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AUGUST 13, 1965

POPE APPEALS FOR BAN ON ATOMIC BOMBS

Paul VI Prays Hiroshima Never Will Be Repeated



RED MASS was offered for delegates to the annual American Bar Association convention by Bishop Coleman F. Carroll in the Hotel Fontainebleau last Sunday. At left are ABA President and

Mrs. Lewis F. Powell, Jr., and U. S. Supreme Court Justice and Mrs. Stanley Reed, who were among the hundreds of jurists from areas throughout the country who attended the traditional Mass.

CASTEL GANDOLFO (NC) — "May the world never again see a day of misfortune like that of Hiroshima," Pope Paul VI prayed during his usual Sunday appearance on the balcony of his summer home here.

In his brief but passionate discourse, the Pope pleaded for outlawing of atomic weapons and reminded his hearers that only Christ can guarantee the supreme gifts of "brotherhood, peace and love."

Pope Paul declared:

"During these days, as you know, the entire world press has taken note of the 20th anniversary of the explosion of the atomic bomb at Hiroshima.

"The terror, ruin, destruction, grief and pity of that tremendous event have been amply and justly commented on.

PLEA AGAINST REPETITION

"We have noted that official ceremonies in that most unhappy city, which has been modernly rebuilt, have been voluntarily and nobly without any political or polemic character whatsoever.

"And we have observed, looking at some publications which were sent to us, the picture of a group of persons who are crying and praying, honoring the memory of the innumerable victims of the infernal massacre and imploring humanity and asking God that this slaughter of human life, this outrage of civil-

ization, may never repeat itself again. This is a pious human and moving gesture.

"And, we, who many times have likewise in various ways desired that atomic weapons may be banned, unite ourself with that plea and prayer and with that hope with this our humble Sunday prayer.

"We pray that never again may the world see a day of misfortune like that of Hiroshima.

"We pray that men may never again place their trust, their calculations and their prestige in weapons so fateful and so dishonorable.

"We pray that all may together and loyally outlaw the terrible art which knows how to produce, multiply and preserve them for the terror of peoples.

"We pray that that deadly device may not have also killed peace, although it was to have sought it; may it not always impair the honor of science and may it not have extinguished serenity of life upon the earth."

MANY JURISTS AT RED MASS

Lawyers Told Most Needed Faith Is Faith In Christ

(Father Dexter J. Hanley, S.J., discusses "Government Role in Family Planning" on Page 3. Full page of American Bar Association convention pictures on Page 5.)

Critics of Church authority should do some research on the concept of authority in the New Testament, a member of the American hierarchy told delegates to the annual American Bar Association here.

Auxiliary Bishop John J. Dougherty of Newark preached the sermon during the traditional Votive Mass of the Holy Spirit offered in the grand ballroom of the Hotel Fontainebleau by Bishop Coleman F. Carroll last Sunday.

SPONSORED BY JURISTS

The Red Mass, attended by hundreds of Catholic and non-Catholic jurists, was sponsored by the Diocese of Miami Catholic Lawyers Guild whose members served as ushers.

The president of Seton Hall University, South Orange, N.J., and head of the Bishops' Committee to the United Nations, Bishop Dougherty emphasized that faith in Christ is inseparable from faith in His divine authority.

"The faith that men need most is Christian faith, that is, acceptance of the truths taught by Christ as realities and absolutes," Bishop Dougherty told the congregation which included federal and state supreme court justices. The mark of this faith is "docility to Christ," and among the places where Christ is encountered is the Church, the prelate added.

The authority of Jesus, he said, "may sometimes have a tattered look when vested in a shabby mortal man," but he noted that Christ said authority should be service to fellow men and Pope Paul VI has spoken of purifying authority of the Church "of forms not essential to it."

RECOMMENDS RESEARCH

"I would strongly recommend," Bishop Dougherty said, "that the critics of Church authority who exhibit themselves so well versed in the science of the human personality, of

the freedom of the individual, of the moral supremacy of conscience, engage in modest research on the concept of authority in the inspired New Testament."

"Contemporary knowledge is a value, but a value of time, not to be compared to the perennial faith, which is a value of time and eternity," he said.

The bishop said that the Christian, in his effort to imitate Christ, should see first not the "burden" of the laws.

"He should first behold by faith the gift of the Spirit. Above the forbidding gloom of the Ten Commandments, he should see the bright halo of the Sermon on the Mount," Bishop Dougherty declared.



POPE PAUL VI relaxed a rule against special audiences at his Castel Gandolfo summer residence to receive the "king" of the Ashanti tribe of Ghana, Africa. Here Pope Paul greets

Nana Otumfno Sir Ayoman Prempeh II Asantehene. The Holy Father gave the Ashanti leader and his wife mementoes of the occasion including a gold medal.

Pope Urges Sudan To Cease Fighting

VATICAN CITY (NC) — A Vatican official has confirmed that Pope Paul VI recently sent a message to Sudanese Prime Minister Mohammed Ahmed Mahgoub, urging him to end hostilities in the southern part of that African nation.

The official also confirmed that a papal message was sent to Bishop Ireneus Dud for Wau — who was shot at during the fighting — to help as far as possible in arranging a peaceful settlement.

Meanwhile, it has been reported from the Sudan's capital city of Khartoum that Premier Mahgoub has answered the Pope's appeal by calling on the Pontiff to advise rebels to cease fighting and negotiate with the government.

Schools Reopen On August 30

Schools in the Diocese of Miami will open on Monday, Aug. 30, according to an announcement from the diocesan Department of Education.

GUIDELINES FOR NEW LITURGY

Giacomo Cardinal Lercaro, president of the Consilium formed to implement the Constitution of the Sacred Liturgy, gives guidelines for the liturgical revival in a special article on Page 4 of The Voice.

600,000 In South Viet Flee From Cong Terrorism

By Father Robert Crawford, C.M.

SAIGON (NC) — An estimated 600,000 refugees, many of them Catholics, have fled from the vast areas of South Viet Nam controlled and terrorized by the communist Viet Cong.

The refugees have no place to go, no one to receive them, little or no money. Aiding them is extremely difficult. Food is scarce and prohibitively expensive, and the communists are constantly disrupting provincial and district communications.

LIMITED MEANS

The South Vietnamese government has only limited means. But at least in some places it has set up primitive shelters. It is also supplying about five cents a day for each refugee. With the roads cut and bridges destroyed, however, few receive even this pittance.

In many districts the refugees are almost all Catholics, who are always special targets for the Viet Cong. Local bishops and priests are doing their best for them.

Catholic Relief Services — National Catholic Welfare Conference is the organization doing most to help them. Under its director for Viet Nam — Lawson Mooney of Boston — the American Catholic relief agency has transported thousands of tons of U. S. government surplus food to the refugees. The U. S. armed forces here have cooperated wholeheartedly in transporting and distributing the relief supplies.

The number of refugees is sure to increase and their plight to worsen the longer the war in Viet Nam lasts.

The Viet Cong controls huge areas of the countryside. At night they are complete masters. Their ranks have multiplied and they need food. So they tax the peasants, taking rice or whatever else they have. The Viet Cong are also forcing the able bodied to work for them by digging up roads or carrying supplies.



SISTER KAREN GOSSMAN of Louisville, Ky., tries to quiet the fears and tears of this young refugee at Holy Family Hospital, conducted by the Medical Mission Sisters from Philadelphia at Qui Nhon in Viet Nam. Eleven Catholic nuns, five of them from the U. S. and six from four other countries, give assistance to hundreds of refugees each week at the hospital. Sister Karen is the superior.

BISHOP GALLAGHER CONSECRATED

Archbishop Krol Warns Against 'Discordant Voices'

CLEVELAND (NC) — An archbishop cautioned here that even as 'exciting progress' is being made toward renewal, "some discordant voices are raised with an air of infallibility and with the height of presumption to pass judgment on the ecumenical council."

Philadelphia's Archbishop John J. Krol, preaching in St. John's cathedral at the consecration of Bishop Raymond J. Gallagher of Lafayette, Ind., reminded: "The Church has always been plagued with sowers of discord and disunity."

Bishop Gallagher, nationally prominent in Catholic charities work as a result of his service since 1961 as secretary of the National Conference of Catholic Charities in Washington, D.C., was consecrated by Archbishop Egidio Vagnozzi, apostolic delegate in the United States.

The coconsecrators were Co-adjutor Bishops Clarence G. Isenmann of Cleveland and Leo C. Byrne of Wichita, Kan.

Bishop Gallagher, 52, succeeds as spiritual head of the Lafayette diocese Bishop John J. Carberry who was enthroned last March 25 as bishop of Columbus, Ohio. Bishop Carberry had headed the Lafayette diocese since 1957.

MASS

Bishop Gallagher, the 21st priest of the 118-year-old Cleveland diocese to be raised to the rank of bishop, concelebrated Solemn Pontifical Mass with his consecrators and his brother, Msgr. William B. Gallagher, pastor of St. Francis of Assisi parish, Gates Mills, Ohio. The entire ceremony was telecast.

Archbishop Krol, calling for a proper understanding of Christian action, emphasized that the "law of charity is the



BISHOP GALLAGHER

Christian formula for social relations."

"Just as the Church must manifest Christ by its unity, so also the members of the Church must be recognized by their charity," the archbishop said. "Christian charity is neither pure abstraction nor pure sentiment, but dynamic action, rooted firmly in Christ's twin commandment of love."

The archbishop said recent literature draws a sharp distinction "between the transcendent and imminent, between the vertical and horizontal interests of the Church."

"Some would have the Church work in the sanctuary and operate in a spirit of other-worldliness, irrelevant to the problems of this world," Archbishop Krol said.

"Others would have the Church immerse itself in worldly problems to a degree of losing her proper identity and becoming identified with other humanist movements," he continued.

Pope Calls On Modern Man To Rely On Church, Papacy

CASTEL GANDOLFO (NC) — Pope Paul VI called on modern man troubled by doubts and anxieties to have confidence in the Church and the papacy.

He told his weekly general audience that those who are worried about the possibility of applying unchanging dogma to the changing conditions of modern times need "confidence in the Church and particularly in this chair (of St. Peter) because of the attitude it firmly and faithfully maintains regarding the religious truth it derives from the revelation entrusted to it by Christ."

ATTITUDE DOGMATIC

He described the Church's attitude as "dogmatic, that is founded not on its own learning but on the word of God made understandable by the Holy Spirit and transmitted by teaching which derives its authority from . . . the only true teacher, Christ the Lord."

"It is an attitude," the Pope continued, "which does not allow ambiguity, subjective interpretation, confusion, corruption or contradiction in the message of salvation. It is an attitude which guarantees to each and everyone of the people of God the same truth, the same security and the same language yesterday, today and tomorrow."

"This attitude does not weaken souls, does not preclude individual scientific investigation if it is truly scientific, but indeed stimulates minds to think, make progress and pray. It is an attitude which does not make us proud, as if we were the fortunate and exclusive possessors of truth, but rather makes us strong and courageous in defending it, prompted by love."

SPEAKS TO VACATIONERS

Pope Paul told the crowd in the audience hall at his summer residence here, mainly summer vacationers who have

flocked to Rome at the height of the tourist season, that his words were not meant for them personally.

He said he spoke to them "as representatives of your age and of the currents which agitate it, who make us think of the attitude of uncertainty, criticism, doubt, ideological intolerance, agnosticism and even negativism which characterizes many souls who today have become more sensitive, thoughtful and disturbed by the great innovations of modern life."

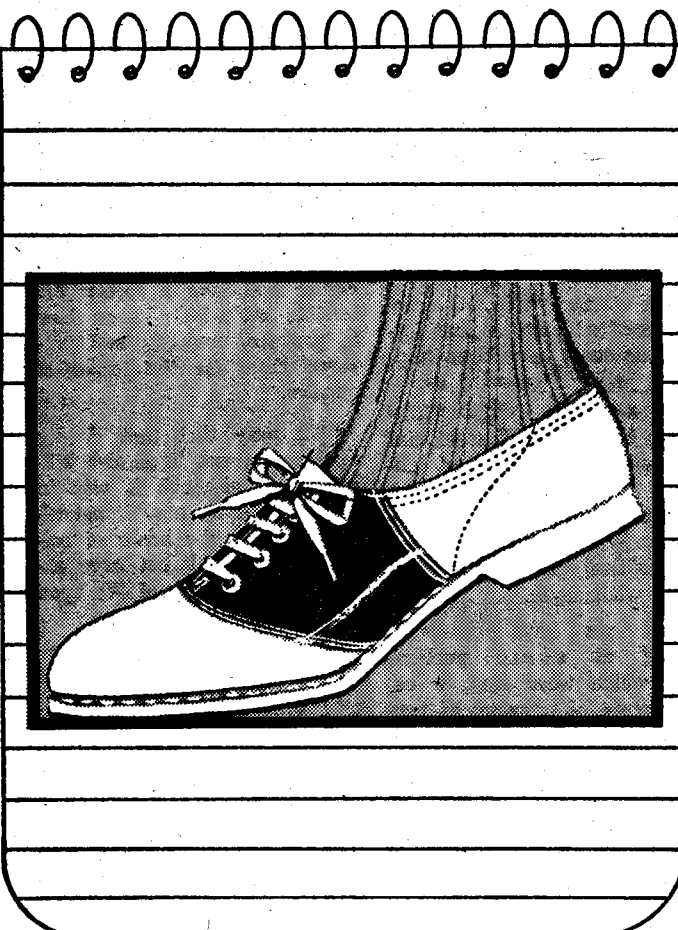
The Pope continued:

"Strange and confused voices come to us which make us very thoughtful, often even surprised and sad, because they are voices coming not only from the multitude of those who do not have the fortune to have our faith . . . but often also from the higher ranks of the people of God, always faithful and close to us, for whom usually the doctrine of the Church is nourished by fervent study, cultivated by sound thinking and adorned with the richness of Christian life."

