



The VOICE

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Voice Photo

Father Mauro Barrenechea, S.J., (Far Left) With Dominican Republic Group

DOMINICAN SOCIAL LEADERS IN TRAINING

Inter-American School Here

A pilot project to train labor and rural leaders from Latin America is under way in the Diocese of Miami.

The Inter-American Institute of Social Formation officially launched its program this week.

A total of 31 rural and labor leaders from the Dominican Re-

public arrived in Miami to begin their training.

The training consists mainly of instruction in the social doctrine of the Church, economics, and moral theology for the layman and social ethics.

The Inter-American Institute is being conducted under

the sponsorship of the Diocese of Miami. Training classes are held in a building on the grounds of Opa-locka airport.

First classes began last Wednesday.

Heading up the faculty of the Institute is Father Mauro Barrenechea, S.J., of Caracas, Venezuela. Father Barrenechea accepted an invitation by Bishop Coleman F. Carroll to organize and direct the Institute's courses.

RESEARCH

Father Barrenechea, a native of Spain, has studied in colleges and universities in both North and South America.

In addition, Father Barrenechea has done research in labor education and has attended a number of institutes on industrial and labor relations in the United States.

Father Jose A. Moreno, also a native of Spain, is to assist Father Barrenechea in the direction of the Institute. Father Moreno studied philosophy and theology at the Faculty of the Sacred Heart, Granada. He was ordained in 1952.

Father Moreno has done pastoral work in Spain and Cuba and attended the Central Internationale pro Sociale Institutione Cleirii in Rome during 1962-63.

Other Institute faculty members include:

Antonio Manuel Fernandez
(Continued On Page 16)

THOUSANDS TO HONOR OUR LADY OF CHARITY

Stadium Mass Sunday

Many thousands of English and Spanish-speaking men, women and children will join in solemn tribute to Our Lady of Charity of Cobre in the Miami Stadium next Sunday night, September 6, when Bishop Coleman F. Carroll will offer a Pontifical Mass in honor of the Patroness of Cuba.

It will be the fourth observance of its kind in the Diocese of Miami. The first two, in 1961 and 1962, were held in Miami Stadium, while that in 1963 was at Tropical Park.

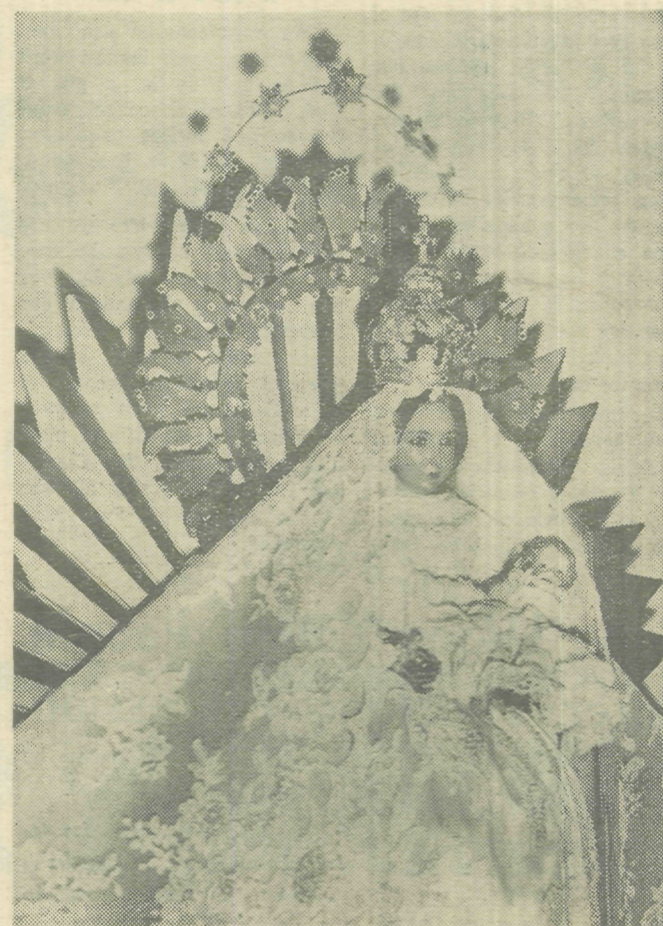
On each occasion, between 20,000 and 25,000 gathered in the stands and on the field surrounding the beautiful outdoor altar.

At the close of the Bishop's Mass Sunday, an act of consecration will be offered to Our Lady of Cobre. Before and during the Mass, confessions will be heard in the field by 15 Spanish-speaking priests. Ten additional priests will assist Bishop Carroll in the distribution of Holy Communion.

Chaplains to the Bishop will be Father Eduardo Fernandez and Father Enrique Osle, S.J. Msgr. Bryan O. Walsh will be the assistant priest. The sermon will be preached by Father Joaquin Guerrero, vice director of the Diocesan Secretariate for the Crusillos de Cristiandad. Commentary will be delivered by Father Pedro Luis Perez. Father Julian Macicior will be at the organ, in charge of music.

In preparation for the Mass, a week of novenas has been

(Continued On Page 16)



Statue Of Our Lady Of Charity Of Cobre

Cleo Damages Churches, Also Schools And Convents

Damages totaling many thousands of dollars were inflicted on more than 70 churches and chapels as well as schools, convents, and other diocesan institutions in the areas of

South Florida damaged by Hurricane Cleo on Thursday, Aug. 27 and now declared a disaster area by the Small Business Administration of the federal government.

The first hurricane since 1950 to score a direct hit on South Florida's mainland raged with sustained winds of 110 miles per hour and gusts estimated at 135 miles per hour in five of the 16 counties which comprise the Diocese of Miami causing the greatest damage to power lines ever experienced by the Florida Power & Light Co., during a storm, and widespread destruction.

Late Thursday when the storm had left hundreds of thousands of home and business houses in Dade, Broward, Palm Beach, Indian River, and St. Lucie Counties without electricity and subsequently proper refrigeration, Bishop Coleman F. Carroll granted a dispensation from the laws of abstinence to those in the storm areas for Friday, Aug. 28.

Striking the Greater Miami
(Continued On Page 5)

Riders On 3 More Airlines Allowed Meat On Friday

Three more American airlines — National, Eastern and American — have been granted special dispensations whereby Catholic passengers may eat meat if traveling on Friday or other days of abstinence.

This brings to four the total number of airlines given such dispensations. Previously, Trans World Airlines had been granted one on March 12.

Bishop Coleman F. Carroll said National's dispensation request had been made through him. He said he had received "through the good offices of the Apostolic Delegation in Washington, a reply transmitted from Rome stating the request was granted."

It was pointed out that the dispensation granted to National applies to that airline only and not to all airlines in general.

An official of the Vatican Congregation of the Council who confirmed the dispensation granted TWA in March said at the time that any other airline could apply for a similar privilege if it so desired.

In each case, however, the airline must apply through the Bishop of the Diocese in which the airline has its permanent business headquarters.

Of the four airlines granted the dispensation National is the only one with headquarters in Miami.

Pope In Second Plea Asks All To Pray For Peace

CASTELGANDOLFO (NC) — For the second time in less than a week Pope Paul VI spoke of peace to a crowd of thousands gathered at his summer residence to get his blessing last Sunday.

The Pope said that peace does not concern only politicians — it concerns everyone. "It is not only a political, but above all a moral theme," he declared.

"We must foster peace in two ways. First is that of educating ourselves and of reforming our mentalities, of fashioning our minds according to the desire, program and purpose of peace. We must be the sons of the Gospel which outlines our program: 'Blessed are the peacemakers.' That is to say, we must give to our mode of thinking, of living and of undertaking social and international relations, an evangelical orientation which is brotherly, that is to say human, or in other words open to many solutions which are not those of violence or of killing the brothers with whom we do not agree."

The Pope said he spoke on peace because it is a subject which is "unfortunately topical." He cited countries suffering from "unrest which is more than political — which has turned

ed into warfare, at least guerrilla warfare, and tensions which remove precisely that tranquility of order which is the definition of peace."

He discounted the charge that his solution is pacifism, "which renounces defense when it is necessary and renounces the rights of a people and the obligations which a people or a constituted authority impose for this defense." Rather his solution is to "orient one's life to that goodness and universal charity which the Gospel brought into the world . . ."

A GIFT OF GOD

"We must consider peace not only as our own human work but as it truly is, a gift of God. Peace descends from heaven and makes men good . . . and we obtain it by praying," the Pope said.

"Let us pray while we are in time and always, because the good of peace truly deserves this continuous vigilance of our invocation . . . Peace must always occupy a place in our spiritual intentions because it is a theme of such a great importance for the life of mankind, civilization, the Church and the well being of all who live in this world," Pope Paul concluded.

Pope Urges Young People Enter Teaching Profession

CASTELGANDOLFO (NC) — Pope Paul VI has urged that young people be encouraged to become teachers even though teaching is not as well paid as other professions.

The Pope said that teaching "always remains, as (St. John) Chrysostom says, the 'art of arts,' the highly noble choice of one who wishes to give his life the value of a spiritual mission."

Pope Paul was speaking to participants in a convention on the pastoral ministry and secondary schools organized in Rome by the catchetial office of the Italian Catholic Action organization.

"This occasion," he said, "gives us the opportunity of encouraging scholastic vocations, whether they be of Religious or lay people. How many young spirits are searching for an ideal to serve, a purpose which will fill their lives worthily, a way to offer society thoughts and strength which will renew its sentiments, culture and moral vigor.

"We should like to exhort these spirits, ready for great thoughts and for humble sacrifices, to reflect on whether school teaching is not for them a call, a mission, that can fill their lives with the indeed monotonous and modest exercise of teaching, but at the same time fill it to overflowing with the incomparable joy of awakening young souls to conversion with truth and goodness."

Such a vocation has "the inestimable merit of following the

earthly footsteps of Jesus the Teacher," the Pope added.

The Pope also called for renewed attempts to recruit teachers of religion and to train them in modern methods.

Of more general problems facing schools, the Pope said:

"If Catholics have an obligation to contribute to the well being of the national life with a sense of responsibility, they certainly cannot remain insensible or inert in the face of new, immense and decisive scholastic problems. As citizens and more exactly as Catholics they must be deeply interested in such problems."

In the first plea the Pope declared last week that the present situation may be similar to the one preceding the outbreak of the second World War.

He said: "The diffidence which surrounded the warning interventions of papal teaching does not discourage us from renewing our paternal appeal for peace whenever the moment of history, and especially the duty of our apostolic office, require it.

"Peace is a supreme good for humanity, living not in eternity but in time. But it is a fragile good, arising from mobile and complex factors in which man's free and responsible will is in continual play. Therefore, peace is never completely stable and secure. It must at every moment be rethought and re-constituted.



NORTH AMERICAN COLLEGE in Rome has new rector. Archbishop Martin J. O'Connor, left, has resigned to devote his attention to several positions in Vatican administrative offices. New rector is Bishop Francis F. Reh of Charleston, S. C.



Bishop Reh Named Rector Of North American College

VATICAN CITY (NC) — Archbishop Martin J. O'Connor has resigned as 11th rector of the North American College and will be replaced by Bishop Francis F. Reh of Charleston, S.C.

At his own request Archbishop O'Connor gave up the post he held for almost 18 years. He explained that pressure of work in connection with several positions he holds in the Vatican administrative offices has made it impossible for him to give sufficient attention to his duties as rector.

He will remain in Rome as president of the Pontifical Commission for the Communications Media which he founded in 1948 at the request of Pope Pius XII. First called the Pontifical Commission for Religious and Didactic Films, it was revamped in 1955 to include radio and television. In February 1959 Pope John XXIII made it a permanent office attached to the Papal Secretariat of State.

Archbishop O'Connor was also president of the ecumenical council's communications media secretariat which prepared the decree on the media of social communications approved by the council Fathers and promulgated by Pope Paul VI on December 3, 1963.

Archbishop O'Connor holds these other Curia offices: He is a consultant on the Congregation for the Propagation of the

Faith; consultant on the Congregation of Seminaries and Universities; vice president of the council's commission for the Lay Apostolate and Communications Media; and president of the council's committee for press relations, the governing body for the council press office.

In a letter to Archbishop O'Connor, Giuseppe Cardinal Pizzardo, prefect of the Congregation of Seminaries and Universities, praised his work as college rector and said he leaves "a house which you yourself have made to rise from its foundations and on behalf of which you have lavished such youthful energies."

Born in Scranton, Pa., in 1900, he was ordained in 1925 and consecrated Auxiliary Bishop of Scranton in 1943. His appointment to the North American College came in 1946.

The pressure of other work forced him to ask for a protector last year and Msgr. James F. Chambers vice rector, was named to that post.

Bishop Reh, a 53-year-old native of New York City, has been the Ordinary of Charleston since June, 1962. He was ordained in 1935 after studies at the North American College. He served as vice rector of the institution from 1954 to 1958. He was rector of St. Joseph's Seminary in Yonkers, N.Y., from 1958 to 1962, when he was named bishop of Charleston.

Prelate Sees No Conflict Between 2 Papal Encyclicals

ASSISI, Italy (NC) — There is no conflict between Pope Paul VI's condemnation of communism in his first encyclical, Ecclesiam Suam, and the late Pope John XXIII's indication in the encyclical, Pacem in Terris, that Catholics might collaborate with communists, a prominent Italian bishop has declared.

Bishop Joseph Gargitter of Bolzano and Bressanone pointed out the difficulty of comparing these two encyclicals, and said Pope Paul's dealt with general principles while

Pope John's was concerned with a particular problem.

"Paul VI has expressed on a general and universal plane what John XXIII expressed in confronting a particular problem and thought. Ecclesiam Suam does not mark in any way a regression, but continues and pursues the line of John XXIII on the blueprint for a constructive dialogue with the world," he said.

Bishop Gargitter was speaking to journalists after giving a talk at the annual course of Christian studies at the Assisi Center for a Christian Civilization organization.

Bishops At Council Enabled To Give Reports By Radio

By JAMES C. O'NEILL

VATICAN CITY (NC) — American and Canadian bishops in Rome attending the third session of the Second Vatican Council will report their impressions and opinions of the council over radio stations in their home dioceses with the assistance of Vatican Radio.

The Rome-to-home reports are the brainchild of a California Jesuit who came to Rome to work on his doctoral dissertation in communications, but who was drafted to head Vatican Radio's North American section.

Father Edward J. Lynch, S.J., after a year with Vatican Radio is still working on his thesis for Northwestern University when he is not preparing programs beamed to the United States and Canada or lining up bishops for broadcasts during council sessions.

Father Lynch is responsible for a daily program transmitted by short wave to the East Coast, the Midwest and the West of the U. S. and Canada. The 20-minute program is taped by Father Lynch and is transmitted at 12:50 a.m. Rome time. Entitled

"Report from the Vatican," the program includes news round-ups, commentaries on important events and, during the interim period between council sessions, a once-a-week report on news connected with the council. It is transmitted over the 41.38 and 31.01 meter bands or 7,250 and 9,075 kilocycles.

Vatican transmission is by short wave so the number of possible listeners in the U. and Canada is necessarily limited.

Last September, instead of broadcasting interviews with American bishops over Vatican Radio, Father Lynch tape recorded his interviews with approximately 60 American prelates and sent the tapes directly to the hometown stations and networks in the U. S.

"During this session of the council," Father Lynch said, "we hope to be able to set up interviews with various appointed experts of the council and also with the Protestant and other non-Catholic observers. These tapes will also be available to diocesan radio and television directors if they can be used locally."

Pope Paul Hopes To Build Study Center In Jerusalem

VATICAN CITY (NC) — Pope Paul VI hopes to build a center for Eastern and especially Orthodox theology in Jerusalem as a memorial of his January meeting there with Orthodox Patriarch Athenagoras of Constantinople.

He has enlisted the help of Father Theodore M. Hesburgh,

C.S.C., president of Notre Dame University. Father Hesburgh has interested American oilman Ignatius A. O'Shaughnessy of St. Paul, Minn., in the project. O'Shaughnessy and Father Hesburgh were received in audience.

Support will also be sought from Catholic university rectors.

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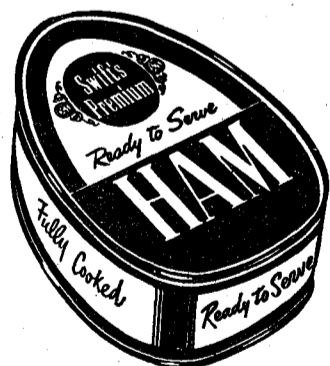
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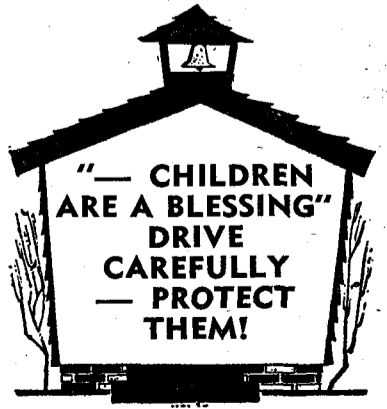


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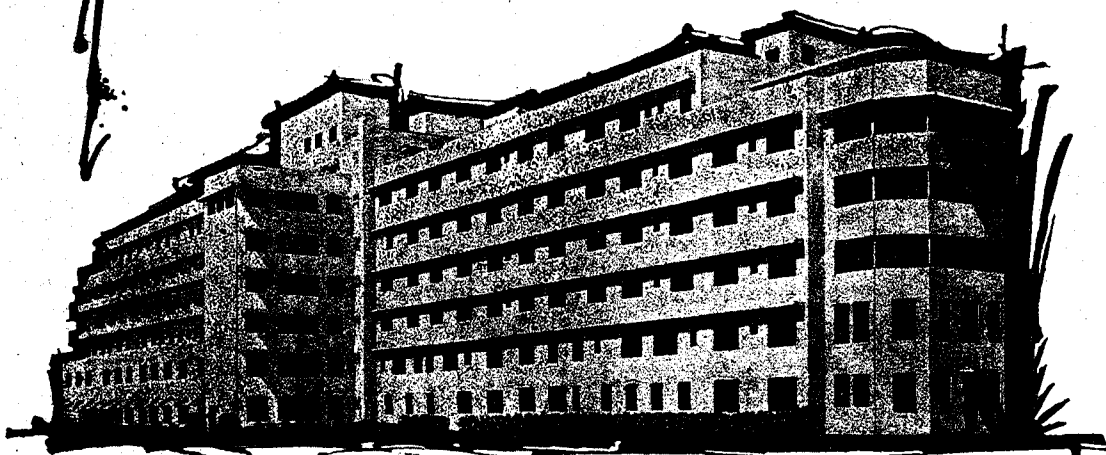
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Shrubby and Tree Damage At Little Flower Church, Coral Gables, Was Large



Voice Photos

Father John Powers Of Epiphany Parish Directed School Boys In Clean-Up

DAMAGE TOTALS MANY THOUSANDS OF DOLLARS

Cleo Hits Diocese Buildings

(Continued From Page One)

area at 2 a.m. the hurricane cut a swath of violence and destruction through South Florida's famed "Gold Coast" and continued its path for more than 200 miles North on the east coast where many residents experienced the "eye" of a hurricane and its accompanying turbulence for the first time.

In addition to heavy losses of trees and shrubbery, windows of churches and institutions were blown out; roofs were blown off or damaged by falling trees and debris; and air-conditioning systems, lights, refrigeration, and telephones failed as power lines were downed.

LOSS OF TREES

All parishes and institutions in the five counties suffered heavy losses of trees and shrubbery, some of which had been planted as early as 1927. Incomplete reports from the storm areas listed the following damage:

Tile blown from the roof of the Cathedral resulted in leaks in the roof and at St. Patrick Church, Miami Beach, the cross atop the church was bent and roof tiles blown off. In addition windows were blown out of the parochial school.

In Surfside, extensive damage to the roof and ceilings of St. Joseph School prevented the beginning of classes on Monday.

In North Miami Beach, more than 30 windows were blown out of St. Lawrence Church and School resulting in water damage. In nearby North Miami, Holy Family Church reported damage to the convent carporte, water seepage in five classrooms and roof tiles blown off the rectory and convent.

Tiles were also blown off the roofs of the rectory and school in St. Rose of Lima parish, Miami Shores, where winds twisted the cross atop the church. Flooding occurred in two classrooms of the parochial school.

Archbishop Curley High School, Msgr. Edward Pace High School, and Immaculata-LaSalle High School reported

windows blown out.

In addition LaSalle Immaculata High School had damage to the flashing and roof of the classroom buildings, cafeteria and convent. The skylight was blown out at Notre Dame Academy.

Flashing was loosened on the priests' residence at St. John Vianney Seminary; and at the Catholic Welfare Bureau near downtown Miami, stucco was whipped off. Miami's new Marian Center for Exceptional Children in North Dade County lost screening off porches and suffered losses of trees and shrubs. Concrete blocks and form work on the new building were damaged.

At the Diocese of Miami Chancery, a new roof will have to be put on the building where the cooling tower gave way and broke through and leaks damaged interiors. Damage from water also occurred at The Voice building just four blocks west of the Chancery.

Extensive damage occurred in St. John the Apostle parish, Hialeah, where residents did not experience the eye of the storm but instead felt the wrath of the four sides of the hurricane. Air vents in the new church were blown away and there was water damage to the ceiling.

Windows were broken and church appointments were water-soaked. Some 500 books were damaged by water in the parochial school where 40 per cent of a portable was blown away and windows broken. Windows broken in the convent resulted in water seepage and damage to electric lines.

CLASSROOMS FLOODED

At nearby Immaculate Conception parish, classrooms were flooded and more than 100 tiles were blown from the church roof.

Tiles were also blown from the roof of St. Francis Church in downtown Miami and water seepage occurred inside the church. Damage to the rectory was reported in St. Mary Magdalen parish, Miami Beach. Some 60 feet of gutter was torn from the St. Vincent de Paul

Church, now under construction, as well as shingles.

In Broward County, a large tree was blown on to the roof of St. Thomas Aquinas High School necessitating a new roof on the diocesan high school; and at Cardinal Gibbons High School roofing and debris blown from the girls' building swept across the science building tearing off vent stacks and striking the boys' building.

In addition the hurricane winds knocked out one precast concrete panel at the school and aluminum jalousies. Screening on the porch of the priests' residence was demolished.

On Fort Lauderdale's AIA route, 15 sliding glass door panels were blown out of St. Pius X Church and in St. Stephen parish, West Hollywood, the roofing blown off one classroom building will necessitate an entire new roof for the damaged building as well as the adjoining one. The roof of the parish community hall was also severely damaged.

At the Church of the Resurrection in Dania, an estimated 75 per cent of tinted glass over the front entrance of the church was blown out and severe damage to the roofing at St. Elizabeth Church, Deerfield Beach, occurred as Hurricane Cleo moved North.

Other parishes in Broward County reporting damage included Blessed Sacrament Church, Fort Lauderdale; St. Coleman Church, Pompano; Assumption Church, Pompano Beach; and St. Matthew Church, Hallandale.

In Palm Beach County uprooted trees hit each of the buildings in the parochial plant of St. Joan of Arc parish, Boca Raton; and in St. Mark parish, Boynton Beach, tiles were blown from the church roof and water damage was reported.

At Lake Worth, the fence around the convent in St. Luke parish was blown down. Cardinal Newman High School in West Palm Beach lost metal gravel stops torn off the roofs of the school and convent and light standards on the grounds were blown over.

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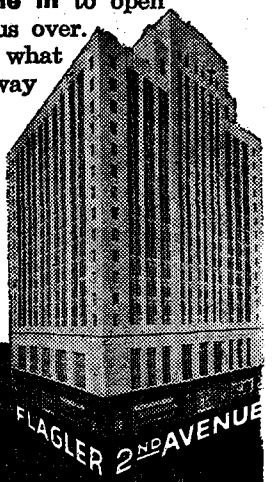
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Parents Have A Key Role In Child's Total Education

The fabled little red schoolhouse has given way to the modern educational plant as we are reminded at this time when children return to school after summer holidays.

