ in the Holy Spirit, has offered to us and established with us, if we are to understand the relationship which we, i.e., the Church, should strive to establish and to foster with the human race.

The dialogue of salvation was opened spontaneously on the initiative of God: "He (God) loved us first" (I Jn. 4, 10); it will be up to us to take the initiative in extending to men this same dialogue, without waiting to be summoned to it.

UNSELFISH LOVE

The dialogue of salvation began with charity, with the divine goodness: "God so loved the world as to give His only-begotten Son" (Jn. 3, 16); nothing but fervent and unselfish love should motivate our dialogue.

The dialogue of salvation was not proportioned to the merits of those toward whom it was directed, nor to the results which it would achieve or fail to achieve: "Those who are healthy need no physician" (Lk. 5, 31); so also our own dialogue ought to be without limits or ulterior motives.

The dialogue of salvation did not physically force anyone to accept it; it was a tremendous appeal of love which, although placing a vast responsibility on those toward whom it was directed (cf. Mt. 11, 21), nevertheless left them free to respond to it or to reject it. Even the number of miracles (cf. Mt. 12, 38 ff.) and their demonstrative power (cf. Mt. 13, 13 ff.) were adapted to the spiritual needs and dispositions of the recipients, in order that their free

consent to the divine revelation might be facilitated, without however, their losing the merit involved in such a consent.

So, too, although our own mission is the announcement of the truth which is both indisputable and necessary for salvation, that mission will not be introduced in the armor of external force, but simply through the legitimate means of human education, of interior persuasion, of ordinary conversation, and it will offer its gift of salvation with full respect for personal and civic freedom.

WITHOUT DISTINCTION

The dialogue of salvation was made accessible to all; it was destined for all without distinction (cf. Col. 3, 11); in like manner our own dialogue should be potentially universal, i.e., all-embracing and capable of including all, excepting only one who would either absolutely reject it or insincerely pretend to accept it.

The dialogue of salvation normally experienced a gradual development, successive advances, humble beginnings before complete success (cf. Mt. 13, 31). Ours, too, will take cognizance of the slowness of psychological and historical maturation and of the need to wait for the hour when God may make our dialogue effective.

Not for this reason will our dialogue postpone till tomorrow what it can accomplish today; it ought to be eager for the opportune moment; it ought to sense the preciousness of time (cf. Eph. 4, 16). Today, i.e. every day, our dialogue should begin again; we, rather than those toward whom it is directed, should take the initiative.

As is clear, the relationships between the Church and the world can assume many mutually different aspects.

Theoretically speaking, the Church could set its mind on reducing such relationships to a minimum, endeavoring to isolate itself from dealings with secular society; just as it could set itself the task of pointing out the evils that can be found in secular society, condemning them and declaring crusades against them, so also it could approach so close to secular society as to strive to exert a preponderant influence on it or even to exercise a theocratic power over it, and so on.

DIALOGUE

But it seems to us that the relationship of the Church to the world, without precluding other legitimate forms of expression, can be represented better in a dialogue, not, of course, a dialogue in a univocal sense, but rather a dialogue adapted to the nature of the interlocutor and to factual circumstances (the dialogue with a child differs from that with an adult; that with a believer from that with an unbeliever).

This has been suggested by the custom, which has by now become widespread, of conceiving the relationships between the sacred and the secular in terms of the transforming dynamism of modern society, in terms of the pluralism of its manifestations, likewise in

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terms of the maturity of man, be he religious or not, enabled through secular education to think, to speak and to act through the dignity of dialogue.

This type of relationship indicates a proposal of courteous esteem, of understanding and of goodness on the part of the one who inaugurates the dialogue; it excludes the a priori condemnation, the offensive and time-worn polemic and emptiness of useless conversation.

★ ★ ★ FULLER SHARING

If this approach does not aim at effecting the immediate conversion of the interlocutor, inasmuch as it respects both his dignity and his freedom, nevertheless it does aim at helping him, and tries to dispose him for a fuller sharing of sentiments and convictions.

Hence, the dialogue supposes that we possess a state of mind which we intend to communicate to others and to foster in all our neighbors: It is a state of mind of one who feels within himself the burden of the apostolic mandate, of one who realizes that he can no longer separate his own salvation from the endeavor to save others, of one who strives constantly to put the message of which he is custodian into the mainstream of human discourse.

The dialogue is, then, a method of accomplishing the apostolic mission. It is an example of the art of spiritual communication. Its characteristics are the following:

1) Clearness above all; the dialogue supposes and demands comprehensibility. It is an outpouring of thought; it is an invitation to the exercise of the highest powers which man possesses. This very claim would be enough to classify the dialogue among the best manifestations of human activity and culture. This fundamental requirement is enough to enlist our apostolic care to review every angle of our language to guarantee that it be understandable, acceptable, and well-chosen.

2) A second characteristic of the dialogue is its meekness, the virtue which Christ sets before us to be learned from Him: "Learn of Me, because I am meek and humble of heart" (Mt. 11, 29). The dialogue is not proud, it is not bitter, it is not offensive. Its authority is intrinsic to the truth it explains, to the charity it communicates, to the example it proposes; it is not a command, it is not an imposition. It is peaceful; it voids violent methods; it is patient; it is generous.

★ ★ ★ MUTUAL ADHERENCE

3) Trust, not only in the power of one's words, but also in an attitude of welcoming the trust of the interlocutor. Trust promotes confidence and friendship. It binds hearts in mutual adherence to the good which excludes all self-seeking.

4) Finally, pedagogical prudence, which esteems highly the psychological and moral circumstances of the listener (cf. Mt. 7, 6), whether he be a child, uneducated, unprepared, diffident, hostile. Prudence strives

to learn the sensitivities of the hearer and requires that we adapt ourselves and the manner of our presentation in a reasonable way lest we be displeasing and incomprehensible to him.

In the dialogue, conducted in this manner, the union of truth and charity, of understanding and love is achieved.

In the dialogue one discovers how different are the ways which lead to the light of Faith, and how it is possible to make them converge on the same goal. Even if these ways are divergent, they can become complementary by forcing our reasoning process out of the worn paths and by obliging it to deepen its research, to find fresh expressions.

★ ★ ★ PATIENCE

The dialectic of this exercise of thought and off patience will make us discover elements of truth also in the opinions of others, it will force us to express our teaching with great fairness, and it will reward us for the work of having explained it in accordance with the objections of another or despite his slow assimilation of our teaching. The dialogue will make us wise; it will make us teachers.

And how is the dialogue to be carried on?

Many, indeed, are the forms that the dialogue of salvation can take. It adapts itself to the needs of a concrete situation, it chooses the appropriate means, it does not bind itself to ineffectual theories and does not cling to hard and fast forms when these have lost their power to speak to men and move them. The question is of great importance, for it concerns the relation of the Church's mission to the lives of men in a given time and place, in a given culture and social setting.

To what extent should the Church adapt itself to the historic and local circumstances in which its mission is exercised? How should it guard against the danger of a relativism which would falsify its moral and dogmatic truth? And yet, at the same time, how can it fit itself to approach all men so as to save all, according to the example of the Apostle: "I became all things to all men that I might save all" (I Cor. 9, 22)?

The world cannot be saved from the outside. As the Word of God became man, so must a man to a certain degree identify himself with the forms of life of those to whom he wishes to bring the message of Christ. Without invoking privileges which would but widen the separation, without employing unintelligible terminology, he must share the common way of life — provided that it is human and honorable — especially of the most humble, if he wishes to be listened to and understood.

★ ★ ★ FRIENDSHIP

And before speaking, it is necessary to listen, not only to a man's voice, but to his heart. A man must first be understood; and, where he merits it, agreed with. In the very act of trying to make ourselves pas-

sors, fathers and teachers of men, we must make ourselves their brothers. The spirit of dialogue is friendship and, even more, is service. All this we must remember and strive to put into practice according to the example and commandment that Christ left to us (cf. Jn. 13, 14-17).

But the danger remains. The apostle's art is a risky one. The desire to come together as brothers must not lead to a watering-down or subtracting from the truth. Our dialogue must not weaken our attachment to our Faith. In our apostolate we cannot make vague compromises about the principles of faith and action on which our profession of Christianity is based.

An immoderate desire to make peace and sink differences at all costs is, fundamentally, a kind of skepticism about the power and content of the Word of God which we desire to preach. Only the man who is completely faithful to the teaching of Christ can be an apostle. And only he who lives his Christian life to the full can remain uncontaminated by the errors with which he comes into contact.

We believe that the council, when it comes to deal with questions on the Church's activity in the modern world, will indicate a number of theoretical and practical norms for the guidance of our dialogue with men of the present-day.

We believe, too, that in matters concerning the apostolic mission of the Church, on the one hand, and, on the other, the diverse and changing circumstances in which that mission is exercised, it will be for the wise, attentive government of the Church to determine, from time to time, the limits and forms and paths to be followed in maintaining and furthering a living and fruitful dialogue.

★ ★ ★ CHRISTIAN PREACHING

Accordingly, let us leave this aspect of the subject and confine ourselves to stressing once again the supreme importance which Christian preaching maintains, an importance which grows greater daily, for the Catholic apostolate and specifically for the dialogue. No other form of communication can take its place; not even the enormously powerful technical means of press, radio and television. In a sense, the apostolate and preaching are the same.

Preaching is the primary apostolate. Our apostolate, venerable brothers, is above all the ministry of the Word. We know this very well, but it seems good to remind ourselves of it now, so as to direct our pastoral activities aright. We must go back to the study, not of human eloquence or empty rhetoric, but of the genuine art of the sacred Word.

We must search for the laws of its simplicity and clarity, for its power and authority, so as to overcome our natural lack of skill in the use of the great and mysterious spiritual instrument of speech and to enable us worthily to compete with those who today exert so much influence through their words

by having access to the organs of public opinion.

We must beg the Lord for the great and uplifting gift of speech (cf. Jer. 1, 6), to be able to confer on faith its practical and efficacious principle (cf. Rom. 10, 17), and to enable our words to reach out to the ends of the earth (cf. Ps. 18, 5 and Rom. 10, 18).

May we carry out the prescriptions of the council's Constitution on Sacred Liturgy with zeal and ability. And may the catechetical teaching of the Faith to the Christian people, and to as many others as possible, be marked by the aptness of its language, and wisdom of its method, the zeal of its exercise supported by the evidence of real virtues, and may it strive ardently to lead its hearers to the security of the Faith, to a realization of the intimate connection between the divine Word and life, and to the illumination of the living God.

★ ★ ★ RENEWED FERVOR

We must, finally, refer to those to whom our dialogue is directed. But, even on this point, we do not intend to forestall the council, which, please God, will soon make its voice heard.

Speaking in general on the role of partner in dialogue, a role which the Catholic Church must take up with renewed fervor today, we should like merely to observe that the Church must be ever ready to carry on the dialogue with all men of good will, within and without its own sphere. There is no one who is a stranger to its heart, no one in whom its ministry has no interest. It has no enemies, except those who wish to be such. Its name of catholic is not an idle title. Not in vain has it received the commission to foster in the world unity, love and peace.

The Church is not unaware of the formidable dimensions of such a mission; it knows the disproportion in numbers between those who are its members and those who are not; it knows the limitations of its power.

It knows, likewise, its own human weaknesses and failings. It recognizes, too, that the acceptance of the Gospel depends ultimately not upon any apostolic efforts of its own nor upon any favorable temporal conditions, for faith is a gift of God and God alone defines in the world the times and limits of salvation.

But the Church knows that it is the seed, the leaven, the salt and light of the world. It sees clearly enough the astounding newness of modern times, but with frank confidence it stands upon the path of history and says to men: "I have that for which you search, that which you lack."

★ ★ ★ WORDS FOR THE POOR

It does not thereby promise earthly felicity, but it does offer something — its light and its grace — which makes the attainment as easy as possible; and then it speaks to men of their transcendent destiny. In doing this it speaks to them of truth, justice, freedom, progress, concord, peace and civilization.

These are words whose secret is known to the Church for Christ has entrusted the secret to its keeping. And so the Church has a message for every category of humanity: For children, for youth, for men of science and learning, for the world of labor and for every social class, for artists, for statesmen and for rulers. Most of all, the Church has words for the poor, the outcasts, the suffering and the dying; for all men.

In speaking in this way, we may seem to be allowing ourselves to be carried away in the contemplation of our mission and to be out of touch with reality as regards the actual relations of mankind with the Catholic Church. But that is not so. We see the concrete situation quite clearly. To give a brief idea of it, we think it can be described as consisting of a series of concentric circles around the central point in which God has placed us.

The first of these circles is immense. Its limits stretch beyond our sight and merge with the horizon. It is that of mankind as such, the world. We gauge the distance that lies between us and the world; yet we do not consider the world a stranger. All things human are our concern.