ERRORS ECHOED

"These voices echo errors both ancient and modern and already corrected and condemned by the Church and banished from the patrimony of its truths. Or else they propose hypotheses, purporting to be scientific and almost immediately converted into affirmations, which question the principles, laws and traditions to which the Church is firmly bound and from which it can never be separated."

Pope Paul said the spiritual unrest he had described "arises mostly in young hearts or in studious and well intentioned persons who desire not to betray the fidelity owed to the Catholic Faith but to establish new connections with modern culture."



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Government Family - Planning

Government may properly conduct family planning programs "so long as human life and personal rights are safeguarded and no coercion or pressure is exerted against individual moral choice."

That was the stand taken by 36 Catholic leaders, including clergy, teachers, physicians and others. They expressed their views in joint statement of "opinions" put forward as a "suggested basis for resolving" disputes over the government's role in family planning.

The statement was made public in an address to the Family Law Section of the American Bar Association meeting in Miami Beach by Father Dexter Hanley, S.J., professor of law and director of the Institute of Law, Human Rights and Social Values at the Georgetown University Law Center in Washington, D.C. Father Hanley is one of the statement's signers.

NOT CHURCH SPOKESMAN

In his address, Father Hanley stressed that he was not speaking for the Catholic Church or its religious leaders.

"There are many positions which Catholics take on this public policy matter, many of them differing from mine in whole or in part but reached for legitimate political and social reasons and not as the result of Catholic doctrine as such," he said.

The statement Father Hanley read covers five points, as follows:

"(1) In a legitimate concern over public health, education and poverty, the government may properly establish programs which permit citizens to exercise a free choice in matters of responsible parenthood

in accordance with their moral standards.

"(2) In such programs, the government may properly give information and assistance concerning medically accepted forms of family planning, so long as human life and personal rights are safeguarded and no coercion or pressure is exerted against individual moral choice.

"(3) In such programs, the government should not imply a preference for any particular method of family planning.

"(4) While norms of private morality may have social dimensions so affecting the common good as to justify opposition to public programs, private moral judgments regarding methods of family planning do not provide a basis for opposition to government programs.

"(5) Although the use of public funds for purposes of family planning is not objectionable in principle, the manner in which such a program is implemented may pose issues requiring separate consideration.

TRADITIONAL POSITION

"These opinions are submitted as being morally justified and in accordance with the traditional Catholic position on birth control. They are expressed out of a concern for civil liberty and freedom, and are based upon respect for the sincere consciences of our fellow citizens in this pluralistic society."

Father Hanley stressed in his address that the public policy issue of whether government should finance and conduct family planning programs is separate from the issue of the morality of contraception. He cautioned advocates of government involvement in this area against claiming that a change on public policy would signify a

change in Catholic moral teaching.

"As teachers of the Catholic religion," he said, "bishops and priests are primarily concerned with the moral questions involved in family planning. If those who are trying to bring about changes in the legal structure propose the change as thought it means a moral approval of the methods advocated, then, even assuming that the change could be legitimate, opposition is created."

"Of course there will continue to be discussions on the morality of birth control procedures," he added. "But as lawyers we must carefully distinguish the questions.

"The popular press too often confuses them, bringing into legal issues the continual query, 'Will the Catholic Church change its position?' Whether the moral positions can change or not, the legal issue is quite a separate one, dealing as it does with social values and problems."

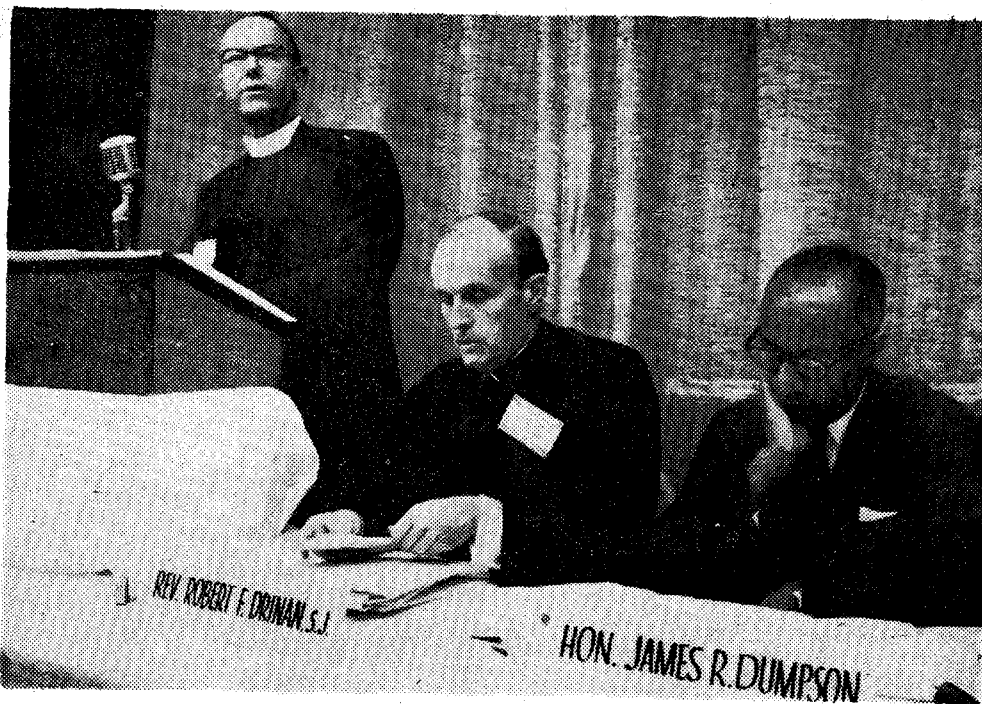
Father Hanley said there appears to be a "consensus" today that "family planning is a legitimate public concern."

"Though disputes do remain about the means to be used in bringing about such regulation," he said, "the goal is a legitimate one for individuals and for society as a whole . . . Thus not only can government have a legitimate concern over family limitation but it may support and encourage wide research into all aspects of the problems."

In presenting the joint statement approving government involvement in family planning programs, Father Hanley offered a number of cautions for the conduct of such programs. Among them were these:

—Family planning programs should not be imposed "willy-nilly" on the public. "Direct coercion" on doctors or patients to participate in such programs would be intolerable.

—Care must also be taken to avoid "indirect coercion." This means among other things programs must be geared to clear up moral and medical ignorance and permit "an informed moral choice" by prospective participants. It also rules out making participation in such a program a condition for receiving welfare payments, as well as tolerating economic and social conditions that make family plan-



GEORGETOWN UNIVERSITY professor of Law, Father Dexter Hanley, S.J., addresses Family Law section of the American Bar Association.

Center is Father Robert F. Drinan, S.J., vice chairman of the section. At right is James R. Dumpson, New York.



MIAMI PRESIDENT of the Catholic Lawyers Guild, Frank Kelly, right, talks with Judge David J. Heffernan, South Florida pioneer, and

Mrs. Joseph Gregory Finn, St. Hugh parish, Coconut Grove, widow of one of the founders of Catholic Lawyers Guild in New York City.

Huge Anti-Poverty Project In Natchez-Jackson Diocese

WASHINGTON (NC) — The Office of Economic Opportunity has announced what it called the boldest effort yet to help the poor — a \$7.5 million Mississippi project initiated by the Catholic Diocese of Natchez-Jackson.

The two-year project will aim at benefiting 100,000 poor in Mississippi, using Catholic institutions across the state as training sites under the direction of an interracial, non-sectarian corporation.

The special corporation formed to operate the program will be called Star, Inc., an abbreviation for Systematic Training and Redevelopment.

Operating funds will come

from a grant of \$5.3 million from the U. S. Department of Labor and nearly \$500,000 from the sponsoring Diocese of Natchez-Jackson.

It was stressed that poor will be aided regardless of their religion or race, and that the program is independent of the diocese, that the Church receives no remuneration and that no salaried clergymen are among the central administrative personnel.

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ning "an economic imperative" for the poor.

—The United States in its foreign aid programs should be careful not to seem to be forcing birth control on countries

where there are "social, religious and traditional objections" to such practices.

—Abortion as a family limitation technique cannot be tolerated. In particular, this would

raise serious questions about the use in a public family planning program of the intrauterine coil contraceptive, whose effect is thought to be perhaps abortive.

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Consilium's Guidelines For Liturgical Revival

By Giacomo Cardinal Lercaro
President, Consilium Ad Exsequendam
Constitutionem De Sacra Liturgia

The liturgical revival which we are witnessing is an event which consoles and encourages us to continue the work which has been initiated, so that, not only a few chosen ones, but all the holy People of God, within the Church and without, may share the spiritual renewal so desired by the Second Vatican Council.

We are moved and amazed as we assist at this new "passage of the Holy Spirit of God over His Church", as the late Holy Father Pius XII so prophetically said nine years ago at the audience which followed the First International Congress of Pastoral Liturgy at Assisi.

We can now see the unfolding and gradual setting in place of this "new manner of spiritual formation", to which the Supreme Pontiff now happily reigning has frequently made reference; pointing to it as one of the more precious fruits of the Council.

NICHE IN HISTORY

It does not seem presumptuous to say that Vatican II will go down in history as the Council which so courageously brought about a reform of the sacred Liturgy, giving it a form at once more splendid and effective.

If anyone of us were to describe, sincerely and objectively, what has taken place in the churches of the world since March 7th, he would have to use the words: "Mirabilia Dei".

Ample evidence of this is to be found in the reports from individual nations, now being published in "Notitiae", the official news bulletin of the "Consilium", reports which are completely trustworthy since they are, as a rule, written by the President or a qualified member of the National Liturgical Commission. In their very brevity, these reports proclaim that the Church in all parts of the world is facing a new spring already in full bloom.

VIGOROUS REVIVAL

Nor is it hazardous to predict that this vigorous spiritual revival will develop more and more as the faithful, becoming once again conscious that they are the People of God, share more and more fully in the mystery of the sacred Liturgy. So we must expect in the whole world, and not just in some privileged nations, a re-flowering of Christian life and of heroic sanctity, particularly among the laity as they come more and more in contact with the most authentic sources of grace.

While all this cannot but console all of us who are the instruments of the "manifold grace of God" (1 Pt. 4, 10) within souls, nevertheless we cannot fail to be preoccupied lest this fullness of life become enfeebled and the river of grace which "refreshes the City of God" (Ps. 45:5) be dispersed into tiny rivulets doomed to dry up.

And this could happen at a time when the one centralized control of liturgical discipline is gradually passing from the Center to the outposts, unless care be taken to see that, unity of purpose and action, in the highest sense, do not deteriorate into multiplicity.

And since on this bright dawn of a newly acquired liturgical activity, some scattered clouds do not cease to obscure its shining light, and this too because in many nations there are about to be held liturgical weeks and conferences, at national and diocesan levels, for the study of the proper application of recent norms and liturgical Documents, the "Consilium" has thought it opportune to communicate to Y. E., and through you to the other bishops and priests, both diocesan and religious, in your Nation, some clarifications which should be kept in mind as guiding lines for a more fruitful and efficacious liturgical action.

FLEXIBILITY

1. The new liturgical norms have been drawn up with a certain flexibility which permits adaptation and hence greater pastoral effectiveness. This does not mean that every priest can act freely and reconstruct at his whim the sacred rites of the Church. Above all, there is need to realize clearly to whom the Church has given the right to make these adaptations and, in the second place, how far these adaptations extend in accordance with the tenor of these instructions.

HIERARCHICAL SENSE

2. It must moreover be pointed out the development and the growing sense of "brotherhood" and "family" which the liturgy develops and diffuses, and is one of the most pleasant fruits of the sacred rites according to the new changes, cannot and must not stifle that hierarchical sense of the Church.

This must be expressed by an harmonious and disciplined co-operation of the "presbyterium" with the bishop, with the college of Bishops united in the Episcopal Conference, and of all with the Vicar of Christ.

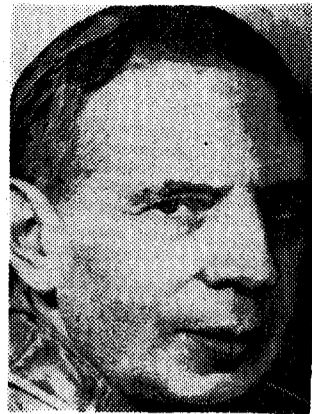
Such co-operation will take away nothing from the perennial freshness and effectiveness of pastoral experience in touch with life, and will prevent arbitrary decisions, unjustified diversity in methods — and too, the danger that the laity in their turn, ever more involved as they are in the life of the Church, may feel less truly and actually "people" and "family and God," and begin to complain and murmur like the Israelites against Moses and Aaron.