Yet something more than the schoolhouse has changed. The pupils, in very many instances, seem less respectful of the authority of their teachers and of the school administration than ever before. Too, the subject of religion, while being a part of the curriculum in schools under religious auspices, is considered by the students as being less important than their other courses.

A possible remedy for these shortcomings would be to recall the main ideas given to us by His Holiness Pope Pius XI in his Encyclical dealing with the Christian Education of Youth.

In this letter written in 1929, Our Holy Father stated that parents have the right to educate their children. The corresponding obligation to educate their sons and daughters begins, therefore, at home long before registration in school.

In the home, fundamental religious training must take place, character must be formed, and discipline must be administered in a Christ-like way. A few years later when the children enter school, parents will then be able to present teachers with pupils whom they can help mold into fine human personalities.

To expect children to be formed totally in school and to think that there is no further need of parental guidance in religious training or character building is false.

The school and its teachers are, as it were, the delegates or the helpers of parents in the education of their children. In the final analysis, teachers are helpless without the cooperation and understanding of the parents.

The same holds true for children who have been attending school for some years. Entrusting children to teachers who will transmit certain knowledge and skills not available in the average home does not imply an abdication of the parents' obligation to educate their children.

Proof of this is seen in the fact that although some general forms of discipline are enforced in the school, teachers are powerless to influence rebellious and uncooperative pupils and must refer the matter to those whom they are only helping, the parents.

Beyond Man's Control

Due to scientific advances mankind has been progressively sheltered from the harm caused by heretofore uncontrollable natural causes. This material progress has produced a certain sense of security and self sufficiency in men's minds, resulting in their failure to acknowledge their total dependence on their Divine Creator and Sustainer.

From time to time this shell of independence is pierced by death, sickness or the unavoidable tragedy of some natural disaster. Then human nature has a tendency to look outwards and upwards for help.

The recent tropical storm Cleo is a case in point. It should have furnished proof that many ordinary natural phenomena still lie beyond our control. Undoubtedly, those for whom God is Someone important increased their prayers of confidence in Him at this time; others, to be sure, turned to Him for the first time in a long while to beg His protection.

Let all men of goodwill continue to praise God for sparing



the communities along the eastern seaboard of our state from the loss of human life in the midst of widespread property damage in last week's storm.

Honoring Our Lady Of Cobre

For the fourth successive year, Bishop Coleman F. Carroll will offer a Pontifical Mass in honor of Our Lady of Charity of El Cobre next Sunday. While most of the many thousands assembled for the ceremony at the beautiful altar in the Miami Stadium will be Cubans and others of the large Spanish-speaking colony here, there also will be increasing numbers of natives of the United States, as there have been during the past four years.

They realize that while the honor paid to Our Lady of Cobre under that title is one particular to the people of Cuba, of which she is the patroness, it nonetheless is a tribute to the Blessed Mother of God, who has many titles.

While this is not one of her major universal feast days, all of the world-wide devotions to Mary had very humble beginnings. There are, for instance, the once insignificant town of Lourdes in the French Pyrenees; the villages of Fatima in Portugal and Loreto in Italy and the simple mother house of the Daughters of Charity in the great metropolis of Paris, among many others.

The important feature of the various forms of devotion to Mary, regardless of the title under which she may be honored, no matter what event is being commemorated, is that tribute is being paid to the Mother of Our Lord.

Perhaps, in the plans of Divine Providence, the Diocese of Miami is playing a major role in establishing the Feast of Our Lady of Cobre as still another world-wide tribute to honor her whose role is truly universal as mediator in behalf of all her children.

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 Je-

sus 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.

Pope Has Not Closed Door On Dialogue With The Left

By Father JOHN B. SHEERIN

Has Pope Paul slammed the door shut on any discussion with Communists? To read most of the secular press, one would get the impression that he has decisively closed the door that Pope John opened in his encyclical *Pacem in Terris*.



Father Sheerin

It was in that encyclical that Pope John made the "opening to the left," opening the way to friendly discussions with the Reds. Now it seems to me that Pope Paul has not only not closed the door in his "Ecclesiam Suam" but has flung it wide open to dialogue with Communists.

To begin with, the Pope in his first encyclical makes a sweeping condemnation of the atheism on which Communism is based. But he draws a distinction between the false doctrine of atheism and the persons who profess these doctrines.

The Church can and should enter into dialogue with these atheists. Some of them, says the Holy Father, proclaim their godlessness openly and uphold it as a program of human education and political conduct. This organized atheism is "the most serious problem of our time" and the Church must resist it with all its strength.

Nevertheless, says the Pope, "we have no preconceived intention of excluding (from the dialogue) the persons who profess these systems and belong to these regimes." For the lover of truth, dialogue is never impossible.

There are grave difficulties in holding discussions with Communists. For instance, the Pope cites their lack of freedom of

thought and action and their tendency to pervert dialogue to their own utilitarian ends.

In the Church of Silence, for example, the Catholic voice is only a voice crying in the wilderness. But outside the Iron Curtain, dialogue is not impossible. "Wherever men are trying to understand themselves and the world, we can communicate with them."

For successful dialogue, we must have a sympathetic understanding of the motives of the other party to the dialogue. Pope Paul looks into the heart of the modern atheist and finds his motives many and complex.

Many of these motives are laudable. Some arise from dissatisfaction with the imperfect forms of language and worship that we present to the atheist's gaze. Some derive from high ideals. "We see these men full of yearning, prompted sometimes by passion and desire for the unattainable, but often also by great-hearted dreams of justice and progress."

Some atheists are rationalists who look for a scientific explanation of the universe and pursue the search with a logic like our own. Unfortunately, the "atheistic politico-scientist" does not follow reason to its logical conclusion, the existence of God. He stops short wilfully at a certain point short of the goal.

Most importantly, Pope Paul reaffirms the principle stated by Pope John in *Pacem in Terris*, the principle of what we call "the opening to the left." The false doctrine of atheism remains forever false but not the movements which arise from them. These movements are composed of men who do change and therefore these movements evolve and undergo changes even of a profound nature.

Pope Paul is holding the door opened wide to Communists who are serious about dialogue.

AN ALTAR BOY NAMED "SPECK"



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Dramatic Changes Stem From Vatican II

By MSGR. JAMES J. WALSH

TRUTH OF THE MATTER

It is not quite two years since Pope John for the first time walked up the aisle of St. Peter's between the long rows of Bishops gathered from all over the world and formally opened the Ecumenical Council.



Msgr. Walsh

Two years is hardly a moment in the Church's history, so it is all the more amazing to note some of the unexpected, startling things that have happened in that brief period.

Even a partial list impresses us with the fact that the agiornamento, the bringing up to date of the Church, has taken steps forward in many ways unforeseen in October, 1962.

Perhaps the phenomenon most talked about is the change in attitude among Christian groups. It is not uncommon now for a Catholic Bishop to be invited to talk to a Protestant congregation and to explain to them the purposes and hopes of the Ecumenical Council. The numerous questions his hearers put to him indicate further their intense interest in the hope for unity and for peace among all men.

In our own diocese a group of ministers, representing a number of denominations, made a retreat for the first time in history in a Passionist Monastery with a priest giving them the conferences before the Blessed Sacrament. The daily round table session of frank discussion proved their desire to get to know each other better and to carry this new understanding and respect back to their people.

We read of a cardinal's asking prayers from his Catholic flock for guidance for those attending the meeting of the World Council of Churches last

year. In Spain there has been considerable discussion of the proposed Bill of Rights for Spanish non-Catholics, and according to reports of a few weeks ago, the Holy See and the Spanish hierarchy informed the Spanish government they have no objection to the passage of the bill designed to benefit Spain's 30,000 Protestants in the exercise of their religious convictions.

Permission has been granted for some dioceses to have Masses on Saturday afternoon or evening so that traveling Catholics may thus fulfill their Sunday obligation.

More than one bishop has come out in favor of a revision of Canon Law regarding mixed marriages and the signing of promises by the non-Catholic spouse. Apparently this is a topic to be discussed thoroughly at the Council.

The presence of the Protestant and Orthodox Observers at the Council was an innovation that has led to countless unexpected events and changes in attitudes the past two years. For the first time ever Protestant scholars have been giving lectures extolling the freedom of discussion among the bishops in the Council. They have repeatedly emphasized the trust put in them, the Observers, by the Church, since they not only attend every formal meeting of the Council, but are given all the documents and papers made available to the bishops.

A Methodist bishop, Fred C. Corson, has often said in public that the Council is "the most important and most outstanding world event in this century." In his capacity as president of the World Methodist Council, Bishop Corson has talked in many countries about Pope John's extraordinary character and stated, "I can't help

but believe that God is using him to bring men and women of all faiths to recognize the primacy of God and to an organic expression of faith that all of us have in Christ . . ."

Pope John, of course, seems to rank first among the phenomena of the past two years. The "unlikely" pope, so commonly expected by people to more or less sit out his reign until a younger man could be elected to carry on vigorously, upset all the premature predictions and has had an impact on the whole world, on people of all faiths, which can be described only as unprecedented.

The Jewish people, for example, have been deeply interested in the Ecumenical Council, even though the basic idea of ecumenism embraces the hopes of unity among Christians. Pope John expressed his desire to strike a blow at anti-Semitism, and judging from the comments of many bishops, it seems very likely that the Fathers of the Council will deal with this subject in this coming session.

Pope Paul's interest in people of all faiths was clearly manifested when he recently announced the formation of a special Secretariate for non-Christians. Its purpose is to maintain a dialogue between the Church and non-Christians in various parts of the world. Thus not only will the novel exchange of ideas currently high in favor among Christians of different beliefs be continued, but the basic idea of seeking common ground of respect and mutual understanding is now extended to those whose religious convictions do not include the redemptive work of Christ.

Many bishops, especially in mission lands, are actively seeking to establish the rank of married deacons in the

Church. Inevitably this has caused in some places, notably France, a new debate on whether or not the law of the Church regarding celibacy of priests will be changed. While there is no evidence whatever to indicate there will be a repeal, the debate is sure to go on.

The Religious Orders of Women have not been ignored in the surprising news of the past two years. Cardinal Suenens, a man of considerable scholarship and influence in the Council, wrote "The Nun in the World" in order to "call for a revolution, a revolution in the life of active nuns, the nuns in the world, so that they may be able to fulfill as perfectly as possible their mission of bringing Christ to the world of the 20th century."

This revolution obviously is just beginning, but its first strong impetus can already be traced to the months following the opening of the Council.

The most dramatic change in the past two years for the majority of Catholics will be apparent next week when for the first time English will be used in all the sacraments and in November in a dramatic manner when the vernacular will be introduced into the Mass. Here again is evidence that an extraordinary amount has been accomplished since October 1962.

There are many other things which rank as extraordinary in this short span, notably Pope Paul's visit to the Holy Land. None of these "innovations" represents change merely for change's sake. They are all part of the attempt to show the relevancy of the Church in all the affairs of the 20th century people.

Next week in Rome the bishops will continue to brighten the image of the Church, so that all men can recognize her as God's instrument of truth and salvation in the world today.



THE YARDSTICK

The Clergy And Politics: Where To Draw The Line?

By Msgr. GEORGE G. HIGGINS

MR. RUSSELL. I have never seen or heard of one.

The Congressional Record makes for rather dull reading most of the time, but every now and then it unexpectedly provides at least some small measure of innocent and diversionary entertainment.



Msgr. Higgins

Consider, for example, the following tongue-in-cheek colloquy between Senator Long of Louisiana and Senator Russell of Georgia during the recent marathon debate on the Civil Rights Bill:

MR. LONG. Does the Senator from Georgia recall what was said in the Sermon on the Mount about hypocrites?

MR. RUSSELL. Yes . . .

MR. LONG. The Sermon on the Mount continues to the effect: 'First remove the beam that is in thine own eye and then thou will see more clearly how to remove the mote that is in thy neighbor's eye.'

Does the Senator from Georgia know of any female priest in the Catholic Church?

MRS. RUSSELL. No.

MR. LONG. Would that not occur to the Senator to be discrimination and in direct conflict with the provision providing for equal rights for women that was passed lately?

MR. RUSSELL. I am not undertaking to judge others in this case as much as I am resenting a prejudgment by them.

MR. LONG. Can the Senator think of any female priests?

MR. LONG. Can the Senator tell me how many altar girls he knows or has heard of in the Catholic Church? . . . Would not the Senator think that those who are trying to straighten out conditions of others should take heed of the lesson from the Sermon on the Mount and try to straighten out their own affairs first?

I take it that the point of this delightful little charade was that those members of the clergy who were advocating the enactment of the Civil Rights Bill would be well advised to mind their own business, at least until such time as they could produce certified photos of some female priests, ministers and acolytes.

Seriously, though the real point which I think the Senator from Louisiana and the Senator from Georgia were trying to make in their dead-pan, poker-face colloquy about the alleged hypocrisy of anti-feminist clerics is not completely without merit. What the Senators were really saying is that the clergy ought to "stay out of politics."

I wouldn't agree with them in the case of the Civil Rights Bill, for if ever there was a bill before the Congress of the United States which involved an absolutely clear-cut moral issue, surely this was it.

Where and how to draw the line is obviously another matter, but, sticking to the current scene, I would say, for example, that the clergy has no business telling people how to vote in the coming Presidential election.

When Tempted, Brace With A Prayer

By FATHER LEO J. TRESE

GOD'S WORLD

The human will never acts — never — except in the pursuit of good. The will must perceive an action as being somehow good, or it simply will not respond. In the philosophy of St. Thomas Aquinas this is expressed in the

om, "The natural object of the will is that which is good." Why then does the will some times choose that which is evil? Why do we sin? The answer is that the will has to depend upon the intellect for its data and the intellect can be a first-class swindler.



Father Trese

The intellect can present a sinful action to the will as being desirable, by suppressing part of the evidence. The self-satisfaction that will result from the sin is magnified and the harmful effects minimized or ignored. The will responds to the one-sided picture and sin ensues.

You dwell only on the pleasure, the profit or other satisfaction that would accrue from your sin.

If you can recall any of your sins for analysis, you readily will see that this is so. When temptation arose, you kept your mind averted from the harmful nature of your contemplated act; from the fact that it would be an act of base ingratitude towards God and a betrayal of His love; from the fact that your sin (if grave) would extinguish the divine life in your soul and that, if death were to intervene, you would lose God forever.

If another was involved in your sin, you refused to advert to the spiritual harm which you would do to that person. Even natural considerations, such as consequent unhappiness, possible disgrace or other painful effects were pushed into the background.

That is why it is so important to have a strong defense prepared in advance, when the mind is serene and operating rationally. Prayer is a prime antidote to temptation, especially an act of love for God. It would be impossible to mislead the will in a moment of temptation if we could say sincerely, "My God, I love You!" The will cannot at one and the same time choose God and reject Him.

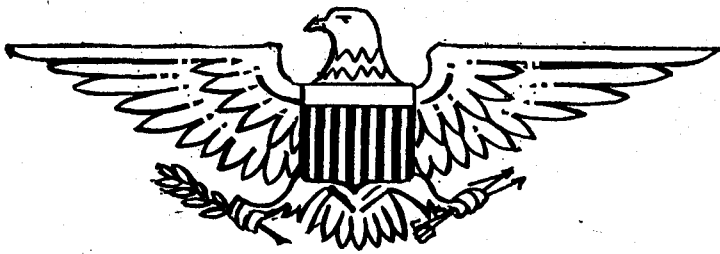
However, what we need is a motive which we can evoke quickly and which will enable us to say such a prayer. One such motive is gratitude. We may not be able to love God as selflessly as we would wish, but at least we do have the human decency to be grateful.

God has been good to us in ten thousand ways, some of them evident, some concealed. There is very little that we can do for God in return. He has not asked us to go into mission-

ary hinterlands, there to be racked by dysentery and weakened by malaria while preaching the Gospel. He has not asked us to spend years of loneliness and privation in a Communist prison. He has not asked us to bear a heavy cross of chronic pain. (If we do bear such a cross, we have little need to worry about temptation.)

No, God has been very easy on us, considering all that He has done for us. Remembering this, it should be comparatively easy for us to tell ourselves, in a moment of sudden temptation, "Now this is one thing I can do for God, one small but positive act of appreciation. I can deny myself this indulgence. I can say NO to this temptation."

If we can keep this thought packed in the forefront of our intellect, ready for use when temptation strikes, our will is safe from deception. We can give our will a motive to which it will quickly respond as it stands poised for pursuit of that which is good.



The Fourth Annual LABOR DAY OBSERVANCE

THURSDAY, SEPTEMBER 3rd, 1964

sponsored by

THE MOST REVEREND *Coleman F. Carroll* D.D., J.C.D. BISHOP OF MIAMI

PROGRAM

PONTIFICAL LOW MASS

8:30 a.m. — St. Joseph's Church, 8670 Byron Avenue
Miami Beach, Florida

CELEBRANT

His Excellency, The Most Reverend
Coleman F. Carroll, D.D.
Bishop of Miami

MORNING SESSION

10:00 a.m. to 12:00 Noon

CHAIRMAN OF SEMINARS

The Right Reverend Monsignor George G. Higgins,
Director Social Action Department, National Catholic
Welfare Conference
Washington, D.C.

THEME

Labor and Management — "War On Poverty"

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The Honorable Chuck Hall, Mayor
Metropolitan Dade County

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— Labor's Point of View

Mr. James Carey, President, International Union of
Electrical Radio and Machine Workers. Member of
the AFL-CIO Executive Council, Washington, D.C.

Address: "Mutual Interests and Fields of Differences"
— Management's Point of View

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AFTERNOON SESSION

2:00 p.m. to 4:00 p.m.

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— Labor's Point of View

Mr. Robert A. Rosekrans, Assistant Director, AFL-
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LABOR DAY OBSERVANCE BANQUET

8:00 p.m. Deauville Hotel, Napoleon Room

INVOCATION

The Right Reverend Monsignor George G. Higgins

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Station WTJ Channel 4, 30 N.W. Fourth Street,
Miami, Florida

SPEAKER

The Honorable Daniel Patrick Moynihan, Assistant
Secretary of Labor, Washington, D.C.

BENEDICTION

The Most Reverend Coleman F. Carroll, D.D.
Bishop of Miami

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1964 NCWC Labor Day Statement: New Horizons

Following is the 1964 Labor Day Statement prepared by the Social Action Department of the National Catholic Welfare Conference. The director of the department is Msgr. George G. Higgins.

Labor Day has been observed as a national holiday in the United States for more than three quarters of a century. During that period of time far-reaching, not to say revolutionary, changes have taken place in American economic life.

Not the least important of these changes has been a steady and almost spectacular improvement in our methods and tools of production. The so-called Industrial Revolution, which was in full swing when Labor Day was established as a national holiday, has run its course, and, for better or for worse, we are now moving very rapidly into the age of Automation.

Our methods and tools of production, already so advanced and so efficient as to be almost completely different in kind from those which were in common use even a few short decades ago, are constantly being improved, and the end of this new technological revolution is nowhere yet in sight.

The age of Automation has brought with it a number of very serious economic and social problems which have yet to be solved.

On the other hand, it has also brought us certain potential blessings. Among these blessings is the growing realization that "labor" is no longer synonymous with manual, much less menial, tasks. To put it in more positive terms, there is growing awareness, not only in this country but in other industrialized countries as well, that the production of goods and services for the general welfare of society as a whole is a common enterprise in which, as Pope Paul VI recently reminded us, "every worker — whether he be a chief of an enterprise or a wage-earner, rank-and-filer or technician, artisan or businessman, farm worker or factory worker, or member of the liberal professions" — has an indispensable role to play.

"Done by the community of men, work," Pope Paul points out, "unites them among themselves in a close interdependence, and it usually orders itself towards the common good."

The present situation, then, problem of work, in the judgment of Pope Paul, overlaps the "social question" of an earlier period and can no longer be equated exclusively with the problem of capital-labor relations.

It is no longer, he says, "simply the manual activity of an industrial worker that must be considered, but every effort of interdependence and knowledge expanded to transform created nature and adapt it to increasingly differentiated human needs.

"Besides, save for rare exceptions, everyone 'works' who is able to carry out an activity and whose effort is pointed, beyond the indispensable gain needed for the life of the family, to the development of per-

sons and the ordering of society."

DIFFERENT SYSTEM

This being the case, it would seem only logical that our observance of Labor Day, which was established at a time when "work" was thought to be more or less synonymous with manual or even menial occupations and when "workers" were generally regarded — and, often enough, tended to regard themselves — as a class apart, should begin to reflect the fact that we have moved into a markedly different and, hopefully, a much better kind of economic system.

The time has come, in other words, to think of Labor Day as the national holiday not only of "workers" in the old class-conscious sense of the word, but of all those who share in what Pope Paul refers to as "the collective work" of economic life, whether they be chiefs of an enterprise or wage earners, rank-and-filers or technicians, artisans or businessmen, farm workers or factory workers, or members of the liberal professions.

We have reached the time when Labor Day should be regarded as a kind of all-American holiday and should be observed in such a way as to center attention on the common sense of purpose which ought to animate all segments of our economic society and ought to prompt them to adapt their own particular interests to "the universal good that overrides the interest of groups . . . and to bring individuals, social classes and professional communities into collaboration with the public powers for the common prosperity."

Pope Paul's emphasis on the need for closer collaboration, "for the common prosperity," between the various private sectors of economic life on the one hand and the agencies of government on the other could hardly be more timely so far as our own situation in the United States is concerned.

Despite the fact that we are currently enjoying a remarkably high level of economic prosperity in this country, millions of able-bodied Americans are unemployed, through no fault of their own, and millions more are the victims of the most degrading kind of poverty — all the more degrading because it so often goes unnoticed in a land of bounteous plenty.

If we are ever to find a solution to these problems — problems which can no longer be swept under the rug or blandly dismissed as representing merely temporary dislocations in our otherwise extraordinarily affluent society — we will have to use the combined resources of private enterprise and all the agencies of government, Federal, State and local.

Private enterprise in the industrial sector of our economy, given a high degree of intelligent cooperation between management and labor, can help to

solve the problem of mass unemployment and mass poverty in the midst of plenty, but it cannot and should not be expected to do the job alone.

This point needs to be kept clearly in mind at a time when it is becoming rather fashionable to put the blame for many of our economic woes on the so-called breakdown of collective bargaining and fashionable also to berate the labor movement for its alleged lack of militancy and moral idealism and its lack of creative imagination.

It goes without saying, of course, that labor and management should not be immune to constructive criticism, but criticism ceases to be constructive when it fails to take account of the fact that, after all has been said and done about the real or alleged faults of the two parties to collective bargaining, the institution of collective bargaining alone cannot be expected to solve all of our national economic problems.

A CHALLENGE

Every effort should be made to improve upon the techniques of collective bargaining, and labor and management should be challenged to look for new ways, over and beyond traditional collective bargaining, of jointly tackling the economic problems which beset the United States at the present time.

On the other hand, they should not be expected to work an economic miracle. There simply isn't any one miraculous way of eliminating mass poverty and mass unemployment even in this the most prosperous society in the history of the world. These problems are so complex and so deeply rooted in their underlying causes that they can only be solved by cooperative action on the part of government and the private sectors of our economy, including management and organized labor.

The government of the United States has begun to face up to its responsibilities in this regard, but much more remains to be done — hopefully on a completely non-partisan basis. Mass poverty and mass unemployment are not partisan issues, and should not be approached from a partisan point of view by either political party.

The war on poverty, in other words, calls for the combined efforts of all men of good will, regardless of their political affiliation, for poverty and unemployment, aside from all moral or ethical considerations, are a clear and present danger to the country as a whole — no less of a threat to our national welfare than the threat of military action or internal subversion by an enemy nation.