We share with the whole of mankind a common nature; human life with all its gifts and problems. In this primary universal reality we are ready to play our part, to acknowledge the deep-seated claims of its fundamental needs, to applaud the new, and sometimes sublime, expressions of its genius.

★ ★ ★ MORAL TRUTHS

We possess, too, vital moral truths, to be brought to men's notice and to be corroborated by their conscience, to the benefit of all. Wherever men are trying to understand themselves and the world, we can communicate with them. Wherever the councils of nations come together to establish the rights and duties of man, we are honored when they allow us to take our seat among them.

If there exists in men "a soul which is naturally Christian," we desire to show it our respect and to enter into conversation with it. Our attitude in this, as we remind ourselves and everyone else, is, on the one hand, entirely disinterested. We have no temporal or political aim whatever. On the other hand, its purpose is to raise up and elevate to a supernatural and Christian level every good human value in the world. We are not civilization, but we promote it.

We realize, however, that in this limitless circle there are many — very many, unfortunately — who profess no religion. We are aware also that there are many who profess themselves, in various ways, to be atheists.

We know that some of these proclaim their godlessness openly and uphold it as a program of human education and political conduct, in the ingenious but fatal belief that they are setting men free from false and outworn notions about life and the world and are, they

claim, putting in their place a scientific conception that is in conformity with the needs of modern progress.

★ ★ ★ SERIOUS PROBLEM

This is the most serious problem of our time. We are firmly convinced that the theory on which the denial of God is based is utterly erroneous.

This theory is not in keeping with the basic, undeniable requirements of thought. It deprives the reasonable order of the world of its genuine foundation. This theory does not provide human life with a liberating formula but with a blind dogma which degrades and saddens it. This theory destroys, at the root, any social system which attempts to base itself upon it. It does not bring freedom. It is a sham, attempting to quench the light of the living God.

We shall, therefore, resist with all our strength the assaults of this denial. This we do in the supreme cause of truth and in virtue of our sacred duty to profess Christ and His Gospel, moved by deep, unshakable love for men and in the invincible hope that modern man will come again to discover, in the religious ideals that Catholicism sets before him, his vocation to the civilization that does not die, but ever tends to the natural and supernatural perfection of the human spirit, and in which the grace of God enables man to possess his temporal goods in peace and honor, and to live in hope of attaining eternal goods.

These are the reasons which compel us, as they compelled our predecessors and, with them, everyone who has religious values at heart, to condemn the ideological systems which deny God and oppress the Church — systems which are often identified with economic, social and political regimes, amongst which atheistic communism is the chief. It could be said that it is not so much that we condemn these systems and regimes as that they express their radical opposition to us in thought and deed. Our regret is, in reality, more sorrow for a victim than the sentence of a judge.

★ ★ ★ VERY DIFFICULT

Dialogue in such conditions is very difficult, not to say impossible, although, even today, we have no preconceived intention of excluding the persons who profess these systems and belong to these regimes. For the lover of truth discussion is always possible.

The difficulties are enormously increased by obstacles of the moral order: the absence of sufficient freedom of thought and action, and the perversion of discussion so that the latter is not made use of to seek and express objective truth but to serve predetermined utilitarian ends.

This is what puts an end to dialogue. The Church of Silence, for example, speaks only by her sufferings, and with her speaks also the suffering of an oppressed and degraded society, in which the rights of

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the spirit are crushed by those who control its fate. If we begin to speak in such a state of affairs, how can we offer dialogue, when we cannot be anything more than a "voice crying in the wilderness" (Mark 1, 3)? Silence, groaning, patience and always love, in such conditions, are the witness that the Church can still offer, and not even death can silence it.

★ ★ ★ HUMAN VALUES

But though we must speak firmly and clearly in declaring and defending religion and the human values which it proclaims and upholds, we are moved by our pastoral office to seek in the heart of the modern atheist the motives of his turmoil and denial.

His motives are many and complex, so that we must examine them with care if we are to answer them effectively. Some of them arise from the demand that divine things be presented in a worthier and purer way than is, perhaps, the case in certain imperfect forms of language and worship, which we ought to try to purify so that they express as perfectly and clearly as possible the sacred reality of which they are the sign.

We see these men full of yearning, prompted sometimes by passion and desire for the unattainable, but often also by great-hearted dream of justice and progress. In such dreams noble social aims are set up in the place of the Absolute and Necessary God, testifying thereby to the ineradicable need for the Divine Source and End of all things, whose transcendence and immanence it is the task of our teaching office to reveal with patience and wisdom.

★ ★ ★ ENTHUSIASM

Again, we see them, sometimes with ingenuous enthusiasm, having recourse to human reason, with the intention of arriving at a scientific explanation of the universe. This procedure is all the less reprehensible in that it is often based upon laws of logical thought not unlike those of our classical school.

It is a procedure which leads in a direction quite contrary to the will of those who use it, thinking to find in it an unanswerable proof of their atheism and its own intrinsic validity, for it leads them onward towards the new and final metaphysical and logical assertion of the existence of the supreme God.

In this cogent process of reasoning the atheistic politico-scientist stops short wilfully at a certain point and so extinguishes the sovereign light of the intelligibility of the universe.

Is there no one among us who could help him, to reason on to a realization of the objective reality of the cosmic universe, a realization which restores to man the sense of the divine Presence, and bring to his lips the humble, halting words of a consoling prayer?

Sometimes, too, the atheist is spurred on by noble sentiments and by impatience with

the mediocrity and self-seeking of so many contemporary social settings. He knows well how to borrow from our Gospel modes and expressions of solidarity and human compassion. Shall we not be able to lead him back one day to the Christian source of such manifestations of moral worth?

Accordingly, bearing in mind the words of our predecessor of venerable memory, Pope John XXIII, in his encyclical *Pacem in Terris* to the effect that the doctrines of such movements, once elaborated and defined, remain always the same, whereas the movements themselves cannot help but evolve and undergo changes, even of a profound nature (cf. n. 54), we do not despair that they may one day be able to enter into a more positive dialogue with the Church than the present one which we now of necessity deplore and lament.

★ ★ ★ CHERISHED DESIRE

But we cannot turn our gaze away from the contemporary world without expressing a cherished desire, namely that our intention of developing and perfecting our dialogue in the varied and changing facets which it presents, may assist the cause of peace between men, by providing a method which seeks to order human relationships in the sublime light of the language of reason and sincerity, and by making a contribution of experience and wisdom which can stir up all men to the consideration of the supreme values.

The opening of a dialogue, such as ours would be, disinterested, objective and sincere, is in itself a decision in favor of a free and honorable peace. It excludes pretence, rivalry, deceit and betrayal. It cannot do other than condemn, as a crime and destruction, wars of aggression, conquest or domination.

It cannot confine itself to relationships with the heads of nations, but must set them up also with the body of the nation and with its foundations, whether social, family or individual, so as to diffuse in every institution and in every soul the understanding, the relish and the duty of peace.

Then we see another circle around us. This, too, is vast in its extent, yet it is not so far away from us. It is made up of the men who above all adore the one, supreme God whom we too adore.

We refer to the children, worthy of our affection and respect, of the Hebrew people, faithful to the religion which we call that of the Old Testament. Then to the adorers of God according to the conception of monotheism, the Moslem religion especially, deserving of our admiration for all that is true and good in their worship of God. And also to the followers of the great Afro-Asiatic religions.

★ ★ ★ HONESTY

Obviously we cannot share in these various forms of religion nor can we remain indifferent to the fact that each of them, in its own way, should regard

itself as being the equal of any other and should authorize its followers not to seek to discover whether God has revealed the perfect and definitive form, free from all error, in which he wishes to be known, loved and served. Indeed, honesty compels us to declare openly our conviction that there is but one true religion, the religion of Christianity. It is our hope that all who seek God and adore Him may come to acknowledge its truth.

But we do, nevertheless, recognize and respect the moral and spiritual values of the various non-Christian religions, and we desire to join with them in promoting and defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order. For our part, we are ready to enter into discussion on these common ideals, and will not fail to take the initiative where our offer of discussion in genuine, mutual respect, would be well received.

And so we come to the circle which is nearest to us, the circle of Christianity.

In this field the dialogue, which has come to be called ecumenical, has already begun, and in some areas is making real headway. There is much to be said on this complex and delicate subject, but our discourse does not end here. For the moment we limit ourselves to a few remarks — none of them new.

The principle that we are happy to make our own is this: Let us stress what we have in common rather than what divides us. This provides a good and fruitful subject for our dialogue. We are ready to carry it out wholeheartedly.

We will say more: on many points of difference regarding tradition, spirituality, canon law, and worship, we are ready to study how we can satisfy the legitimate desires of our Christian brothers, still separated from us. It is our dearest wish to embrace them in a perfect union of faith and charity.

★ ★ ★ INTEGRITY OF FAITH

But we must add that it is not in our power to compromise with the integrity of the faith or the requirements of charity. We foresee that this will cause misgiving and opposition, but now that the Catholic Church has taken the initiative in restoring the unity of Christ's fold, it will not cease to go forward with all patience and consideration.

It will not cease to show that the prerogatives, which keep the separated brothers at a distance, are not the fruits of historic ambition or of fanciful theological speculation, but derive from the will of Christ and that, rightly understood, they are for the good of all and make for common unity, freedom and Christian perfection. The Catholic Church will not cease, by prayer and penance, to prepare herself worthily for the longed-for reconciliation.

In reflecting on this subject, it distresses us to see how we, the promoter of such reconciliation, are regarded by many of the separated brethren as being

its stumbling-block, because of the primacy of honor and jurisdiction which Christ bestowed upon the Apostle Peter, and which we have inherited from him.

Do not some of them say that if it were not for the primacy of the pope, the reunion of the separated churches with the Catholic Church would be easy?

★ ★ ★ SEPARATED BRETHREN

We beg the separated brethren to consider the inconsistency of this position, not only in that, without the pope the Catholic Church would no longer be Catholic, but also because, without the supreme, efficacious and decisive pastoral office of Peter the unity of the Church of Christ would utterly collapse.

It would be vain to look for other principles of unity in place of the one established by Christ himself. As St. Jerome justly wrote: "There would arise in the Church as many sects as there are priests" (Dial. contra Luciferianos, n.9). We should also like to observe that this fundamental principle of Holy Church has not as its objective a supremacy of spiritual pride and human domination. It is a primacy of service, of ministrations, of love. It is not empty rhetoric which confers upon the Vicar of Christ the title of "servant of the servants of God."

It is along these lines that our dialogue is alert, and, even before entering into fraternal conversation, it speaks in prayer and hope with the heavenly Father.

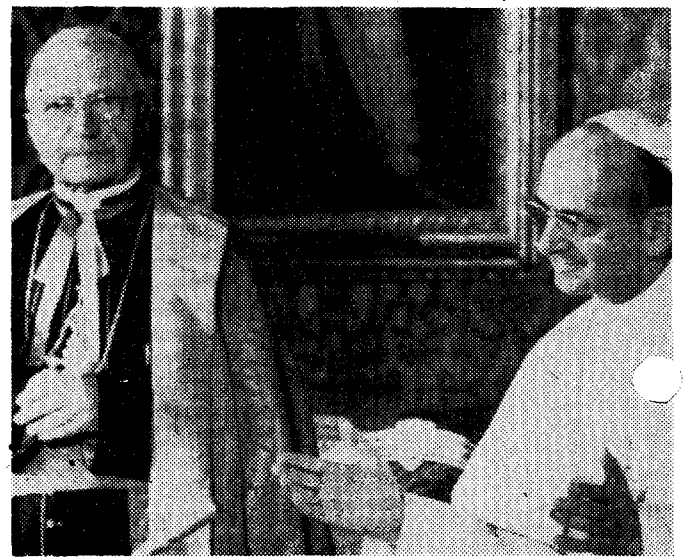
We must observe, venerable brethren, with joy and confidence, that the vast and varied circle of separated Christians is pervaded by spiritual activities which seem to promise consoling developments in regard to their reunion in the one Church of Christ. We beg that the Holy Spirit will breathe upon the "ecumenical movement," and we recall the emotion and joy we felt at Jerusalem in our meeting, full of charity and new hope, with the Patriarch Athenagoras.

★ ★ ★ REVERENT INTEREST

We wish to greet with gratitude and respect the participation of so many representatives of separated churches in the Second Vatican Ecumenical Council.

We want to give our assurance, once again, that we have an attentive, reverent interest in the spiritual movements connected with the problem of unity, which are stirring up vital and noble religious sentiments in various individuals, groups and communities. With love and reverence we greet all these Christians, in hope that we may promote together, even more effectively, the cause of Christ and the unity which He desired for His Church, in the dialogue of sincerity and love.