Unity will not prevent nor stifle variety but will express itself in variety, preventing it from becoming anarchy.

And Christian obedience, the virtue of sons and a manifestation of charity, will be both bond and guarantee of union and unity.

INTENSIVE WORK

3. The "Consilium" has been working intensively for 15 months with 40 study-groups of



CARDINAL LERCARO

experts within the framework of a commission of 43 Bishop-members who form the core of the group. But a reform of the whole liturgy which is substantial and fundamental in character requires more than a day; it needs time, research, elaboration and examination; and patience on the part of all concerned. Would Y. E. please stress these ideas to the clergy, so that an end may be put to those personal initiatives so harmful and inconclusive; lacking the blessing of God, they are bound to fail.

Such initiatives do harm to the piety of the faithful and to the sound and holy renewal that is in progress; then too they bring disdain on our work, since, being arbitrary initiatives, they end by casting an unfavorable light on the whole of a work which has been carried on with circumspection, a sense of responsibility, prudence and a complete awareness of pastoral needs. This work will not last forever, in fact we are pledged to not protract it beyond what is absolutely necessary. So we ask that the sure and precise pace of the renewal be not disturbed by individualistic interference.

On the other hand, those who consider that they can offer constructive suggestions will be doing a true work of charity in sending their proposals to the "Consilium" which will weigh them with care, so that the reform may be the work of all the Holy Church.

PERIOD OF TRANSITION

4. In this period of transition, there remains in full force all the former liturgical legislation which has not been abolished by official and explicit declarations.

There are then, as rules of action: the liturgical Constitution, the *Motu proprio*, the *Instructio*, authoritatively interpreted by the Sacred Congregation of Rites and the "Consilium," and the norms laid down by the Episcopal Conferences with legislative powers.

It is not licit to go beyond these limits; thus it is not permitted for anyone to make "experiments" without explicit authorization. The "Consilium" has never given authorizations of general character, especially since the Constitution provides for experiments of limited nature for a locality selected and prepared for them, and for a well defined period and subject to the supervision of ecclesiastical authority.

Any permission in this field will always be given in writing and communicated to competent authority with an indication of the limits within which the experiment must be carried out. Any initiative, then, which is in contradiction to the actual dispositions of the law, must be considered as personal and arbitrary action and as such forbidden by the Constitution and the "Consilium."

AUTHENTIC LEGISLATION

But while it is required that we remain within the limits of the Church's authentic legislation, it is likewise necessary to secure complete actuation, on the part of all concerned, of the new regulations laid down in the documents of the Council and in the documents that concern their application.

In actual fact the work of renewal within the Church suffers equal harm through either the ill-considered activities of some, or the inactivity of others, who take no part whether because of lack of understanding or simple want of initiative.

The words of the Holy Father on this point are decisive: "We must now recognize that with the Council a new manner of spiritual training has begun: this in fact is the Council's great innovation."

"And we for our part must not hesitate to become, first of all, pupils in this new schooling in prayer, and then the upholders of it. It may well be that these reforms will affect certain cherished and perhaps worthy practices; it may be that they require of us certain efforts, in the beginning not wholly agreeable: but we need to be obedient, and to have confidence. The design, spiritual and religious, now opened before us by the Constitution of the liturgy, is truly wondrous: in the depth and authority of its teaching, in the strength of its Christian logic, in the purity and richness of the elements added to Christian worship and sacred art, in accord with the character and need of men in our days.

"It is also the Authority of the Church, which in this teaches us, in this guarantees to us the goodness of the reform: her pastoral endeavor to strengthen in men's souls faith and the love of Christ, and the religious sense of the world" (Address at General Audience, 13 January, 1965).

NATURE OF DEVOTION

5. The nature of eucharistic devotion has been more amply brought before us by the Constitution on the Sacred Liturgy in its aspect of "Authentic worship, nourished on the Gospel and on the teaching of theology" (Cf. Homily of the Holy Father at the Eucharistic Congress of Pisa, June 1965).

It finds its highest expression in the celebration of the Holy Sacrifice, which gathers into its active participation all the people of God, assembled around one altar, joined together in the one faith and the one prayer, under the presiding bishop or his representative (Constitution, art. 41-42).

Among the forms of eucharist-

ic celebration, concelebration, restored by the Council to the common practice of the Church, now assumes a place of special value. But it is not however to be considered solely as a means of solving certain practical difficulties which sometimes arise with respect to individual celebration, but rather in its true doctrinal significance, as manifesting the oneness of both Priesthood and Sacrifice, the oneness of action of all the people of God, as increase of true charity, the fruit of the Eucharist, between those that celebrate this One Sacrifice.

CONCELEBRATION

It will therefore be opportune to promote concelebration in those circumstances in which it can be of profit to the piety of both priests and faithful. But care must be taken that this shall not be to the disadvantage of the faithful, by reducing excessively individual celebrations on their behalf, nor to the disadvantage of those priests who desire to celebrate individually, because private celebration, even without the presence of the people, retains all its doctrinal and ascetical importance, and the full approval of the Church. Care shall also be taken, that concelebration shall always take place with the necessary catechetical and ritual preparation, and with the necessary decorum and solemnity provided for in the Ritual recently published.

PROBLEM OF ALTAR

6. Since the 7th of March, there has been a general tendency to celebrate versus populum; in fact it is recognized that this method is the most suitable from the pastoral point of view. But this desire, good in itself, has resulted at times in solutions in bad taste, or illogical or forced. The "Consilium" has already given, privately, some directions on this point; as soon as possible these will be completed and published. We are bound, however, to underline the fact that the celebration of the whole Mass versus populum is not absolutely essential for effective pastoral action.

The whole liturgy of the Word, in which the active participation of the people is brought about more fully through dialogue and chant and now made more intelligible to them by use of their native tongue, is at present being celebrated facing the assembly.

It is to be hoped for that the Eucharistic liturgy may too be celebrated versus populum so that the people may follow the rite more clearly and participate in it more intelligently. But this should not give rise to a hasty and poorly planned reconstruction of churches or existing altars, an act which may cause irreparable harm to other values which should be safeguarded.

The construction of an altar versus populum in new churches is desirable, but in present churches this should be brought about gradually by opportune adaptations after careful study with due respect for all values.

However if it is considered useful to set up, provisionally, a portable altar for celebration

versus populum, attention should be given to the dignity and decorum that befits an altar which is the mensa of the sacrifice and of the banquet of the family of God.

PROBLEM OF TABERNACLE

7. Directly connected with the solution of the problem of the altar is the question of the tabernacle. Its position is a problem which requires more than a mere general and uniform directive; it needs a careful study of each individual case which takes into account all the factors, both spiritual and material, of the particular place.

Artists will suggest from time to time the answer which seems the most suitable. But it is for the priests to collaborate with them, pointing out the principles which safeguard the respect and honor owed to the Eucharist and which must permit eucharistic devotion to flourish in all the authentic forms which the Church has recognized as expressions of true Christian piety.

Recommended in a special way, especially in large churches, is a separate chapel intended for the reservation and adoration of the Eucharist. This chapel could readily be used for the Eucharistic celebration on week-days, when only a small number of the faithful participate.

But whatever solution is chosen from among those suggested in the Instruction (n. 95), careful attention should be given to the dignity of the Tabernacle. Whenever the local Ordinary approves the expediency of locating the tabernacle apart from the altar, it should be set up in a place that is dignified and pre-eminent in the church, and easily visible to all; it should never be hidden, not even by the person of the priest during the celebration of the Mass. In a word, make it possible to have ever present the sign and the sense of the Lord in the midst of his people.

SOME PROPOSALS

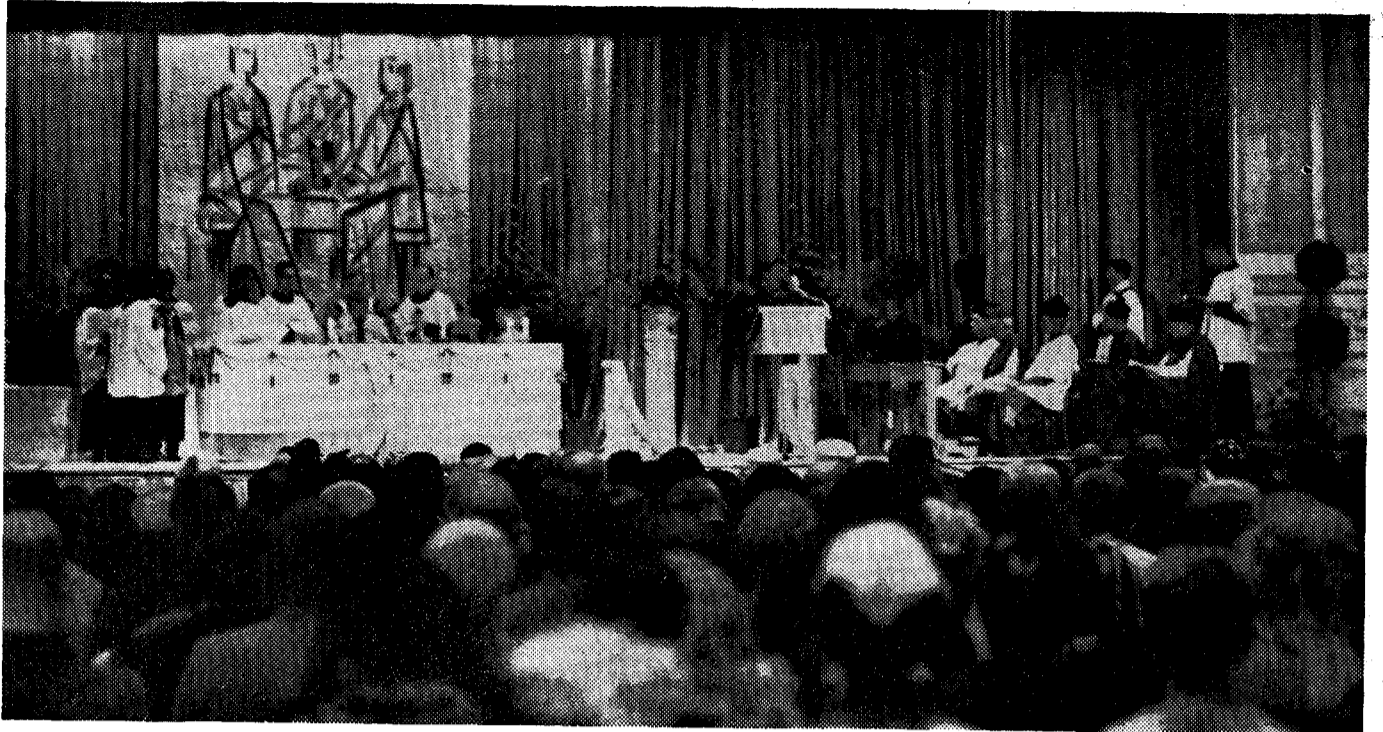
It would then seem opportune to indicate at once some solutions which have been proposed, or are actually in use here and there, that do not appear to give a completely satisfactory answer. For example: tabernacles inserted in a fixed way within the altar and raised by mechanical means at the time of celebration; tabernacles placed in front of the altar, or isolated on a column lower than the mensa; or on another mensa at a lower level, which would seem to duplicate the altar of celebration; or finally, altars built into the apse of the churches or left in the dosset of a pre-existent altar before which, or immediately below, is placed the celebrant's chair.

SACRED IMAGES

8. In the furnishing of churches according to the postulates of the liturgical movement, there have been some exaggerations in the matter of sacred images. From a situation in which churches were cluttered with images and statues of saints, some have now gone to the opposite extreme, creating a tabula rasa, and casting out everything.



PAPAL KNIGHTS of St. Gregory, Sir Joseph M. Fitzgerald and Sir C. Clyde Atkins, attorneys, during procession at Red Mass.