The real challenge with which we are all confronted, then, on Labor Day 1964 is to move full speed ahead with the war on poverty and unemployment and to make sure that all segments of our economy and all interested voluntary groups at the local, regional and national level are given an opportunity to play their proper role in this

all-out crusade for human dignity.

The government should lose no time in tooling up its own set of anti-poverty programs, which, at this point, are rather limited in scope, and, as time goes on, should be prepared to adopt such additional programs as may prove to be necessary.

Management, in turn, is called upon to put aside all partisan or ideological considerations and forthrightly support whatever degree of government action is required to bring the war on poverty to a successful conclusion.

And the unions, to quote again from a recent statement by Pope Paul VI on the general subject of labor, should resist the temptation to become a "pressure group" and should "rise above all class outlook to collaborate with the heads of enterprises for the common good. Organs for the defense of the legitimate collective — but always private — interests of their adherents, unions," Pope Paul continues, "will be anxious to avoid stiffening into an attitude of simply claiming rights or of disputation, but rather to raise themselves to higher responsibilities.

"If the decision belongs to governmental organizations, they will be anxious to share in its elaboration and then in its application, in the perspective of the universal good that overrides the interest of groups." In other words, our unions will want to adapt the interest of their own group to the general welfare and, as noted above, will want "to bring individuals, social classes and professional communities into collaboration with the public powers for the common prosperity."

Voluntary agencies in the field of education, religion, youth work, and social welfare also have a great contribution to make in the war against poverty. As we noted in last year's Labor Day Statement, for example, they can do much to encourage the victims of poverty, and especially the ever-increasing number of unemployed youth, to look ahead to a better day and can help to motivate them to the point where they will want to take advantage of the educational and retraining services which are now being made available to them in almost every community in the United States.

JOINT EFFORTS

In jointly waging an all-out war against poverty, labor, management, and government — and all the rest of us, of course, regardless of our occupation — will want to give special attention to the problem of racial injustice. No greater mistake could be made than to think that this problem, the sheer magnitude and tragedy of which we have yet fully to grasp as a nation, was taken care of once and for all by the enactment of the Civil Rights Act of 1964. The passage of this statute was truly history-making in its implications, but, in the long run, the Act could prove to have been a curse, rather than a blessing, if the hopes and expectations which it has aroused among our Negro fellow citizens

are frustrated, not so much by the uncompromising opposition of those who opposed its enactment in the first place as by the careless apathy and indifference of those who favored its adoption.

In this connection, it is literally true to state that labor and management can do more than any other segment of our population either to implement the purposes and the spirit of the Civil Rights Act on the one hand, or, on the other hand, to turn it into an empty and meaningless gesture of good will which can easily boomerang, so to speak, and bring down the wrath of history on our nation.

Our reason for saying this is that quite obviously the long-range solution to the problem of race relations in the United States will depend mainly on whether or not Negro workers and the members of other disadvantaged minority groups are able to secure gainful employment on a non-discriminatory basis. And this, in turn, will depend in large measure on the willingness of labor and management to go all the way in implementing the spirit as well as the letter of the Act.

What a proud boast it will be, then, for labor and management if, in the coming year, they succeed, at long last, in eliminating every vestige of discrimination from their hiring and promotion practices and, in the case of the unions, from the administration of their apprenticeship programs.

This is the greatest single challenge they have ever faced. The nation will be everlastingly grateful to them if they meet it with vigor and determination, but, by the same token, will hold them guilty of a form of treason if they fail to do so. For our own part, we are confident that the verdict of the nation, a year from now, will be clearly in their favor, for, happily, the evidence would seem to indicate that they are prepared to face up realistically to a moral responsibility which has been too long neglected and can no longer be shirked with impunity.

Labor and management will

be the better prepared to cooperate with one another and with the government in meeting the challenge of degrading poverty in the midst of plenty and the related, century-old problem of widespread racial injustice if they bear in mind at all times the truly exalted purpose of their common calling in the service of God and the service of their fellowmen. We have already noted, in the words of Pope Paul, that, by the very social or collective nature of the work they perform, they make up a true "community of men" in which their work "unites them among themselves in a close interdependence, and . . . usually orders itself toward the common good."

But Pope Paul goes on to remind us, in this same context, that "human brotherhood would be shortlived if earthly purposes made up its only horizon. We must then look further: the dignity of man as God's co-operator, the grandeur of the worker who frees himself from material slavery and fulfills the moral demands of his person, the brotherhood of men in a common labor — these spiritual values of earthly work," the Pope points out, "find their meaning only in their relation to the eternal life to which humanity . . . is called."

Beyond a reform of economic institutions, then, "a reform of morals must be promoted," and work must be done in such a way as to establish "a world that is a friend of man . . . a world where everyone can fulfill his task as a child of God in the midst of his brothers." Thus, in cooperating with one another in the production of goods and services for the general welfare, workers, regardless of the nature of their contribution to the collective work of society, will — to paraphrase the concluding words of Pope Paul's recent statement on labor — unite themselves with the creative work of the Father, with the redemptive work of the Son and with the sanctifying work of the Spirit and will prepare themselves "for the glorious manifestation of the Lord."

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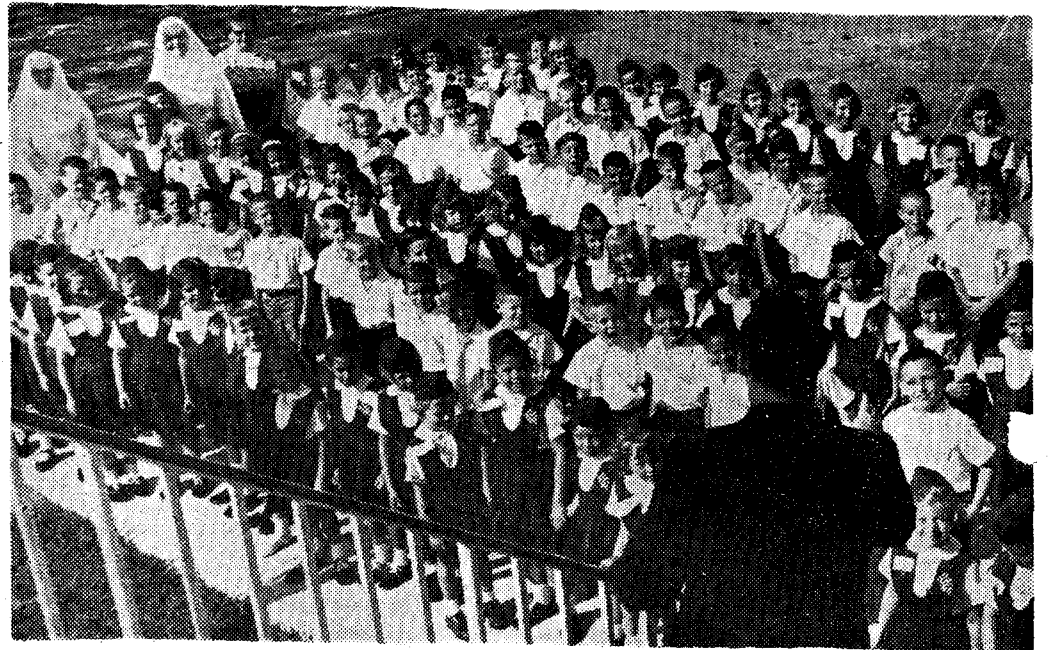
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Scenes At Start Of New School Year



EPIPHANY fourth grade girls in new uniforms inspected by Mother Marie Lazare.



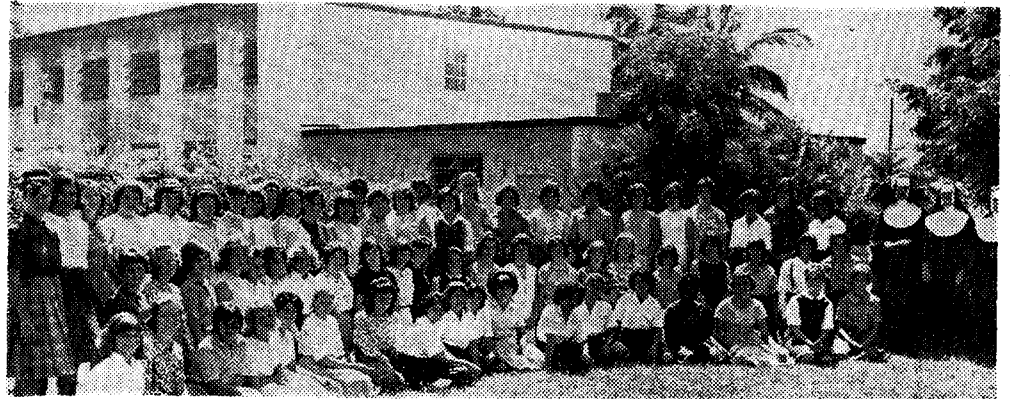
OPENING OF THE SCHOOL YEAR — One of the scenes Monday when 40,000 pupils in the Diocese Of Miami answered school bells again.

Here Father Patrick C. Slavin, pastor of St. Thomas The Apostle, Southwest Miami, welcomes a group of smiling youngsters.

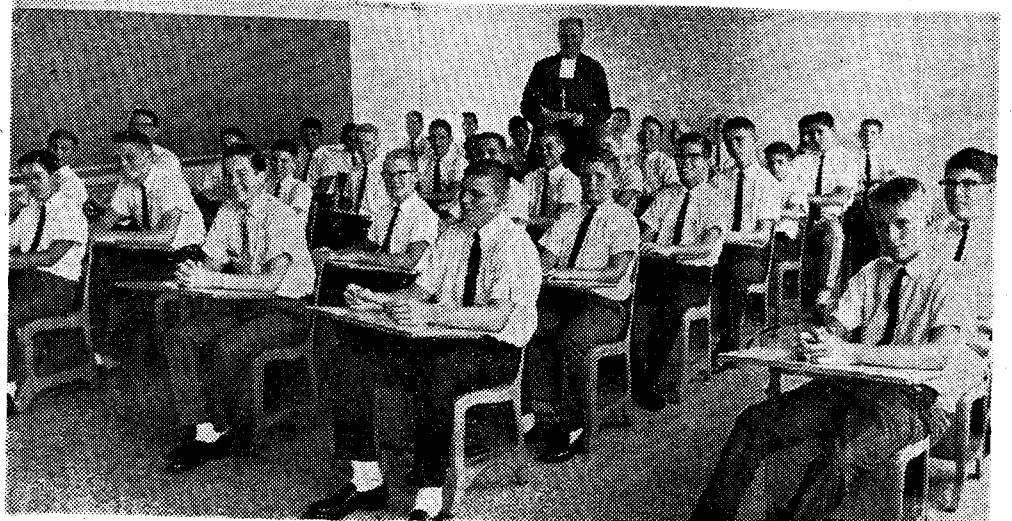
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Voice Photos

COLUMBUS HIGH freshmen are given entrance exam by principal, Brother Benedict.



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Dangers Of Modern Life Cited By Pope

CASTELGANDOLFO (NC) — Pope Paul VI granted a special audience to clergy and laymen of the Albano diocese, in which his summer residence is located, and said the dangers of modern life force Christians to act to preserve their Christian heritage.

Calling attention to the signs of the present time, the Pope said that among the more notable is the continuous novelty and radical change which can be noted in every sphere of material and spiritual life.

Pope Paul said that in order to remedy these negative aspects and dangers it is "necessary to act, to toil . . . or we shall lose the most precious heritage which . . . has been handed down to us. And, for us, the most precious heritage is the sense of the Christian life, of the

dignity of man, of the liberty and purpose of our existence, which transcends the very time in which we live."

Labeling organization a

Back Fair Job Law

WASHINGTON (NC) — The local Interreligious Committee on Race Relations filed a statement supporting a proposed fair employment practices regulation for the nation's capital.

Archbishop Patrick A. O'Boyle, committee chairman, who forwarded the statement to the District of Columbia Board of Commissioners, said: "In our judgment, no other issue is more basic to full realization of the guarantees embodied in the Civil Rights Act of 1964 than equal opportunity for our Negro citizens in the field of employment."

"characteristic phenomenon of our age," the Pope said that concerted action is necessary. "If we are not organized, if we do not proceed together, we are vanquished, submerged by others who have had activity, genius and the possibility to unite and become stronger than ourselves," he said.

The Pope concluded by saying that charity is the secret of every true collaboration on the social and human plane and added that a "profound religious sense is the essence of every true and effective Christian activity in the world."

Giuseppe Cardinal Pizzardo of Albano; Norman Cardinal Gilroy of Sydney, Australia, and Auxiliary Bishop Raffaele Macario of Albano attended the audience.

Liturgical Week Foretells People's Full Part In Rites

By PAUL McCLOSKEY

ST. LOUIS (NC) — The 25th annual Liturgical Week provided a thrilling foretaste of a regeneration of the Church at prayer which promises to draw, not push, the whole Catholic people into their full and understanding part in joining Christ in giving praise and thanks to God the Father.

Archbishop Paul J. Hallinan of Atlanta, one of the two American members of the post-council liturgy commission in Rome summed up the week's purpose in the final address of the meeting. He said the liturgy constitution enacted by the ecumenical council is a real victory for the whole liturgical movement. But there is more need for the movement now than ever, he said, "for the same reason that it is easier to win a war than to win the peace to follow it."

Then he said:

"Now that the time of patient work has come, will the increase continue? I am convinced it will. This mighty crowd of men and women who have come to know and love the ways of worship of God is the great blessing of the Church in the United States.

"You will return to your homes and your schools, your parishes and dioceses, not as the saints come marching in, but as the apostles go marching out. This is not the end of the road, and the movement is more necessary than ever before."

The meeting attracted a record 20,000 participants. It sent them away a happy army intent on spreading the word about the unlimited potential for a dynamic renewal of the whole life of the Church which is provided by the ecumenical council's Constitution on the Liturgy.

Running as a current through the whole week was the point

that the on-going rebirth, by removing the veils which have so long hidden the teaching power of the liturgy, will make Christians sense acutely the brotherhood of man and make them fervent seekers for charity and social justice.

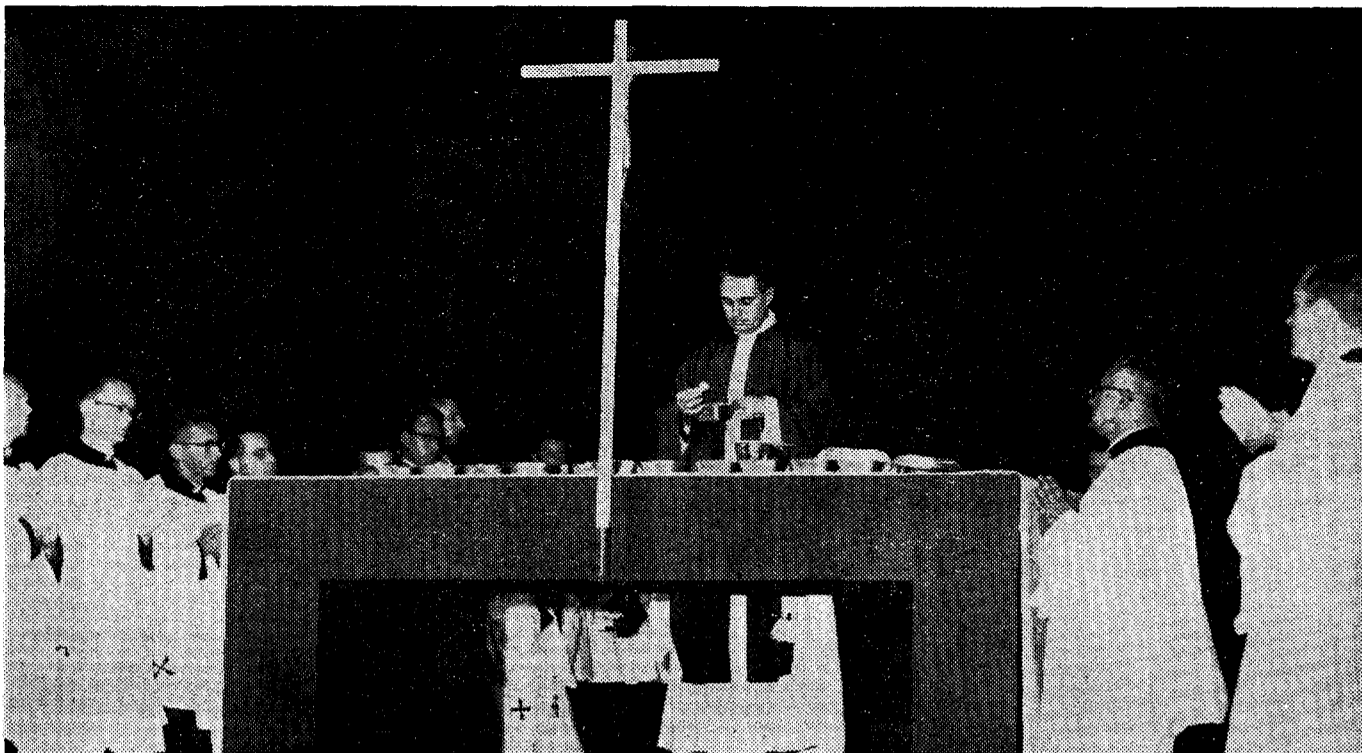
In line with this, speaker after speaker at the meeting laid stress on the instructional requirements of the liturgy constitution. They noted that the constitution provides for the thorough revision of liturgical books so that the rites can be easily understood by the people.

But more than this, they cited the constitution's strong emphasis on promoting solid and continuing instruction so that priests, seminarians, Religious and laity alike understand why "all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy."

In doing this, Liturgical Week demonstrated effectively that the best way of teaching and learning is by doing. The daily Masses proved even to skeptics that drawing all the people into full and active participation is not a dream. But outside of the celebration of the Mass, the week provided for special insights into ways of making the liturgy constitution effective.

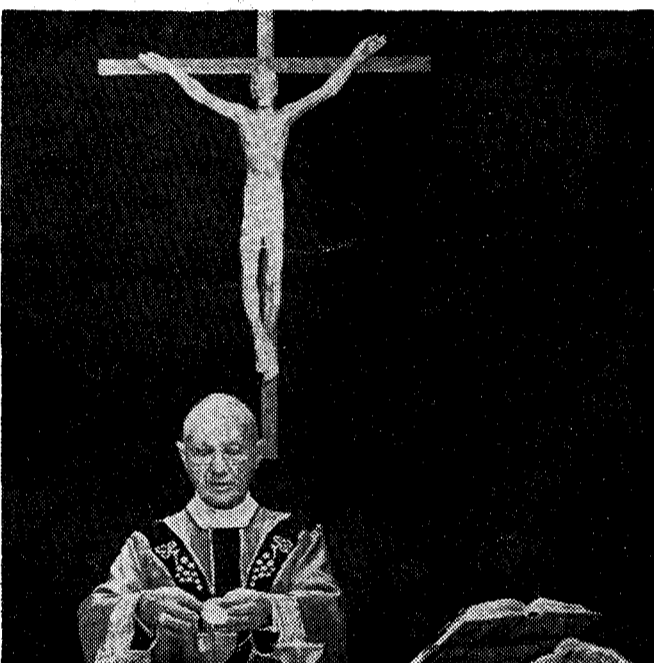
Demonstrations showed priests a broad spectrum of the possibilities opening up. And seminar sessions provided new vistas concerning education in the liturgy on all levels, for priests, Religious and laity. There were also special sessions on the changes needed in church architecture of the future, and in the greater role music is to have in complementing public worship.

A vital concern for Christian unity showed through all the week's proceedings, and clergy



'BEHOLD THE LAMB OF GOD,' Msgr. Frederick McManus is about to say in the English language Mass opening the 25th

annual Liturgical Week held in St. Louis. Msgr. McManus was elected president of the Liturgical Conference.



LITURGY OF THE FUTURE in the spirit of the Ecumenical Council is foreshadowed as Joseph Cardinal Ritter of St. Louis offers mass facing the people during Liturgical Week.

and lay people from Orthodox, Anglican and Protestant communions not only listened but

contributed to many of the discussion sessions.

ENGLISH IN MASS

The celebration of the Mass on each of the four days of the meeting followed the new English usage adopted by the American Bishops last April, which is to come into general use in the U.S. next Nov. 29. Whole congregations of as many as 13,000 people joined as one with the celebrant in reciting or singing, in English, the parts of the Mass they share in common. The solemn proclamation of the Word of God was given in English, not Latin, with the priest facing the people.

The bread and wine for the Eucharistic meal were carried to the celebrant in solemn Offertory processions composed of lay people and priests alike. And almost all joined in the Communion.

Father Frederick R. McManus, Catholic University of America canon law professor and an adviser to the new Vatican liturgy commission, was elected president of the National Liturgical Conference. The election returned Father McManus to the presidency after a two-year absence. He succeeds Father Gerard S. Sloyan, head of the department of religious education at Catholic University.

The Liturgy And You Why Church Is Making Changes

The Vatican Council has decreed significant changes in the liturgy, changes that are expected to go into effect in the United States on November 29. To explain what these changes are, the reasons for them and how they will affect all Catholics in their participation in the Mass, The Voice is presenting this series of articles by Father Corrigan through the courtesy of The Catholic Standard, official publication of the Archdiocese of Washington.

Father Corrigan is a member of the Washington Archdiocesan Liturgical Commission and a member of the executive board of the National Liturgical Conference.

By Father JOHN E. CORRIGAN

This is the first of a series of articles written to answer many of the questions nearly everyone has about the changes in the Mass, tentatively scheduled to begin on the first Sunday of Advent.

The widespread interest is evident in the conversation and speculation about the changes which primarily relate to the language used in the Mass, the accompanying postures and gestures, and the use of hymns and religious music. The Mass itself, in its basic structure and order, will remain unchanged.

Perhaps the great interest reflects the increasing attention in recent years to the liturgy. But most people are concerned by what the changes mean to them.

This is true of the Constitution on the Liturgy which Pope Paul made public last year. He set in motion the machinery which will bring about in the years ahead a vast renewal of life within the Church. This document, considered by many the most important pastoral teaching from the universal Church in 400 years, will be the blueprint which will guide the Church in adapting its liturgy to present day needs.

The common human tendency to fear the unknown or to misunderstand it may lead many at first to be puzzled by and reluctant to adopt the changes as their own. Change seems to some a harsh renunciation of the past. We all tend to hold to what we know best and what we have always done. For this reason the bishops, ap-

proving the liturgy document by a staggering vote of 2167 to 4, took pains to explain the reasons why there should be a change.

Noting that the liturgy has two kinds of elements, they expressed the conviction that it "is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it."

From this it is clear that certain parts of the liturgy cannot change. You must have the consecration by an ordained priest and you must have Communion, or it is no Mass. This was true of the Last Supper, in the early Church, and it is true today. Other parts of the liturgy, however, can change and over the years have changed. The bishops also adopted the principle of adaptation.

So when your parish priest ascends the pulpit on the appointed day to announce the changes in the ritual of Mass, he should be greeted with confidence that this is not a beginning but, in the truest sense, a continuation of the everlasting efforts of the Catholic Church to perfect the externals of the Mass.

The changes not only reflect the wisdom of the Church but also offer an enormous opportunity for us to share more fully in the treasures of God's life and love through active participation in Holy Mass.