And lastly we turn to speak with the children of the House of God, the one, holy, catholic and apostolic Church, of which this Roman Church is "mother and head." It is our ardent desire that this conversation with our own children should be full of faith, of charity, of good works, should be intimate and familiar.



We would have it responsive to all truth and virtue and to all the realities of our doctrinal and spiritual inheritance. Sincere and sensitive in genuine spirituality, ever ready to give ear to the manifold voice of the contemporary world, ever more capable of making Catholics truly good men, men wise, free, serene and strong; that is what we earnestly desire our family conversation to be.

★ ★ ★ PROPER FUNCTION

This desire to impress upon the internal relationships of the Church the character of a dialogue between members of a body, whose constitutive principle is charity does not do away with the exercise of the virtue of obedience where the right order necessary in all well constructed societies. Above all, the hierarchic constitution of the Church requires that, on the one side, authority should be exercised according to its proper function and that, on the other side, there should be submission.

The Church's authority is instituted by Christ; it is, indeed, representative of Him; it is the authorized channel of His word; it is the expression of His pastoral charity.

Obedience, therefore, is motivated by faith, develops into a school of evangelical humility, and links the obedient man to the wisdom, unity, constructiveness and charity by which the body of the Church is sustained. It confers upon him who imposes it and upon him who conforms himself to it the merit of being like Christ who was "made obedient unto death" (Phil. 2, 8).

By obedience, therefore, in the context of dialogue, we mean the exercise of authority in the full awareness of its being a service and ministry of truth and charity, and we mean the observance of canonical regulations and respect for the government of legitimate superiors in the spirit of untroubled readiness as becomes free and loving children.

The spirit of independence, of criticism, of rebellion ill accords with the charity which gives life to the Church's solidarity, concord and peace, and easily transforms the dialogue into argument, dispute and disagreement. This most regrettable attitude, so easy, alas, to produce, is condemned by the Apostle Paul in his warning words: "Let there be no divisions among you" (I Cor. 1, 10).

It is, therefore, our ardent desire that the dialogue within the Church should take on new fervor, new themes and speakers, so that the holiness and vitality of the Mystical Body of Christ on earth may be increased.

★ ★ ★ INTERIOR LIFE

Anything that makes known the teachings of which the Church is both custodian and dispenser receives our approbation. We have already mentioned the liturgy, the interior life and preaching. We could add also: Schools, the press, the social apostolate, the missions, the exercise of charity.

All these are themes to which the council will direct our attention. And we bless and encourage all those who, under the guidance of competent authority, take part in the life-giving dialogue of the Church, priests especially and Religious, and our well-loved laity, dedicated to Christ in Catholic Action and in so many other associations and activities.

It is a cause of joy and comfort for us to see that such a dialogue is already in existence in the Church and in the areas which surround it. The Church today is more than ever alive. But it seems good to consider that everything still remains to be done; the work begins today and never comes to an end.

This is the law of our temporal, earthly pilgrimage. This is the ordinary task, venerable brothers, of our ministry, which everything today stimulates us to renew and to make more devoted and intense.

★ ★ ★ COOPERATION

As for ourself in speaking to you of these things, we are pleased to trust in your cooperation and offer you our own in return. This union of aims and labor we ask for and offer not long after our elevation to the Chair of the Apostle Peter, bearing the name and sharing, please God, something of the spirit of the Apostle of the Gentiles.

And so celebrating the unity of Christ among us, we send to you with this, our first letter, in the name of the Lord, our blessing as brother and father, a blessing which we gladly extend to the whole Church and to all mankind.

From the Vatican, 6 August 1964.

On the Feast of the Transfiguration of Our Lord Jesus Christ.

N. Miami Couple Marks Golden Wedding Year

NORTH MIAMI — A couple who are natives of Italy observed the golden anniversary of their marriage during a Mass of Thanksgiving offered last Saturday in Holy Family Church.

Father Cyril Hudak witnessed the renewal of nuptial vows by Mr. and Mrs. Michael Cannarozzi in the presence of the family and friends of the jubilarians.

Married in Holy Rosary Church in Cleveland 50 years

ago the Cannarozzis met in Cleveland after coming to the U. S. in 1907. They formerly owned and operated a grocery until their retirement in 1956 when they moved to North Miami.

The couple has nine children including, Anthony, of Opa-locka; Mrs. Dan Lopresti of Miami; and Mrs. Charles F. Harris of Cape Kennedy; all of whom were present for the jubilee of their parents; and 17 grandchildren.

A reception honoring Mr. and Mrs. Cannarozzi was held at the Unified Hall.



DEMONSTRATORS during the summer workshops of the national conference of Catholic Art Educators in Cincinnati, Aug. 17-20 will include Sister Stella Mary, O.P., Ft. Walton

Beach, Fla.; Sister Judine, O.P., St. James School, N. Miami; and Doris Frech and Grizzella Hopper, also of Miami. They are shown with illustrations of papier mache projects.

2 Groups Plan Rummage Sales

Rummage sales have been planned by two women's groups next weekend in Miami and Hollywood.

Members of St. Brendan Woman's Club will sponsor a sale on Saturday, Aug. 15 from 9 a.m. to 5 p.m. in the school hall. Salable articles will include clothing and appliances.

Proceeds will be donated to the playground improvement fund.

St. Theresa Guild of Little Flower parish, Hollywood, will begin its sale at 7 a.m. on Saturday, Aug. 15 at the Hallandale Women's Club.

Mrs. Joseph Siska, general chairman, is assisted by Mrs. Joseph Mello, Mrs. John Danna, Mrs. Joseph Grenuk, and Mrs. Mario Malgieri.

Women's Retreat Unusually Long

LANTANA — A longer-than-usual retreat for women will be held over the Labor Day weekend at the Cenacle Retreat House.

Father Malcolm McGuinn, C.P. of Our Lady of Florida Retreat House will conduct the conferences which begin at 6 p.m. supper on Friday, Sept. 4 and continue through 4:15 p.m., Monday, September 7.

Further information may be obtained by calling the retreat house at JU 2-2534 or by writing to the Retreat Office, 1400 S. Dixie Hwy.

Dance To Mark Parish's 2nd Anniversary

HOLLYWOOD — A dance to celebrate the second anniversary of the founding of St. Bartholomew parish will be held Saturday, Aug. 22 at the Fraternal Order of Police Hall, NW 151st St. and 27th Ave., Opa-locka.

Music for dancing will be provided by Tony Page and his orchestra beginning at 9 p.m. for the benefit under the auspices of the combined parish societies.

Joseph DeMatteo, Mrs. Eugene Sullivan and Mrs. A. Bojack are general co-chairmen, assisted by James O'Laughlin and Michael Florio, tickets; I. Kiczula and P. Cuaraschi, awards; R. Blaney, Mrs. N. Delaney, Mrs. James O'Laughlin and Mrs. M. Zaplatel, publicity. L. Fortnash serves as dance treasurer.

Entire proceeds from the dance will be donated to the church and school building fund.

CYAC Council Calendar

Lauderdale Catholic Singles — Beach party, 1 p.m., Sunday, Aug. 16, opposite Birch State Park. Business meeting, 8 p.m., Tuesday, Aug. 18, First Federal Bldg. Bowling, Manor Lanes, 9 p.m., Wednesday, Aug. 19. Roller skating, Oakland Manors, 8 p.m., Thursday, Aug. 20.

Miami Catholic Singles — Business meeting, 8 p.m., today, Aug. 14, Citizens Federal, Hialeah Dr. and Fourth Ave., Hialeah. Election meeting, 7:30 p.m., Sunday, Aug. 16, K. of C. Hall, 3405 NW 27th Ave. Members only. Swim party, 7 p.m. Venetian Pool, 2701 De Soto Blvd., Coral Gables, Wednesday, Aug. 19.

St. Theresa CYAC — Board of directors meeting, 1500 SW 65th Ave., 2 p.m., Sunday, Aug. 16. Social for members, 8:30 p.m., Tuesday, Aug. 18, 270 Catalonia Ave., Coral Gables.

Hialeah-Miami Springs — Corporate Communion, 9 a.m. Mass Sunday, Aug. 16 in Immaculate Conception Church. Breakfast follows. Business meeting, 8 p.m., Aquinas Center, Miller Rd. Meet at Royal Poinciana Motel at 7 p.m.

Our Lady of Perpetual Help CYAC — Business meeting, 8 p.m., Monday, Aug. 17, parish hall.

St. Vincent de Paul CYAC — Corporate Communion, Sunday, Aug. 16, 10 a.m. Mass. Breakfast follows. Concert, 8:15 p.m., Sunday, Aug. 16, Miami Beach Auditorium. Meet at church property, 7:30 p.m. Business meeting, 7:30 p.m., Wednesday, Aug. 19. Bowling follows at Palace Lanes, 10855 NW Seventh Ave.

Dance At Hialeah

HIALEAH — A "Get-Together" dance under the auspices of Immaculate Conception Woman's Club will be held Saturday, Aug. 29 in the parish hall.

Music will be provided from 9 p.m. to 1 a.m. by Gene Parry's band. Refreshments will be served.

Mrs. Mary Ellen Sheriff is general chairman of arrangements assisted by Mrs. Nettie Owens and Mrs. A.L. Bernero. Tickets may be obtained by calling Mrs. Owens at TU 7-3308 or any club member.

St. Jude Parish Picnic Aug. 16

JUPITER — A parish picnic sponsored by the combined memberships of the Christian Mothers and Holy Name Society will be held for parishioners of St. Jude Church on Sunday, Aug. 16 at DeBois Park, from noon to 6 p.m.

Mrs. Thomas Browning and Mrs. Eugene Konrad, co-chairmen of arrangements, have scheduled a variety of events for children and adults and a surprise afternoon event by junior members of the parish.

Peter Noonan of the Holy Name Society is in charge of special events. Swimming and fishing are included in the program. Picnic tables and outdoor cooking facilities will be available.



NEW BRIDE is Mrs. John Nieman, the former Kathleen Kluth, who was wed last Saturday in the Church of the Little Flower, Coral Gables.

Summer Card Party

RIVIERA BEACH — Their annual summer card and games party will be sponsored by members of St. Francis of Assisi Altar Society at 8 p.m., Thursday, Aug. 20 at the Federal Savings and Loan Bank, U.S. 1.

Refreshments will be served and entire proceeds donated to the altar fund. Tickets will be available at the door.

Juvenile Clothing, Furniture Needed

An appeal for juvenile furniture and clothing is being made by members of the Women's Auxiliary of the Miami Catholic Welfare Bureau.

Cribs and mattress for six-year olds, high chairs, play pens, jump seats and strollers are urgently needed for dependent children under care of the agency in addition to diapers, crib sheets, infant and toddler clothing and apparel for boys and girls up to size 16.

Those having donations may contact Mrs. Paul Carrabba at 754-1410 or Miss Pauline Mulhair at PL 8-1064. Members of the auxiliary motor corps will call for the items.

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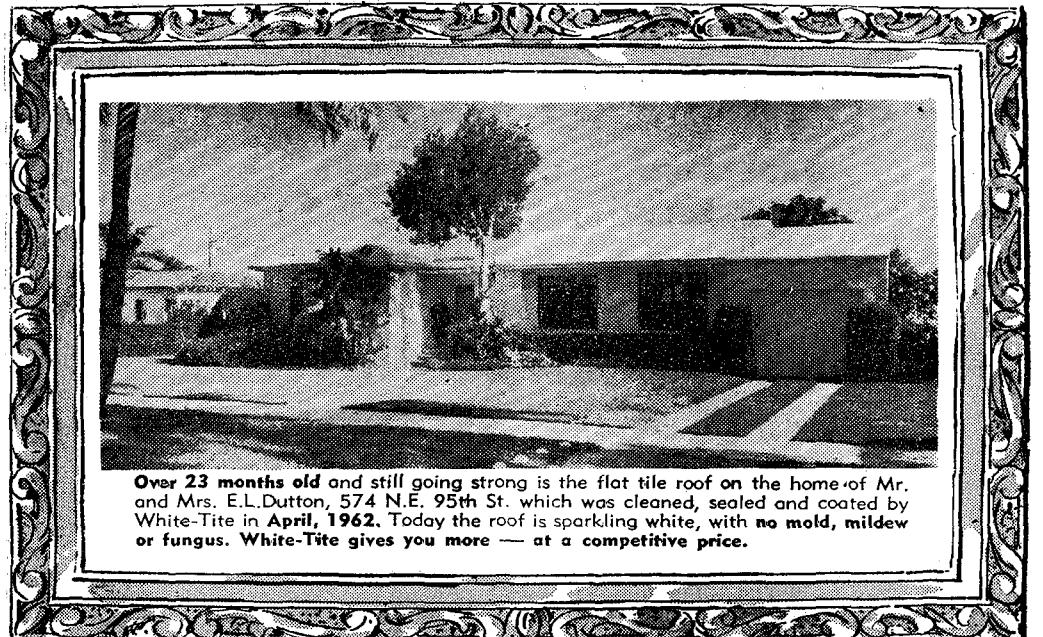


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Catholic Schools Progress To Giant Stature

Time was, not so long ago, that the Catholic school was a silent partner, even an unknown quantity, in the family of American schools.