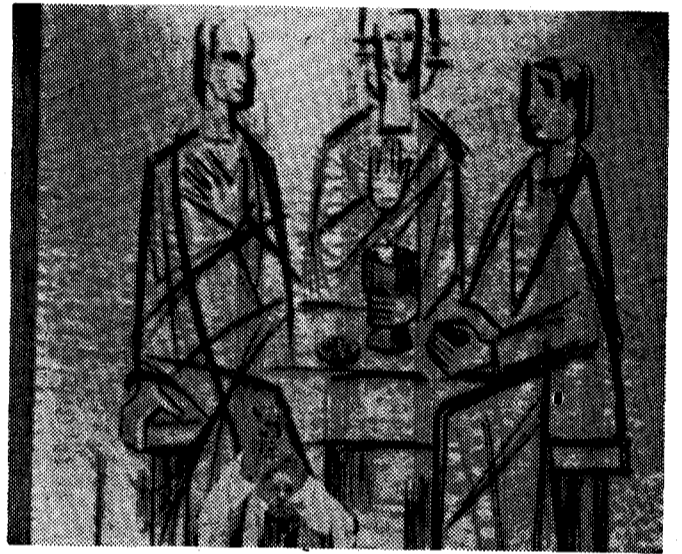


Bishop Coleman F. Carroll Offers Votive Mass Of Holy Spirit Facing Delegates To ABA Convention

Voice Photos



Hundreds Of Catholic And Non Catholic Jurists Attended Red Mass In Hotel Fontainebleau Ballroom



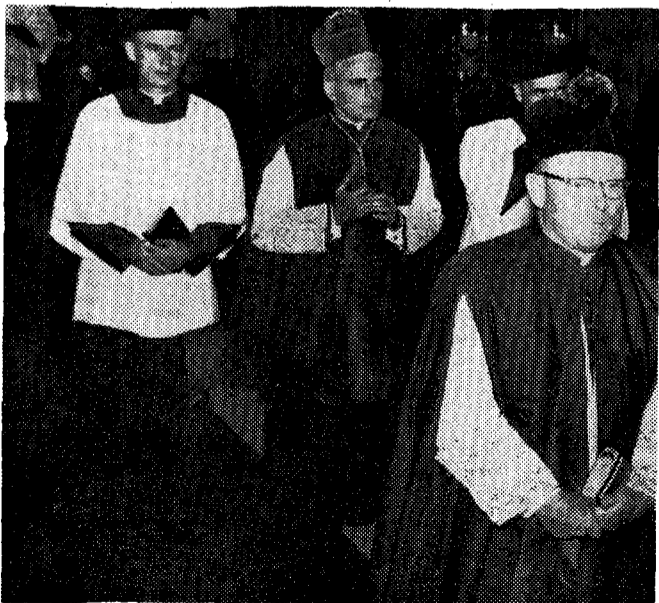
Bishop Carroll Offers The Holy Sacrifice



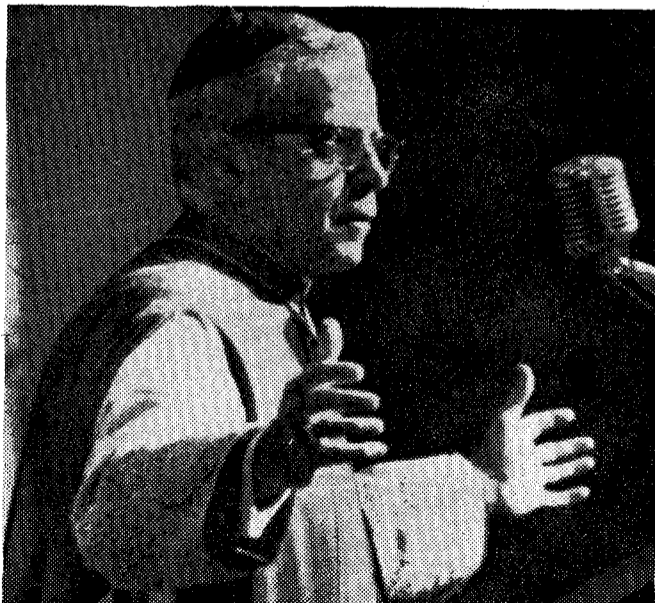
Greater Miami Parish Choirs Sang During Traditional Red Mass



Bishop Carroll Gives His Blessing To Lawyers During Recessional



ECCLESIASTICAL procession included Msgr. Peter Reilly, pastor, Little Flower parish, Coral Gables; Auxiliary Bishop John Dougherty of Newark, center; Msgr. Dominic Barry, left, and Msgr. Robert W. Schiefen, who served as chaplains.



"LAW OF CHRIST" was the topic of Bishop John Dougherty, who serves as head of the Bishops Committee to the United Nations, during his sermon at the traditional Votive Mass of the Holy Spirit celebrated for the American Bar Association.



DIOCESAN GUILD of Catholic Lawyers sponsored the Red Mass. Frank Kelly, new Guild president, center, is shown during recessional with Edward Atkins, left, and Joseph Jennings, right, who served as co-chairmen of arrangements for the Mass.

Consilium Advises Amateur Liturgists To Go Slowly

A thought-provoking document from the Consilium in Rome praises the remarkable good effects of recent liturgical changes, but strongly cautions the amateur liturgist, the impatient and the novelty seekers not to risk hurting the cause by ill-advised innovations of their own making.

This stimulating and illuminating directive is carried in The Voice on Page 4 and will be read with considerable interest by priests and laity.

It noted that the liturgy reform of the past months has already produced amazing results, so much so that "the Church in all parts of the world is facing a new spring already in full bloom".

This most cheerful analysis suddenly takes on a sharp tone of caution as the Consilium bluntly expresses the fear lest "this fullness of life becomes enfeebled" by excesses and innovations on the part of some. Then it goes on to enumerate the areas of potential confusion and disillusionment, some of which we have space to mention here.

The Consilium states, for instance, that the liturgical norms are characterized by a challenging flexibility, but this does not mean that "every priest can act freely and reconstruct at his whim the sacred rites of the Church".

The document pointedly begs for a patient attitude from those who are clamoring for radical changes overnight in the liturgy. It states that "a reform of the whole liturgy which is substantial and fundamental in character requires more than a day; it needs time, research, elaboration and examination; and patience on the part of all concerned."

It goes on to ask the Ordinary of a diocese to "please stress these ideas to the clergy, so that an end may be put to those personal initiatives so harmful and inconclusive." But, while pleading that the work being done be not "disturbed by individualistic interference," the document urges those with constructive suggestions to send them to the Consilium.

Apparently in a number of places, some have taken it upon themselves to "make experiments" on the liturgy without authorization and a contradiction to the norms laid down clearly in the Constitution on the Liturgy, the Motu Proprio of Pope Paul, the Instructio put into effect in March and the directives given by our bishops. The Consilium warns that such experiments can cause great confusion and cause much harm among the people.

The Consilium obviously follows the approach of Pope Paul in seeking to maintain a happy medium, because after attempting to restrain the over-eager, it states that "equal harm" can come from "the inactivity of others who take no part whether because of lack of understanding or simple want of initiative." It quotes Pope Paul's recent comment that "these reforms will affect certain cherished and perhaps worthy practices; it may be that they require of us certain efforts, in the beginning not wholly agreeable; but we need to be obedient and to have confidence."

While stressing the unique lessons to be found in concelebration, the Consilium reminds us that "private celebration, even without the presence of the people, retains all its doctrinal and ascetical importance and the full approval of the Church." This obviously is directed to those who are so taken with the "community" idea of the liturgical sacrifice that they frown upon "Private Masses" indicating that a priest would be more in step with the Church of today if he merely received Holy Communion with the people rather than to celebrate privately.

In the interesting matter of having the altar face the people, the Consilium states that "it is recognized that this method is the most suitable from the pastoral point of view" . . . but "is not absolutely essential for effective pastoral action." It goes on to add that "this desire, good in itself, has resulted at times in solutions in bad taste or illogical or forced." Hence it warns against the hasty and poorly planned efforts to get any kind of an altar facing the people and suggests the changes in existing Churches come about gradually and only after careful study.

The very important question of where the tabernacle should be in the new liturgy is given detailed consideration. The Consilium urges that all plans should honor the principles "which safeguard the respect and honor owed to the Eucharist and which must permit Eucharist devotion to flourish . . ."

It recommends, where possible, a separate chapel for the reservation and adoration of the Eucharist. The Consilium, however, urges that whatever solution is approved by the bishop, the tabernacle should be "set up in a place that is dignified and preeminent in the church and easily visible to all. It should never be hidden . . . In a word, make it possible to have ever present the sign and the sense of the Lord in the midst of His people."

Finally the document turns a disapproving eye on those innovators who now think a church should be as bare as the inside of a confessional. It states with some restraint that there have been "some exaggerations" concerning sacred images of Our Lady and the saints. The Consilium plainly states that devotion to Our Lady and the saints is in harmony with the conviction that the mysteries of the Redemption and the Eu-

MARY, PRAY FOR US!



charist must be at the heart of worship. "Everything in the house of God has a message, everything speaks, everything must preserve the sense of the sacred . . ."

It is inevitable that in a time of reform such as today, the pendulum of change will swing violently back and forth. Such clarifications as the Consilium offers through our bishop help us to form the proper viewpoint and to avoid the excesses of either extreme which can slow down the renewal of life in the Church.

Hierarchy's Anniversary

The 175th anniversary of the American hierarchy will be observed next Sunday. If we need a reminder of the comparative youthfulness of our nation, it can be found in the fact that not until 1789 was there an American bishop administering a diocese.

Then Bishop John Carroll was made bishop of Baltimore. His diocese was as large as the United States; he had about 20 to 25 priests and 25,000 Catholics in the total population of 4 million Americans. Eighty five per cent of the Catholics were in the two states of Maryland and Pennsylvania.

Nineteen years later, Baltimore was divided into four new dioceses as — New York, Boston, Philadelphia and Bardonia (Louisville). Thereafter the growth of the Church and the increase in members of the hierarchy were steady.

Today, on its 175th anniversary the number of American bishops is at its highest — 252. Very likely the prestige of the United States hierarchy is also at its highest because of the role being played by American bishops at the Vatican Council. It is interesting in this connection to note that when the Council began, it was widely thought that the American bishop was primarily an administrator, a builder, and therefore was unlikely to rise to leadership among Europeans whose reputation for scholarship was established.

However, in the course of three years many American bishops have taken leadership in the important issues of religious liberty, relationships with non-Christian religions, the lay apostolate and the Church in the modern world.

The growth of the American hierarchy is as astonishing and gratifying as the growth of our country.

DECREES AGAINST ATHEISTS

VATICAN CITY (NC) — Alfredo Cardinal Ottaviani has stressed that the Congregation of the Holy Office decrees forbidding Catholics to belong to or vote for atheistic political parties, or for persons known to support such parties, still are in force.

Cardinal Ottaviani, secretary of the congregation, confirmed the force of the decrees in an article which is to be published by the monthly magazine Social Studies, which is printed by the Don Sturzo Institute in Rome.

In an interview granted the magazine Cardinal Ottaviani

observed that the decrees prohibiting Catholics from associating with parties inspired by atheistic materialism are "in full force and Catholics have a duty to conform to them."

In 1949 the Holy Office issued a decree excommunicating any Catholic who joined the Communist party or willingly and knowingly gave support to it. In 1959 it ruled that it is sinful for a Catholic to vote for a candidate who even indirectly supports the communist cause.

The cardinal warned against the dangers inherent in the so-called "dialogue" which some have advocated between communists and Catholics.

Religious Sect Obtains Exemption From Medicare

By FATHER JOHN B. SHEERIN

The Amish have won their fight. In 1961 the bearded farmers first came into conflict with the American government.

Valentine Byler, a farmer from Pennsylvania, refused to pay Social Security taxes with the result that Internal Revenue Service agents seized his farm horses and sold them to pay the unpaid taxes. Byler and his co-religionists contended that this was a violation of his religious liberty.

The Amish take quite literally a verse in St. Paul's first Epistle to Timothy (5,8) in which the Apostle says: "But if any man have not care for his own and especially those of his house, he hath denied the faith and is worse than an infidel."

The Old Order Amish have practiced St. Paul's counsel as a strict rule of life. They take marvelous care of their own. They pay other taxes such as income and property taxes but they regard Social Security taxes as a form of insurance and they feel that participation in any insurance plan implies lack of trust in God.

CONSIDERED MOVING

After their unhappy experience with the Internal Revenue Bureau, they looked about for a country that would respect their religious liberty and for a time considered moving to Australia.

Now it looks as though we will have these gentle people with us for a long time to come. When President Johnson signed the Medicare-Social Security bill into law on July 30, the bill contained a provision exempting self-employed persons from the Social Security system if they are members of a recognized religious sect conscientiously opposed to public and private insurance.

The exemption constitutes a milestone in American legal history. The First Amendment forbids the enactment of legislation restricting the exercise of religious liberty but this is not an absolute guarantee. It does not protect the Mormon practice of polygamy or the snake-handling ceremonies of certain sects.

The Supreme Court has ruled in the past that although the government may not abridge freedom of religion, the First Amendment was never intended as a protection "against legislation for the punishment of acts inimical to the peace, good order and morals of society." Taking care of their own on the part of the Amish could scarcely be considered and act inimical to peace, order or morality.

One can see that the freedom from Social Security taxes allowed in the Medicare bill could lead to abuse. For that reason, the bill effectively restricts the exemption to the Old Order Amish without naming them. It says the exemption applies only to sects that have been in existence since 1950.

The fundamental principle involved here is one that will be up for consideration by the council Fathers when the next session begins in September. Like American law, the council declaration on religious liberty does not make an absolute guarantee of religious liberty but says that the state can control the practice of religion in certain cases.

It will be up to the council Fathers to decide how far the state can intrude into freedom of religious practice. When can the state claim that the public good or community peace or morality require regulation of religious practice? Undoubtedly the American bishops will uphold the broad concept of religious liberty represented by the exemption granted to the Amish.



FR. SHEERIN

The Diocese of Miami
Weekly Publication

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**ASSUMPTION OF THE
BLESSED VIRGIN MARY**
August 15, 1965
ENTRANCE ANTIPHON

A great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. Ps. 97, I Sing to the Lord a new song, for he has done wondrous deeds. V. Glory be to the Father. A great sign. (Ap. 12, 1.)

EPISTLE

A reading from the Book of Judith. (Judith 13, 22-25; 15. 10.) The Lord has blessed you with his power because through you he had today brought to nought the enemies of your people. Blessed are you, daughter, by the Most High God, of all the women on the earth; and blessed be the Lord God, the creator of heaven and earth, who guided your blow at the head of the chief of our enemies. Your deed of hope will never be forgotten by those who tell of the might of God. May God make this redound to your everlasting honor, rewarding you with blessings, because you risked your life when your people were being oppressed, and you averted our disaster in the sight of our God. You are the glory of Jerusalem, the surpassing joy of Israel; you are the splendid boast of our people.