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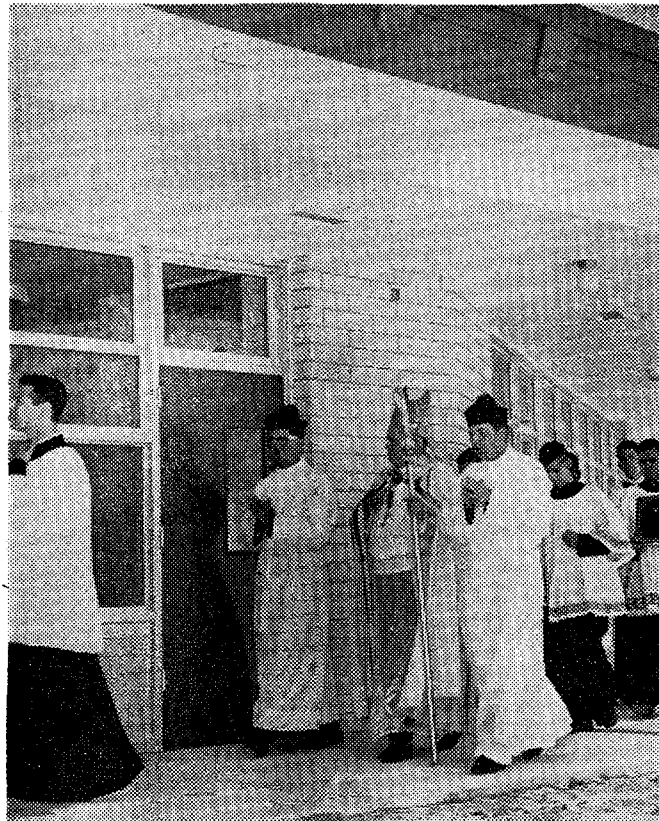
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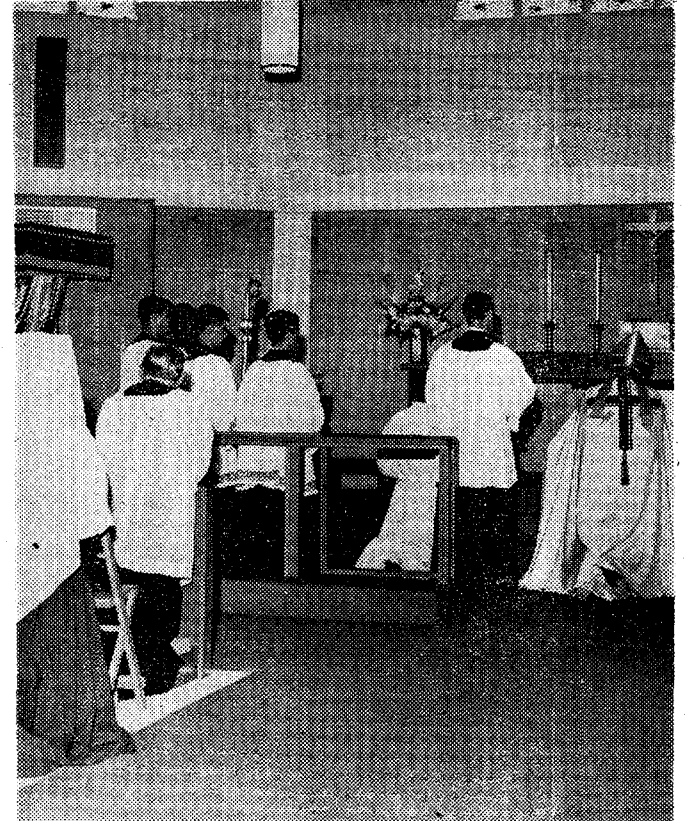
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PROCESSION at the new Church of St. Ambrose during the dedication ceremonies.



BISHOP CELEBRATES MASS at the new Church of St. Ambrose.

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Father Young's Brother Dies

Father Joseph Young, C.M., brother of the Very Rev. John E. Young, C.M., rector of St. John Vianney Seminary, Miami, died Tuesday at St. Mary's Hospital, Niagara Falls, N.Y. He was 61.

He was ordained in 1930 and first served as a missionary in Panama, where he was stationed three years. He later was on the Mission Band and afterwards taught at St. John's University, Brooklyn, N.Y.

In 1940 he was assigned to Niagara University, Niagara Falls, where he was a member of the faculty until his death.

Funeral mass is being celebrated Friday (today) at St. Joseph's College, Princeton, N.J. Burial will be in the community cemetery there.

American Missionary Is Found Drowned

HONG KONG (NC) — The body of Father Thomas D. Carroll, S.J., 55, Vermont-born missionary to Formosa, was found on a remote beach of Lamma island. Police said he probably accidentally fell off a cliff into the sea and drowned.

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Catholic Schools Strengthen Faith, Survey Shows

CHICAGO (NC) — There are "substantial" differences in adult religious attitudes and practices between graduates of parochial schools and Catholic graduates of public schools, the first published results of a national survey claim.

The survey was conducted by the staff of the National Opinion Center under a grant from Carnegie Corporation.

The first results were made public by the project director, Father Andrew M. Greeley, a priest-sociologist and assistant pastor of St. Thomas the Apostle Church in Chicago.

"Sunday Mass, monthly Communion, confession several times a year, Catholic education of children, financial contribution to the Church, acceptance of the Church as an authoritative teacher, acknowledgement of papal and hierar-

chical authority, informality with the clergy, strict sexual morality and more detailed knowledge about one's religion" are mentioned by Father Greeley as the "apparent effects of Catholic education."

"If these indeed represented the goals of American Catholicism during the first half of this century, there does not seem to be much doubt that the schools have made a contribution to the achievement of these goals, a contribution which we could term substantial, though not overwhelming," he said.

The survey's concern was with the effect parochial schools have on adult behavior.

"That the schools do have an impact on the religious lives of Catholics is . . . now firmly established," Father Greeley stated.

He said statistics compiled in the survey showed differences up to 20 per cent ("considered exciting in most sociological analysis") exist between adults who received a total Catholic education and those who received none, in these areas: weekly Mass, monthly Communion, frequent confession, daily prayer and approval of the Church to counsel Catholics on race, family planning and aid to education.

In the Catholic-educated group, 12 per cent more than the total in the public-educated group contributed over \$200 per year to the Church; 11 per cent more had consulted with a priest during the past year and 13 per cent more knew the name of the Pope.

More in the Catholic-educated

group scored "high" on three scales measuring religious knowledge, doctrinal orthodoxy, and ethical orthodoxy; the differences in each case were, respectively, 16, 16 and 10 per cent.

A third group, those with "some" Catholic education, generally scored between the other

two groups, Father Greeley reported.

Some similarities were found. Although differences exist on the teaching authority of the Church on race, family planning and aid to education, Father Greeley said: "There were no differences among the three groups on the questions of rec-

ognition of Red China, condemnation of immoral books, government regulation of business and labor and communist infiltration of the government."

Father Greeley's report is being issued in the October-November issue of the Critic, a bi-monthly magazine published here by the Thomas More Association.

U.S. Estimates Non-Public School Costs \$66 Billion

WASHINGTON (NC) — The U.S. Office of Education has estimated that U.S. non-public education is now worth about \$6.6 billion annually.

This is 22 per cent of the total estimated expenditures of \$33.7 billion for all U.S. education in the 1963-64 school year.

Anticipated enrollment increases this fall presumably will be accompanied by still greater expenditures. The report said 8.3 million students were enrolled in non-public schools and colleges last year.

The office gave these amounts as estimated expenditures of non-public education: \$2.8 billion for elementary and secondary schools and \$3.8 for higher education.

The figure for non-public education is higher than the office's estimate of \$2.4 billion for the federal government's total contribution to education in the 1963-64 fiscal year, which closely corresponds with the 1963-64 academic year.

The office's estimates for non-public schools are what are generally described by Catholic educators as the "savings to taxpayers."

This is because the figures are based on the expenditures per teacher in public schools. Largely because of the decentralized financial operations of non-public school systems, including those church-related, no actual national figures on their school costs are available.

The office's 1963-64 estimate of \$6.6 billion represents an increase of \$500 million over its estimate of \$6.1 billion for the 1962-63 school year.

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Czech Red Regime May Let Archbishop Beran Leave

BONN, Germany (NC) — The Czechoslovak communist government has declared it is ready to authorize Archbishop Joseph Beran of Prague to go to Rome, provided he agrees in writing not to return to Czechoslovakia, according to a report published by the German Catholic news agency, KNA.

Meanwhile, the archbishop has been practically isolated from the outside world in his guarded residence in Radvanov, near the city of Tabor, in southern Bohemia, the news agency reported.

The guards on duty around the prelate's quarters require written permission from the religious affairs bureau of the Czechoslovak government in Prague before admitting visitors, but that bureau has refused such permits recently on the grounds "that conversations with 'Mister' Beran might disturb the very difficult contacts with the Vatican."

After 14 years of internment, Archbishop Beran was released in October, 1963, and was transferred to Mukarov, a locality adjacent to Prague.

Catholic circles in Prague,

KNA said, are now afraid that the talks between the Czechoslovak government and the Vatican have entirely broken down. This fear, KNA added, is based on a recent statement made by Pope Paul VI in a private audience, where he said: "Our sincere efforts to obtain an improvement in the relations between the Church and the governments of the east-bloc countries have unfortunately met with no understanding on the other side up to now."



ARCHBISHOP BERAN

Church Winning In Poland, Cardinal Tells Huge Throng

BERLIN (NC) — Stefan Cardinal Wyszynski told nearly 50,000 people assembled at Poland's National Marian Shrine at Czestochowa that the Catholic Church is winning its struggle for survival in this communist-dominated country.

"Eight years ago," said the Polish Primate, "we swore our allegiance to the cross, and the cross returned to our walls and to our hearts and most importantly to our lives. We were concerned that this would cause a wave of protest from athe-

ism and from the powers of darkness.

"But, said the cardinal, "the powers of darkness have quieted and the cross has remained."

Looking back at Poland's 1,000 years as a Christian nation, Cardinal Wyszynski said: "The future of Poland and the Church are intertwined and will remain intertwined. Even if we have to suffer we can be certain of our strength, because those who have faith have strength. We can be certain that the Virgin Mary will come to the defense of the Polish nation."



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Saigon Buddhists Battle Catholics; Peril Bishop

By Fr. PATRICK O'CONNOR
Society of St. Columban

SAIGON (NC) — A protest by Vietnamese Catholics against the proposed government changes that they thought would weaken resistance to communism led to a day and a half of strife here.

It would be over-simplifying to label it a religious strife, though only Catholics were on one side and Buddhists with sundry camp followers were on the other.

No Buddhist pagoda or institution was actually attacked by Catholics. A Catholic school was attacked by Buddhists and their cooperators. The nearby office of the daily, Xay Dung (Upbuilding), edited by a priest, was attacked and its delivery truck burned.

Bishop Joseph Tran Van Thien of Mytho narrowly escaped being murdered on Aug. 23. When he arrived outside the besieged Catholic school to try to pacify the situation, a hostile mob smashed his car's windows and damaged its roof. He was pulled inside the school before the assailants could hit him.

According to a well informed source, this group of attackers was led by a Viet Cong communist.

Archbishop Paul Nguyen Van Binh of Saigon had left for Europe and the third session of the ecumenical council on Aug. 22.

The series of perilous incidents began on the afternoon of Aug. 27, when thousands of

Catholics, mostly former refugees from North Vietnam, gathered outside the entrance to the headquarters of the joint general staff. Inside the large parklike compound, the Military Revolutionary Council was involved in its second day of discussions evidently marked by grave disagreements about the proposed changes.

Buddhists and Buddhist-backed students had been exerting a strong pressure to have Gen. Duong Van Minh restored to the supreme position. They were against Gen. Khanh, until recently prime minister and president, and General Khiem, defense minister.

FEARED CHANGES

Demonstrators feared the changes advocated by the Buddhist bonzes and student agitators would mean a regime less opposed to neutralism and communism and unfriendly to Catholics. Gen. Khanh had given Catholics no favors. In fact they had cause to complain against him. But they preferred to keep him rather than risk changes.

Demonstrators tried to force their way into the headquarters. Inside the gate, troops fired in the air, but one officer was said to have fired into the crowd.

A 15-year-old boy fell dead. Five others, three men, a woman, and a 15-year-old girl were fatally wounded. All had come from North Vietnam as refugees from communism. They belonged to three different parishes here.

The same afternoon, a crowd

of Catholic youths forced its way into the radio station and broadcast a statement of the demonstrators' position. The same crowd came into conflict with students of a public technical school. Ugly street fighting with stones, bottles, sticks surged back and forth in one area.

Catholic and Buddhist leaders issued an urgent joint plea to "all Buddhists and Catholics . . . to stop all plots of disturbance and violence which

can only help the communists."

Police and military failed badly to maintain order until late on Aug. 28. That night, this correspondent saw youths — the majority of combatant bands in the city were boys and youths, some just toughs — armed with murderous pointed bamboo staves, and one swinging a gleaming machete in one hand and a hammer in the other.

Many feel that the Catholic demonstrators were used by some political interests and that

their anticommunist spirit was exploited. It is also felt that two or three priests with great influence among northern refugees were showing more militant fire than cool discretion.

Government authorities are greatly to blame for developments. Some Vietnamese Catholics have been treated with glaring injustice. Others have been treated as second-class citizens and worse.

When the Buddhist-backed students broke into the Saigon

radio station and damaged the interior on Aug. 23, when the students commandeered broadcasting time on the Hue government radio station, when demonstrations were held outside the government headquarters here, when rioters burned down a Catholic village in Da Nang, there was no police or military interference.

Viet Cong communists are sure to profit by the conflicts and probably contributed to them.

CALLED 'SICKENING SIGHT'

Catholic Villages Destroyed By Rioting Viet Schoolboys

By FR. PATRICK O'CONNOR
Soc. of St. Columban

DA NANG, Vietnam — (NC) — "It was a sickening sight," said a non-Catholic American who had watched the neighboring Catholic villages of Duc Loi and Thanh Bo destroyed on Aug. 25.

Duc Loi village had about 2,500 inhabitants, all Catholics, and Thanh Bo about 700, among whom were some 20 Buddhist families.

Some Catholic houses had been burned on Aug. 24. No Buddhist home was burned or sacked, according to reports. Catholic villagers were shelterless and hungry.

According to eyewitnesses, when demonstrating schoolboys stoned the windows of an American enlisted men's billet on the morning of Aug. 24, a few warning shots were fired from the roof of the three-story billet building. The schoolboys then rushed into the nearby Catholic villages and attacked houses.

The first grenade was then thrown, wounding two adults. Demonstrators then tried to burn houses and another grenade was thrown, which reportedly killed three persons.

Older youths and men joined the schoolboys. One young man was acting prominently as the leader. For hours no effective police or military action was taken by Vietnamese municipal or army authorities to halt the riots and defend the villages.

The chapel of the old people's home conducted by the Society of St. Vincent de Paul was completely wrecked.

In Duc Loi church two large statues of St. Peter and St. Teresa lay in fragments beside the altar rail. Four pictures of the Stations of the Cross, though high on the wall, were torn.

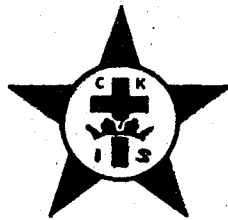
This correspondent has not seen a church in this condition since he visited churches after the communist occupation of Korean towns.

SWARM INTO BILLETS

At the American enlisted men's billets, rioters had swarmed into buildings on the ground floor after a couple of warning shots had been fired into the air.

But onlookers were convinced that the crowd's original target was the Catholic village. Demonstrators were going there to do harm in any event.

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31 Caribbean Leaders Training At Institute Here

(Continued From Page One)

Nuevo, a former elementary school teacher in Cuba from 1946-59, who once served as National President of the Cuban Catholic Youth.

Maria C. Lejarza, who received her master's degree in education from the University of Havana in 1954 and who has worked as a teacher and social worker and member of the staff of the Catholic Welfare Bureau here.

Oscar A. Echevarria, who received his master's degree in economics from the University of Havana and who at one time was deputy under Secretary of the Social Institute Pius XII; and is author of the book "Democracy And Well-Being."

Jose Ignacio Lasaga Travieso, who received his doctorate in philosophy in 1940 from the

University of Havana and was at one time professor of psychology at the University of Villanova and is currently a member of the staff of the Psychological Services Department of the Catholic Welfare Bureau here;

And Carmelo Mesa Lago, who obtained a doctor in law degree from the University of Havana and specialized in social law at the Central University of Madrid; and is now a professor at Barry College.

The Inter-American Institute of Social Formation had its beginnings at a meeting of the Catholic-Inter American Cooperation program in Chicago in January.

At that time Bishop Carroll proposed the establishment of an international training center in Miami for selected labor and rural leaders from Latin America.

The idea received the endorsement of several members of the hierarchy including Richard Cardinal Cushing of Boston.

Formation of a committee proceeded immediately in Mi-

ami to make concrete recommendations.

The committee included: Msgr. Bryan O. Walsh, diocesan director of Catholic Welfare Bureaus, chairman; Msgr. John J. Fitzpatrick, chancellor and director of the Spanish speaking Apostolate; Father Eugenio de Busto, assistant to the chancellor, Latin American Chancery; Father Salvador de Cistierna, O.F.M., C.A.P., director of Institute of Social Action, Diocese of Miami; and Manolo Reyes, WTVJ Spanish newscaster and a contributing editor of The Voice.

During February, March and April the committee met regularly with Bishop Carroll. In March, Bishop Carroll, Msgr. Walsh and Father del Busto visited Bogota and Caracas to discuss the proposal for the international training center with ecclesiastical and lay leaders.

LEADERSHIP TRAINING

The group from the Diocese of Miami met with the Cardinal Archbishops and Papal Nuncios in both cities. They also talked with such leaders in the field of leadership training as Msgr. Mendoza of CELAM the Latin

American Bishops' Council; Father Manuel Edward, Father Daniel Baldor and Father Ivan Lavelle in Bogota; Father Manuel Aguirre, S. J., Father John Cunningham of the Paulist Fathers, and Father Uvon Cardone, chaplain at the National University in Caracas.

Bishop Carroll went to Santo Domingo in the Dominican Republic on June 11 and talked with a number of bishops and the Papal Nuncio as well as various labor and peasant leaders.

It was proposed that a special pilot project be held in Miami to train rural and labor leaders from the Dominican Republic.

Bishop Carroll responded to this request by organizing the Inter-American Institute for Social Formation.

General policy of the institute is to "respond to the evident needs for social formation among both the rural and urban workers of the Dominican Republic."

It will aim at:

GIVING THEM facts about the socio-economic, religious and cultural problems in Latin America in general and in their country in particular.

PROVIDING THEM with better knowledge of the social encyclicals to help them reach solutions to current problems.

TEACHING THEM the errors and failures of the various economic systems.

INSTRUCTING them in the role and qualities of leaders, and what Catholic standards are concerning political ethics without influencing the trainees to join any particular party.

STRESSING the need of cooperation between intermediate organizations (such as unions, co-ops, peasant leagues) among themselves and with the Church and the government.

The actual training the rural and labor leaders will receive will include how to spread the spirit of charity, Christian brotherhood and social justice

into the groups and organizations that the trainees lead in their countries.

The trainees also will be taught the techniques and practical exercises in the various communications media including public speaking, radio and TV programs, basic journalism, pamphlets, mimeograph and the use of film and filmstrips.

In addition the trainees will learn the rules of order for meetings (parliamentary law) and other techniques of democratic leadership.

Practical ways of improving the organization and administration of the groups which they lead, so as to improve their position as leaders and the efficiency of these groups; also will be a part of the Institute's course of study.

Many Thousands To Honor Patroness Of Cuba Sept. 6

(Continued From Page One)

held in many churches of the Diocese. That in St. John Bosco Church was held Thursday, while those in St. Michael the Archangel Church will be held

today, Friday, and in Corpus Christi Church, tomorrow, Saturday.

Immediately preceding the Mass in the Stadium, Bishop Carroll will preside at another Mass to be celebrated at 6 p.m. Sunday in The Cathedral in honor of Our Lady of Charity. It will be sponsored by the Diocesan Council on Human Relations. Father John Nevins, Catholic Charities director, will be celebrant and Father John Kiernan, S.S.J., pastor of Holy Redeemer Church, will preach the sermon.

In the Stadium, a bejeweled statue of La Virgen de la Caridad del Cobre, will rest in a bank of flowers in a place of honor in the outdoor sanctuary. The statue was brought to Miami from the parish church of Guanabo in the Province of Havana by refugees in 1962.

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Aumenta The Voice sus Páginas en Español

A partir de hoy, la sección en español de The Voice se expande a cuatro páginas, con la participación de nuevos colaboradores y el inicio de nuevas y variadas secciones que tratarán de ser del interés de las familias cristianas de habla hispana hoy residiendo en esta Diócesis de Miami.

La Diócesis, así lo ha expresado repetidas veces su Obispo, Monseñor Coleman F. Carroll, se siente orgullosa del creciente número de feligreses de habla española.

Se han hecho todos los esfuerzos a fin de facilitar la mejor asistencia espiritual posible. Sacerdotes de habla hispana han sido destinados a las parroquias para administrar los sacramentos y predicar, así como facilidades especiales en los colegios y otros centros de la Iglesia.

The Voice, por su parte, desde su fundación ha venido sirviendo a los hispanos de Miami con dos páginas completas de noticias y comentarios en español cada semana. Ahora The Voice amplía esa misión. Comenzando en este número se publicarán cuatro páginas completas en español, ofreciendo noticias del mundo, Latinoamérica y la Diócesis, junto a orientadores artículos y comentarios editoriales escritos por un cuerpo de sacerdotes y seglares de la Diócesis, todos de reconocido prestigio.

La última incorporación al cuerpo de The Voice es el doctor Manuel J. Reyes, el editor de los programas en español de la emisora de televisión WTVJ. Manolo Reyes comienza a actuar como Editor Asociado de la Sección en Español, a la que aportará sus artículos y crónicas, cuya calidad es conocida a través de sus comentarios en televisión y sus colaboraciones en distintas publicaciones.

Entre los otros colaboradores figuran el Padre Antonio Navarrete, Párroco de St. Hugh, redactor de las páginas en español desde la fundación del periódico; el Padre Angel Villaronga, Director Diocesano del Movimiento Familiar Cristiano de habla hispana, el Padre Maurico de Begoña, actualmente sirviendo en la Diócesis de Miami y que fuera durante muchos años profesor de la Escuela de Periodismo de Madrid.

Una columna regular de orientación social, con las colaboraciones de firmas de tanto prestigio como el doctor José I. Lasaga, el doctor Carmelo Mesa Lago, la doctora Cristina Herrera y el Ing. Humberto Pérez Herrera.

También escriben regularmente en el Voice un grupo de profesores de los Cursillos de Cristiandad, incluyendo al Padre Miguel de Arrillaga, Enrique Ruiloba, José Garrigó y Ambrosio González del Valle, este último Editor Asociado del Diario de la Marina, de La Habana, hasta que ese periódico fue confiscado por el comunismo.

El más caro deseo del Obispo Carroll y de la Diócesis de Miami es que cada residente de habla hispana del Sur de la Florida sea lector asiduo de The Voice. De esa forma les será posible conocer todas las noticias de interés para un católico y lo que es más importante, serán católicos bien informados.

The Voice no debe faltar en ningún hogar que se considere católico. Es por eso que aprovechando este aumento en las páginas de lectura, se impulsará también un aumento en la circulación, en la que el lector es el primero que debe contribuir, expresando su interés en recibir este periódico, en respuesta al deseo del Señor Obispo de que todos los feligreses reciban y lean THE VOICE. — G. P. M.

LA CITA ES EL DOMINGO, EN EL MIAMI STADIUM, A LAS 8 P. M.

Miles de Fieles Honrarán a la Virgen del Cobre

El domingo, día 6, miles de fieles se concentrarán en el Miami Stadium para rendir homenaje a la Virgen de la Caridad del Cobre en una misa pontifical que oficiará el Obispo Coleman F. Carroll, comenzando a las 8 de la noche.

Hace ya cuatro años que la Diócesis de Miami viene observando la festividad de la Patrona de Cuba con actos públicos similares a los del domingo próximo, y cada año decenas de millares de católicos, en su mayoría cubanos, se congregan en fervorosa oración por la suerte de su

país y de la América toda.