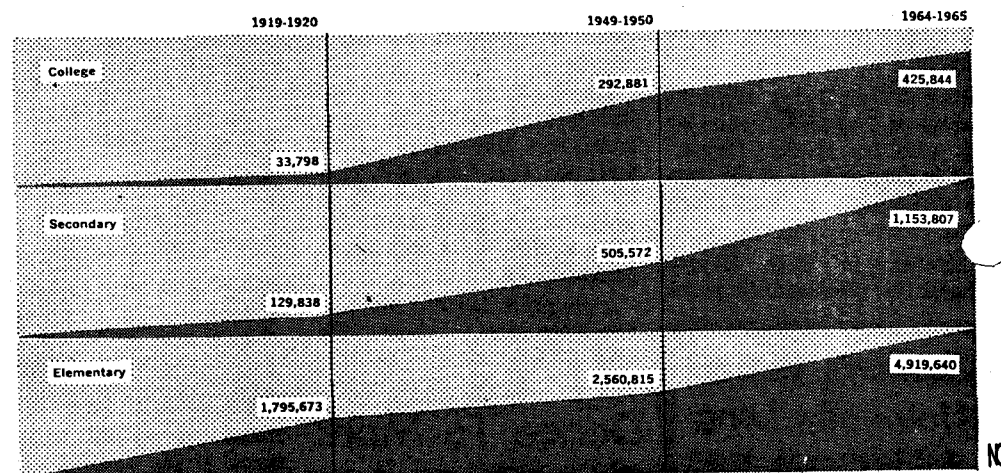
Catholic education, before the recent urbanization of America, World War II, and the Sputnik Crisis, could be viewed as a solitary Sister escorting her

grade school flock to the morning recess and might have seemed distant, monolithic, and imperturbable. The Catholic schools were seen everywhere, but heard nowhere.

This is no longer so. If anything, the problem of understanding Catholic education has gone to the other extreme; now a wide-ranging and audible controversy, both within Catholic education and within the republic, tends more to obscure the essential facts than to illuminate them.

Catholic education, seen as the sum of its parts, is a large and costly enterprise. Across the 50 states there are more than 14,300 Catholic schools and colleges, including approximately 10,900 elementary schools, 2,575 secondary schools, 320 colleges and universities, and some 520 specialized institutions.

Student Enrollment in Catholic Schools and Colleges



More schools, particularly high schools, are being opened each year, and still more new Catholic institutions are on the drawing boards for the future.

Yet in more than one community in the U.S. there are re-

ports of grade closings and curtailments necessitated, in the main, by local shortages of teachers and classrooms.

PROBLEMS REAL

These problems are real enough, as they are in all of education. No less than the big city public school striving to help the culturally disadvantaged, no less than the private liberal arts college trying to maintain the quality of its faculty, and no less than local government seeking the means to finance education, the Catholic schools faced difficult and perplexing problems with respect to teachers, classroom space, curriculum, financing, and all the rest of the trouble and trauma on any school administrator's agenda.

However dark some of the avenues may seem to be, none is blind, for Catholic education is now cognizant of its major problems has taken stock of its basic strengths, and has challenged itself to face up to the opportunities for growth and service.

One of the great strengths of Catholic education lies in the local and community character of individual schools, diocesan school systems, and institutions of higher learning.

The Catholic schools of Washington, D.C., are not the Catholic schools of Philadelphia. The problems of Catholic schools in New York City are different from those of Bridgeport, Conn. The solutions possible to the Catholic school administrator in St. Louis are not necessarily those available to his counterparts in Cincinnati, San Francisco, or New Orleans. At the college and university level, Notre Dame, Fordham, and the Catholic University of America are nothing if they are not truly distinctive institutions.

This local and institutional sovereignty breeds more than difference; it is the key to working out answers which will be genuinely right for Catholic education and genuinely responsive to the community.

ADMINISTRATORS

Another of the strengths of contemporary Catholic educa-

tion is the emergence of highly trained, community-minded, and thoroughly professional school administrators, religious and lay.

At the diocesan level there are now Catholic school superintendents who, as representatives of the diocesan Church authority, are competent to deal with the most intricate problems of finance, curriculum, teacher recruitment, and all the other practical concerns of modern-day education. In the offices of Catholic education are both religious and lay staff who comprise a professional team enlisting capabilities for such areas as special education, developmental reading, language teaching, and curriculum advancement.

This same professional quality is now being carried through into the parish, private, and central schools of the Catholic dioceses and archdioceses.

The newest potential of Catholic education, in some minds the most dynamic and enabling of all known temporal resources, is the awakening power of lay opinion, concern, and involvement in educational matter.

Where once there was no organized home-school relationship, there is now a vigorous association of parents and teachers who are thinking together about the children and the schools, and not only about bake sales and bazars.

In the staff organization of the diocesan school office there are now lay specialists with authority over entire segments of the curriculum. In the schools themselves there is a growing opportunity for the lay teacher and growing concern for her well-being, personal, financial and professional.

The Catholic laity, in possession of the facts, and with the education of their children at stake, will be, in the years ahead, increasingly disposed to assist Catholic education in a powerful and constructive way.

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Key To Education: Teachers

In Catholic education, as in all sound education, the teacher is the difference between mediocrity and excellence. The effectiveness of Catholic education will be determined ultimately by the quality of teaching at all levels of the educational program, from grade school through post-doctoral study, and in all branches of a curriculum which is already

and becoming wider still. Consonant with the ever-expanding curriculum are the demands of specialization, of new courses of study, of activities such as guidance which support the academic effort, together with the programs which undertake community-oriented responsibilities for such needs as those of the culturally disadvantaged, the mentally retarded, the emotionally disturbed, and the exceptionally gifted. These needs are being met by a growing capability incorporating the behavioral sciences.

Once again, as in the search for adequate facilities and schools, the pursuit of excellence through teaching is subject to the cruel statistical pressure of supply and demand.

Catholic education, the largest private educational system in the world today, faces a shortage of teachers which is nowhere fully alleviated and which in some places is drastic.

The 201,450 Catholic school teachers, representing about ten per cent of the total active teaching profession in the United States today, are not sufficient in number to meet all the needs of almost seven million Catholic students already enrolled, not to speak of the seven million or so that cannot find places anywhere in the Catholic schools program.

UPHILL BATTLE

One reason for the teacher shortage is the lack of money, but this problem is offset by at least four factors now coming into play in the uphill battle to secure teachers.

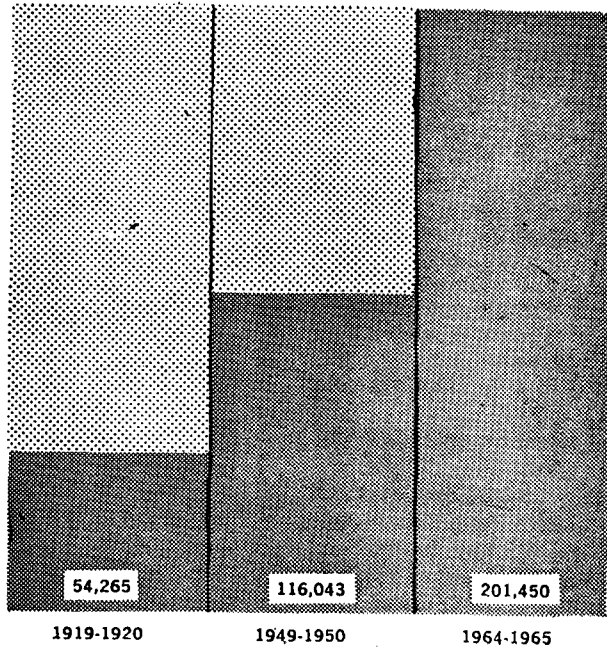
One of these factors exists in the historic teaching resources of Catholic education — the religious communities — where there has always been an uncommon dedication to teaching and where before long there will be a fresh legion of teaching personnel and a degree of professional competence not available in the past.

The same population explosion that has filled America's schools to overflowing is having now the effect of producing more nuns and more brothers for religious communities, and more priests for the Catholic seminaries. At the same time, both the religious now in the schools and those in training for teaching positions are getting a much greater exposure to the methods of their profession.

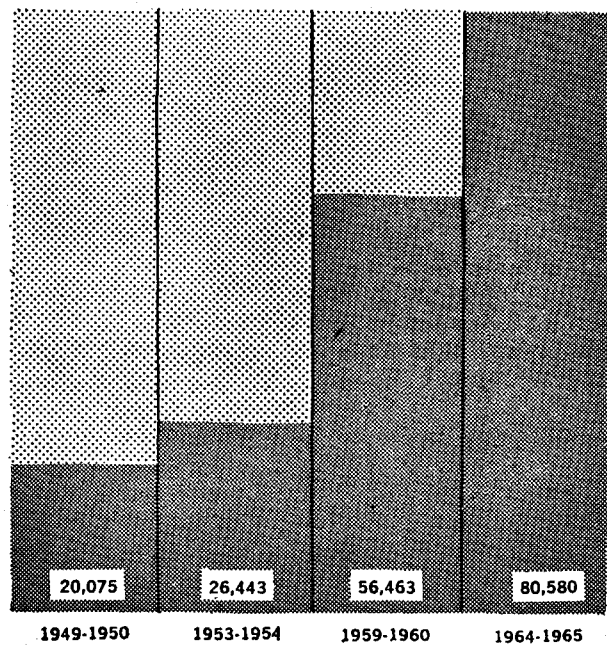
Better prepared teachers will bring a greater mastery of the curriculum and a capacity to cope with the whole range of school needs.

The second of these factors for improved teaching comes in the person of the lay teachers who in 1950 constituted only

Teachers in Catholic Schools and Colleges



Lay Teachers in Catholic Schools and Colleges



17 per cent of the teaching force, who in 1964 represent 40 per cent of the Catholic teaching population, and who will continue to join the religious everywhere in Catholic education.

From the liberal arts colleges, from the great university training centers, and from special diocesan teacher training facilities, the young and enthusiastic lay faculties are joining the religious in an expanding educational team that was never before possible to Catholic education in the way that it is today.

The third of these factors is

Cost \$4 Billions

Catholic elementary and secondary education necessitate an annual expenditure of approximately \$4 billion not charged to the American taxpayer.

Over twelve per cent of all elementary, secondary, and higher education institutions in America are under Catholic auspices.

implicit, if not already explicit, in the heroic efforts now being made to redefine, reorganize, and reconstitute Catholic education at the diocesan level. Professional school administration, operating under new mandates, is now making central and well-planned that which once was divided, uncoordinated, and overlapping.

The parish schools and the private schools, once the principal forms of Catholic education, still exist, but now are joined by new central schools which draw both their students and their finances from a broader area than the single parish.

The fourth factor develops in the recent and rapidly accelerating participation of the Catholic laity in educational decisions once necessarily reserved to the clergy and the religious in a period when Catholic education was under attack.

Now, Catholic parents, aware of the demands of modern society for the soundly educated person, are asking not only for a voice in Catholic educational policy, but also for an active role in helping to produce improved conditions in Catholic schools.