MEDITATION CHANTS

Hear, O daughter, and see; turn your ear; for the king shall desire your beauty. V. All glorious is the king's daughter as she enters; her raiment is threaded with spun gold. Alleluia, alleluia. V. Mary has been taken up into heaven; the choirs of the angels rejoice. Alleluia.

PRAYER OF THE FAITHFUL

CELEBRANT (after the Creed): The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. We ask God to help keep our mind on heavenly things so that we may be worthy to share in the same glory as our Blessed Mother.

1. PRIEST OR LECTOR: That our Holy Father, Pope Paul, may guide the Holy Church of God in charity and perfection and thus enable her to rejoin the Virgin in her glory, we pray to the Lord.

PEOPLE: Lord have mercy!

2. PRIEST OR LECTOR: That our Bishop, Coleman F. Carroll, in his renovation of Our Lady's Cathedral may give honor to her and glory to her divine Son, we pray to the Lord.

PEOPLE: Lord, have mercy!

3. PRIEST OR LECTOR: That our Pastor, and all of our priests may foster genuine devotion to the Blessed Mother of God, we pray to the Lord.

PEOPLE: Lord, have mercy!

4. PRIEST OR LECTOR: That our Protestant brothers may come to understand that veneration of Mary necessarily involves adoration of her divine Son, we pray to the Lord.

PEOPLE: Lord, have mercy!

5. PRIEST OR LECTOR: That the Queen of Peace may assist our President in his efforts to bring peace to Viet Nam, we pray to the Lord.

PEOPLE: Lord, have mercy!

6. PRIEST OR LECTOR: That, through Our Lady's intercession, we may be spared the fury and destructive force of tropical hurricanes, we pray to the Lord.

PEOPLE: Lord, have mercy!

CELEBRANT: Grant to us your servants, Lord God, we pray you, lasting health of mind and body. At the intercession of Blessed Mary, the glorious and ever-virgin, may we be delivered from the sorrows of this life and enjoy the happiness of life everlasting: through our Lord Jesus Christ, your Son, who is God, living and reigning with you, in the unity of the Holy Spirit, for ever and ever.

PEOPLE: Amen!

OFFERTORY ANTIPHON

I will put enmity between you and the woman, between your seed and her seed. (Gen. 3,15.)

COMMUNION ANTIPHON

All generations shall call me blessed; because he who is mighty has done great things for me. (Luc. I, 48-49.)

Critical Trend In Church Uncomfortable For Many

By Father AMBROSE De PAOLI

The open window of the second Vatican Council has generated a wind of criticism in the Church, causing an uncomfortable feeling for many.

Both the pros and cons of such criticism have occasioned many lines of print as well as lively verbal discussions.



Father De Paoli

Indeed, the demand for criticism in the Church is almost as necessary as the wind is for a sail boat. Not because the Church is a divine society aided by the Holy Spirit; but rather because of the human element of which the Church is composed and in which she must live.

Yet, being human, we tire easily, even of the newest and most exciting and exotic experiences. The sudden freedom for and even encouragement of criticism within the Church has caused a scurry to oblige. Criticism has reared its fangs at everything from soup to nuts in the Church.

Various voices have been heard during this "open season," cautioning criticism to be toned down and to be constructive. Some have flatly opposed

any criticism because they felt it to be undignified in the Church. But they were shouted down, representing, as they were, either the hierarchy or the conservative position.

Boredom can set in even with the liveliest of criticism. And when that criticism becomes drawn out into nothing more than the same things said in the beginning, when the issue was

new and exciting, except in a re-hashed fashion, the majority of Catholics just tend to drop the issue and take no steps to correct the deficiency within their own parish or diocese.

Take the role of the layman in the Church. Just try and catalogue all the books, pamphlets, articles and letters which have relished the subject and you will have a formidable task.

This session of the Council should frame a constitution on the place of the layman in the Church. Will the excessive discussion and criticism dull the layman to the extent that when that constitution is framed he will lack all interest in it and then it will take another council to re-ignite the concern which initially this council engendered?

There is such a danger and it could apply to anything, be it birth control, seminary education, or the celibacy of the clergy.

Recently a Catholic layman journalist who has been among those voicing criticism has urged caution. Will it stick more than some of the statements made by various members of the hierarchy? It will be interesting to see.

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 August 16 through November 13.

According to the new rubrics of the Roman Breviary and Missal, it is to be said only on Mondays, Wednesday 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:

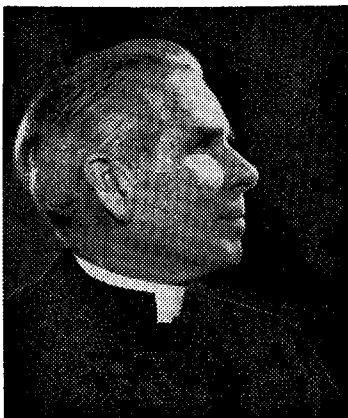
Collect: Let all the winds of evil be driven from Your House, we beseech You, O Lord, and may the raging tempests be subdued, through Our Lord Jesus Christ, Your Son, Who lives and reigns with You in the unity of the Holy Spirit, world without end. Amen.

Secret: We offer You, 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, Your Son, Who lives and reigns with You in the unity of the Holy Spirit, world without end. Amen.

Postcommunion: O almighty and everlasting God, You heal us by chastising us and preserve us by forgiving; grant that we, Your suppliants, may rejoice in the peace and consolation which we desire, and ever enjoy the gift of Your mercy, through Our Lord Jesus Christ, Your Son, Who lives and reigns with You in the unity of the Holy Spirit, world without end. Amen.

GOD LOVE YOU

Most Reverend Fulton J. Sheen



The zealous priests of North America have many burdens. Some are pastors or curates of parishes with 1,000 families, a parochial school of about 700 pupils and the added responsibilities of convert instruction and visiting the sick. We, however, are even more struck by the crosses of our missionaries. One who visited this office recently, runs a parish of 10,000 square miles with 70 mission chapels and schools teaching 3,000 children.

He visits these chapels twice a month and examines each child individually to see if he is prepared for Holy Communion. Baptisms in each of these chapels have increased in the last 20 years from 300 to 2,000. Once, he baptized 1,000 souls in one week. For most missionaries work like this is done without the convenience of paved roads, decent cars and air conditioning. It is also work done among primitive-thinking with a non-Christian mentality, people who speak another language and often many different dialects.

Despite these external difficulties, priests working in mission lands find that their people have a quicker and deeper instinct for the truth than many "civilized" people. One missionary recounted the story of Elizabeth. "Elizabeth lived in a tiny mud and thatch hut in the mission compound. She scraped a living by farming a small plot of land and caring for others' sheep. Converted late in life, she never missed Mass and Communion. In our poor mission church a cheap print of Our Lady of Sorrows, framed in wood without glass, hung on a wall near the altar. One spring, when whitewashing the church, the picture was badly splashed so I took it down. The next morning after Mass, I found Elizabeth sitting with her painfully ulcerous legs stretched out on the ground. She looked heartbroken, and with tears in her eyes said, 'Father, the photo of my momma is not in church.' I told her it was spoiled by whitewash. She would not be comforted, so there was nothing to do but clean it and put it back where it belonged. It was a real joy to see Elizabeth every morning after that genuflect slowly to Christ in the Blessed Sacrament and then make a grave bow to the photo of her momma. I thought then, as I often do now, that this ailing old African woman is much closer to God than I."

It is good for us to know about converts like this and about the good priests who converted them. It is even better for those of us, priests and laity alike, who have made few converts or none at all, to think about doing so. The surest way is to send the Holy Father a sacrifice so that missionaries can make converts in your name. Every penny sent as alms to The Society for the Propagation of the Faith is sent to the Missions by the Holy Father the same year that it is received. Nothing is invested. Remember there is no surer way to get into heaven than to bring a crowd with you!

GOD LOVE YOU to R. B. for \$7 "This is all my piggy-bank savings and birthday money. Please pray that I will become a missionary someday." . . . to P. A. for \$100 "Wish we could give all we have to express our gratitude for what the good Lord has given us through His wonderful priests." . . . to F. C. for \$2 "I earned this cutting grass. After reading MISSION I want to send it to you so that another 11-year-old won't go to bed hungry."

Increase your knowledge and love of the Mission by reading MISSION, a pocket-sized, bi-monthly magazine edited by Most Rev. Fulton J. Sheen. Keep yourself up-to-date on mission activities the world over. Let us put you on our subscription list for only one dollar a year.

Cut out this column, pin your sacrifice to it and send it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 1001, or to your Diocesan Director, Rev. Neil Flemming, 6301 Biscayne Blvd., Miami 33, Florida.

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18330 N.W. 7th Avenue, Miami	NA 1-3601

Tower of Thrift

... would destroy the very efforts made to protect the mother's reputation. Therefore, the Catholic Welfare Bureau of the Miami Diocese has an adoption agency second to none.

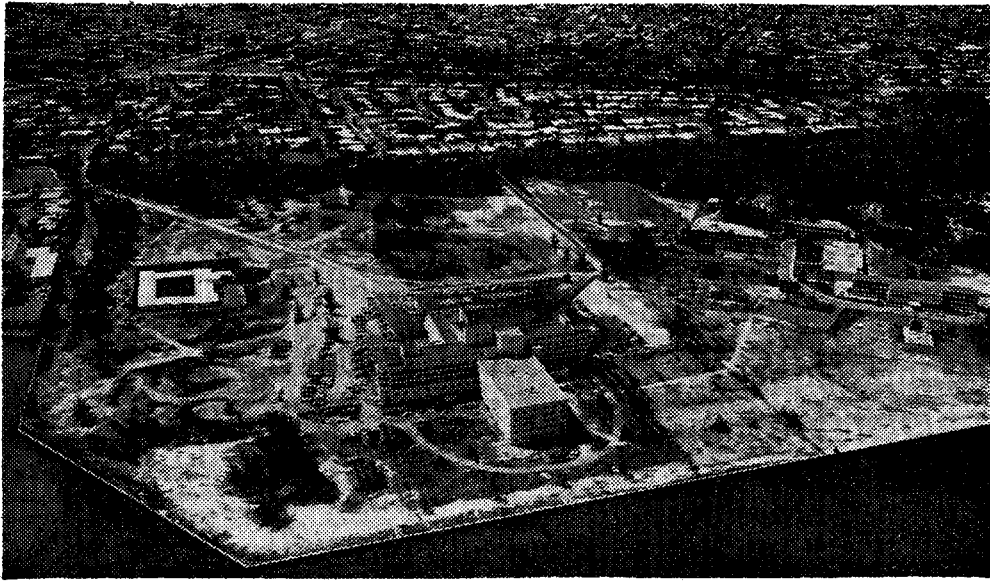
The child is placed in the best possible home where foster parents have been waiting for a long time to give their undivided love to a child. The new parents will have been thoroughly screened so that the child will not lack spiritual or material aid; the atmosphere of the new home is most often far better than the original mother could have ever provided.

Your financial contribution to Saint Vincent's Hall is needed now. God will never forget help to those of His flock who need you at this time.

New Charities Executive Named

WASHINGTON (NC) — Msgr. Lawrence J. Corcoran, director of the Catholic Welfare Bureau of Columbus, Ohio, has been named secretary of the National Conference of Catholic Charities with headquarters here.

Announcement of the appointment was made by Bishop John J. Carberry of Columbus and Coadjutor Bishop Leo C. Byrne of Wichita, Kan., honorary president of the NCCC. The conference is the chief coordinating agency for Catholic social welfare programs in the U. S.



Aerial View Of Miami's Mercy Hospital Showing New Wing



New Wing Of Mercy Hospital Is Nearing Completion On Biscayne Bay

ADOPTION OF VOTING GUARANTEES

Milestone In Civil Rights

(The author of this article is assistant director of the Social Action Department, National Catholic Welfare Conference. He testified before Congress in support of the Voting Rights Act along with representatives of the National Council of Churches and the Synagogue Council of America.)

By Father JOHN F. CRONIN, S.S.
NCWC News Service

When the Senate passed the Voting Rights Act of 1965 and sent it to President Johnson for signature, a milestone was passed in the fight for civil rights. This completed a vital piece of unfinished business in the historic Civil Rights Act of 1964.

Paradoxically, however, the Senate on the same day took another action which may in the long run be more important for Negro rights than the Voting Rights Act. The defeat of the so-called Dirksen amendment on reapportionment may well prove to be the capstone in the struggle for a fully integrated society.

BASIC CIVIL RIGHTS

The paradox may be explained in this fashion. The power to vote insures the Negro, and other minority citizens, of the opportunity to secure basic civil rights. But the securing of civil rights is only a first, although highly necessary, step in the direction of full equality. Equally essential are the provision of good education, job opportunity, elimination of slums, and open housing.

Negroes in large northern cities already have the right to vote. But they are still largely confined to slums. Half of them live in poverty. Their unemployment rate is twice the national average. Among Negro teenagers the jobless rate has remained at the staggering total of 25 per cent.