La misa será ofrecida ante una imagen de la Virgen del Cobre, que fue sacada hace cuatro años de Cuba en una embarcación, en forma similar a como han venido huyendo miles de cubanos en estos tiempos. Desde entonces esa imagen a presidido todas las misas de campaña ofrecidas en honor de la Virgen de la Caridad.

Al terminar la misa todos los asistentes harán la Consagración a la Virgen de la Caridad. Antes de que a las 8 de la noche se de inicio a la

misa, se hará el rezo del rosario y se entonarán himnos religiosos. Se situará en el terreno un considerable número de sacerdotes para escuchar las confesiones de aquellos que deseen comulgar durante la misa. Una de las notas más impresionantes en las anteriores celebraciones ha sido las largas filas de hombres, mujeres y niños que recogidamente se acercaban a recibir la sagrada comunión.

Aunque la festividad de Nuestra Señora de la Caridad del Cobre está señalada por el calendario para el 8 de septiembre, este año la misa se ofrecerá el domingo anterior a la festividad para facilitar la asistencia de un gran número de fieles que en un día laborable se verían imposibilitados de acudir a rendir su tributo de amor a la Madre Celestial.

Una solemnisima novena a la Virgen de la Caridad del Cobre se ha venido ofreciendo en distintas iglesias del área de Miami como preparación al grandioso acto del Miami Stadium. Iniciada el sábado 29 de agosto en la iglesia de SS. Peter and Paul, todos los días se han venido ofreciendo misas vespertinas ante la misma imagen que se instalará junto al altar que se levantará en los terrenos del Miami Stadium. (Hoy viernes la misa de la novena se ofrecerá a las 8 p.m. en la iglesia de St. Michael, pronunciando el sermón el Padre

José A. Moreno y mañana, sábado, también a las 8 p.m. en la iglesia del Corpus Christi, estando el sermón a cargo del Padre Angel Villaronga.)

El sermón de la misa del domingo en el Miami Stadium será pronunciado por el Padre Joaquín Guerrero. La narración y los comentarios a la misa estarán a cargo del Padre Pedro Luis Pérez. Como capellanes del Obispo Carroll actuarán los padre Eduardo Fernández y Enrique Oslé, S.J.. Como sacerdote asistente Mons. Bryan O. Walsh.



UNA NOVENA en preparación al magno acto del Miami Stadium se ha venido celebrando en distintas iglesias de Miami. En la foto, la imagen de la Virgen es llevada en hombros por un grupo de hombres en la Iglesia de San Pedro y San Pablo.

Misa en Televisión Narrada en Español

La Misa en Televisión que se ofrece a través del Canal 10 de WLBW-TV, será oficiada por el Padre Orlando Espinosa, quien pronunciará el sermón en español. La narración de la misa se hará en forma bilingüe por primera vez, estando a cargo del Padre José Cliff, quien hará los comentarios en inglés y español.

La misa que se transmite a las 11 de la mañana, se ofrecerá en honor de la Virgen de la Caridad, situándose en el altar la imagen de la Patrona de Cuba. Esta misa es válida para aquellas personas que por enfermedad u otra causa grave se vean realmente impedidas de salir de sus casas para acudir al templo.

Estudiantes Dominicanos en Miami Huéspedes de la Diócesis

Un proyecto piloto para la formación y entranamiento de líderes laborales y rurales para Latinoamérica está en marcha en la Diócesis de Miami. El Instituto Interamericano de Formación Social inició oficialmente ese programa esta semana.

Treinta y un líderes obreros y campesinos de República Dominicana arribaron a Miami esta semana para comenzar su entrenamiento, que consiste fundamentalmente en el aprendizaje de la doctrina social cristiana, economía, teología moral para el seglar, y ética social.

Las clases comenzaron el miércoles; encabeza el Instituto el Padre Mauro Barrenechea, nativo de España, y que ha cursado estudios en Universidades de Norte y Sur América habiendo hecho inversiones en el campo de la educación laboral. Forman parte también de la facultad el Padre José A. Moreno, que asistirá el Padre Barrenechea en la Dirección del Instituto; Antonio Fernández Nuevo, que fuera Presidente Nacional de la Juventud de Acción Católica en Cuba; María C. Lejarza, del Catholic Welfare Bureau de

Miami, Oscar A. Echevarría, que ha actuado como profesor en la Universidad de Georgetown, Washington, D.C., José I. Lasaga, que fuera profesor de la Universidad de Villanueva, en La Habana y Carmelo Mesa Lago, profesor del Barry College y miembro del Grupo Cubano de Investigaciones Económicas de la Universidad de Miami.

El Instituto tuvo su origen en una reunión del Programa Católico de Cooperación Interamericana (CICOP) celebrada en Chicago en enero pasado y en la que el Obis-

po Coleman F. Carroll propuso el establecimiento de un centro de entranamiento en Miami para dirigentes rurales y obreros de Latinoamérica.

Al grupo de estudiantes dominicanos el Instituto les dará conocimiento sobre los problemas religiosos, económico-sociales y culturales de Latinoamérica en general y de su país en particular, así como en las euclicias sociales y cómo los principios enmarcados en ellas pueden ser aplicados a los problemas de hoy.

Profesión de Fe en Dios

Por Fr. MAURICIO DE BEGOÑA

No está fuera de lugar en nuestro tiempo el renovar nuestra profesión de Fe en Dios, dadas las circunstancias y controversias que nos están tocando vivir en nuestro complejo mundo de ahora. Por otra parte, hay que reconocer que no es fácil resumir una Fe granítica, pero al mismo tiempo cargada de rica complejidad, como es nuestra fe católica en Dios. Quizá no sea el mejor camino, ni desde luego el más sencillo y al alcance de todas las mentes el recurrir a un teólogo profesional para buscar una fórmula de Fe en Dios, fuera de la fórmula universal dogmática del Credo.

Más he aquí cómo un periodista cubano ha sabido expresar "periodísticamente" esa profesión de Fe, la cual debemos repetir como el acto más grandioso de nuestro culto cristiano: la adoración a Dios.

"Creo en Dios y digo con Descartes que su existencia es más cierta que el más cierto de los teoremas de Geometría. Para creer en Dios me basta tener un poco de entendimiento. A todas las pruebas de su existencia yo añado una de uso particular: me bastaría para creer en Dios el ver qué clase de gente es la que dice no creer en El.

El Dios en quien creo es un Dios personal, porque si no lo fuese, dejaría de ser Dios.

Admito la intervención divina en los acontecimientos humanos y sostengo que la ley de la historia es lo imprevisto para el hombre, pero lo previsto para Dios. Yo creo, con el pobrecillo Shakespeare, que, "aun en la muerte de cualquier pajarillo hay Providencia".

El valor y sentido que doy a la redención del hombre es el siguiente: Jesús, Hijo de Dios, hecho hombre, no solamente nos redime con su sacrificio en la Cruz, sino que nos redime desde el mismo momento de su encarnación. Su sacrificio no solamente es un ejemplo para la humanidad, sino un rescate, una medicina, una reconciliación de la Humanidad con Dios". (J.I. Rivero)

Añadamos a este acto de Fe, un gesto de adoración y una actividad interior de amor filial, y habremos realizado el más alto y el más confortante acto profesional de nuestra religión católica.

PROYECCION CURSILLISTA

Por ENRIQUE RUILOBA

A lo largo de su vida cada hombre recibe, en muchas ocasiones y en variadas circunstancias, el llamado de Dios a ser mejores. Las palabras de Cristo "Sed perfectos" son imperativas, y rompen los moldes del conformismo de muchas almas con una existencia espiritualmente mediocre. Pero, por desgracia abundan los sordos y los indiferentes que prefieren transcurrir por el mundo con la carencia de ideales, la vaciedad de propósitos y la innegable cobardía que supone el alejamiento de Dios y del mensaje de la Cruz, que es sacrificio, pero que también es victoria.

Y es a la puerta del corazón de esos hombres a la que llama Cristo con insistencia, diciéndoles como en el Evan-

gelio "Mi yugo es suave; mi carga es ligera". Pero ellos no le responden. Cristo continúa: "La mies es mucha y los obreros pocos". Pero a ellos no les importa. Y más aún: "Yo soy la luz del mundo". Pero ellos prefieren mantenerse en las tinieblas de su arrogancia, de su egoísmo y de su negligencia.

El Cristo paciente y bondadoso es así despreciado. El, que trae las respuestas a todas las tristezas. El, que es la fuente de todas las alegrías. El, que alivia con su Amor a los que andan cargados de penas y trabajos. El, que sana las heridas de las almas, con la sangre de Sus Divinas Llagas. El, que siempre tiene una mirada de misericordia y de ternura, y también una palabra de perdón para los que se acercan a Sus brazos abiertos en la Cruz.

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La Virgen de la Caridad: Faro Divino del Pueblo Cubano

Por Manolo Reyes

Corría el año de 1628.

El lugar: La Bahía de Nipe en la Provincia de Oriente, Cuba.

Una frágil embarcación, se debatía entre las encrespadas aguas, mientras sus tres ocupantes, un criollo blanco, un indio y un negrito, síntesis racial del ancestro del pueblo cubano, luchaban por salvar sus vidas.

Según refieren las crónicas y documentos históricos de aquella época, en medio de la tempestad apareció una pequeña imagen morena que flotaba sobre una rústica tabla, donde se leía esta inscripción: "Yo soy la Virgen de la Caridad".

Fue entonces que todo el ímpetu de aquellas aguas se aquietó y los pescadores cubanos quedaron a salvo de todo el peligro.

Era la madre del Redentor de la Humanidad que iba a tierras cubanas para proteger a sus hijos. Y allí tomó el sublime nombre de la Virgen de Nuestra Señora de la Caridad del Cobre.

Por siglos, en su rincón del Cobre, la Virgen de la Caridad ha sido el faro y guía espiritual del pueblo cubano. Millones de hijos cubanos han desfilado a sus plantas, en señal de amor y reverente fe.

Desde que su imagen fue colocada en el santuario del



Manolo Reyes

Cobre, miles de peregrinos la han visitado a través de los siglos, para orar ante ella, implorar su ayuda y ver de cerca a la madre espiritual del pueblo cubano.

En la guerra y en la paz, la Virgen de la Caridad, ha estado presente en el deseo vehemente de los cubanos. En el Siglo XIX, cuando los hijos de Cuba decidieron arriesgarlo todo en aras de la patria, cuando el grito de guerra de "Independencia o Muerte" soñó desde el Cabo de San Antonio hasta la Punta de Maisí, allí estaba presente la hermosa virgen morena, símbolo de la Caridad, del Amor, junto a sus hijos oprimidos.

En la llamada Guerra grande de los Diez Años, desde el 10 de Octubre de 1868 hasta el año 1878; y luego en la Segunda guerra de 1895 a 1898

NUEVOS HORIZONTES

los patriotas cubanos, conocidos con el nombre de mambises, a más de la bandera de la estrella solitaria, la bandera cubana, llevaban la inspiración y guía de la Virgen de la Caridad.

Muchos tiñeron con su sangre la verde campiña cubana, y en postrer supiro murmuraban el nombre amado de su Virgencita. Morían con el recuerdo de la Virgen de la Caridad del Cobre en su corazón y en sus labios.

También en aquella época hubo horas negras de exilio, de destierro. Desde el año 1878 hasta 1895 en que José Martí, plasmara en realidad guerrera el Grito Libertario de Baire, la Virgen Morena acompañó a sus hijos que sufrían en tierras amigas, pero extrañas, lejos del suelo que los vio nacer. Y su Divino Recuerdo consolaba a quienes sus raíces de vida, habían quedado allá, donde las palmas lucían como novias.

Por petición expresa de los Veteranos de la Guerra de Independencia y de todos los católicos de la isla, S.S. el Papa Benedicto XV, proclamó oficialmente a la Virgen de la Caridad del Cobre como Patrona del pueblo de Cuba, el 10 de Mayo de 1916.

Cuba entonces era libre, soberana e independiente.

Nadie preveía que décadas después se extendería sobre la Perla de las Antillas la garra siniestra del comunismo ateo.

Y desde el Santuario del Cobre, en una hermosa urna, las autoridades eclesásticas cuidaban amorosamente de la Dulce Señora de la Caridad del Cobre.

Ricos y pobres, blancos y negros, jóvenes y viejos, obreros y patronos, estudiantes y profesionales, todos iban a orar ante la amada virgencita de la Caridad para testimoniarse su amor.

Y en cada nuevo ocho de Septiembre, de un confin a otro, Cuba se desbordaba de júbilo, para conmemorar un aniversario más de su Santa Patrona.

Más llegó el año 1959, y con el nuevo régimen que se

instauró en el poder, una sombra trágica se proyectó sobre la isla de Cuba, como profetizara años antes S.S. el Papa Pío XII.

Una tremenda duda fue apoderándose del pueblo cubano a medida que corrían los meses de ese año 1959, y en el climax de la misma, los ojos se volvieron hacia la tierrra Virgencita de la Caridad en busca de guía, de ayuda.

Y como una demostración de que el pueblo cubano es un pueblo católico, como un símbolo de amor a su madre de siempre y también como una advertencia para los que quisieran poner en peligro la seguridad o la libertad del pueblo de Cuba, la Virgen de la Caridad, en una de sus pocas salidas del Santuario del Cobre, fue traída a la Capital, a La Habana, el 8 de Septiembre de 1959.

Más de un millón de cubanos se dieron cita en la Plaza Cívica para rendirle tributo a su Santa Patrona, y a pesar de que en aquella noche histórica cayó una lluvia fina y pertinaz, nadie se movió de su puesto, resistiendo simbólicamente la inclemencia de los elementos, por amor a la Virgencita Morena.

Hoy, como en el 68, el 78 y el 95 la Santa Madre de los Cubanos, la Virgen de la Caridad del Cobre, se multiplica para fortalecer a sus hijos, ya sea en la heroica Sierra, o en el fondo de oscuras prisiones, o en la silenciosa clandestinidad, o en el amargo y duro destierro.

No hay misal de una madre cubana, un hogar de cubanos, un pecho enardecido y sufrido de cualquier cubano que ame a su patria... en donde no esté presente el calor amoroso a la Virgen de la Caridad.

Hoy más que nunca sus hijos se acercan a ella... Cuba, como los tres pescadores de la Bahía de Nipe, en medio de un tempestuoso mar de sangre y odio agitado por los hijos del mal, no quiere zozobrar. Y la Cuba que sufre en la isla mártir... y la Cuba que sufre en el exilio... grita con todas las fuerzas de su fe: Virgen de la Caridad... SALVA A CUBA.

Los Hombres Antorcha

Por fortuna junto a esos corazones mustios y apagados, hay otros llenos de vigor y generosidad. Son aquellos que están trabajando en la viña y los que desean incorporarse a ella cuanto antes. También fueron llamados. También sufrían angustias y frustraciones cotidianas, tenían dificultades y problemas. Mas ellos dieron el "sí" valiente y decisivo. Viven como todos en este "valle de lágrimas", y cargan, como todos, su propia cruz, pero han puesto en lo Alto su esperanza, y encontrado al mejor cirineo que los ayuda, Cristo.

Son los que se abrazan al Ideal Supremo y ponen como su meta la victoria de Dios en la tierra. Son los que tienen un concepto triunfal del Cristianismo. Los que dan ejemplo y testimonio de lo que predicán. Los insatisfechos ante placeres mundanos que no colman sus ansias de felicidad. Los que hacen a Cristo Rey del hogar, de la profesión, del trabajo, de su ambiente. Los que llevan la frente en alto y la mirada serena, ante un futuro luminoso de dicha y armonía. Los que luchan por ganar almas, que se sumen al ejército de los nuevos conquistadores de un mundo en crisis. Los que sirven a Cristo con fe y valentía donde quiera que El los ha colocado: en la familia, en la factoría, en la oficina, en el campo sindical, en el campo económico, en la vida política, en las artes, en las letras, en las luchas revolucionarias, en la paz, en

la guerra. Son los hombres-antorchas.

Estos hombres-antorchas toman como lema la declaración de Cristo "Fuego he venido a traer a la tierra, y que quiero sino que arda".

No conocen la fatiga o el desencanto. No retroceden ante el respeto humano, el qué dirán, o el sarcasmo vulgar que pregonan, en su falsa hombría, aquéllos que prescinden de Dios. Rechazan los personalismos, la soberbia y la envidia. No guardan rencor ante la afrenta, ni odio ante el daño injusto. No aceptan el derrotismo, la tristeza ni la amargura. Actúan siempre con inquebrantable decisión, reciedumbre y dinamismo. Defienden sus ideales cristianos con ardor y vehemencia. Se resisten a aceptar una humanidad que vive de espaldas a Dios, y se dedican a eliminar las barreras de un cristianismo arrinconado, silencioso y enclaustrado.

Una página de la historia del Cristianismo de este siglo depende de ellos. Sobre los hombros de los dirigentes cristianos recae una poderosa e inexcusable responsabilidad. Ellos lo saben y lo aceptan. Su premio no es de este mundo. Su campo de batalla, sí. Están dispuestos a ofrecer lo que más convenga, un alma de mártir o un corazón de guerrero. Son faros desde los cuales Dios quiere que se difunda la luz de su Amor y de su acción vivificadora.



Este Movimiento Ecuménico está empezando a quemarme!

Presentarán 'Añorada Cuba' el 12 y 13 en Honor a la Virgen



EL OBISPO Coleman F. Carroll felicita al Padre Jorge Bez Chabebe, después de presenciar el espectáculo "Añorada Cuba". El Obispo tuvo palabras encomiásticas para los cubanos.

Otra vez "Añorada Cuba" el próximo fin de semana, sábado 12 y domingo 13 en el Dade County Auditorium, con una función el sábado y dos el domingo, como homenaje a la Virgen de la Caridad del Cobre. Otras presentaciones de la revista musical se ofrecerán los días 26 y 27 de septiembre, sobre las que ofreceremos mayor información oportunamente.

En la última presentación de "Añorada Cuba", el Obispo de Miami, Mons. Coleman F. Carroll, después de presenciar el espectáculo folklórico interpretado por jovencitos cubanos inspirados por el Padre Jorge Bez Chabebe, tuvo palabras encomiásticas para esa revista. En aquella ocasión el Obispo exaltó también el espíritu de los cubanos, su cultura, su patriotismo y sus tradiciones, su fervor religioso, afirmando que

todas esas virtudes les harían posible volver a disfrutar algún día de su patria.

Como quiera que ya The Voice en Español ha destacado repetidas veces la calidad artística y el sentido patriótico y cultural de ese espectáculo impulsado por un grupo de católicos cubanos exiliados en Miami, es oportuno hoy recoger las opiniones que sobre "Añorada Cuba" han hecho distintas publicaciones y periodistas.

"Añorada Cuba" ha sido aclamada por la prensa, la radio y la televisión locales, tanto en las publicaciones y programas en español como en los periódicos norteamericanos, y los tres canales de televisión.

A continuación recogemos los párrafos salientes de editoriales y artículos publicados sobre el festival folklórico cubano:

Diario Las Américas, dedicó un editorial al espectáculo, expresando entre otras cosas: "Aún cuando ya es fama conocida que "Añorada Cuba" constituye una espléndida presentación folklórica, nunca se dirá lo suficiente para exaltar con justicia los méritos artísticos, culturales y patrióticos de ese grandioso espectáculo".

En otro párrafo, el Diario añade:

"Una patria con hijos como los que han hecho posible la victoria y prodigio de "Añorada Cuba", no se puede hundir jamás en el mar de la ignominia. En la cordialidad humana de todos los jóvenes artistas, en su emoción patriótica, en su esfuerzo formidable por rendirle culto a su nacionalidad, en su empeño por hacer de "Añorada Cuba" un espectáculo sobresaliente, inolvidable, se tiene un testimonio más de que el pueblo dispone de grandes reservas espirituales para vencer al enemigo comunista que temporalmente lo sojuzga".

Humberto Medrano, Subdirector de Prensa Libre en el Exilio, dijo de "Añorada Cuba": "La Cuba que recibimos en el Auditorium de Miami era la Cuba plena, era el alma cubana desnuda de pegotes y sabores extraños. La Cuba libre de los Cielos Azules, de la ternura rumorosa y la vivencia cálida". y agrega:

"Sí, Añorada Cuba es algo que ningún cubano puede ni debe dejar de ver. No tan só-

lo como gesto de esparcimiento, sino como expresión cubana de solidaridad con su patria y con el esfuerzo generoso de recobrarla."

El periodista colombiano Guillermo Zalamea Arenas, jefe de redacción del Diario las Américas, en su columna Atalaya, proclamó:

"Nunca creímos que un grupo de jovencitas y jovencitos pudiera enviar a través de bellas melodías un mensaje de esperanza, de fe, de patriotismo, de amor, de unidad y de recuerdos a un público que se encuentra sumido en tristeza, por el destierro que está padeciendo, por una parte, y a un público que desconoce los verdaderos valores del noble y sincero pueblo cubano, por la otra... Sentí un placer extraordinario al saber que a través de ese grupo lleno de juventud y amor a la Patria, muchos iberoamericanos incrédulos en la nobleza del pueblo cubano, podrán constatar lo que fue y lo que es el verdadero hijo de esa otrora Perla de las Antillas."

"Consideramos que es una obligación para con un pueblo perseguido por una doctrina intrínsecamente perversa, — agrega Zalamea — que todos los iberoamericanos y norteamericanos que puedan presenciar Añorada Cuba lo hagan para que salgan de absurdas dudas, de falsos conceptos, de criterios errados, de creencias mal fundadas y de falsedades y mentiras."

REUNION EN EL CENTRO HISPANO CATOLICO EL MARTES

Forman Liga de Damas Auxiliares del Centro Hispano Católico

Las mujeres del Sur de la Florida que estén interesadas en formar parte de una nueva Liga de Damas Auxiliares del Centro Hispano Católico, localizado en el corazón de Miami, están siendo invitadas a un café que tendrá lugar Dios mediante el martes 8 de septiembre, a las 9:30 a.m., en los locales del Centro, 130 NE 2 St.

Entre los objetivos de este nuevo grupo de mujeres se encuentra la organización y ayuda a las actividades espirituales, sociales y culturales para la creciente colonia de habla hispana de Miami.

El Padre Federico Wass, recientemente nombrado director del Centro Hispano Católico hablará a las 10 de la mañana y Sor Mary William, O.P., Superiora de las Dominicas de Santa Catalina de Ricci que tienen a su cargo el Centro, delinearán las necesidades del mismo, que fue establecido en 1959 por el Obispo Coleman F. Carroll.

Las voluntarias que han donado su tiempo todas las semanas en el Centro formarán parte integral en esta nueva Auxiliaria, de acuerdo con lo establecido por Mrs. C. Clyde de la parroquia de

Little Flower, Coral Gables, presidenta de relaciones interamericanas e internacionales del Consejo Diocesano de Mujeres Católicas.

Hay una gran necesidad de mujeres para ayudar en el Nursery y en el salón de costura, dijo Mrs. Atkins.

"Se extiende una invitación a todas las antiguas trabajadoras del Centro y a todas las mujeres interesadas en esta obra," añadió Mrs. Atkins.

El Centro Hispano Católico, que tanta asistencia prestó a los cubanos que arribaron a Miami con el éxodo de Cuba dominada por el comunismo, todavía ofrece asistencia médica, por médicos voluntarios para más de 1,500 personas, incluyendo niños, todos los meses. Además hay una clínica dental abierta cuatro días a la semana y hay un Nursery que atiende diariamente a 150 niños de 8 a.m. a 5 p.m. y un buró de empleo que atiende las solicitudes de trabajo de los de habla hispana.

Cientos de hombres, mujeres y niños reciben ropas del ropero del Centro, que está a sólo una cuadra del edificio principal.