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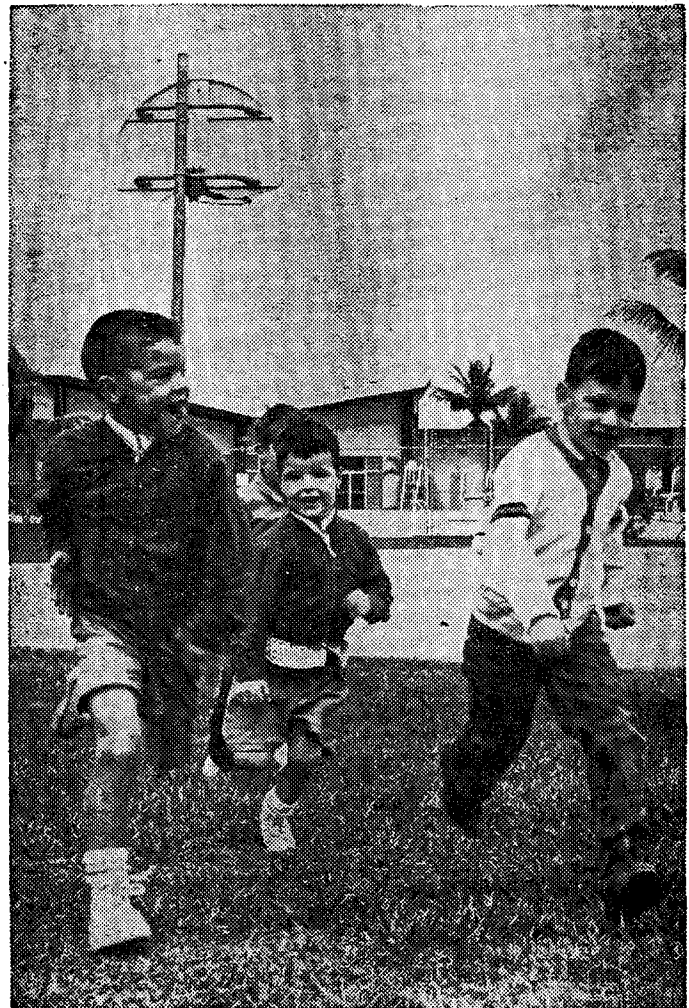
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MORE DASH TO THE DISH

Summer Dessert: Orange Chiffon Pie

By FLORENCE DEVANEY

Surprising, isn't it, how uncomplicated the preparation of even the most spectacular summer desserts can be? Here's a smooth chiffon pie that's no exception — naturally dubbed Orange Surprise Chiffon Pie.

Streamlined ease of preparation is only part of this chiffon pie's surprise, however. The

real treat comes when you serve it. Each wedge of pie reveals two "hidden treasure" layers of sweet chocolate curls!

Like all chiffon pies, orange surprise chiffon pie must be chilled several hours before serving so you can do all the preparation early in the day. Bake the pastry shell first, allowing it to cool while you prepare the filling.

Orange Chiffon Pie

- | | |
|--------------------------------|---------------------------------|
| 1½ cups sifted enriched flour* | 1 cup shaved sweet chocolate |
| ½ teaspoon salt | 1 tablespoon grated orange rind |
| ½ cup shortening | Chocolate curls, if desired |
| 4 to 6 tablespoons cold water | |

Sift together flour and salt. Cut or rub in shortening until mixture is crumbly. Sprinkle with water, mixing lightly until dough begins to stick together. Turn out on lightly floured board or pastry cloth and press dough together. Roll out to circle ¼-inch thick. Fit into 9-inch pie pan. Trim and flute edge. Prick



ORANGE SURPRISE CHIFFON PIE is a delectable dessert of tender pastry, fluffy orange chiffon and curls of sweet chocolate.

with fork to allow steam to escape. Bake in very hot oven (450 F.) 12 to 15 minutes or until lightly browned. Cool. Spread one-third of Orange Chiffon Filling in pie shell. Sprinkle evenly with ½ cup shaved chocolate. Spoon half of remaining filling over chocolate and sprinkle with remaining chocolate. Spoon rest of filling over chocolate. Garnish top with orange rind and chocolate curls, if desired. Chill until firm.

Orange Chiffon Filling

- | | |
|--|--|
| 1 tablespoon unflavored gelatin (1 envelope) | ¼ cup orange juice concentrate, thawed (6-ounce can) |
| ¼ cup cold water | 1 cup whipping cream |
| ¾ cup milk | ¼ cup sugar |
| 2 eggs, beaten | |
| ½ cup sugar | |

Soften gelatin in water. Scald milk in top of double boiler. Meanwhile, mix together eggs and ½ cup sugar. Blend a small amount of hot milk into egg mixture. Slowly add egg mixture to milk in double boiler, stirring constantly. Mix well. Cook over hot, not boiling, water, stirring constantly, about 15 minutes or until custard is smooth and thickened. Remove from heat and immediately blend in softened gelatin, stirring until gelatin dissolves. Blend in orange juice concentrate. Pour into large mixing bowl. Chill until partially set. Beat cream until frothy. Gradually add sugar and beat until stiff. Carefully fold into gelatin mixture. Turn into pie shell.

Makes one 9-inch pie.

* If you don't sift and in the absence of other directions, spoon flour directly from container into one cup dry measure, level off, then remove two level tablespoonfuls, according to USDA recommendations.

The Guacamole Open Club Sandwich is the 1964 Grand Champion Sandwich and the 1964 Class Champion in the other breads category of the ninth annual National Sandwich Idea Contest, co-ordinated by the Wheat Flour Institute and the National Restaurant Association. The sponsor for this category is the Wheat Flour Institute.

Guacamole Sandwich

- 6 sandwiches
- | | |
|--------------------------------|--------------------------------|
| 6 slices Russian rye bread | cheese salad dressing |
| Butter, softened | 12 slices cooked crisply bacon |
| 3 cups finely shredded lettuce | 12 pitted ripe olives |
| 3 tomatoes, thinly sliced | Water cress sprigs, if desired |
| Sandwich Mix | |
| 1 cup creamy, thick Blue | |

Spread butter on bread and place on serving plates. Cover each bread slice with ½ cup shredded lettuce. Place 3 or 4 tomato slices on lettuce. Cover each sandwich with 1-3 cup Sandwich Mix, spreading slightly. Pour dressing diagonally across sandwich in both directions. Place 2 olives in center of each sandwich. Place 2 bacon strips diagonally alongside olives, one on either side. Serve with water cress sprigs.

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Children Require Judicious Discipline

THE FAMILY CLINIC

Are modern conditions making children more disobedient? We have five and they are getting to be almost more than I can handle — the two oldest boys of 10 and 12 are becoming particularly difficult and will do what I tell them only when they want to. My husband works very hard, and since he's a little on the stern side, I hesitate to say too much to him for fear he'll be too rough in punishing them. Maybe I haven't been strict enough. Do other parents face the same problem?

Yes, Gloria, some other parents do face the same problem, and I don't think it's wholly a matter of modern conditions. The experts do not agree about how modern living conditions affect children — or adults. Although it appears that considered as a group, children are becoming healthier; more restless, more demanding, more precocious — because of television, radio, mobility, and so on — it is not clear that they are therefore becoming more aggressive or inclined to disobey.

Perhaps you haven't been strict enough? Well, Gloria that's generally the first thought that comes to mind when we observe disobedient youngsters, particularly since some modern parents have adopted a policy of pseudo-permissiveness in raising their children.

Yet disobedience in the home is frequently not the result of being too strict or too permissive.

When children display a pattern of disobedience — all normal youngsters are more or less disobedient at one time or another — parents should ask themselves the following questions. Have they given any thought to what they are trying to accomplish in disciplining their children?

To be sure, one of their immediate aims will be simple survival. A half dozen energetic young barbarians may make a home, but they can wreck a house unless they've been taught some respect for property and the rights of others.

Unfortunately, some parents never look beyond this narrow, negative aspect of discipline, yet their major task must be to help each child gradually acquire a sense of personal responsibility and self-mastery by curbing his self-centered impulses or drives and internalizing the norms and rules determining acceptable conduct within the society in which he must live. In other words, discipline must aim at the formation of character, not the mere preservation of peace and order around the home.

Changing Needs

Have they given any thought to the changing needs of their children as they grow up? Discipline must be adapted to the various stages of growth. It is a waste of time to try to reason with young children — you simply tell them — but as they grow older they should be given the reasons and motives underlying expected conduct, so that they gradually learn to act on principles rather than out of fear of punishment.

Has their discipline been consistent? Several types of consistency are important in discipline.

First, there must be consistency between the parents. Although parents may have different views on discipline and may discuss these in private, they should agree on a common program of action and support each other in carrying it out.

Second, discipline should be consistent from one occasion to another. If parents enforce discipline only according to their changing mood, or punish a child for a given act on one occasion and not on the next, the child is bound to be confused or may decide to gamble on disobedience, since punishment is not certain.

Third, when there are several children in the family, disciplinary treatment should be consistent among all of them. For various reasons and often without realizing it, one or both parents may favor one child over another. Children have a strong sense of justice and such unequal treatment readily increases rivalry, jealousy, and even rebellion.

Finally, there must be consistency between words and actions. Children soon learn whether or not parents mean what they say, for part of their search for independence consists in testing all rules and superiors.

A careful review of all these points should throw some helpful light on your problem, Gloria. Above all, you must secure the cooperation of your husband. Once boys reach teen-age, they have even greater need of the firm control and guidance of their fathers. Discuss this need with your husband, reminding him that your aim as parents is not merely to avoid trouble but to raise men.



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Khrushchev Sought Vatican Pact, Exiles Meeting Told

KOENIGSTEIN, Germany (NC) — The Soviet Union proposed to the late Pope John XXIII the establishment of diplomatic relations, suggesting that a papal nunciature in Moscow would be welcomed.

The proposal was carried from Nikita Khrushchev to the Pope by Khrushchev's son-in-law, Alexei Adzhubehi, during the latter's visit to the Vatican shortly before Pope John died.

Information about the move was given to a congress of Catholic exiles from communism meeting here. Msgr. Adolf Kindermann, congress director, said that the source of the news was Archbishop Josyf Slipyi, exiled head of the Ukrainian archdiocese of Lvov, who himself was released from a Soviet prison after one of the few diplomatic negotiations between the Vatican and the USSR in recent years.

The meeting here, called the Congress of the Church in Need, brought together delegates from 28 nations, including exiles from 15 nations now under Red rule. A group from Cuba was in attendance. German Lutherans were represented by an official delegation. Russian Orthodox exiles also had a delegation.

The general conclusion of the delegates was that the situation of the Church in the commu-

nist-dominated countries was getting worse rather than better. The exiles asserted that despite the appearances of "peaceful coexistence" the truth is that the Church has not improved its position in any Red country in the past year and has suffered losses in several.

The congress underlined the belief that communism in essence is atheistic and therefore incompatible with Christianity. The delegates made an appeal to all Christians who have the opportunity to visit in Eastern Europe to make known there the testimony of their Faith.

In setting the tone of the conference, Msgr. Kindermann stated that it would not concern itself with general attacks on communism, but would salute the genuine work for peace done by persons both in the East and West. However, the priest said it is important to restore truth amid the confusion caused by the "peaceful coexistence" theme of the communists.

Two of the strongest calls for an end to minimizing the dangers to the Church under communism were made by Father Werenfried van Straaten, O. Praem., the representative of former German Chancellor Konrad Adenauer, and Father Gustav Wetter of Rome.

Bishops Revive Press Panel For Third Council Session

ROME (NC) — The U.S. Bishops' press panel will be in operation during the third session of the Second Vatican Council.

The panel was established by the American bishops during the first session of the council in an effort to help newsmen develop their stories on the council. It achieved great popularity during the second session as a forum for a frank question and answer exchange between newsmen from all parts of the world and experts on various phases of Church life.

The panel will function again in the lower lounge of the NCCS-USO club at Via della Conciliazione 2, near St. Peter's square.

After each day's council session experts on different phases of the council discussions will answer newsmen's questions, providing background and clarification of the material discussed in the council chamber.

Archbishop Joseph T. McGucken of San Francisco, chairman of the NCWC Press Department, will serve as chairman of the U.S. Bishops' Committee for the Press Panel. He succeeds Bishop Albert R. Zuroweste of Belleville, Ill., who served in that

capacity during the first two sessions of the council.

Elmer Von Feldt, news editor of the NCWC News Service, will serve as director of the press panel, a post he held during the council's second session.

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Timetable Of Sunday Masses

The Sunday Mass schedule for The Cathedral at 7506 NW 2nd Ave. is as follows: 7, 8:30, 10, 12 and 6 p.m.

Sunday Masses are held at St. Mary Chapel in the North-side Shopping Center (27th Avenue and 79th Street) at 8:30, 9:30 and 10:30 a.m.

Another Sunday Mass is held at the St. Mary Chapel at 5:30 p.m. with a sermon in Spanish.