A somewhat similar situation exists in the South, where the full impact of the Voting Rights Act will be felt. In many southern states, and in most of the large cities in the South, the Negro does vote in large numbers. As a consequence, he is given fair and equal treatment by the police. He may serve on juries. He has elected fellow Negroes to state legislatures and has been courted by congressmen and some senators seeking election to Congress.

POWER OF NEGRO VOTE

One indication of the power of the Negro vote in the South is the fact that a majority of Florida congressmen voted for the Voting Rights Act. Rep. Charles L. Weltner of Georgia made history by voting for the Civil Rights Act of 1964. Undoubtedly he was voting his sincere convictions. But he was able to follow these convictions because of a large Negro voting population in Atlanta.

Projecting these trends into the future, it is safe to say that Selma, Bogalusa, and Americus are the last outposts of a losing struggle on the part of southern segregationists.

The change will be most radical in the very states that fought so hard against civil rights, because they contain such a large Negro population. Ten years from now, one may confidently expect, the governors of Alabama and Mississippi, and lesser officials in these states, will be comparable in stature and outlook to the governors of Georgia and Florida today or to the present mayor of Atlanta.

We should not underestimate the extent and implications of this change. It is not merely that our democracy will become total for the first time in our history. More important is the change that will come about in the rural southern Negro. He will acquire a new sense of strength and dignity, now that he has ceased to be a second-class citizen.

ECONOMIC PROBLEMS

But his economic problems will remain. Indeed, they will become intensified as further mechanization makes inroads into southern farming. More and more Negroes, and poor whites, will leave the land and crowd into the slums of cities, both in the South and in the North. Most of these will be uneducated and unskilled. This means that most will become unemployed — candidates for the relief rolls and possibly prisons.

as they turn in desperation to crime and delinquency.

In the past, voting rights meant little to such persons. They insured for them the same treatment given to other poor — a license to exist, not really living and not quite dying. Local political authorities would treat them fairly, with no more discrimination than is visited on others who lack economic power. But nothing would be done to give them a chance to break out of the vicious circle of poverty, ignorance, and hopelessness.

Here is where the defeat of the amendment sponsored by Sen. Everett M. Dirksen of Illinois is so significant. The main reason why the city poor have been neglected in the past is that the cities have been outvoted in state legislatures by rural minorities.

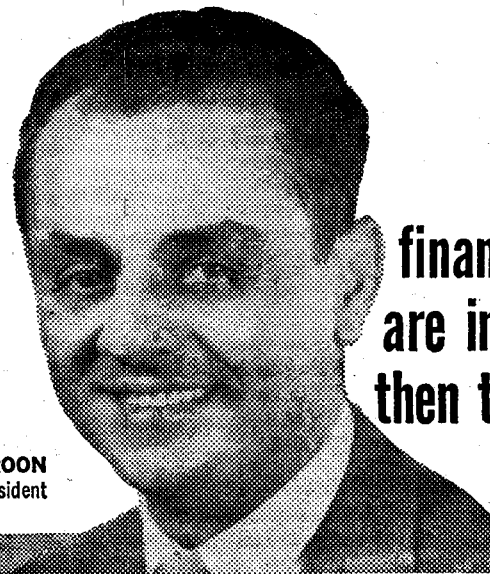
The pattern of rural domination of the states seemed hopelessly entrenched, until the Supreme Court struck down the system of unequal voting rights. Now cities and suburbs will have a fair voice in state assemblies. Congress too will feel the impact of the change, since the court has carried the same principle into federal elections.

ECONOMIC OPPORTUNITY

It is true that Congress passed the Economic Opportunity Act before the Johnson landslide of 1964. But the inevitable troubles that have arisen and will arise in the administration of so complex and pioneering a piece of legislation might have spelled its future doom, had Congress had the opportunity to revert into its traditional pattern of rural dominance.

There will be change in the civil rights movement as well. The emphasis in the future will be upon education, jobs and housing.

Here, however, new techniques will be needed. Demonstrations, picketing, and other direct-action approaches will become less important. Poverty programs, political action to secure better quality schools in slum areas, and community action to improve housing and to make it more available to Negroes will be the favored programs of the future.



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Now...for Catholics of all ages and Catholic families of all sizes—

This remarkable new "extra cash" Catholic Hospital Plan has been created just for you—regardless of the kind of health insurance you already have!

Now, with no qualifications whatsoever, you can enroll yourself and all eligible members of your family in this valuable extra protection health plan if you mail your Enrollment Form no later than Midnight, Sept. 11, 1965—and you get your first month for only \$1.00!

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when a sudden accident or an unexpected sickness hospitalizes you or a member of your family!

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in *health insurance for Catholics* for over 35 years) has created a *brand new health plan*, especially for Catholics like yourself! It is called the—CATHOLIC HOSPITAL PLAN.

"Try" This Plan For Only \$1.00

To make it easy for you to "try" this new plan and see for yourself just how it can benefit you and your family, we now make you this *no strings* "introductory" offer:

You can qualify for this new Plan during this limited enrollment period—*without having to see a company representative—and without any red tape whatsoever!* You can enroll yourself and all eligible members of your family and get your first month for *only \$1.00!*

And, after you receive your policy, *if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!*

How The Catholic Hospital Plan Differs From Ordinary Health Insurance

What is so unusual about the new Catholic Hospital Plan—and why should it especially interest you?

As a Catholic, it is to your advantage to go to a *Catholic* hospital when sickness or accident strikes. In a Catholic hospital, you not only have your physical needs cared for, but you have the comfort of having spiritual guidance always available. In addition, you will be *sure* of receiving the sort of medical treatment that is in strict accordance with the ethical and religious directives of the Church. (Of course, even if you enter a *non-Catholic* hospital, you will be covered under the Catholic Hospital Plan, but your cash benefits are actually *greater* if you go to a Catholic Hospital.)

You may agree Catholics *should* be encouraged to go to Catholic hospitals, but you may already have some hospital insurance and may be wondering—why do I need more?

Because *no matter what other insurance you now carry, it simply won't cover everything!*

Think for a moment—in these days of rising medical costs, would your present insurance cover *all* your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many *other* extras? Probably not.

And even if *all* your medical and hospital bills were covered, what about all your *other* expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire full-time domestic help—to take care of things at home. If one of your children is suddenly hospitalized, you will certainly spare no expense. If you're a senior citizen, with limited reserves, and are suddenly hospitalized, even with Medicare, where will the "extra" money you need come from?

Without any *extra cash* protection in case of a hospital

emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Catholic Hospital Plan, you can avoid these worries—because you can be assured of *extra cash income* when you or any covered member of your family goes to the hospital—to keep you out of debt, to keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and *without any other qualifications whatsoever*, you can choose any of *four* low-cost plans, specially tailored to suit your family's needs.

CHOOSE THE PLAN THAT SUITS YOU BEST —

Only \$1.00 for your first month's coverage

\$10,000 MAXIMUM—ALL-FAMILY PLAN! \$100 a week (\$14.28 a day) extra cash income for you. \$75 weekly (\$10.71 daily) for your wife. \$50 weekly (\$7.14 daily) for each of your eligible children.
\$7,500 MAXIMUM—ONE-PARENT FAMILY PLAN: \$100 weekly (\$14.28 daily) for you. \$50 weekly (\$7.14 daily) for each of your eligible children.
\$7,500 MAXIMUM—HUSBAND-WIFE PLAN: \$100 weekly (\$14.28 daily) for you. \$75 weekly (\$10.71 daily) for your wife.
\$5,000 MAXIMUM—INDIVIDUAL PLAN: \$100 a week (\$14.28 a day) for you.

(Note: in a non-Catholic hospital, benefits are reduced by 5%.)

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife are covered for all new sicknesses and accidents (including *maternity benefits*, after your policy has been in force for 10 months). And all your unmarried dependent children between 3 months of age and under 21 are included at *no extra cost* as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

If you are the *only* parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

On *all* plans, your cash benefits are paid from the *very first day* you enter the hospital, for as long—and for as many times—as you are hospitalized, right up to the maximum (Aggregate of Benefits) of the plan you select.

Important: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from *chronic* ailments in the past, the kinds of conditions that come back again and again or are likely to recur, *the Catholic Hospital Plan will cover these pre-existing conditions after your policy has been in force for two years!*

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident *immediately, the very day your policy goes into effect*—and any new sickness after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or if something happens "on the job" and is covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board service, with these exceptions only: nursing homes, convalescent units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

In addition to the important hospital benefits, you get all these valuable "extra" features:

Every Month More Money Is "Deposited" To Your "Health-Bank Account"!

Here's a wonderful bonus feature you get, no matter which plan you choose—it's almost like having an *extra* "Bank Account"! When your policy is issued, we immediately

"deposit" into your "Health-Bank Account" the maximum amount of your policy—\$10,000.00, \$7,500.00 or \$5,000.00 (depending upon the Aggregate of Benefits of your plan). Then, *every* month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum! When you have claims, your benefits are simply "withdrawn" from your "account." It's just like putting money in and taking it out of a bank account.

Accidental Death Benefit—Paid To Your Parish

In the event of the death (within 90 days of an accident) of any person covered under the Catholic Hospital Plan, \$500 will be paid to the covered person's parish, subject to the maximum (Aggregate of Benefits) of your policy. If you wish to name a beneficiary other than your parish, check the box on your Enrollment Form and a *change* form will be sent to you along with your policy.

Special Feature for Peace of Mind and Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your *entire* state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Carry As Much Other Health Insurance As You Wish!

Yes, the Catholic Hospital Plan pays you *in addition* to any health insurance you carry, whether individual or group! *Furthermore, all your benefits are tax-free!*

Surprisingly Low-Cost

Membership in the Catholic Hospital Plan costs considerably *less* than you might expect. You pay only \$1.00 for your first month's coverage (regardless of your plan), then only \$7.95 a month for the All-Family Plan; only \$5.95 a month for the One-Parent Family Plan; only \$5.75 for the Husband-Wife Plan; and the Individual Plan costs only \$3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See how low they are in the box following.) And remember, regardless of

SPECIAL NOTE IF YOU ARE OVER 65

Even though Medicare will pay most of your hospital expenses—when it goes into effect—it still will not cover *all* of your needs. During this limited enrollment, you can get the *extra* cash protection needed during the *high-risk* senior years simply by filling out the Enrollment Form at the right *without any other qualifications!*

It's a fact that people over 65 are *greater* risks. They go to hospitals more often and have *larger* hospital bills than any other age group. That's exactly why senior citizens need *more* protection! And that's why some hospital plans won't accept them or charge rates beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is *within your means*. If you are over 65 now, or when you become 65, the following *modest* monthly increase applies. (This is the *only* increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan... \$2.25
Female on One-Parent or Individual Plan... 3.00
Male on any Plan... 3.00

ARE YOUR PARENTS SENIOR CITIZENS?

Most senior citizens guard against becoming a "burden." But too often their insurance won't meet today's high hospital costs. Even Medicare won't take care of everything. A serious condition requiring hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard *your own* reserves, enroll your parents in the Catholic Hospital Plan during this limited enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter *your* address c/o your name. (Example: c/o John M. Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month's coverage.

age, size of family or the plan you select, you can now enroll and get your first month's coverage for only \$1.00!

How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have lower sales costs! The Catholic Hospital Plan is a mass enrollment plan and a large volume of policies is issued only during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. No salesmen are used. There are no costly investigations or any extra fees for you to pay. It all adds up to real savings we share with you by giving you top protection at lower cost.

A Respected Company

In addition to the exceptional value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

Easy To Enroll—No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Catholic Hospital Benefit Policy (Form P147 Series) immediately—the same day we receive your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time need your benefits, you can be sure that your claim will be handled promptly.

As a Catholic, doesn't it make good sense for you to be protected by a Catholic health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment right now and fill out your Enrollment Form. Then mail it promptly with only \$1.00—"introductory" cost for your first month's coverage.

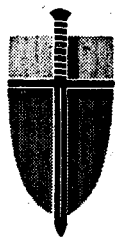
Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy-to-understand. But if for any reason whatsoever you decide that you don't want it, you may return it within 10 days and we will promptly refund your dollar.

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before Sept. 11, 1965. But please don't wait until that date! It is important that you act today! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. We cannot cover you if your policy is not in force!

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105



Licensed by the State of Florida

If for any reason you decide you don't want your policy, you may return it in 10 days and we will promptly refund your dollar!

IMPORTANT
Special Limited Enrollment Expires Sept. 11, 1965

19 Important Questions Answered

ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What is the Catholic Hospital Plan?

The Catholic Hospital Plan is a brand-new, low-cost health protection plan—created especially for Catholics—that pays extra cash income direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why should the Catholic Hospital Plan be of special interest to me?

When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in strict accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are greater if you go to a Catholic hospital.

3. Why do I need the Catholic Hospital Plan in addition to my regular insurance?

Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

4. Can I collect even though I carry other health insurance?

Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group. And all your benefits are tax-free!

5. Is there a lot of red tape to qualify?

None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

6. Which plan should I choose?

You may choose any of four low-cost plans—you can actually select the exact plan that suits you best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered for all new sicknesses and accidents. (Maternity benefits are included after your policy has been in force for 10 months.) All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

7. If I become hospitalized, when do my benefits begin?

On all plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

8. How much can I be paid?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income for you; \$75 weekly (\$10.71 daily) for your wife; \$50 weekly (\$7.14 daily) for each of your eligible children.