Clubes de discusión religiosa para adultos, conducidas por sacerdotes de habla hispana, serán inaugurados en Instituto de Acción Social, por su parte, brinda las enseñanzas sociales de la Iglesia a muchas personas a través de clases especiales que tienen

lugar en el Centro y en otros lugares de Miami.

El 15 de septiembre comenzará un curso de español para norteamericanos que deseen aprender ese idioma y las clases se ofrecerán una vez a la semana con dos horas de duración.



Los Bailes Folklóricos Cubanos son Interpretados por Jóvenes Cubanos Refugiados.



Mil Doscientos Cursillistas de Estados Unidos y Canadá Ofrecen Oraciones Por Cuba

Mil doscientos delegados presentes en la Convención de Cursillos de Cristiandad en Estados Unidos y Canadá, que acaba de celebrarse en Lansing, Mich., fueron urgidos a ofrecer sus oraciones y sacrificios por Cuba oprimida por el comunismo, en una moción presentada por la delegación de la Diócesis de Miami, la que fue acogida con unánime espaldado.

La Delegación de Cursillistas de Miami estuvo integrada por el Canciller de la Diócesis y Director del Apostolado en Español, Mons. John J. Fitzpatrick, el Padre Miguel de Arrillaga, director de Cursillos de Cristiandad y Enrique Ruiloba, del Secretariado Diocesano de Cursillos.

Entre los mil doscientos delegados asistentes figuraron

cuatro obispos, un senador y el presidente de la Corte Suprema de un Estado de la Unión.

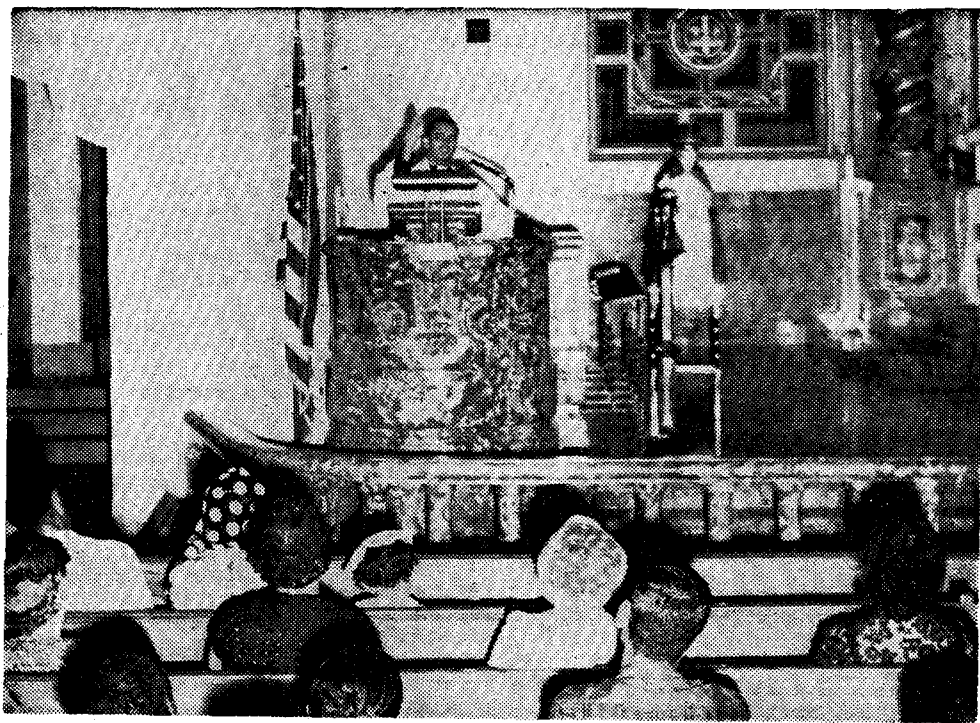
Entre otras cosas los cursillistas discutieron planes para el incremento del apostolado seglar y para intensificar su participación en el trabajo parroquial, así como extender el movimiento a otras Diócesis de los Estados Uni-

dos y Canadá.

Los cursillos de Cristiandad, que fueron introducidos en Estados Unidos en 1957, por dos aviadores españoles, están tomando un auge sorprendente entre los católicos de este país. En este momento hay más de 40,000 cursillistas en los Estados Unidos, de los cuales unos 30 mil son hombres y el resto, mujeres;

unos 22,000 son de habla hispana y 18,000 de habla inglesa. Fundado en España en 1949 el Movimiento cursillista se ha extendido a 35 naciones. En Estados Unidos el movimiento funciona en 34 estados.

Traído a Miami hace algo más de dos años, ya se han efectuado aquí 25 cursillos, con la participación de más de 800 hombres y mujeres.



La Novena a la Virgen de la Caridad del Cobre, Observada con Devoción por los Fieles en distintas Parroquias.

LA FAMILIA, HOY

El Cántico del Amor en el Matrimonio

Por el Padre Angel Villaronga

¿Nos ha seguido el lector en los comentarios que anteriormente hemos hecho al himno a la caridad del Apóstol San Pablo, aplicado al amor matrimonial? Pues las características del amor, en San Pablo, aún no han terminado. Sigue diciendo él:

El amor no busca lo suyo. Es ésta una cualidad inherente a la disposición que cada cónyuge debe llevar al matrimonio. ¿Cuál es, en definitiva, la medida del amor? Se dice muy bien que el sacrificio, porque el amor es donación y entrega de sí mismo: hay que desgarrarse un poco interiormente para ello. Qué distintos los resultados en un matrimonio cuando el afán — y escojo reflexivamente esta palabra — está en dar y no en recibir.

Hay quien para la vida conyugal da el minimum de su capacidad volcando la verdadera y genuina expresión de su ser en todo lo demás — cosas y personas — fuera del hogar.

Decididamente, la postura interior con que se llega al matrimonio es fundamental, determinante y definitiva.

Si el interés inspiró al amor, y el matrimonio nació del afán de dinero, la frase del apóstol, "el amor no busca lo suyo", difícilmente tendrá aplicación. El ideal será preservar, proteger y aumentar lo suyo, quien sabe si a expensas del otro.

Si fue la soledad el camino sombreado que llevó al matrimonio, bastará sentirse acompañado, protegido y ése será el máximo ideal de la unión matrimonial hasta que algo lo quiebre.

Si el sexo empujó al matrimonio, la frase de San Pablo es lamentablemente ridícula; pocas cosas tan egoístas, tan insaciables, tan hambrientas como el sexo. Triste amor — siempre insatisfecho — aquel que tiene por meta satisfacerse en el disfrute de lo me-

nos noble del compuesto humano.

Y si el matrimonio fue simplemente, "una salida", una válvula de escape, es inconcebible que el amor renuncie a lo suyo y se olvide de sí mismo para buscar la felicidad de la persona amada: cuántas veces no hubo ni siquiera persona amada, sino una veloz fuga de la realidad.

"Los derechos y deberes del matrimonio", nunca he entendido esta frase cuando de por medio anda el amor. Como tampoco he entendido, "el dinero tuyo y el dinero mío", y los préstamos con carácter devolutivo, entre marido y mujer. Tampoco esas expresiones de que los hijos pertenecen al padre y las hijas a la madre.... El amor no busca lo suyo.

El amor no se irrita. Un irónico comediógrafo español dijo en cierta ocasión que el matrimonio es como la danza de los siete velos. La danza comienza con el noviazgo; y van cayendo los velos. Cuando termina la luna de miel, cae el séptimo velo, y cada uno de los cónyuges queda entonces tal cual es, sin los disimulos a los que se habían acostumbrado uno y otro.

Un tanto satírico el español éste, pero un tanto verídico también. Al menos cada uno empieza a ser lo que es al compás de la vida diaria: el carácter afila sus aristas, y viene la fricción irritante.

Pío XII acostumbraba a hablar todos los miércoles a las parejas jóvenes que visitaban Roma en viaje de luna de miel. Un día los dijo que la vida de familia es como una gran orquesta. Si todos los instrumentos tocan a compás, la armonía es maravillosa. Pero aún los mejores instrumentos se desafinan. El remedio no está en retirar ese instrumento y suplantarle por otro. El director de orquesta tiene un pequeño aparato llamado diapason que mantie-

The VOICE

En Español



LA IMAGEN de la Virgen del Cobre llega a la Iglesia de Little Flower.

ne un tono constante e inalterable. Por el diapason se ponen en tono los instrumentos desafinados.

Cuando en el hogar, la tensión e irritabilidad rompen la armonía, existe también un diapason para afinar caracte-

res, es la buena voluntad. Con buena voluntad no hay tormenta que no pueda superarse. A este aspecto del amor, e invocando esta buena voluntad, fue a lo que se refirió el apóstol al decir: el amor no se irrita.

Misas los Domingos con Sermón en Español

ST MICHAEL, 2935 W. Flagler St., Miami—10 a.m. y 6 p.m.

STS. PETER AND PAUL, 900 SW 26 Road, Miami — 12:55, 5:30 y 7:30.

CORPUS CHRISTI, 3230 NW 7th Ave., Miami — 10 a.m. 12:55 y 5:30 p.m.

CAPILLA DEL NORTHSIDE, Northside Shopping Center 79 St. y 29 Ave., NW — 5:30 p.m.

ST HUGH, Royal Road y Main Highway.—5:30 p.m.

LITTLE FLOWER, 1270 Anastasia Ave. Coral Gables — 9 a.m. y 12:30 p.m.

INMACULADA CONCEP-

CION, 68 W 42 Place, Hialeah. — 11:30 a.m.

SAN JUAN APOSTOL, 451 E. 4 Ave., Hialeah — 12:55 p.m.

ST DOMINIC, N.W. 7 St. y 59 Ave. — 11 a.m.

ST. BRENDAN, 37 Ave. y 32 St. S.W., Miami — 6:30 p.m.

SAN JUAN BOSCO, 1301 Flagler St. — 7, 8:30, 10, 11, 11:30 a.m. 12:55, 6 y 7:30 p.m.

Gesu, 118 NE 2 St.—5:30 PM

ST. VINCENT DE PAUL, Miami Central High School 9 Calle y 17 Ave. N.W. 12:15 P.M.

HABLANDO A LA JUVENTUD

El Amor: El Camino Más Corto Entre el Hombre y Dios

Ahora que están ustedes en el principio de su existencia, muchos comienzan a preguntarse... "¿Para qué hemos venido a este mundo? ...¿Por qué vivimos?"

Los días, los meses, los años de una vida, no pueden pasar, concretándose nuestras acciones a comer, dormir y divertirnos. Las personas que así viven, son egoístas, no tienen el menor concepto de su alta misión espiritual en esta vida y sus existencias están condenadas al más rotundo fracaso. Dios nos ha creado, nos ha dado una madre y un padre terrenal, porque quiere que con la actitud que desarrollemos en este mundo, ganemos la felicidad eterna en el otro.

Este soplo divino que se llama vida, que los más grandes científicos no han podido igualar nunca, a pesar de todos los inventos ultramodernos nucleares o term nucleares, no se nos ha dado para ser desperdiciado entre las cosas materiales, entre las cosas que se cuentan, se pesan y se miden, aquellas que están condenadas a desaparecer en el polvo como el propio cuerpo en que late la vida. Este soplo divino que es la vida, se mantiene a veces en nosotros por poco tiempo, o por décadas, o hasta por un ciento de años, y ello no significa nada en el carácter infinito de Dios.

Un siglo de vida terrenal es casi un segundo en los millones de años de la eternidad. Por eso, nuestras vidas deben estar orientadas siempre bajo los altos designios de Dios. El sólo nos puede dar la libertad, la paz y la tranquilidad que se requieren para cumplir mejor la misión que sobre todos nosotros recae desde que nacemos. Y esa misión está concretada en una sola palabra... ayudar.

Ayudar a todos los seres humanos que son nuestros hermanos, por amor a Dios, por amor a ellos mismos.

Y estamos absolutamente seguros que en cada nueva experiencia en que ayudemos a los demás, sacaremos más fuerzas, más energías, para ayudar a los demás. Si los hombres comprendieran lejos de todo egoísmo o ambiciones, que su misión en la tierra es ayudar, la vida se viviría mejor y más fácil.

Por eso ustedes que hoy están abriendo sus ojos a este mundo convulso, graben en su mente, fijen en su espíritu como alta y fundamental misión de su vida, ayudar, ayudar siempre a los demás, que ayudando se aprende a amar al prójimo, se aprende a amar a Dios.

Y el amor es el camino más corto entre los hombres y Dios.

Destaca el Concilio la Misión del Laico

AUCKLAND, Nueva Zelanda (NA) — La confianza de que el Concilio del Vaticano traerá una nueva comprensión del papel de los católicos laicos dentro de la Iglesia, fue manifestada por un dirigente de la juventud que es también uno de los auditores laicos del Concilio.

El es Juan Vazquez, de Argentina, presidente de la Federación Internacional de la Juventud Católica, actualmente en gira por el mundo árabe, Singapur, Australia, las Filipinas, Japón, Hong Kong Canadá y los Estados Unidos.

Vazquez recalcó que desde el punto de vista del concilio la Iglesia no está compuesta de secciones separadas de clérigos y seglares, sino simplemente como "el Pueblo de Dios". Hizo notar que si bien los laicos y los sacerdotes tienen funciones diferentes, ambos pertenecen igualmente a la Iglesia y participan también igualmente en el trabajo y las responsabilidades.

A Mountain Vacation --- Spreading Christ's Word

(Mr. and Mrs. Robert Munson of Corpus Christi parish members of the Christian Family Movement, spent their two-week summer vacation working in the missions of Western North Carolina. This is the story of their experiences there.)

By BOB AND MARY MUNSON

FRANKLIN, N.C. — "... not Catholic in the whole county." Father John Barry of the Glenmary Home Missioners was giving us our briefing for our Christian Family Movement Vacation in his parish at Franklin, N. C., a parish that takes in several counties and many miles in Western North Carolina.

"Many of these mountain people have never seen a Catholic. Until a few years ago there wasn't a single Catholic in the whole county."

We were right smack-dab in the middle of No-Priest-Land, U.S.A. The story of how the Glenmary Society of priests is bringing the Faith and a knowledge of Jesus Christ in His Mystical Body to these rural people is an inspiring one.

Their methods are unique, and sometimes unorthodox — (speak of Pope John's aggrionamento — there's lots of fresh air here in many ways) Father John Barry has joined the Junior Chamber of Commerce and the Lion's Club (was voted J.C. Man of the Year for 1963 and plays shortstop on the local softball team.) Glenmary Sisters run a rummage sale in Hayesville and are on call 24 hours a day in their clinic where they dispense medicines free of charge to these poverty-stricken mountain people.

Consequently, when in 1961, a CFM group from Rockford, Ill. (who were encouraged by their chaplain to know the needs of their neighbors everywhere) applied to a Glenmary priest in Georgia for an opportunity to help in his mission endeavor, he was all for trying them out.

BABYSITTERS

Four families went down with babysitters (later designated as Family Helpers) and their chaplain on their vacations, and soon after the word spread through the Glenmary Home Mission Society that it was a good idea for families to spend their vacations working in the missions. Christian Family Mission Vacation, a committee of the Foundation for International Cooperation, was born.

Father William McMahon, the chaplain, now has a full-time assignment to work on this apostolate, and in this past summer of 1964 over 100 families traveled to the missions to help out.

So — here we were, 900 miles away from our home parish of Corpus Christi in Miami, with 4 of our 5 children (our seminarian was working in the cemetery), the only family to travel "north" to the missions.

In a moment of grace, we had applied to the C.F.M.V. to spend two weeks, our annual vacation, here in the mountains of North Carolina, to work with other

CFMV'ers who came from various parts of the U. S. with their family helpers.

Others had been there the preceding two weeks. Now we were there to take up where they left off, fulfilling our roll as members of Christ's Mystical Body, as part of the team working to bring all souls to Christ. Sound dull? — far from it.

Father John had used some of his precious mission dollars to rent lodging for us in surrounding areas of Franklin. Our apostolate was to be "Operation Contact," and just living among the people in this area was as much our mission "work" as the actual family visiting we did.

As a matter of fact we had more than a sneaking suspicion that to Father John this was our major contribution. He wanted us to be like a leaven in his community, bearing witness to our Catholicity.

FARMHOUSE

Every morning we attended 7:30 Mass in town (Our farmhouse was 10 miles out in the country with cows, cornfield, creek and charity). Several times we picked up people walking along the way and gave them a ride into town.

Old Mrs. Queen, who rode with us to get her welfare ration, became a daily waving friend as we drove past her place. One of the two boys who lived "up the road a piece" came by to call on us. The family who owned our house and who were our neighbors gave us tomatoes, corn and beans from their garden, and their teen-age daughters became good friends of our daughter and the other family helpers.

After the first few days, we got a nod or a wave from the people on their inevitable porches along our route.

During his briefing the first day of our vacation, Father assigned us areas in which to do our visiting. The next day, with the promise of our team-family to pray for us while we were gone, we set out for our first visit.

Approaching these mountain people proved to be easy because they are so friendly. The walk from our parked car to their front porch was a bit difficult at first, but we were always greeted pleasantly and were in every case invited to sit and visit awhile.

Father had given us some census forms to fill out, but left our manner of operation up to us. We never took the forms with us, but in the course of our conversation usually managed to get the answers to the things Father was interested in.

AFFILIATION

We found out if they knew any Catholics or had any Catholic relative (The answer was invariably, "No.") Their church affiliation in our particular area was in every case "Baptist." Many had heard Father's radio program (five minutes daily at 5 o'clock).

They were always strangely

silent about any mention of "Catholic," but we decided it was because they didn't know anything about it so had nothing to say, rather than because of any feelings of animosity.

Father was so good to us and had so many outings and places of interest planned for us that we sometimes found it hard to work in our "visiting." A vacation school was in progress in the next town of Silva (still in Father John's parish), and the CFMV'ers took turns lending Father a hand driving the children back and forth from Franklin.

Still another 25 miles farther on up in Cherokee and the surrounding reservation, Father had the SPAN volunteers working with the Indians. These were college boys (some seminarians) who volunteered their vacation time to Glenmary.

During our stay the church in Franklin had a family night, and Father John asked us CFMV'ers to get acquainted with the parishioners and to encourage them. In areas where Catholics are so greatly outnumbered, where the Church is a minority group, where the individual Catholic is so alone, it takes more zeal and courage to stand up and be counted as a Catholic.

A Catholic has to make much greater sacrifices in the practice of his faith, e.g. drive 25 or 30 miles to Sunday Mass. Many and great are the pressures on them.

SACRIFICE

It became apparent to us as our two weeks rolled on that we would never have the satisfaction of knowing if any, or what, good had been accomplished by our efforts. This was in the hands of the Holy Spirit, and He alone knew.

However, this sacrifice as well as any others we made in this venture, were repaid a hundred-fold. This experience has opened a whole new horizon to us. Never have we had such a sense of unity and love for our fellow members of the Mystical Body.

We do not stand alone. We are members of one another and of Christ. We all have a more definite idea of our dignity and responsibility as laymen in the Church. All the families, even the babysitters, returned with like impressions. Their lives are somehow changed, changed down deep.

One startling manifestation of this change, this unity in Christ, is that two families, all their children, two family helpers, sometimes a priest or two, can live for two weeks under one roof with no major frictions or personality conflicts. And they all want to do it again!

As a matter of fact the living together with another family was a real joy. The children loved it. Every night was a slumber party; every day everyone had lots of company to go berrying, hunt for arrowheads, build a dam in the creek, or just fall in together. Our

CFM team families came from Kansas, Illinois and Indiana. It was interesting to hear what they were doing in their home parishes. Picture the flurry of activity in the kitchen when four or six people are preparing one meal for 23. Add to it the hectic routine of household chores. What do you have? CHAOS! yes, and CHARITY!

VACATION

A mission vacation is an economical vacation. The only costs over and above regular living expenses at home are gas, oil and tolls going to and from the mission area. The mission pastor takes care of the lodging.

For overnight stops enroute, the CFMV did a terrific job of arranging for us to be guests in the homes of Catholic families who were eager to extend their hospitality. Our hosts in Macon, Ga., rearranged their sleeping quarters, moving some of their family into different rooms so that we could relax for the night. Other people brought in food and came to greet us.

What an example of Christian Charity! These overnight stops enable others to participate in the mission. Here again is the chance to exchange ideas and familiarize ourselves with the problems, activities and accomplishments of our neighbors.

We came to realize that this mission vacation project is something which can be successfully done only by the laity. It is one field in which the clergy is at a disadvantage.

When a priest goes to a door to take a census, his Roman collar immediately sounds the alarm. He is set apart from us, people think, and so we must be on our best behavior. But put lay people in his place and the whole picture is changed. We are more at ease, have much in common; our problems are similar; our lives much alike.

Now we can really exchange ideas since we are in the same boat, and we talk the same language. One of the mission pastors has said that "This may well be the great contribution to missiology in the United States." At least there is high hope for the like-to-like mission activity in the future.

APOSTOLATE

Christian Family Mission Vacations is an unique apostolate in that it depends upon families to do it. Always, it takes teamwork between the mission pastor and the families to carry out the program.

But the important point is that we as families have discovered that we have an important role to play in the ecumenical and apostolic mission of the Church.

Fortunately, we live in an era which affords all the opportunity to pursue any missionary work attractive or appropriate to us. The field is vast. We can go anywhere... down the street... Latin Amer-

ica... Georgia... Canada... Oklahoma... North Dakota... North, South, East or West.

We can devote our entire lives to it, five years or two weeks. This last is possible to many; the former to a few. Important is "that we do not endlessly discuss the better or the

best, and thus neglect to do the possible good which is therefore of obligation"... "I am only one, but I am one. I can't do everything, but I can do something. What I can do, I ought to do. What I ought to do, I will do, with the help of God."

We can hardly wait to go back next year!

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Aquinas High's Football Hopes Hinge On 'All-New' Backfield

By JACK HOUGHTLING

As far as Hal Schroder, the St. Thomas Aquinas High football coach is concerned, the Raiders' hopes for a successful season will hinge on an "all-new" backfield.

"If our inexperienced backs come through, we'll come through," he states.

Schroder is starting his second season as the head man for the Raiders and things are bound to look brighter.

For one thing, the majority of his squad has had a season to adjust to his single wing attack. For another, the Raiders have switched from the powerful Gold Coast Conference to the South Atlantic Conference.

St. Thomas was the only Class A school left in the Class AA GCC and will now find itself on more equal terms with the other members of the SAC.

"This move alone has been a big factor in the team's at-

The Voice Of Sports

itude. They feel now they have a 50-50 chance of winning.

RIVALS

"I think, now, we'll be able to develop some new traditional rivals, too."

One of the new ones will be neighboring Cardinal Gibbons, already being touted as one of the contenders for the SAC title.

Schroder feels he has the makings of a real good line in center Dick Barrett, tackles Dave Vaccaro and George Delmont, and ends Bennie Wilson and John Grocki.

All are lettermen. Barrett, at 210, tops the line in weight while the tackles are modest in size, Delmont at 175 and Vaccaro at 160.

The guard posts aren't quite as solid in playing time, although Dick Fitzgibbons is a letterman. Joining Dick in a three-way battle for starting posts are Carl Santaro and Mike Handiboe. The trio averages out at about 175.

Schroder is hopeful that he'll be able to two-platoon his squad.

"I'm working now to find enough players to do it," he explains.

Stated for possible defensive line duty only are Albert Cardenas, a transfer from LaSalle, Bob Ungerer, Jim Maher and Tony Kupersmith.

It's in the backfield where Schroder figures he's got to come through if the club is going to have a successful season.

The all-important spot in a single wing attack is the tailback, who basically is expected to do all the running, passing and kicking for the team.

GOOD SPEED

Hal thinks he has solved this problem with Jack Kirby, only a junior. Kirby, an end last season, comes in at a good-sized 185 pounds and can pass and has speed.