ARCADIA: St. Paul, 7, 11.
AVON PARK: Our Lady Of Grace, 8:30, 10, 11:30 (Sermon in English) 12:55, 6 p.m. and 7:30 p.m.
BELLE GLADE: St. Philip Benizi, 10, 11:30 (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 p.m.
CLEWISTON: St. Margaret, 8 a.m. and 7 p.m.
COCONUT GROVE: St. Hugh, 7, 8:30, 9, 10, 11, 12 and 6 p.m.
CORAL GABLES: Little Flower (Auditorium) 12:30 (Spanish) (Church) 6, 7, 8, 9, 10, 11:30, and 12:30.
DANIA: Resurrection (Second St. and 5th 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: Annuniation, 9:30.
St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.
St. Bernadette, 8, 9, 10, 11 and 7 p.m.
St. Clement, 8, 9, 10, 11:15, 12:30.
St. Jerome, 7, 8:30, 10, 11:30.
Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 and 12:15.
FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 11:30.
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).
St. Bernard Mission: 9, 10 (Spanish).
St. John the Apostle, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish) and 6 p.m.
HOBE SOUND: St. Christopher, 9 a.m.
HOLLYWOOD: Annuniation 8, 9, 10 & 11:30.
Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12:50 p.m.
Nativity, 6:15, 7:15, 8:15, 9:30, 10:30, 11:30, 7:30 p.m.
St. Bernadette, 8, 9, 10, 11 and 7 p.m.
St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11, 12:30, and 6 p.m.
IMMOKALEE: 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., 10, 11, 12.
LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
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, 12:30.
MIAMI: The Cathedral 7, 8:30, 10, 11, 12 and 6 p.m.
Assumption Academy, 9:15, 10:30, 12:15 (Announcements in Spanish).
Corpus Christi, 6, 7, 8, 9, 10 (Spanish) 11, 12, 12:55 (Spanish) and 5:30 p.m. (Spanish).
Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30, 5:30 p.m. (Spanish).
Holy Redeemer, 7, 8:30, 10.
International Airport (International Hotel), 7:15 and 9 (Sundays and Holydays).
St. Mary of the Missions and St. Francis Xavier, 7, 8:30.
St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30, and 5:30 p.m.; 6:30 p.m. (Spanish) and 6 p.m.
St. Dominic, 7, 8:30, 10, 11, 12, 12:55 (Spanish) and 6 p.m.
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.
St. Mary Chapel, 8:30, 9:30, 10:30 and 5:30 p.m. (Spanish).
St. Michael, 6, 7, 8, 9, (Polish), 10 (Spanish), 11, 12:30, 6 p.m. (Spanish), 7:30 p.m. Dade County Auditorium 9, 10:30, 12.
SS. Peter and Paul, 6:15, 7, 8, 9:15, 10:30, 11:45, 12:55 (Spanish), 5:30 (Spanish) and 7:30 (Spanish).
St. Timothy, 7, 8, 9:30, 11 and 6:30 p.m.
St. Vincent de Paul (Miami Central High) 8, 9, 10, 11:15 and 12:15.
MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10, 11, 12 and 6 p.m.
St. Mary Magdalen, 8, 9, 10, 11, 12, and 6 p.m.
St. Patrick 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
St. Thomas Aquinas Student Center, and 8:30 and 10:30 a.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.
St. James, 6, 7, 8, 9, 10, 11, 12:15 and 5:30 p.m.
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.
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.
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.
SEBING: St. Catherine, 7, 9:30, 11, 12, 11 and 12 noon.
St. Louis (Palmetto Sr. High Auditorium, 7460 S.W. 118th St.) 8, 9:30 and 11:30.
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.
St. Ann, 6, 7, 8, 9, 10, 11, 12 and 5:30 p.m.
St. John Fisher, (4317 N. Congress) 8, 9, 10, 11, 12 and 6 p.m.
St. Juliana, 6:30, 8, 9, 10, 11, 12.
Holy Name, 6:45, 7:45, 9, 10:30, 12.
ON THE KEYS
BIG PINE KEY: St. Peter's Mission, 9:30 a.m.
11:15 and 12:15.
St. Bede, 8, 9:30 and 11.
MARATHON SHORES: San Pablo, 8 a.m. and 6 p.m.
PLANTATION KEY: San Pedro, 6:30 (Spanish) and 6 p.m.

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Few U.S. Films Created By Lone Artists

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — The same jealous concern for individual artistic identification and authority that once — as mentioned here a few weeks ago — ended a brief, creative collaboration between Chaplin and Orson Welles, lies at the crux of all self-expression among film makers.

Because, in this country, the film output still is larger than in any other, circumstance appears less frequently to grant opportunity to the lone, creative film producer-director-writer.

It happens, moreover, that with rare exceptions such as Sweden's Ingmar Bergman and Italy's Fellini, collaboration among groups of "creative artists" has lately been on the increase abroad.

The "art film", in very rare instances indeed, is, or ever has been, the product of a single artist. Or the complete and exclusive result of an individual concept.

ARTISTIC INTEREST

Thinking of teams, of two or three in a group, whose efforts invite serious artistic interest or speculation, we find that Hollywood with such duos as William Perlberg and George Seaton, Alan Pakula and Miami's Robert Mulligan, to mention just a couple of its creative combinations, is in no sense behind Britain with its Frank Launder and Sidney Gilliat, or its Boulting twins, John and Roy.

The longevity of such successful artistic (and commercial!) collaborations has probably been due not only to innate talents but to an about-face arrangement under which

HOLLYWOOD IN FOCUS

the fellow who directed one film, produced the next and so on, thus ensuring that one half of the team, sympathetically understood the problems facing the other half.

Producer Fred Brisson and director David Swift may well feel they improved upon Lawrence Roman's stage comedy, "Under the Yum Yum Tree."

Roman wrote the first script, but Swift, and perhaps others not on the credit list, re-wrote parts of it until it is not unlikely that the author felt as if his story were up the tree, rather than under it with his original characters.

ENGAGED COUPLE

An engaged couple (Carol Lynley and Dean Jones) agreed to share a campus apartment, ostensibly to test the social and intellectual maturity of their relationship. That they inevitably were subjected to too severe a test their moral resolves might invite thoughtful interest, if doubtful nods, on the part of an average movie audience. But when the whole experiment became wrapped up in coarse external circumstance audience embarrassment seemed almost a cinch.

Unquestionably, the film missed some of the finer moral points not too forcefully made in the play.

Taking this as a typical example of the writing arts under common conditions of screen "adaptation", one might perhaps argue that to give a play-

wright such as Lawrence Roman a fair artistic opportunity, one should be able to grant him carte blanche to write, produce and direct his next play, "P.S. I Love You", now in preparation for Autumn staging on Broadway — if and when it is to be filmed.

As in "Yum Yum Tree", Roman poses a delicate situation, this time an extra-marital one. He feels he has upheld an intrinsically moral argument while giving immorality plenty of play in the main context.

RALLYING POST

To start with he firmly insists that anyone about to write a play must have both eyes, his whole mind and his heart on the subject with which he intends to deal. The theme, the characters, the situations all must be assembled around the single creative rallying post.

"What do I wish to tell people who may be interested?" Not "What do I think people will pay to see?" — although this thought, successfully answered, obviously brings fulfillment to the playwright and his backers as well as artistic justification to the creative writer.

When the Polly Adler story, "A House is Not a Home", begins its tour of the country's theaters, many will probably agree that a sensational story is not necessarily a good motion picture.

No matter whether in detail, this story as told on film is true or false, it attempts to build false sympathy for females who so degrade themselves. Ostensibly "A House is Not a Home" (rated "B" by the Legion of Decency) is in the honest mold of modern screen realism, over which arty critics and fans have lately enthused.

Actually, while pretending to moralize, it exploits the subject it presumes to deplore.

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VIEWS ON TELEVISION

Screen Actors Guild Fights For Pay-TV In The Home

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — A nuclear blast against the California initiative to prohibit a fair trial of voluntary Pay-TV in the home, comes from the Screen Actors Guild.

In the July-August "Screen Actor," official actors' union mouthpiece, Buck Harris, the Guild's public relations executive claims:

The so-called "California Crusade for Free-TV", is a theater owners' front. Every one of its ten incorporators either operates or is employed by a theater chain.

CAMPAIGNS BEGUN

As much as ten million dollars is pledged to fight Pay-TV in the homes, but Pay-TV relayed through theaters is not opposed. If the California initiative, now on the November ballot, is successful, the fight will be carried to other States in some of which campaigns already have been started.

"The moral issue", says "Screen Actor", is: "Shall one group of businessmen be allow-

ed to hinder, hamper and even outlaw honest competition through misuse of the initiative process?"

"Almost all Americans would answer 'NO', but the public is being hoodwinked by the phony question: "Why should you pay for something that you are now getting free?"

The Screen Actors' Guild argues that, in order to survive, Pay-TV would have to offer different and better programs than the commercial networks. This would keep commercial TV on its toes and raise the general level of U.S. television programming, some of which now goes abroad.

Pay-TV also can provide more employment for American actors, many of whom are on short rations because so many American movies (and even TV shows) are being made abroad.

Also many more foreign movies now are being imported. All are against the interests of U.S. artists and laborers, whose bread is being snatched from their mouths by competitors to whom Uncle Sam sends "foreign aid".

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"Ecclesiam Suam: Un Documento que Todo Católico Debe Leer"

TEMAS DE ACTUALIDAD

Se necesitará algún tiempo para percatarse del valor y el impacto de la primera encíclica del Papa Paulo, "Ecclesiam Suam". Desde ya parece que el elemento sorpresivo que saludó a las dos más famosas encíclicas de Juan XXIII — Mater et Magistra y Pacem in Terris—será prontamente asociado con este documento del Papa Paulo, tan largamente esperado.

Aparentemente aquellos cuyas predicciones sobre la encíclicas fueron tan bien acogidas por la prensa, son ahora los más sorprendidos al saber que la Encíclica se refiere a tópicos generales de la Iglesia. Desde que los Padres del Concilio debatieron esta materia el pasado año y continuarán debatiéndola en la próxima sesión, muy pocos esperaban que el Papa Paulo tratara sobre esto.

Sin embargo, el Santo Padre anticipando la reacción sorpresiva, señaló la semana pasada que no estaba tratando de influenciar el juicio de los Obispos en las futuras sesiones del Concilio. Por el contrario, declaró: "Nosotros deliberadamente no queríamos entrar en materias que el Concilio Ecuménico tiene en su agenda".

La prensa ha destacado la condenación al comunismo hecha en la Encíclica. Esto es apenas el proposito primario de la carta, ni puede ser considerado una noticia asombrosa, ya que cada Papa, desde que



SU SANTIDAD, PAULO VI

el comunismo se convirtió en una grave amenaza, ha aludido frecuentemente a los innumerables peligros a la sociedad y al individuo del materialismo ateo. Sin referirse a él por el nombre, el Papa Juan, en su discurso de apertura a los Padres del Concilio, aludió a "las falacias que hay en ese modo de vida que desprecia a Dios y a su ley . . ." y dijo que "no faltan las enseñanzas falaces, y opiniones y conceptos peligrosos de los que hay que cuidarse . . ."

El tema del Papa en este el más reciente de los mensajes pontificios, concierne a "lo que pensamos que la Iglesia debe hacer hoy para seguir fiel a su vocación y para ser igual a su misión". Este planteamiento general del Santo Padre se dirige hacia tres amplios aspectos, espiritual, moral y apostólico.

Cada uno de estos provocará un considerable y prolongado análisis entre ambos, católicos y no católicos, ya que la Iglesia hoy se ha convertido en un factor en los asuntos de todo hombre.

Es probable que gran parte del análisis tratará de determinar si el Papa Paulo está llevando a cabo las normas y objetivos de su predecesor, que captaron la atención e incluso el afecto de una gran parte del mundo. Estamos seguros de oír muchas comparaciones tratando de medir la extensión de su "liberalismo" o "conservativismo".

Desde que los documentos históricos del Papa Juan hicieron tan grande impresión en el mundo secular, es cierto que se espera que esta encíclica ejerza una profunda influencia en los asuntos religiosos y seculares. Cada católico debe no sólo leerla, sino estudiarla y ponderarla con cuidado.

El Cántico del Amor en el Matrimonio

Por Fr. Angel Villaronga

El mismo Apóstol San Pablo, que llamó grande al sacramento del matrimonio y que se atrevió a poner el ideal del amor conyugal a tan alto nivel como el amor de Cristo a su Iglesia, es quien entona, en una de sus epístolas, el himno a la caridad.

Por qué no aplicar ese himno sublime al amor entre los esposos haciéndolo norma de vida y fuente de inspiración mutua?

El amor es paciente. Qué dosis de comprensión es necesaria entre marido y mujer para que la felicidad en el hogar no sólo no se socave, sino que ni siquiera se enturbie ni empañe. Cuántas veces la causa de las desavenencias hogareñas no proviene de ningún elemento extraño a los cónyuges, sino exclusivamente de ellos mismos.

El carácter personal con todos los atavismos — cada uno es un mundo; las faltas personales; los errores de los esposos — todos los tienen — dan la oportunidad al amor de practicar la paciencia.

Comprender a la otra persona y ser indulgente con ella. Reconocer los propios defectos y no creerse exceptuado de ellos. Estar presto para olvidar, y ser tardo para airarse. Ser generoso en concesiones ante lo censurable del otro. Todo ello es una linda manera de practicar la paciencia.