Under the ONE-PARENT PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) for you; \$50 weekly (\$7.14 daily) for each of your eligible children.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) for you; \$75 weekly (\$10.71 daily) for your wife.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) for you.

9. Does the plan pay even in a non-Catholic hospital?

You will be covered in any hospital anywhere in the world that makes a charge for room and board service, except nursing homes, convalescent units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug ad-

dition, alcoholism, or nervous or mental disorder. Should you enter a non-Catholic hospital, your weekly benefits are reduced by only 5%.

10. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof are covered after your policy has been in force for 10 months.

11. What if someone in my family has had a health problem that may occur again?

Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.

12. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or if something happens "on the job" and is covered by Workmen's Compensation or Employers Liability Laws.

13. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay out premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

14. Are any other unusual benefits included in the Catholic Hospital Plan?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's parish—unless you wish to name another beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

15. Why is the Catholic Hospital Plan almost like having an extra "bank account"?

When your policy is issued, we immediately "deposit" into your "Health Bank Account" the maximum amount of your policy—\$10,000, \$7,500 or \$5,000 (depending upon the Aggregate of Benefits of your plan). Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply "withdrawn" from your "account"!

16. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.

17. Why are the premiums in the Catholic Hospital Plan so low?

With the Catholic Hospital Plan, you actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

18. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$3.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (See low Senior Citizen rates indicated in box at left.)

19. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105.

CATHOLIC HOSPITAL PLAN

LIMITED ENROLLMENT FORM

RCJ-1
502-1

INSURED'S NAME (Please Print) _____
First Middle Initial Last

ADDRESS _____
Street City State Zip No.

IMPORTANT: This enrollment form must be mailed no later than midnight of: **SEPT. 11, 1965**

SEX: Male Female Month Day Year
AGE DATE OF BIRTH: _____

SELECT All-Family Plan Husband-Wife Plan One-Parent Family Plan Individual Plan

DESIRED: (Check One Only)

If All-Family or Husband-Wife Plan is selected, give following information on wife:
Wife's First Name Middle Initial
DATE OF WIFE'S BIRTH: Month Day Year

Do you carry other insurance in this Company? No Yes (If "yes," please list policy numbers.) _____

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Catholic Hospital Benefit Policy Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct and order change of beneficiary the beneficiary for all persons covered under this policy shall be the Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed X _____
Insured's Signature SIGN—DO NOT PRINT

FORM E-147 Check here if you wish to name a beneficiary other than your parish, and a form will be sent to you along with your policy.

Please make check or money order payable to MUTUAL PROTECTIVE

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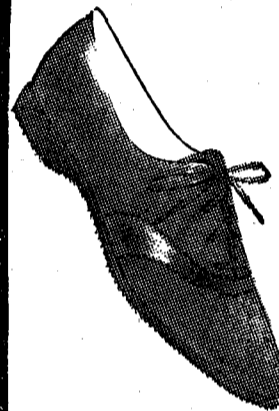
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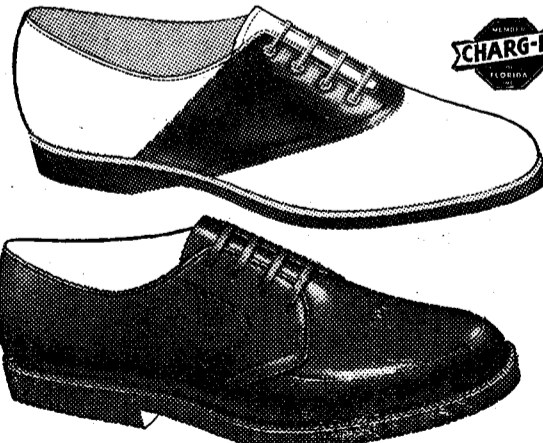
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TWO WORKSHOPS SCHEDULED

CYAC Convention To Open

U.S. Rep. Claude Pepper will be the main speaker at a banquet to be held tomorrow night (Saturday) during the annual convention of the Miami Diocesan Council of Catholic Single Young Adult Clubs at the Eden Roc Hotel.

The banquet will begin at 7:30 p.m. in the Cafe Pompeii room of the hotel.

Also scheduled to speak is J. J. Boyle, local attorney.

Registration for the two-day convention will be held from 9 to 11:45 a.m. tomorrow with a luncheon scheduled at noon. Father Walter J. Dockerill, diocesan director of youth activity, will deliver a welcoming address at the luncheon.

Two workshops are planned during the afternoon, according to Joseph Santella, Diocesan CYAC president.

The first will begin at 1:45 p.m. in the Imperial Room of the hotel with a panel discussion on the "contributions Catholics can make to their community."

Panel speakers will be: Steve Clark, city commissioner of Miami; William Grogan, international vice president of the Transport Workers Union and Francis Majewski, president of the Catholic Guild of Police and Firemen of Greater Miami.

DISCUSSION

The second workshop will begin at 2:25 p.m. with the subject for discussion to be "What Is Love?"

The convention ball is scheduled to be held at 9:30 p.m. following the banquet with Ross

Gilboe and his orchestra furnishing the music. A skit called "CYAC Capers" directed by Mike Fabal is to be presented at the ball.

On Sunday, those attending the convention will assist at the 8 a.m. Mass at St. Patrick's Church.

Following breakfast which begins at 9:15 a.m., a general business session is planned in the Cafe Pompeii. New officers will be elected at the business session.

From 12:30 to 2 p.m. a luncheon is scheduled in the Mona Lisa Room at which the new officers will be installed and awards will be presented to clubs and individuals in recognition of their contribution during the past year to the Diocesan Council.

CYAC Council Calendar

Hialeah-Miami Springs CYAC — Put-Put Golf, 8 p.m. Thursday, Aug. 19, Arnold Palmer Putting Course.

Miami Catholic Singles Club — Tennis, 8 p.m., Wednesday, Aug. 18, Henderson Park, 971 NW Second St.

Lauderdale Catholic Club — Putter Golf, 8:30 p.m., Wednesday, Aug. 18, U.S. 1 opposite Jefferson's Store.

St. Theresa CYAC — Social, 8 p.m., Tuesday, Aug. 17 at Waverly Inn, 2665 S. Bayshore Dr., Dress casual.

Appointment of the following chairmen has been announced for the convention:

Mark Bonomo, general chairman; Joe Santella and Mark Bonomo, co-chairmen of the general sessions; Joetta Kirchgessner, registration; Mary Affronte, elections; Frank Mathey, prizes and gifts; Peggy McGraw, workshops; Mike Fabal and Ed Cataldo, entertainment; Jane Shanley and Pat Meehan, hospitality; Dick Alley and Tom Knapstein, Mass and transportation.

Also, Jane Shanley, treasurer; Al Napierkowski, sports; Ann Graves and Arlene Storch, food; Joetta Kirchgessner, awards; Mary Affronte and Pat Meehan, constitution; and Joe Arace, publicity.

St. Louis CCD Plans Program

An evening of reflection and discussion will be held for members of the Confraternity of Christian Doctrine of St. Louis parish at 7:30 p.m., Tuesday, August 17, at the Dominican Retreat House in Kendall.

The theme for the evening, "The Mystical Body of Christ," will be presented by Msgr. David E. Bushey, pastor of Sacred Heart parish, Homestead, and Father Frederick H. Wass.

CYO Softball

Immaculate Conception CYO handed SS. Peter and Paul its second defeat of the season last Sunday by a score of 6 to 3 to retain its top spot in the summer CYO Softball League standings.

Other results of last Sunday's games included: St. Michael 9, Our Lady Of Perpetual Help 7

Two Holy Name Societies Hold Corporate Communion


HALEAH — The idea of the "oneness in Christ" contained in the church's doctrine of the "Mystical Body of Christ" should be carried into the marketplace by members of the laity in their dealings with their fellowman.

This was the main theme of a talk given by Father Ross Garnsey of Blessed Trinity parish, to a joint Communion Breakfast held here by the Holy Name Societies of Blessed Trinity and St. John the Apostle parishes.

Father Garnsey urged his listeners to "take this idea of

oneness in Christ into the marketplace" declaring that "regardless of where we go if we look on our fellowmen as members of the Mystical Body of Christ or as potential members then we shall be patient with him."

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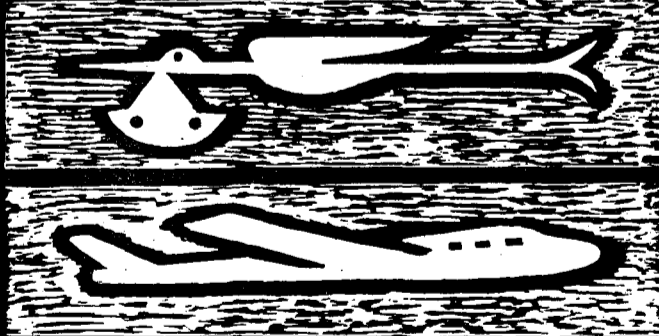
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RECENT TEA honored young women who will be recognized during the Second Annual Presentation Ball this winter. Shown above are

Barbara Walker, Susan Swartzbaugh, Karen Nushawg, all of Fort Lauderdale, and Therese Ann King, of Hollywood.



COMMITTEE CO-CHAIRMAN, Mrs. B. Boyd Benjamin serves punch to Molly Fogarty, Miami; Dianne Fenn, Miami Beach; Nancy Carlin, Lantana; and Lucy Melanie Adler.



1964 PRESENTEE, Kathleen Eberle, daughter of Mr. and Mrs. Julian J. Eberle, shows her scrapbook to Mrs. Thomas F. Lynch, Mrs. William Adler, and Mrs. Ray Fogarty.

Young Women Chosen To Be Guests Of Honor At Presentation Ball

Eleven young women from South Florida parishes will be presented to the Bishop of Miami during the Second Annual Miami Presentation Ball on Tuesday, Dec. 28 at the Indian Creek Country Club.

Peter Duchin and his orchestra will provide music for dancing during the ball which benefits the Marian Center for Exceptional Children located in North Dade County.

Carla Diane Atkins Wed To Thomas J. Schulte

CORAL GABLES — Carla Diane Atkins became the bride of Thomas Joseph Schulte during Nuptial Mass offered last Saturday in the Church of the Little Flower by Msgr. Peter Reilly, pastor.

The daughter of Mr. and Mrs. C. Clyde Atkins was given in marriage by her father. Mrs. John H. Landry was matron of honor. Mrs. George Bunnell, Paulette Castillo, Barbara Edwards, Joanne Norman, Michele Ross and Mary Stuart Patton were bridesmaids.

Best man to Mr. Schulte, a son of Mr. and Mrs. Edmund R. Schulte, also of Little Flower parish, was his brother, James. Ushers included

C. Clyde Atkins Jr., Herbert C. Bryant, George Bunnell, Talbot D'Alemberte, Robert C. Pleus Jr. and John H. Schulte.

A graduate of Rosarian Academy, West Palm Beach, the bride attended Loyola University, New Orleans and was graduated from the University of Miami. She did post graduate work at the University of Madrid and is a member of the Marian Center Junior Auxiliary.

A practicing attorney, Mr. Schulte was graduated from Springhill College, Mobile and received his law degree at the University of Florida. He served for two years in the U. S. Army with the rank of lieutenant.

The couple will reside in Coral Gables.

Mrs. Maytag McCahill is general chairman of the arrangements committee assisted by Mrs. B. Boyd Benjamin of Miami, Mrs. Maurice D. FitzGerald of Hollywood, and Mrs. Frank J. Lewis and Mrs. Philip Lewis, both of Palm Beach.

HONOR LIST

Those who will be honored by Bishop Coleman F. Carroll in recognition of their charitable work in the Diocese of Miami and their outstanding scholastic records include:

Miss Lucy Melanie Adler, daughter of Mr. and Mrs. William A. Adler of Miami Beach.

Miss Nancy Carlin, daughter of Mr. and Mrs. Frank Joseph Carlin of Lantana.

Miss Dianne Eileen Fenn, daughter of Mr. and Mrs. Joseph Fenn of Miami Beach.

Miss Molly Ann Fogarty, daughter of Mr. and Mrs. Raymond Fogarty of Miami.

Miss Therese Anne King, daughter of Dr. and Mrs. William B. King of Hollywood.

Miss Ruth, Elizabeth Kotte, daughter of Mr. and Mrs. John A. Kotte of Miami Shores.

Miss Kathleen Anne Lynch, daughter of Mr. and Mrs. Thomas F. Lynch of Miami.

Miss Karen Nushawg, daughter of Mr. and Mrs. Robert M. Nushawg of Fort Lauderdale.

Miss Susan Phillips Swartzbaugh, daughter of Mr. and Mrs. Jason B. Swartzbaugh of Fort Lauderdale.

Miss Barbara Joy Walker, daughter of Mr. and Mrs. Thomas J. Walker of Fort Lauderdale.

Miss Catherine Mary Wrightson, daughter of Mr. and Mrs. J. Wallace Wrightson of Plantation.



MRS. THOMAS SCHULTE, the former Carla Diane Atkins, was given in marriage by her father, Sir C. Clyde Atkins, K.S.G., during nuptials last Saturday in Little Flower Church.

Isabella Group To Hold Dance

CORAL GABLES — The annual dinner dance sponsored by the Daughters of Isabella will benefit the Marian School conducted in Corpus Christi parish.