"He's a good passer and he's got good speed," says Hal, "but he doesn't start fast enough. We're working on this, though. If he can get to the holes fast enough, he can really go."



MAIN SPEAKER at a Communion breakfast meeting held by the St. Theresa Catholic Young Adult Club of Coral Gables was Brother David Keans, B.G.S., superior of the Little

Brothers of the Good Shepherd who operate Camillus House in Miami. All CYAC members were asked to bring one can of food to the meeting as a donation to Camillus House.

Joining Kirby in the probable starting backfield are either Allen Morrell or Wade Goolsby at quarterback, Tom McCleary or Chuck Harris at "slotback" and Ed Lahey at wingback.

Under the Schroder system, there is no fullback and the slotback fills the gap between the tackle and split end while the wingback sets outside the end like a flanker. This makes both extremely effective as possible pass receivers or ball handlers on reverses.

Teamwise, Schroder is spending a lot of time on defense this year.

"With the new single wing being installed, we had to neglect the defense last year," he explains, "so, we're stressing it this time."

In all, the Raiders have 10 lettermen back and a squad of about 54 drilling. St. Thomas opens its season Sept. 18 against LaSalle.



A \$50 CHECK was presented to Brother David Keane, (center) of Camillus House on behalf of the St. Theresa Catholic Young Adult Club by Donna Gregory, club member. Looking on (left) is Frank Charron, club president.

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ACCEPTING AN AWARD for his interest and assistance in the development of the Columbian Squires in Florida during the past five years is William L. Piedmont, (right) former national Director of the Squires. Presenting the award during the national Knights of Columbus Convention in New Orleans last month is Florida State Deputy John DiVito of St. Petersburg. Mr. Piedmont is now head of the national K. of C. Service Department in New Haven, Conn.

Catholic Singles Club Plans Installation Of New Officers

The Catholic Singles Club of Miami will install new officers during an installation banquet at 6:30 p.m. Sunday, Sept. 6, at the Hotel Alcazar, 500 Biscayne Blvd.

Following the banquet, a dance will be held starting at 9 p.m. Al Schoen and his orchestra will play.

New members of the Catholic Singles Club's executive committee to be installed at the banquet include:

Dick Allely, president; Mary Affronte, vice president; Earnest Leara, treasurer; Peggy

Puhlick, corresponding secretary; Janet Kolski, recording secretary; Frank Zeller, public relations and Hector Chenelle, membership.

New members of the board of directors include: Peggy McGraw, Joe Santella, Mike Fabal, and Betty Robberson.

The Singles Club will hold a "Hard Times" Ball at 8 p.m. Sunday, Sept. 20, at the Polish American Club, 1250 NW 22nd Ave.

Nick Gabriel and his orchestra will provide music for the dance which will be open both to members of the club and non-members.

Graduate Of Aquinas High Takes Vows As Marianist

FORT LAUDERDALE — Brother James Edward Tagye of Fort Lauderdale was among 40 Marianist novices who made their first profession of religious vows in the novitiate chapel at Chaminade Preparatory, Marcy, N.Y.

The son of Mr. and Mrs. John S. Tagye, 1432 NE 27th St., members of Blessed Sacrament parish, Brother Tagye was graduated from St. Thomas Aquinas High School in 1958.

The 40 Marianist novices who took vows came from Florida, Indiana, Kentucky, Ohio, Pennsylvania and New York. Two of the group were Canadians.

One of the class, Brother Sylvanus Ifanyi Onyedika, S.M., was the first African to profess Marianist vows in America. Brother Onyedika is from Nigeria, West Africa.

The ceremonies at which the Marianist Brothers took their vows was presided over by Auxiliary Bishop David F. Cunningham, of Syracuse.

Father James M. Darby, S.M., provincial of the Cincin-

nati Province of the Marianists, received the vows of poverty, chastity and obedience. Also present was Father John G. Dickson, S.M., provincial of the New York Province.

Ft. Pierce Girl Is Given Award

FORT PIERCE — Gladys Beville, 16, a student at Central Catholic High School, has received a merit award from the Dairy Council of South Florida.

The merit award program was set up by the Dairy Council to honor achievements of school age youth in South Florida.

Gladys, the daughter of Mr. and Mrs. H. J. Beville, Rte. 3, Fort Pierce, has done outstanding 4-H work and received a scholarship to Camp Cloverleaf where she was named counselor for a cabin of younger girls.

Gladys babysits without charge for a neighbor living four miles away who has five children under four years of age.



God Love You

Most Reverend
Fulton J. Sheen

The priests of the United States are awakening to the great need of the Church in other lands. Sometimes this is inspired by visiting mission lands or acting as chaplains. In any case, some are sending their inheritance to the Propagation of the Faith, others their savings, others their salaries and their stipends. One priest, when sending in his sacrifice, wrote, "We have to stop giving God the few crumbs and start giving His Church at least five per cent of the income of every parish; then I am sure God will bless our country and the whole world with peace and victory over Communism."

As soon as the Spirit of Christ invades the heart of a priest, he looks beyond the confines of his parish and his diocese and out to the poor where Christ lives in humanity. This is also true of Protestant ministers, one of whom, wrote, "I have just read MISSION. I am not a Catholic. I have a heart instead of a stone and I am herewith enclosing my personal check in the amount of \$5.00. I have no earnings, cuff links or any old gold to give, but such as I have I give to you in the Name of Our Lord with the sincere prayer that it will help some poor soul. I shall try to keep MISSION in mind as long as I have life. I wish that your magazine MISSION could reach more Protestants."

We wish that we could be more personal about the saintly priests who have sent in their sacrifices but in every case they have asked that their sacrifices not be acknowledged, or that no thanks be rendered. This is an added proof that they have given it to the Lord and for the Lord. May such priests multiply in our midst. If this column is read by any priest who has been so inspired by his brother priests, kindly cut out this column and write to me.

GOD LOVE YOU to C.H. for \$10 "I never really thought of sending money anywhere, but after listening to you I'm going to send you the few dollars that I have to my name." . . . to V.V. for \$40 "This is my ten per cent out of my five weeks pay, and my wish is that it be used for the starving children of the world" . . . to P.B.F. of Salt Lake City for \$7.00 and an additional gift of jewelry valued at \$50 " . . . to be used for food, clothing and medicine for the poor and the sick."

How many of us really live the Mass? How many of us really understand its meaning, or are purged to a greater union with Christ and His Mystical Body? The Society for the Propagation of the Faith has made available an unusual, thought-provoking, full-color film, "God's Road Company" which shows us how to live each part of the Mass — at the altar, in our lives, and in Christ's Mystical Body throughout the Missions. It lifts the Cross out of the rock of Calvary and through three distinct episodes, plants it in different parts of the world, giving an entirely new understanding of modernity of the Mass. Calvary becomes something that IS happening, not something that has happened. Narrated by Most Reverend Fulton J. Sheen and produced for The Society for the Propagation of the Faith, "God's Road Company" is available to schools, retreat houses, community groups, and clubs. For more information contact your Diocesan Director.

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.

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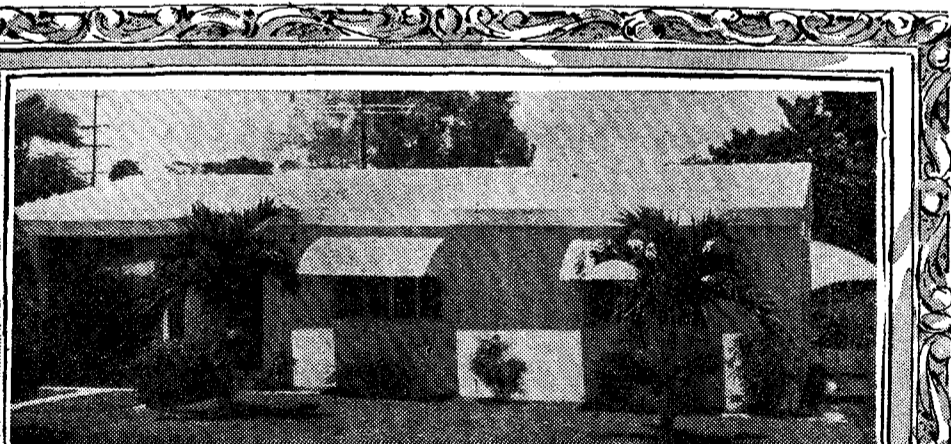
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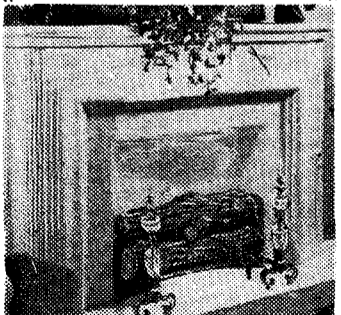
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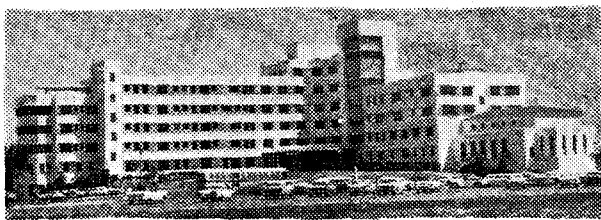
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Pickled Watermelon Rind Is Tasty Treat

By FLORENCE DEVANEY

Watermelon . . . good for now and just as good for later.

The massive sweet juicy goodness is perfect for serving crispy cold in huge slices or in decorative party and Sunday melon fruit salads.

And later the memories of a summer past can be summoned by serving spicy, candy-like pickled watermelon rind. So good it takes the place of honor in the best cut glass relish dish on holiday boards.

The crisp, translucent pickled rind begins to cast its spell when

first it catches the eye. It can be made even more tempting with the addition of food coloring.

A watermelon with a heavy rind is best for pickling. Recommended is the particularly thick-rind "Congo" variety.

The traditionalist on the pickling circuit can keep to the brine method.

But those who want a crisper pickle can begin the pickling process by soaking the prepared rind in limewater. (You can get this in a drug store.) The following recipe includes both methods:

Pickled Watermelon Rind

3 pounds watermelon rind 6 3-inch cinnamon sticks
2 pounds sugar (4 cups) 2 tablespoons whole allspice
2 cups distilled white vinegar 2 tablespoons whole cloves

Cut rind into 1-inch cubes; trim outer green skin and pink flesh. Soak overnight in salted water (3 tablespoons salt per 1 quart water); drain. Cover with fresh water and cook until tender; drain. Heat sugar and vinegar to boiling. Add spices tied in cheesecloth bag. Add rind. Cook, uncovered, until transparent, about 45 minutes. Remove spice bag.* Pack watermelon tightly into hot, sterilized jars. Pour boiling syrup over watermelon to within 1/4-inch from top, making sure vinegar solution covers rind. Seal each jar at once. Makes 3 pints.

MORE DASH TO THE DISH



THIS JAR of pickled watermelon rind will be mighty welcome come December. But for now the lush fruit in the watermelon basket (above) will make for a delightful summer treat.

*If desired, add enough red or green food color to color the rind.

NOTE: For crisper and more attractive rind, soak rind overnight in limewater instead of salted water. Use 1 cup limewater to 4 cups water.

SUMMER SALAD IN WATERMELON BASKET

And for that lush sub-tropical summer salad begin with an extra large watermelon. Cut melon in half to form a basket. Just enough of the bottom is sliced with a sharp knife so that it will sit evenly on a plate. And the rim of the "basket" is carved in a decorative pattern.

Watermelon pieces which have been scooped out and diced are mixed with banana slices and green grapes and other available fresh fruits. A Fruit Salad Dressing is poured over the fresh fruit pieces, piled high in the watermelon basket.

And there you have a summer salad perfect for patio, pool-side or backyard picnic.

Fruit Salad Dressing

1/2 teaspoon salt 1 teaspoon grated onion
1/2 teaspoon paprika 1/4 cup salad oil
1/4 cup apple cider vinegar 1/4 cup tomato ketchup
3 tablespoons lemon juice 1/2 cup light corn syrup

Using rotary beater or electric mixer, blend first 7 ingredients into corn syrup until smooth. Cover; chill. Serve over mixed greens and fruit. Makes approximately 2 cups.

While we are still in the pickling business, how about some good pickled carrots? I think you'll like these. They are sweet and very colorful and recipe will make about 4 pints.

Sweet Carrot Pickles

About 2 large bunches 1 stick whole cinnamon
carrots 1 teaspoon whole cloves
Boiling salted water 1 teaspoon whole allspice
2 cups distilled white 1 teaspoon salt
vinegar 1 teaspoon whole coriander
2 cups water seed (optional)
2 cups sugar 1/2 whole lemon, sliced

Scrape or peel the carrots, then cut into diagonal thick slices about 1 inch long or cut in wedges using a scalloped edge cutter; you should have 4 pints of carrot pieces.

Put in a large pan with about 1 inch boiling salted water; simmer, covered, until tender but still firm (about 10 minutes). Drain.

Meanwhile combine in another pan the vinegar, water, sugar, cinnamon, cloves, allspice, salt, coriander, and lemon. Bring to a boil, and simmer about 10 minutes while you pack the drained carrots into hot sterilized pint jars. Strain the hot vinegar syrup as you pour it into the jars, and seal immediately. Makes about 4 pints.

HOLIDAY PLEASERS

Steaks, ribs, hamburgers — take your pick, will no doubt be browning to a turn on the outdoor grille this Labor Day week end. Why not cook the dessert the same way? Many fruits are adaptable for barbecuing; apples, fresh pineapple, oranges and bananas are all excellent.

Here is a good recipe for grilled bananas. If you like serve them right in the foil packages in which they were baked.

Grilled Bananas

6 medium bananas 6 tablespoons tart red
6 tablespoons butter jelly
1/4 cup brown sugar 1/4 cup shredded coconut

Peel bananas and arrange on a rectangular sheet of heavy duty aluminum foil. Dot each banana with 1 tablespoon butter and sprinkle on 2 tablespoons brown sugar. Seal packages and place directly on well burned coals. Grill for 10 minutes, turning frequently. Remove from heat; open packages and dot each banana with 1 tablespoon jelly and sprinkle with 2 tablespoons shredded coconut. Serve hot.

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Women Invited To Join Centro Hispano Auxiliary

South Florida women interested in membership in a new auxiliary which will assist the Centro Hispano Catolico, diocesan Spanish center located in downtown Miami, are invited to be guests at a coffee scheduled to be held at 9:30 a.m., Tuesday, Sept. 8 in the center at 130 NE Second St.

Objectives of the new women's group will be to assist the center in providing spiritual, social and cultural activities for the many members of Miami's Spanish-speaking colony.

Father Frederick Wass, recently named director of Centro Hispano Catolico will speak at 10 a.m. Sister Mary William, O.P., superior of the Dominican Sisters of St. Catherine de Ricci who staff the center will outline the needs of the center which was established in 1959 by Bishop Coleman F. Carroll.

Volunteers who have been donating their time each week at the Centro will be an integral part of the new auxiliary, according to Mrs. C. Clyde Atkins, Little Flower parish, Coral Gables. Miami DCCW chairman of International and

Rosarian Academy Welcome Tea To Be Held On Monday

The annual welcome tea of Rosarian Academy will be held in the students' dining room Sept. 7 from 2 until 5 p.m.

Arrangements for the tea are being made under the direction of Mrs. Alberto Arrietta, chairman, and her co-chairman, Mrs. John Feira. Mrs. Guernsey Curran will be in charge of the tea table, assisted by Mrs. Frank Mendosa. The punch table co-chairmen are Mrs. Rome Hartman and Mrs. William Carroll. Mrs. Thomas Newell is post-reception committee chairman.

Two hundred and sixty students and parents from 16 of the United States, Canada, Nassau, Virgin Islands, and several Latin America countries are expected to attend the tea, which heralds the beginning of the school year.

Auxiliary Officers To Be Installed

FORT LAUDERDALE — Mrs. Darwin Payne will be installed as president of St. Catherine Guild Auxiliary of the Catholic Service Bureau during dinner at 7:30 p.m., Thursday, Sept. 10 at Pier 66.

Other officers who will also assume their duties at that time are Mrs. Dan Lee, vice president; Mrs. Norman Swigler, secretary; Mrs. James Cronin, treasurer; and Mrs. Alfred Mackay, corresponding secretary.

A founding member and first president of the Guild, Mrs. Payne is a member of the boards of the Catholic Service Bureau, the Catholic Home for Children in Perrine and the Jack and Jill Nursery.

Inter-American Relations. There is a particular need for nurses and others willing to volunteer their time and services in the nursery, and in the sewing rooms, Mrs. Atkins said. Adult religious discussion clubs conducted by Spanish-speaking priests will be inaugurated at the Centro in October.

Beginning the week of Sept. 15, classes will begin for those adults desiring to learn the Spanish language. Sessions will be conducted one evening each week for a period of two hours.

7 New Members Added To Faculty At Barry

Seven new faculty members have been appointed to the staff of Barry College for the year 1964-65 which begins Monday, September 21.

Sister Marie Carolyn, O.P., who joins the history department, has been an instructor at the Catholic University of America in Washington for the past 20 years.

Sister Francis Regis, O.P., who will teach Latin, has a master's degree in the language from Catholic University and has been an instructor at Regina Dominican High School, Wilmette, Ill.

Sister Mary Charlyn, O.P., joins the school of nursing at Barry and also comes to the Miami Shores campus from Catholic University.

Two Barry graduates are returning to the campus as members of the faculty. Miss Anita Butler, graduated with a Bachelor of Science degree in nursing, returns to assist in the instruction of maternity nursing, from Little Company of Mary Hospital in her home city of Chicago.

Sandra Hovey, graduated with a bachelor's degree in speech and drama who took further studies at the Berghof-Hagen Studio, New York City, will instruct in the area of speech and drama.

Miss Karen Frei, biology instructor, has a master's degree in Botany from Rutgers University.

Woman's Club Plans Meeting

FORT LAUDERDALE — The Blessed Sacrament Woman's Club will receive Corporate Communion at the 8 a.m. Mass this Sunday, Sept. 6.

The Club will hold its regular monthly meeting at 8 p.m. Tuesday, Sept. 8 in the Oakland Park Woman's Club. A guest speaker will talk on vocations. Refreshments will be served.

A luncheon and card party will be held by the club from 10 a.m. to 4 p.m. Tuesday, Sept. 22, at the Oakland Park Woman's Club. The board members will be hostesses. The public is invited.



DESPITE HURRICANE Cleo, Miss Mary Hutchison became the bride of Stephen Huber during Nuptial Mass Saturday in St. Rose of Lima Church, Miami Shores. The couple will live in Murray, Ky.

city where she was a teaching assistant from 1959 to 1961. She has completed three years of botany research at Yale.

William V. de la Palme, a member of Phi Beta Kappa, has joined the philosophy department.

Registration for classes at Barry will be held Friday and Saturday, September 18 and 19.

Two Retreats For Women

Two retreats for women have been planned at the Dominican Retreat House in Miami for the month of September.

Mrs. Marie Mericle is chief promoter for the September 11-13 retreat which will be conducted by Rev. Killian McGowan, C.P., Superior at the Passionist Retreat House in West Palm Beach.

Father McGowan is author of a book on the spiritual life for laymen and is an experienced retreat master. For reservations or further information on this retreat call Mrs. Mericle at 696-6237, or the Sisters at the retreat house, 238-2711.

Rev. Wilfred Scanlon, C.P., from West Palm Beach, will conduct the spiritual exercises for the retreat of September 25-27. Promoters are Mrs. Jane Peeples, 525 SW 63rd Ave, MO 1-0585, and Mrs. Betty Passmore, 8991 SW 38th St., CA 1-7206. Reservations for this general retreat are still available.

Retreats at the Dominican Retreat House open with evening Mass on Friday at 6:15, followed by dinner at 7, and continue till Sunday at 4 p.m.

Adult Education Program Again At Marymount

Marymount College, Boca Raton, Fla., will open its doors to the public again this year and will offer in conjunction with its liberal arts curriculum a program of adult education in the Academic Building or Student Center on campus.

Registration for this program will be held on September 21, 22, and 25 from 6:30 to 7 P.M. in Room 104 of the Academic Building. Both day and evening courses will be available.

Of special interest in the daytime courses will be Introductory Psychology, Soviet Studies, the Social Encyclicals, Introduction to Hispano-American Civilization, World Masterpieces in Translation, Music Theory, Introduction to Ceramics, Great Books in World Literature, and Latin American Politics.

Popular evening courses will be Mental Health, Principles of Teaching Art in the Elementary School, Scripture Studies, Public Speaking, and Chorus.

Corporate Communion Is Set At St. Clement

FORT LAUDERDALE — Members of the St. Clement Altar and Rosary Society will receive Corporate Communion at the 8 a.m. Mass Sunday, Sept. 6.

The Society will hold a card party at 8 p.m. Thursday, Sept. 10, in the school. Refreshments will be served.

The card party is open to the public. Tickets may be obtained at the door or from the co-chairmen in charge of arrangements, Mrs. Robert Dorsey at LO 4-4092 and Mrs. N. J. Deveau LO 4-2478.



BRIDE — The former Janice Marie Leonardi, daughter of Mr. and Mrs. Charles Leonardi, was married to Charles Fitzpatrick, son of Mr. and Mrs. Edward P. Fitzpatrick, in the Cathedral on Aug. 29.

Policewoman Nun

PROVIDENCE, R.I. (NC) — Alice Cullen, who spent 30 years with the Providence police force, has resigned to become a postulant at the convent of the Sisters of St. Dominic of Blauvelt, N.Y.

CYAC Council Calendar

Catholic Singles of Miami — 8 p.m., Tuesday, Sept. 8; Board and Executive Committee Meeting; Betty Robberston's, 504 NW 25th Ave. (rear).
8 p.m., Wednesday, Sept. 9; Ice Skating, Polar Palace, 3685 NW 36th St.
St. Theresa's CYAC — 2 p.m. Sunday, Sept. 6; business meeting; Old Church.

St. Dominic Parish To Hold Thrift Sale

A thrift sale will be held this weekend on the grounds of St. Dominic parish, 5909 SW Seventh St.

The sale will be held from 10:30 a.m. to 5:30 p.m. today, (Friday) tomorrow and Sunday.

Nuns To Open Mission

WEST PATERSON, N.J. (NC) — Four Missionary Sisters of the Immaculate Conception will pioneer their community's first mission in Bolivia in October.



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The Holy Father's Mission Aid for the Oriental Church

HELPING US HELPS YOU . . . Members of this Association (which is the Holy Father's "Mission Aid" for the Oriental Church) share every day in the Masses and prayers of Pope Paul VI, Cardinal Spellman, and the 15,000 missionary priests who look to us for help. When you join this Association (the dues are only \$1 a year for an individual, \$5 for a family) you have an active part in what our priests and Sisters are doing in 18 mission countries . . . You can also enroll your friends—as a birthday or anniversary gift, for instance, or a "thank you" token.

SCHOOL BELLS RINGING? . . . We hope they'll ring again in ST. NICHOLAS SCHOOL, DAMASCUS, SYRIA, where FATHER JOSEPH MASRI is educating 817 youngsters free-of-charge . . . FATHER MASRI, 36, needs \$5 per youngster for this year's text books and school supplies. Here's your chance to thank God for what you know!