Paciente — buscando la

Cristo no es tercero en tu matrimonio. Es la conciencia del "nosotros".

¿Mientes? Das a luz a un monstruo.

LA FAMILIA, HOY

raíz de la palabra — es aquel que padece. Padece — sufriendo, por supuesto, y sin buscarse anestésicos ni locales ni generales — todo aquello que resulta molesto, y que proviene del cónyuge, sin que ello merme la unidad amorosa del matrimonio, es una de las llaves del éxito en la sociedad familiar. El amor es paciente.

El amor es benigno. Hermosa palabra, la benignidad, para aplicarla al amor matrimonial. Benignidad es un sinónimo de amabilidad. Es el bálsamo que suaviza las

fricciones epidérmicas del trato de cada día.

Es curioso — y muy significativo — oír hablar a jóvenes que piensan en su futuro, soñando despiertas con un hombre fuerte, alto, musculoso y... amable. A veces la amabilidad es lo único que se queda en puro sueño.

Quizás nada alimente tanto el amor mutuo en el matrimonio, como la amabilidad. En situaciones excepcionalmente difíciles, aun de continencia periódica, de privaciones y limitaciones, o hasta de renuncia sexual defini-

tiva, la amabilidad puede ser inspiración suficiente para el amor y soplo de su llama. El amor es benigno.

El amor no es envidioso. Parecía que este pecado capital no tendría cabida en el santuario conyugal, y sin embargo él se las arregla para anidar en el hogar.

Es una envidia muy sutil, difícil de diagnosticar y por ende difícil también de curar. La envidia del amor y las atenciones que parece que los niños roban, reemplazando en intensidad el amor de los esposos. La envidia en el hombre hacia el género de vida que la mujer lleva, sin jefes, sin horarios, sin tiempos extras, sin viajes. La envidia en la mujer por la liberación del hombre del oscuro quehacer doméstico cotidiano, y del cuidado de los niños. La envidia recóndita hacia aquél en quien el paso de los años deja menos huellas visibles. La envidia escondida de los éxitos ajenos cuando uno de los dos se ha buscado a sí mismo desordenadamente. La envidia de aquél para quien ha sonado la hora de partir, mientras el otro se queda. El amor no es envidioso.

Con este tríptico empieza el cántico del amor en San Pablo. Y seguiremos encontrando aplicaciones para el amor cristiano de los esposos, en las restantes cualidades que el Apóstol apunta en el amor, que son muchas más y a cual más hermosa.

Bueno es proponer mucho. Pero es mejor hacer algo.

Te haces mucho bien, cuando haces el bien.

EL ARTE DE VIVIR

La Vida es Eterna

Por Fr. Mauricio de Begoña

El pensamiento fundamental del hombre es éste: mi vida es ya eterna. He nacido; no moriré nunca, del todo. Porque, aunque existe el hecho inexorable e inexorable de la muerte, ese hecho no deja de ser un "episodio" en la biografía total del hombre, que es la inmortalidad, la vida sin fin, aunque haya tenido principio. En realidad este principio y esta actitud son los que dividen las filosofías, las políticas y las interpretaciones y niveles de vida entre los hombres de hoy de siempre.

Sin embargo, el hecho de la partida de este mundo a que estamos circunscritos, o sea la muerte, desconcierta algo, y es preciso renovar nuestra actitud de inmortales. "Estoy a la orilla del mar. Muy cerca, un velero despliega sus velas con la brisa del amanecer y ante la estrella de la mañana sobre el océano azul. El velero es una cosa llena de belleza y agilidad. Ya se mueve. Le sigo con la vista hasta que, semejante a una nubecita blanca se esfuma en el horizonte, allí exactamente donde el cielo y el mar parecen fundirse. Una voz dice a mi lado: "¡Ya está! ¡Se a ido!"

¡Ido. ¿A dónde? Se ha ido de mi vista. Eso es todo. El velero sigue siendo el que era, con su esbelto mástil su fina quilla y su arboladura de velas, igual que era cuando estaba cerca de mí, a la orilla de este mar, y continúa llevando la carga de su flete vivo hacia el puerto de su destino. Su tamaño ha disminuído en mí, no en él. Es precisamente en ese momento en que alguien a mi lado dice: "¡Se ha ido", cuando otros ojos le ven llegar y otras voces se disponen a lanzar el alegre grito de bienvenida: "¡Ya está aquí!"

Estas últimas líneas, claras y sencillas, llenas de consoladora esperanza, se atribuyen, como tantos pensamientos que pertenecen más bien al corazón que a la cabeza, a un autor anónimo. La verdad es que nuestras oraciones cristianas, y por consiguiente nuestra vida, no respiran otra cosa que este convencimiento, esta iluminada certidumbre de nuestra vida eterna. Y no tiene nada de extraño que la suave melancolía de la Salve — la oración de los peregrinos que van hacia su verdadera patria — aflore alguna vez en medio de las inquietudes y de los intereses de nuestra vida actual inmediata, la que, por ahora, está teniendo lugar en este mundo "de lágrimas y de sonrisas".

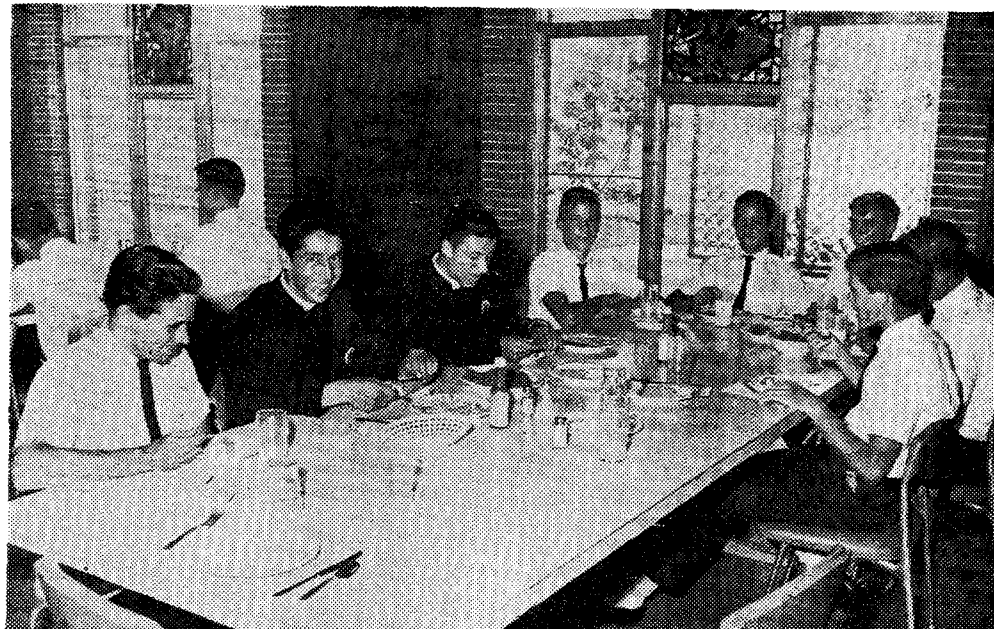


— "Primero yo diré mi punto de vista y después expondré el de él . . ."



SACERDOTES y seminaristas ecuatorianos que se encuentran en Miami como invitados de esta Diócesis, en amistosa charla con el Obispo Coleman F. Carroll, en el extremo

izquierdo de la foto. La Diócesis les ha ofrecido un ciclo de conferencias y les ha facilitado conocer el funcionamiento de las instituciones católicas aquí.



LOS SEMINARISTAS Ecuatorianos vinieron a Miami a conocer de cerca al pueblo norteamericano y el funcionamiento de la Iglesia en esta nación. En la foto se ve a dos de

ellos, (con traje negro) almorzando junto a seminaristas norteamericanos, con los que han entablado una estrecha amistad, intercambiando inquietudes y preocupaciones.

The VOICE En Español

Poeta Laureado del Ecuador es Huésped de la Diócesis de Miami

En el grupo de sacerdotes y seminaristas ecuatorianos que como huéspedes de la Diócesis de Miami participan en un seminario sobre el funcionamiento de la Iglesia en Estados Unidos, figura Monseñor Carlos Suárez Veintimilla, laureado poeta de Ecuador, cuya inspirada obra le ha situado como nombre sobresaliente de la poesía hispana de hoy.

Autor de distintos libros de poemas, — "Alondras", "Las Horas", "Canto" — varias de sus poesías figuran en la Antología de la Poesía Religiosa del Siglo XX, que acaba de editarse en España, recopilando inspiraciones de carácter religioso de cuarenta autores de veintidós países de distintas lenguas. Aprovechando su estancia en esta ciudad, The Voice recoge uno de los últimos poemas — inédito — de Mons. Suárez Veintimilla,



Mons. Suárez Veintimilla

una Elegía al fallecido Presidente de los Estados, Jhon F. Kennedy, que aparece a continuación, como homenaje del grupo ecuatoriano a la nación que hoy visita, en la memoria del extinto mandatario.

★ ★ ★

Mensaje a John F. Kennedy

Mister John,
me alegro de haberte ahora conocido

(Mister John ya no está en la Casa Blanca con Mister Lyndon:

está en la Casa del Padre,
en los ojos azules un asombro infinito,
rodeado por un grupo bullicioso
de angeles niños

que le asedian a preguntas, sobre el Cañón del Colorado,
los rascacielos, los gringos,
Jacqueline, el pequeño John, Carolina,
los campeonatos de Base-Ball, Harlem, los negritos chiquitos
Mister John sonríe, y de vez en cuando se asoma a la ren-
(dija de la puerta
por ver si alcanza a divisar los Estados Unidos).

Para poder hablarte así, con confianza,
habría sido tan difícil cuando estabas aquí mismo:
hubiera tenido tal vez que pasar por entre dos filas de
(Infantes de Marina,

no hubiera sabido a quien pedir el permiso,
si al Departamento de Estado
o al Pentágono, y me hubiera hecho un lío.

En cambio, así es tan fácil
y sencillo,
sentarse en el suelo de las nubes
del otro lado de la puerta del Paraíso.

Lo de los funerales, ya lo habrás escuchado
porque todas las estaciones del mundo han transmitido.
Pero hay otra cosa mejor: muchas gentes
han llorado como si hubiera muerto su padre
o su hijo.

Han llorado pensando en el instante
en que, con la cabeza destrozada, y un rumor lejano en el
(oído,
pasabas de las manos de tu esposa
a las manos de la Virgen, como un gran niño dormido,

Todos los hombres del mundo
se han visto a sí mismos — a su yo mejor y más íntimo—
en tu sonrisa, en tus cabellos de color de roble,
en tu dejo, entre marcial y desgairado, de marino;
en el gesto tranquilo por el que, con el mismo lápiz
con que escribías las notas para el Consejo de Ministros,
dirigías, feliz, la sinfonía de los primeros pasos
del pequeño John (que ahora ya te saluda cuadrándose,
(rígido).

Tu has sabido el secreto
de ser el hombre al que el mundo ha querido
como un hermano lejano
al que nunca se ha visto.

Ya tienes una estatua
en el corazón de los niños,
en el de las multitudes que buscaban tu mano
siempre abierta, como un ancho camino.

Pero cuando te erijan una estatua,
que la hagan de granito, y la pongan muy alto, sobre el
(más alto pico

que quede junto al mar
— entre dos infinitos—
para que sigas soñando en un mundo fraterno,
y se posen las gaviotas sobre tus hombros de granito
— pañuelos llegados desde lejos,
mensaje del mundo que te llamará siempre amigo!

Mons. Carlos Suárez Veintimilla

Repetirán Show "Añorada Cuba" Respondiendo al Clamor Popular

El entusiasmo del pueblo por la revista musical "Añorada Cuba" no ha decaído en lo absoluto, puesto que se ofreció el pasado sábado y domingo en tres funciones a teatro lleno y todavía se reportaron miles de peticiones de entradas que fue imposible atender, según informaron los dirigentes de ese espectáculo.

Por ello se ha decidido repetirlo en el Dade County Auditorium, el sábado 22 por la noche, y el domingo 23 en matinee y noche, para hacer frente al persistente reclamo popular.

Esta presentación teatral de un recuento de la música y ritmos folklóricos de Cuba desde la colonia española a nuestros días, por un cuadro artístico de jovencitos exiliados con fines de recordación patriótica y demostración cultural de la patria lejana, ha sido acogido por la crítica y por distinguidos periodistas con merecidos elogios. The Voice se ha hecho eco del éxito de "Añorada Cuba" en varias ocasiones.

Es significativo que esta revista, que ha constituido en sí un verdadero movimiento de reafirmación cubana en el exilio, de los más importantes que se han producido en Miami, haya tenido su origen entre jóvenes que forman parte de las instituciones católicas de habla hispana de la Parroquia de Hialeah, bajo la orientación del Padre Chabebe.