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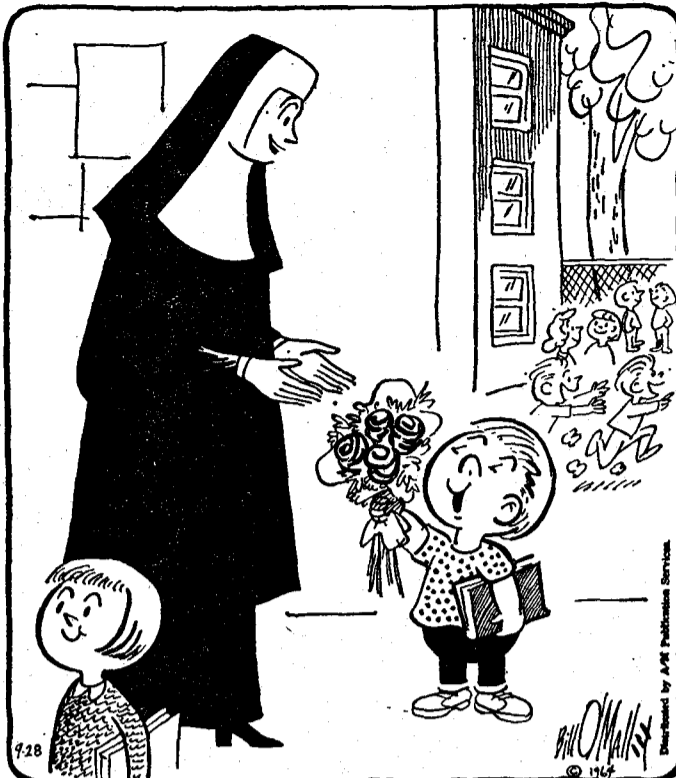
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LIL SISTERS

By Bill O'Malley



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SHARING OUR TREASURE

Religious Pamphlet Led Him To Church And Priesthood

By Father JOHN A. O'BRIEN

With its accent on brevity, the pamphlet is admirably suited to the reading habits of our day.

Busy with many things, we want to get the story in a jiffy. People will pick up a pamphlet but will hesitate about tackling a book.

Hence the pamphlet is an ideal means of kindling a person's interest in the faith. Our Bureau of Convert Research contains many such cases.

The effectiveness of a pamphlet in sparking interest in the faith is shown in the conversion of Hugh Marshall of Jacksonville, Fla., now a priest of the Missionary Servants of the Most Holy Trinity, studying for his doctorate at the Catholic University. "I was raised a Presbyterian," related Father Marshall, "and was active in the work of the Church.

"I was first brought into contact with the teaching of the Catholic Church while in the Navy during World War II.

"At the naval air station in Jacksonville, Fla., I picked up a pamphlet, 'Are You Interested?', published by the Confraternity Home Study Service, 4422 Lindell Blvd., St. Louis.

"That pamphlet changed my life. It told how the Church was founded by Christ and commissioned to teach His truths to all nations.

KINGDOM OF HEAVEN

"It depicted Him singling out the Apostle Peter and saying, 'Thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

"And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven,

and whatever thou shalt loose others and thus show my gratitude to heaven" (Mt. 16:18-19).

"These words stirred me profoundly. They showed that Peter governed the Church with divine authority. Since Christ meant His Church to last through the ages it was evident that His successors must have the same power.

"This opened my eyes to several basic truths: the divine foundation of the Catholic Church, its commission to teach all nations and the divine authority of Peter and his successors to govern the Church.

"Where, I asked myself, was my Church, the Presbyterian, when Christ was speaking to His Apostles? It did not appear until 1560, when John Knox founded it in Scotland, as the U. S. Census Bureau's 1936 Religious Census indicates. Clearly I was in a man-made Church which has not a vestige of divine authority for either its teachings or its existence. That pamphlet invited the reader to send for a free course of instruction by mail.

"But since there was a Catholic chaplain — Father Arthur Considine — at our station, I asked him for instructions. With each lesson my appreciation of the reasonableness and beauty of the Faith increased.

"When I'd finished the course, Father received me into the Church and gave me my First Holy Communion.

"I was so grateful for the gift of faith that I wanted to become a priest to share it with many others and thus show my gratitude to God. Father (now Monsignor) Jeremiah P. O'Mahoney, chaplain of the Catholic students at the University of Florida, fostered my vocation to the holy priesthood. Please pray that with God's help I may share my holy faith with thousands in the mission fields of America."



O'BRIEN

The Question Box

Is It Possible To Put Aside All Pretense

By MSGR. J. D. CONWAY

Q. I heard these words in a sermon, "Let us not pretend that we are something that we are not."

I ask you, is this possible? The first sin we commit we are told to tell it only to the priest. From that moment we have to pretend that we are something that we are not. God has given us a soul, mind and conscience. These do not show, and if He had wanted them to show He would have let them.

There comes a time in life when we have to be civil to someone whom we bitterly dislike. We are so afraid our dislike will show that we make a great effort to lean over the other way. Again the great pretense.

A. This is another of those "being-honest-about-your-honesty" questions.

The primary requisite is that we be honest with ourselves about ourselves; that conscience work with clarity and accuracy, and that we face up to its findings. It is seldom important that other people know our secret sins; it is highly important that we recognize and admit them frankly.

The second essential is that we be honest with ourselves about other people, and about external reality in general. We must be sure to judge people justly and charitably.

We must sincerely search for truth, both from experiment and from reliable authority; and we must look that truth straight in the face when we find it. But here one of the first truths we should learn is the humility of honesty: to recognize the limitations of our knowledge.

We should never deny to ourselves what we really know; but we must be able to admit to ourselves how little we know.

The third form of honesty is with other people. Here we must keep in mind that no one virtue alone can rightly rule our relations with our neighbor. Not even love? True love comes equipped with justice, honesty, prudence, respect and a variety of other virtues. Otherwise it is sentimentality.

Possibly love's most needed virtue is prudence: sound judgment. Loving honesty to our neighbor may restrict our frankness — often.

Prudence is the moderator of all other virtues. Rarely can extremes be virtues. Honesty unrestrained becomes bluff, boorish and boresome. Our neighbor has no right and possibly no interest to know about our secret sins. And seldom do we have a right to tell him about the sins of others. Neither may we in charity — or prudence — tell him the whole truth about himself.

Prudent honesty is not mendacious but it does observe the social amenities which prudence has established. Extremism in honesty might urge you to tell each person you meet precisely what you think of him. The result would often be extremely painful to both of you — especially if he is bigger than you.

When we meet someone we "bitterly dislike" prudence will guide charity to handle the situation, restraining honesty to its virtuous moderation. But it will then prod honesty to admit frankly our own failure of charity in this bitter dislike.



Q. This is probably a dumb

question, but maybe you will clarify it anyway. Among other things the Christmas Gospel says, "Peace on earth to men of good will." Does that mean that all others are not supposed to be happy on that day?

A. The words you quote are from the song of the angels announcing to the shepherds the good news of the Savior's birth. There has always been a bit of uncertainty and disagreement about the exact meaning of these words. In Greek the word for peace is practically a synonym for grace. And the word for good will usually refers to the will of God, and His favor. So the meaning may well be that this Christ Lord who has been born in Bethlehem will bring divine grace to His chosen people.

MISSAL GUIDE

Sept. 6 — 16th Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, Preface of the Trinity.

Sept. 7 — Ferial Day. Mass of the preceding Sunday without Gloria or Credo, Common Preface.

Sept. 8 — Nativity of the Blessed Virgin Mary. Mass of the feast, Gloria, commemoration in Low Masses of St. Hadrian, Martyr, Credo, Preface of the Blessed Virgin Mary.

Sept. 9 — St. Peter, Apostle, Confessor. Mass of the feast, Gloria, commemoration in Low Masses of St. Gorgonius, Martyr, Common Preface.

Sept. 10 — St. Nicholas of Tolentine, Confessor. Mass of the feast, Gloria, Common Preface.

Sept. 11 — Ferial Day. Mass of the preceding Sunday without Gloria or Credo, commemoration in Low Masses of St. Protus and St. Hyacinth, Martyrs, Common Preface.

Sept. 12 — Most Holy Name of Mary. Mass of the feast, Gloria, Preface of the Blessed Virgin Mary.

Sept. 13 — 17th Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, Preface of the Trinity.

Would Change Of Schools Cure Listless Student?

THE FAMILY CLINIC

We have a fourteen year old son who failed two courses in Catholic high school during his freshman year. His father wants to take him out of the Catholic school and send him to public school because he thinks he didn't study hard enough. I feel he needs a Catholic education. What is your advice?

By JOHN J. KANE, PH.D.

At the outset, there is no question about the fact that every Catholic child should, if possible, have a Catholic education. It is certainly the ideal and in certain parts of the country, particularly the Northeast and the Middle West, it is usually possible, especially if one resides in a large city.

With the price of tuition at Catholic schools, you are asking whether a boy who has refused to study deserves this expenditure of money.

If a Catholic family is in severe financial straits, I don't think the children need forego a Catholic education. But this does not seem to be your particular situation.

At the outset, you state your son failed to study sufficiently hard to pass his courses in a Catholic school. I would not want you to have the impression that a public high school will necessarily be easier.

It may be easier, it may be harder, or it may be equally difficult. My own guess is that it will be at least equally difficult. I think the real question is why your son failed to study adequately at the Catholic school?

If it turns out that your son really does not want to attend a Catholic school, and if your persuasions to get him to attend are futile, let me say frankly it is useless to send him there. Of course, at the same time I must admit, it is a rather sad commentary about parents who are unable to persuade fourteen year olds to do what they should be willing to do anyway.

Dig For The Cause

But I think that a youngster who resents attendance at a Catholic school will profit neither by the religious instruction nor by the academic instruction. If this is the case, you will have to dig a little more deeply and see just why the youngster has this kind of resentment toward the school.

If there has been a constant criticism of the Church, of the priests, of teachers in the Catholic school on the part of parents, it has not been lost on this youngster. Children quickly learn to capitalize on their parents' prejudices and if slurring remarks are made about the teachers, the youngster has a ready alibi when he flunks the course. He can remind his mother and father of what they said about that teacher and readily convince them that it is a case of discrimination against him.

Another reason some youngsters resent the Catholic schools is because of the discipline. By discipline I mean that in many Catholic schools there may be more rigid requirements regarding dress, behavior and such then there are in some public schools. This is not intended as a slight toward public schools, but it happens to be a fact which I have personally observed as a teacher in both public and Catholic high schools.

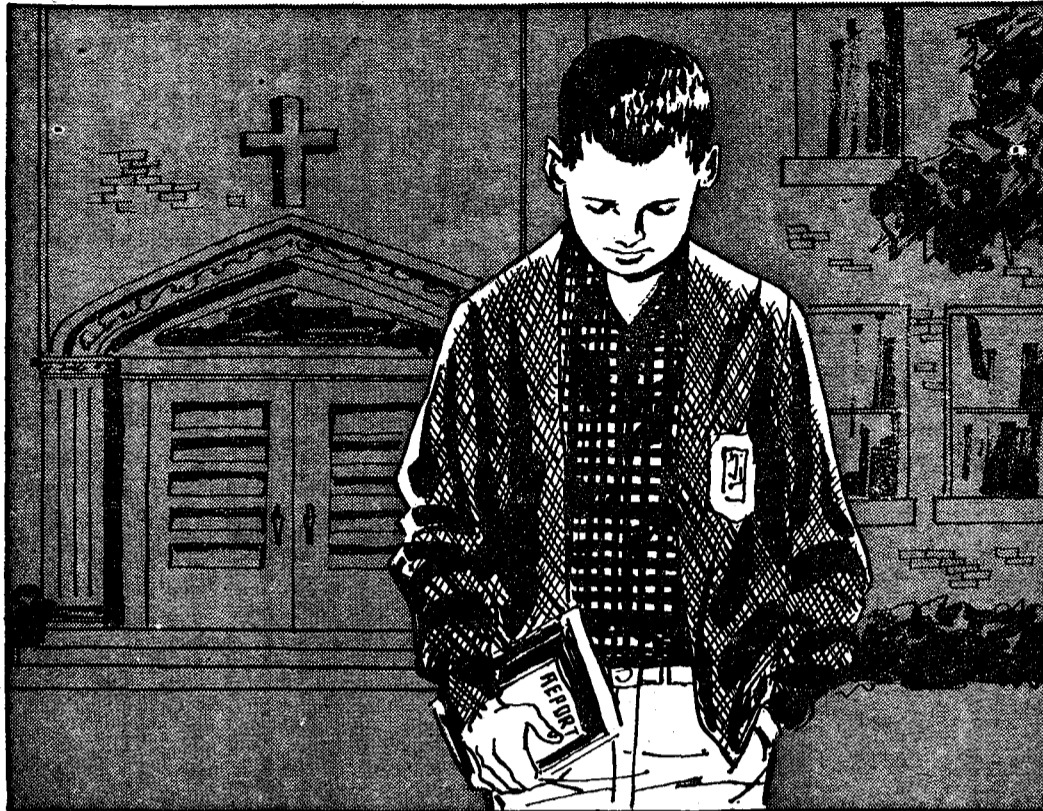
Before you attempt to make this decision, I strongly urge you to do two things.

First, visit his counselors and his teachers at the Catholic school. Ask them to appraise his scholastic abilities. Then discuss this matter with your son. Try to determine whether he wishes to remain in the Catholic school or not. Perhaps the particular curriculum he has selected is not the one he should follow. His counselors may be helpful here again.

If, as a result of these discussions and investigations, it becomes clear that your son himself is opposed to remaining in the Catholic school, or if it turns out that he cannot get a course of studies which he is capable of passing in the Catholic school, then it may be necessary to transfer him to public school.

If this does have to be done, then you must make adequate provision for his religious instruction. This is a serious obligation on all parents and it is not enough to maintain that since the child has eight years of religious instruction in elementary school, he doesn't need it in high school. As a matter of fact, he needs it particularly in high school.

If, on the other hand, the story turns out to be one in which your son needs greater motivation to study harder but could make it in a Catholic school, I would urge you to keep him there . . . Ask some of his teachers to teach him how to study. Supervise his work at home. Offer him some modest reward for academic success, praise him when he does achieve, and be patient with him when he fails to do so.



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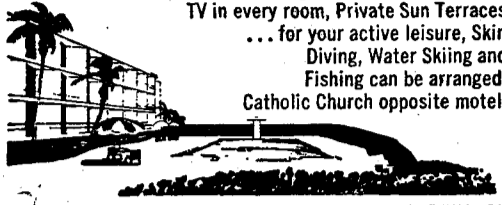
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Timetable Of Sunday Masses

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, 5:30 p.m. (Spanish).
AVON PARK: Our Lady Of Grace, 8:30, 10, 12, 6 p.m. (Spanish), 7:30 p.m. Dade County Auditorium 9, 10:30, 12.
BELLE GLADE: St. Philip Benizi, 10, 11:15 (Spanish).
BOCA GRANDE: Our Lady of Mercy, 10:30, 11:45, 12:55 (Spanish), 5:30 (Spanish) and 7:30 (Spanish).
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 11:30.
CLEWISTON: St. Margaret, 8 a.m. and 7 p.m.
COCONUT GROVE: St. Hugh, 7, 8:30, 10:30, 12 and 5:30 p.m. (Sermons in Spanish and English).
CORAL GABLES: Little Flower (Auditorium) 12:30 (Spanish) (Church) 6, 7, 8, 9, 10, 11:30, and 12:30.
St. Thomas Aquinas Student Center, 8:30 and 10:30 a.m.
DANIA: Resurrection (Second St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.
DEERFIELD BEACH: St. Ambrose (5109 N. Fed. Hwy) 7:30, 9, 10:30, 12 and 6 p.m.
DELRAY BEACH: St. Vincent, 6:30, 8, 9:30 and 11 a.m.
FORT LAUDERDALE: Annunciation, 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, 6 p.m.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 and 12:15.
St. Sebastian (Harbor Beach), 8, 9:30, 11 and 5:30 p.m.
FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 11:30.
St. Cecilia Mission, 7 and 10.
FORT MYERS BEACH: Ascension, 7:30, 9:30.
FORT PIERCE: St. Anastasia, 6, 7:30, 9:30, 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, 6:30, 8, 9, 10, 11, 12 and 6 p.m.
HOBE SOUND: St. Christopher, 9 a.m.
HOLLYWOOD: Annunciation 8, 9, 10 & 11:30.
Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 5:30 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.
IMMOBILE: Lady of Guadalupe, 8:30 and 11:45.
INDIANTOWN: Holy Cross, 7:45.
JUPITER: St. Jude (U.S. 1), 8 and 10:30 a.m.
KEY BISCAYNE: St. Agnes, 7, 8:30 and 11:15 a.m.
LABELLE: Mission, 10.
LAKE PLACID: St. James Mission, 8 a.m.
LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
St. Luke, 7, 8, 9:15, 10:30 and 12 noon.
LEHIGH ACRES: St. Raphael (Administration Building) 8, 10.
MARGATE: St. Vincent, 8, 10, 11:30.
MIAMI: The Cathedral 7, 8:30, 10, 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 Holy-days).
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).
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, 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, 9, 11, and 6 p.m.
St. Joseph, 7, 8, 9, 10, 11, 12 and 5:30 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.
MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11 and 6 p.m.
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, 7, 8, 9, 10, 11, 12 and 6 p.m.
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.
PALM BEACH: St. Mary, 11:30.
PALM BEACH: St. Edward, 7, 9, 11 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.
SEBRING: St. Catherine, 7, 9:30, 11.
SOUTH MIAMI: Epiphany, 6:30, 8, 9, 10, 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 a.m.
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.
KEY WEST: St. Mary, 6, 7, 8:30, 10, 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, 9, 11.

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'Vigilance' Needed In Selection Of Films

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — "Against the dangerous influence of morally bad films and in order to draw the best from good films that deal with 'bad business,' there is no stronger safeguard than spiritual and intellectual discernment . . . Catholics, especially young ones . . . need to be taught motion picture appreciation as they are taught to appreciate music, literature and other forms of art: — (from this column, Nov. 4, 1946).

Now, almost 18 years later, the National Legion of Decency with headquarters in New York, takes on as "an affiliate office for film education," the Catholic Adult Education Center in Chicago.

This step is in line with the Vatican Council's "Decree on Media of Communication," issued by Pope Paul VI, last December.

It is to "encourage public support of artistically excellent films" and "to assist in the promotion of motion picture education programs throughout the country."

CATHOLIC ACCENT

"Variety," ultra-liberal mouthpiece of American international show business, sees in this plan, further Catholic accent on "superior pictures" and "away from raps," which is

HOLLYWOOD IN FOCUS

another way of saying "away from moral criticism and sanctions."

Jumping to this conclusion is fairly reasonable. For one thing Chicago lately has become a sort of testing ground for so much that has been offered as "film art" when it was not.

For another thing, Chicago Catholic Center, formed in 1955, over the past two or three years, has been a bee-hive of activity on the part of assiduous and sometimes acidulated commentators with a sting.

Neither the encyclicals on motion pictures, nor the new Decree offer any mandate whatsoever for making Art our sole, or even primary criterion.

To the contrary these documents all uphold "the absolute primacy of the objective moral order . . . in all things . . . the arts not excepted." Positive support for Art justifies no condonation of immorality, "variety" notwithstanding.

One reads in the encyclical Ecclesiam Suam of Pope Paul VI, a word that in relation to the Church's interest in the communication arts, has, of recent years, fallen strangely into disuse.

The word is "vigilance." His

Holiness speaks of the task of the Church in its imminent contact with temporal society, as involving "a perennial examination of her moral vigilance which our times demand with particular urgency and exceptional seriousness."

MOVIE CRITICS

In the morally permissive climate of recent years, the word "vigilance" has practically disappeared from the lexicon of movie critics. Some of whom, no doubt in good faith, have suggested that the word "decency" be dropped.

If it were desirable that we go along, for friendship's sake, with such articulate agitators as the ACLU and accept, without protest or comment, the more and still more permissive Supreme Court rulings on movies which such organizations have campaigned to bring about, one might see some

sense in treating such words as "vigilance" and "decency" as old hat.

But "vigilance" and "decency" still are good, plain words. They cannot be wiped out like original guarantees on a bargain basement item. What they connote for those who were appointed to exercise vigilance on the movie morals front, stands unaltered since the day the Legion of Decency came into being.

Among movie producers themselves, questions now arise as to exactly what is or is not motion picture art. Clear definitions are balked by the reticence or refusal of film moguls to evolve or evaluate art in the light of moral absolutes. Some of them even deny there are any moral absolutes.

This attitude came about gradually. It was helped along by the dropping of perfectly valid words and terms that someone felt had become "old fashioned" and someone else knew had become inconvenient.

VIEWS ON TELEVISION

'Bing Collins', New TV Show Set For Debut On Sept. 14

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — When I heard the ABC people talking about a "Bing Collins," I thought they'd whipped up a new highball.

It turns out "Bing Collins" is "a musically inclined engineer" who for 20 years has been married to a girl named Ellie and has two teen-aged daughters.

Otherwise the fellow is the spittin' image of Bing Crosby.

Not surprising for this is Bing's new situation comedy, due to start over ABC, Sept. 14. It continues same time Mondays for as long as "The Bing Crosby Show" can ride the ratings. Dare bet it will stay.

The prospect is much too good to help the show! But we'll tell you about it later.

Time and again, I've pointed out that the better Italian films we get to see over here, are not indicative of the artistic merit of Italy's total film output. On Sept. 2, CBS sort of proved my argument.

"The 150 Lire Escape," an hour-long item for CBS News, narrated by Charles Collingwood, exposed some interesting facts about Italian "quickies" and "cheapies."

There was also an eye-opener on the "fumetti". This is the rather lurid type, Italian publication used to popularize in Europe, such Italian stars as Loren and Lollobrigida.

This trashy promotion idea is far beneath the "art" aura which many U.S. critics automatically created around such

Italian "sex symbols" and their over-boasted directors.

Here is an item CBS might very well repeat.

NBC promises us a closed-circuit preview of some of their Fall "fashions." This is set for next week, after which I'll fill you in.

There's a grouch on among the Hollywood TV critics because the networks here allowed a certain Eastern newspaper (liberal) to send out its TV critic (not so liberal) for an advance "look-see."

Since the networks have held out against regular, advance previews such as the film producers give, it is odd they'd open up for one or even a few, out of America's hundreds of reputable newspapers.

Some of the press boys threaten reprisals, but by the size and shape of things to come — in most instances at any rate — I hardly think there will be any room for spite. Anyway I shall call all the shows as I see them.

SHORT SHOTS: — Add to silly titles. "The Sky is Falling" describes a segment of "Voyage to the Bottom of the Sea" . . . CBS are plugging two male characters into "The Nurses." Michael Tolan and Joseph Campanella, as two doctors with differing points of view. There was not enough sex in the show 'tis said . . . Senator Goldwater is accepting NBC's offer to appear on "Meet the Press," if President Johnson agrees to do the same.

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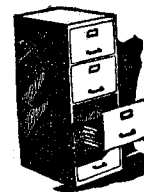


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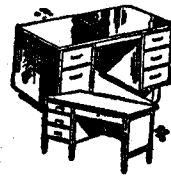
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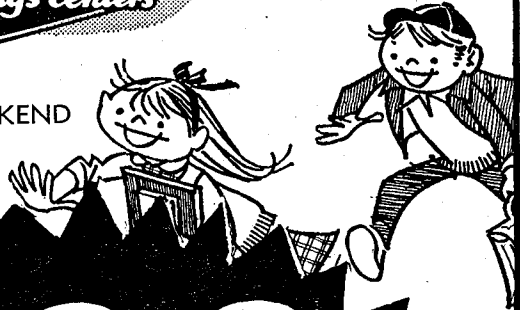
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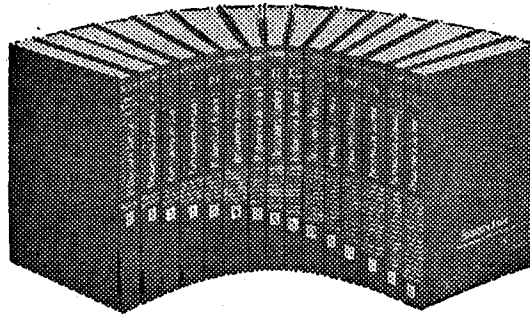
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