Y no deja de emocionar que al finalizar el espectáculo se oiga junto al grito de ¡Viva Cuba Libre! el emocio-

El Padre Moreno en "Telamigo"

"Telamigo", el programa de televisión en español que conducido por Manolo de la Torre se trasmite los domingos a través del Canal 7 de WCKT, a las 9 a.m., está ofreciendo una serie de charlas sobre la liturgia de la misa, las que están a cargo del Padre José A. Moreno, del Instituto de Acción Social.

nado: "¡Viva Cristo Rey!"

Deben recibir felicitaciones los directores más responsables de "Añorada Cuba" como son Demetrio Menéndez Director de Escena y Escenografía; Pili de la Rosa y Raúl Ballester, directores artísticos; el diseñador del magnífico vestuario, Antonio, y el joven director de la orquesta Frank Sainz. Y con ellos todos sus colaboradores que tanto han trabajado por mejorar cada día más el espectáculo y llevarlo de éxito en éxito.

No hay que olvidar que nadie en esta revista, ni siquiera Paul Díaz, el único profesional, cobra un sólo centavo por estas repetidas funciones; que el vestuario ha sido confeccionado por las madres de los jóvenes artistas, la escenografía montada en los garages y los ensayos realizados en lugares poco adecuados.

Sin embargo nada tiene que envidiar a una revista musical profesional de mérito.

Se están estudiando las proposiciones que se han hecho a "Añorada Cuba" para que sea presentada en Puerto Rico, en Tampa, en Nueva York, y en Georgia, pero hasta el momento todo depende de coordinar todos los detalles, ya que no es fácil movilizar más de cien personas que componen el elenco y los técnicos.

Así únicamente puede cumplirse el deseo de los componentes de "Añorada Cuba" de presentar un espectáculo de esta naturaleza por 50 centavos, recaudación que se dedica a pagar los gastos de renta del teatro, impuestos, salarios a técnicos empleados y tramoyistas del mismo, materiales para escenografía y vestuario, y otros similares.

Los pocos cientos de dólares restantes son dedicados por el Padre Chabebe a sus obras de caridad.

No importa que sean cinco, dos o uno los talentos. Lo que importa es explotarlos.

ERITREA: GRASSHOPPERS AND GOD

IN ZAGHER, ERITREA, CATHOLICS do not have Mass on Sunday, and children are not taught the catechism. In fact, they seldom see a priest. The reason? Grasshoppers . . . The naked walls of an unfinished church overshadow the villagers' thatched huts. The hut in which a priest once lived is now a mishmash of mud and straw . . . Five years ago, inspired by their priest, our Catholics in ZAGHER began to build the church. Since then, however, grasshoppers have destroyed the crops year by year, leaving our people completely impoverished. The priest, to survive, had to leave the village. Now ZAGHER is a parish without God . . . "I am very worried about ZAGHER," the Bishop writes. "The parish is practically abandoned, and a priest goes there only occasionally. To save the Faith we must finish the church and build a new house for a resident priest." . . . Will you help? The Bishop assures us that the parishioners, who have no money, will do all of the construction work free-of-charge. Desperately, he asks for help to purchase building supplies . . . To complete the unfinished church will cost \$2,800. To build a house for the priest, \$1,750 . . . Can you spare \$1, \$3, \$5, \$10 to save the Faith in ZAGHER? Perhaps you can send more. Please send it now. ZAGHER needs God.



The Holy Father's Mission Aid for the Oriental Church

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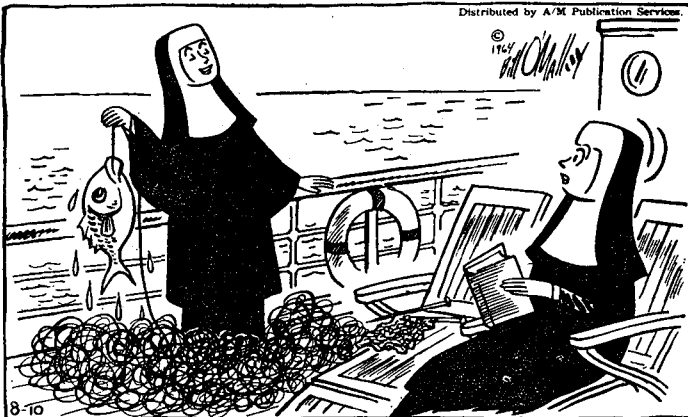
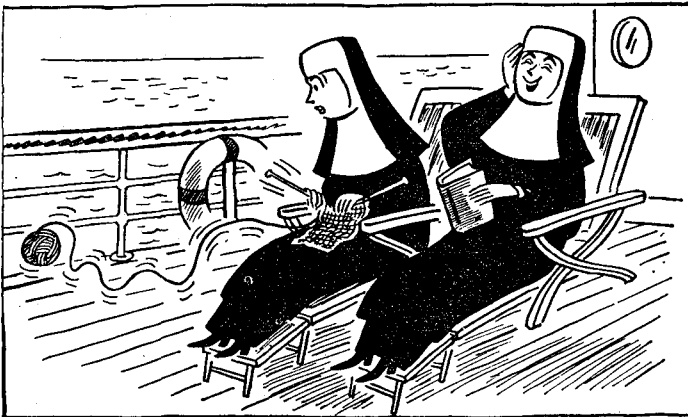
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SHARING OUR TREASURE

Study Of Church History Changed Course Of His Life

By JOHN A. O'BRIEN

One of the ways of saving your own soul is to help others to save theirs. How can you do this? By sharing your holy Catholic Faith with them.



When you share a material treasure, you part with some of it. But when you share your greatest spiritual treasure, Faith, you do not disturb it, but you enlarge, strengthen, deepen and fortify it. "I don't feel," remarked a zealous convertmaker, "that my only job is to become holy myself, but I feel that I have to help my neighbor."

Don't seek therefore to go to heaven alone, but endeavor to bring others with you. "If we have the spirit of true apostles," said Cardinal Heenan of London, "we are bound to spread the truth." This is what Our Lord meant when he said to His disciples: "You shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth" (Acts 1:8).

Echoing this teaching of Christ, Pope Pius XII said: "One is not genuinely interested in and devoted to the Church unless one is interested in and devoted to its universality: that is, to its taking root and flourishing everywhere on earth." How then can you help to share your holy Faith with others? By living an upright life and by telling others of the divine origin of the Catholic religion and the powerful help it offers in leading a Christlike life.

This is shown in the conversion of Ernest T. Ross, a member of the staff of the city plan-

ning commission of South Bend. "My parents," he related, "were Christians but not affiliated with any particular Church. I attended different churches from time to time but gradually drifted away from all of them.

"When I enrolled at Xavier University in New Orleans, I took some courses in theology and they changed the whole course of my life. This university is conducted by the Sisters of the Blessed Sacrament, and three Dominican priests are on the faculty. The course in church history, taught by Sister Consuela Marie, a real scholar, brought out clearly the foundation of the Church by Christ who authorized it to teach all nations and promised to be with it all days.

"Instead of just preaching certain truths and then making it the duty of everyone to search out these truths for himself, Jesus founded a Church to preach His Gospel to every creature and to interpret His teaching, whether transmitted through the Scriptures or the oral and written traditions of the Church. Without such a living and authorized teacher and interpreter, one would never be sure that he knew and understood all the truths revealed by Christ.

"Without such an authorized teacher, protected by the Holy Spirit from teaching falsehood, the seamless garment of divine Revelation would be torn into shreds and tatters. Yet Jesus wanted all the members of His Church to believe the same doctrines, receive the same sacraments and to acknowledge the same supreme spiritual authority, namely, that of the Pope, the successor of Peter the Fisherman."

The Question Box

If One Can't Remember Having Confessed A Sin?



By MSGR. J. D. CONWAY

Q. I am 71 years old and have received the sacraments regularly for years. I always made a good confession, but suddenly something I did in my early teens came to mind. I can't remember if I ever confessed it. What should I do?

A. The best thing would be to forget it, if you can. It was forgiven nearly 60 years ago. But if no worry like this has troubled you in the past, and if this one keeps on bothering you, then you might — for your own peace of mind — simply mention it in confession, tell the priest it has been bothering you, and then forget it.

Q. Is it all right for young boys to wear the more snug-fitted Western denim jeans which are so popular among teen-age boys today?? My 18-year-old objects to the more full-cut style which was popular several years back.

A. Seems all right to me, even though I don't like the looks of the things. A young fellow just can't be a square, you know.

Q. Some time ago in answering a question you stated that before the year is over half the Mass will be in English. My question is: Why before the year is over? I've been reading the English translation of all the prayers the priest says at Mass for about 40 years now — that is until the dialogue Mass became popular and I again had to use a language I don't understand.

Why does the Church have to make a big to-do about something that could be settled simply by reading from the right hand page of the missal instead of the left. Is the translation so bad it couldn't be used? If so, how come it was good enough for me all these years?

Q. There are many differences in missals used by laymen. If yours is 40 years old it used the Douay-Rheims translation of the Scripture passages. Others use the Confraternity, Knox, or possibly some other modern translations. Then there are a variety of versions of the nonscriptural parts of the Mass, some literal, some almost in paraphrase.

The Bishops want the Mass to be the same — word for word — in all parts of the United States. So they had to choose the best translations available, and have them printed all in one book. It is the printing process which takes most of the time. It would be quite difficult for the priest at the altar to read from the small layman's missal — especially for many of us whose eyesight is defective.

A few dioceses, however, have short-cut the printing process and are already using English.

Q. My husband calls himself

a Catholic, but he has not made his Easter Duty for the past two years. This worries me greatly. What would I do in the of death?

He goes to Mass only when he feels like it, and having a hangover every weekend he doesn't feel like it too often.

A. Dear lady, you have my deep sympathy, but this problem is much too complicated for my column. I suggest that you consult your own priest. He may be able to help. But I have a surfeit of similar problems in my own parish, and I am usually unable to do much about them, except listen with sympathy — and be thankful for celibacy. My confidence in my wisdom as a marital counsellor decreases as age and experience increase.

Q. My son once wanted to become a priest, but now he has become interested in Yoga, and claims he wants to be a yogi.

A. Maybe you should send him into the forestry service.

MISSAL GUIDE

- Aug. 16 — Thirteenth Sunday After Pentecost. Mass of the Feast, Gloria, Commemoration in Low Masses of St. Joachim, Confessor, Credo, Preface of the Trinity.
- Aug. 17 — St. Hyacinth, Confessor. Mass from the Common of Confessors, Gloria, Common Preface.
- Aug. 18 — Ferial Day. Mass of the preceding Sunday without a Gloria or a Credo, commemoration in Low Masses of St. Agapitus, Martyr, Common Preface. Also allowed is the Mass of St. Agapitus, Martyr, Gloria, Common Preface.
- Aug. 19 — St. John Eudes, Confessor. Mass from the Common of Confessors, Gloria, Common Preface.
- Aug. 20 — St. Bernard, Confessor and Doctor. Mass of the Feast, Gloria, Common Preface.
- Aug. 21 — St. Jane Frances de Chantal, Widow. Mass in the Common of Widows, Gloria, Common Preface.
- Aug. 22 — The Immaculate Heart of the Blessed Virgin Mary. Mass of the Feast, Gloria, Commemoration in Low Masses of St. Timothy and Companion Martyrs, Credo, Preface of the Blessed Virgin Mary.
- Aug. 23 — Fourteenth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, Preface of the Trinity.

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Below replacement value. Waterfront.
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\$31,990, without \$30,900, little cash required.
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Beautiful kitchen and separate dining room,
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old. All lovely large rooms. Central h.
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FHA, \$14,500. Owner JA 3-4034.

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room, hardwood floors, all completely fur-
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close to all churches, schools, shopping
centers. Near beach and parks. Lot 60x135,
paved alley. Good neighborhood. \$12,900. 436
N.E. 11th Ave. Open.

3110 S.W. 16 Court. 2 bedroom 2 bath, Fla.
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Refrig. \$15,750. LU 1-0118.

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New duplex 4 bedrooms, 4 baths. Each has
a hotel room, modern kitchen, all large rooms,
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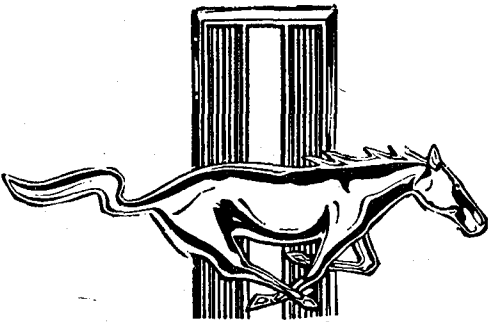
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