"A Sagebrush Stomp at Dry Gulch Ranch" will begin at 6 p.m. Dinner will be

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Club Tells Plans For Rummage Sale

"A 'Flapper Fun' rummage sale will be conducted during the month of August by members of St. Brendan Woman's Club.

Furniture, appliances, clothing and other household items will be sold between the hours of 9 and 11 a.m. on Tuesdays and Thursdays and all day on Saturdays until August 21 in the parish hall.

Entire proceeds will be donated to the parish parking lot fund.

Holiday Weekend Retreat Set

LANTANA — A four-day retreat for women will be held during the Labor Day weekend at the Cenacle Retreat House.

Conferences will begin at 6 p.m. supper on Friday, Sept. 3 and conclude on Monday, Sept. 6.

Reservations may be made by calling the Cenacle Retreat House at 582-2534 or by writing to the Retreat Director at 1400 S. Dixie Hwy., Lantana.

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Jornada Sobre Cooperativismo Ofrecerán Durante Dos Días

Una jornada sobre cooperativismo, en la que se expondrán los principios esenciales y los fundamentos ideológicos de ese sistema, tendrá lugar los días 21 y 22, sábado y domingo en el Auditorium de la Parroquia del Corpus Christi, organizada por el Instituto de Formación y Acción Cooperativa.

El programa se compone de ocho materias, que incluyen historia del cooperativismo, qué es una cooperativa, su funcionamiento, estructura y organización; diferencias entre el cooperativismo occidental, democrático y cristiano y las mal llamadas cooperativas comunistas; el cooperativismo en las encíclicas; importancia del cooperativismo en planes de reforma agraria; el cooperativismo como instrumento de una transformación social pacífica en la Cuba del futuro.

Entre los disertantes se cuentan Andrés Aranda, graduado de la Universidad San Francisco Javier de Antigonish y coordinador educacio-

nal de la Liga de Cooperativas de Puerto Rico, Andrés Candelario, graduado de la misma universidad y actual director de cultura de la L. C. de Puerto Rico, los que vienen a Miami especialmente para esta jornada.

El Padre Mauro Barrenechea S.J., el Padre Antonio Moreno y el doctor Carmelo Mesa Lago, del Instituto Interamericano de Formación Social, así como la doctor Angelita Esparraguera de los Cursos Parroquiales de Formación Social y el señor Nelson Díaz, figuran también entre los disertantes.

La jornada esta planeada con base a una participación intensiva de los asistentes. A ese efecto tendrán después de cada clase discusiones de grupo.

Las personas interesadas en participar en esta jornada pueden obtener mayor información o inscribirse llamando al teléfono 379-4888, o escribiendo a Srta. María Gertrudis Garrido, 1569 N.W. 2 St. Apto. 4, Miami Fla.



UN DIA DE RETIRO espiritual para jovencitos fue ofrecido el sábado en el Centro Hispano Católico, conducido por el Padre Angel Villaronga, O.F.M. y como parte de las actividades del grupo juvenil del Centro Hispano Católico, que está ofreciendo una serie de actividades religiosas, culturales y recreativas para la muchachada de habla hispana, como biblioteca, bailes semanales, excursiones. En la foto Sister Mary William O.P. charla con algunos de los jovencitos.



Los Aspectos del Día de Retiro Para Jovencitos: Izquierda, Sister Mary William O.P. da la Bienvenida a los Ejercitantes. Derecha, el Padre Villaronga en una Plática.

The VOICE

En Español

Sugieren que el Vaticano Cree Secretariado Para Desarrollo

BOSTON (NA)—El cardenal Richard Cushing ha sugerido que el Vaticano establezca un secretariado para promover la justicia y el desarrollo mundial.

La finalidad del secretariado, manifestó, sería "movilizar toda la influencia de la Iglesia (en todos los niveles y entre sus miembros) en una campaña de largo alcance en contra de la pobreza mundial y el sufrimiento humano."

El cardenal Cushing, escribiendo en *Pilot*, el periódico arquidiocesano de Boston, expresó que "la enorme distancia entre el tercio que es rico y los dos tercios pobres en la familia humana continúa agrandándose."

"Muchos miembros de la Iglesia, en Roma y de las naciones ricas así como de los continentes menos desarrollados, están convencidos de que la Iglesia debe hacer mucho más para enfrentarse a esta situación tan alarmante."

"Una manera particular de llevar a cabo esto sería el establecimiento por parte del Papa de un secretariado para promover la Justicia y el Desarrollo Mundial. Autoridades competentes de la Iglesia han demostrado sumo interés en esta propuesta. Muchos grupos en todo el mundo lo han estado discutiendo informal-

mente desde la tercera sesión del Concilio Vaticano II."

El Cardenal Cushing describió los problemas de justicia y pobreza como "los focos de la preocupación conjunta de todos los cristianos". Señaló que la misma miseria humana a escala global obstruye "no sólo la paz y la solidaridad mundial sino también la "causa de Cristo".

"Esto es particularmente cierto", declaró, "en vista de la reciente dominación de los continentes más pobres por el poder y la riqueza del Occidente "cristiano". Es también subrayado por el severo hecho de que son sobre todo, los cristianos del occidente 'blanco' quienes actualmente no son sólo ricos, sino que cada vez son más ricos."

El cardenal manifestó que durante la tercera sesión conciliar "los Padres del concilio expresaron su preocupación oficial por la pobreza mundial y la responsabilidad cristiana de promover la justicia social y el desarrollo internacional que sean adecuados a las demandas del mundo actual".

"Lo volverán a discutir durante la última sesión", agregó, señalando que el decreto conciliar sobre ecumenismo "remarca la oportunidad especial de cooperar con otras iglesias en el campo social."



15 DE AGOSTO: ASUNCION DE LA VIRGEN

Filmarán "Añorada Cuba"

"Añorada Cuba" la revista folklórica cubana, ha sido aplaudida por más de cien mil personas en los escenarios de la Florida, será llevada a la pantalla en una película de hora y media de duración, que hará posible que este formidable espectáculo, con su sentido mensaje de patriotismo, pueda ser llevado a otras ciudades, otros países, otros

continentes y quede grabada para la posteridad esta producción artística de la juventud cubana exiliada.

El Padre Jorge Bez Chabebe hizo esta semana el anuncio del contrato de la filmación de esta película en colores, que será rodada por el director cinematográfico cubano Manolo Alonso y distribuida por la Columbia Pictures.



Los Prejuicios y el Dios "látigo"

Por Enrique Ruiloba

Aquel que ha tenido alguna vez en su vida a Dios en el corazón, que ha sentido vivamente la tranquilidad de Su compañía, que ha buscado la solución a los problemas con el patrón del Evangelio, ese ya no lo podrá olvidar jamás.

Este hecho no hay que recalcarlo mucho. Basta penetrar ligeramente en el angustioso vacío y la profunda nostalgia que cargan las personas que un día se apartaron de El, y voluntariamente Le echaron de sus almas con una conducta reprobable y pertinacia en el pecado.

Por supuesto que no son felices. Y ellos son los primeros que lo saben, aunque pretendan disimularlo con alegrías artificiales y satisfacciones huecas, que a nadie engañan. Ni siquiera a sí mismos.

Pero como no hay quien se aleccione con cabeza ajena, y como pertenecemos además a la categoría de los que tropiezan en más de una ocasión con la misma piedra, seguimos asistiendo al espectáculo de la caravana de infelices que resbalan y resbalina, llevando consigo un creciente desconsuelo.

Analizando con franqueza el comienzo de una enemistad de muchos años por parte del hombre hacia Dios, vemos el punto de partida en un desprecio conciente del hombre, en un rechazo de la gracia con su precio, heroísmo y exigencias.

Sería suficiente entonces, un "levantate y anda" para recobrar de inmediato la salud perdida. Sin embargo, con frecuencia sucede que el hombre no pone su voluntad para levantarse. Una vez caído, le faltó la confianza en la bondad divina, fue cobarde o soberbio, y prefirió quedarse con el fango de su miseria. A partir de allí, va añadiendo su dureza a su terquedad, y paso a paso penetra en el abismo labrándose su desgracia, con una actitud que asusta por lo absurda que resulta.

De esta forma va corriendo el almanaque. Vuelan las horas. Se escapan los meses y los años. Y todo ese tiempo buscando una paz que no encuentra, porque intenta hallarla fuera de la Vida. Vida que un día conoció y disfrutó, pero que decidió cambiarla por otra. Con minúscula.

Por fin, en un momento específico se detiene y mira atrás. A veces este "stop" lo determina el dolor de la separación de un cariño humano, una enfermedad cruel, una frustración personal muy grande, o quizá una derrota moral de consecuencias graves. Pero en otras ocasiones surge como producto del hastío ante la propia conducta, del inacallable remordimiento que le acompaña desde el instante mismo del ale-

jamiento, o de la final aceptación de las gracias que Dios no ha dejado de brindarle invitándolo al regreso.

No obstante, el paso del retorno tiene que a menudo sufrir una última zancadilla del incansable tirano, Satanás, que no se conforma con ver escapar su presa de tantos años.

Es así como ante estas almas que se debaten por poner orden de nuevo en su espíritu, que desfila un cortejo de prejuicios y la imagen de un Dios "látigo".

Que si tal duda de fe; que si más cual resabio; que si el problema de los hijos; que si no me confieso con un hombre; que si vuelvo a caer; que si Dios no me puede perdonar tantos pecados. En fin todos los errores, tonterías y mentiras, que contra Cristo y su Iglesia leyó, escuchó o aceptó por conveniencia, durante su pasado.

Pero no sería el trance tan difícil, si no se complementaran estos prejuicios con una distorsionada visión de Dios. Se le figura en ese instante como un Dios lejano, ausente de los asuntos de esta tierra. Se le imagina como un Dios castigador, regañón y vengativo, con un "látigo" en la mano, dispuesto a descargarlo sobre la cabeza del pecador arrepentido, y presto a cobrarle crecidamente cuanto hizo.

Mejor haría meditando un poco y destruyendo estas falsedades con lo que nos enseña el Evangelio. Pensando que antes que nada, Dios es Padre. El más amoroso y comprensivo de todos. La esencia de la bondad. La fuente misma de la misericordia. Que cuando habla, consuela. Que cuando acoge, borra las penas. Que desea la dicha de sus hijos, sin excepción. Que quiere aliviar nuestros trabajos y cargas. Que cuando perdona, olvida.

Un Padre que no es caprichoso, sino providente. Que anhela tener bajo un solo techo a cuanta criatura de Sus manos salió. Que prefiere se le trate no con la frialdad de un protocolo, sino con la familiaridad filial del que Le habla como hijo. De "tu a tu"

La confianza es el mejor apoyo de estas almas al dar este paso. Apropiados es el recuerdo del Buen Pastor, que deja su rebaño y va en busca de la oveja perdida; la fiesta en el cielo por un pecador que se arrepiente; la afirmación de Cristo, de que ha venido a salvar a los pecadores; la ansiedad del Padre que cada tarde escrutaba el horizonte esperando ver otra vez a su hijo pródigo, para colmarlo de cariño y acogerlo en Sus brazos.

Y por supuesto la fe. Firme y razonada. Serena y confiada. Una fe que no es credulidad pueril, sino virtud sobrenatural por la que son bienaventurados, no los que vieron como Santo Tomás, sino los que sin ver, creyeron.

"El Ateísmo no es una Consecuencia Económica". L'Osservatore

L'Osservatore Romano, señaló que el ateísmo es "una especie de fe" que desea sustituir a "otra fe" y que no es un corolario del cambio de las relaciones económicas en el seno de una sociedad.

El diario vaticano se refería al funcionamiento del Instituto para el Ateísmo Científico de Moscú y desea tam-

bién que se trata de "un nuevo planteo del ateísmo militante. El hecho de que la propaganda atea se intensifique desde hace algunos años revela una más dura conciencia de la seriedad del hecho religioso y una más meditada preocupación para combatirlo".

Luego el periódico se pre-

gunta cómo es posible que a medio siglo de la revolución rusa "cuando las bases de la religión deberían haberse derrumbado ya hace años" esté en marcha esfuerzo tal para combatir la misma religión.

Por último expresa: "El ateísmo por lo tanto no es

un corolario natural e inevitable, como pretende los doctrinarios, de la mutación de las relaciones económicas de una sociedad. El se configura como una especie de fe que desea sustituir la otra fe, limitándose probablemente los métodos y la organización".

EXTRAÑO PERO CIERTO



El cristianismo fue introducido en Groenlandia alrededor del año 1000. Sin embargo, esta región no tuvo su primer sacerdote residente, hasta que el Padre Michael Wolfe llegó procedente de Estados Unidos en 1959.

Un sacerdote franciscano recientemente predicó en la iglesia anglicana de Wincheipa, Inglaterra, que data del siglo 14. Así se convirtió en el primer sacerdote católico en predicar allí, desde que el edificio fue confiscado por Enrique VIII en 1538.

Entre los pioneros de los trabajos en la electricidad, se encuentra el Padre Nicholas Collins, un sacerdote irlandés al que se le acredita el haber desarrollado el primer alambre de conducción que funcionó, en el año 1836.

El pueblo de Fátima, en Portugal, donde se encuentra el famoso Santuario de la Virgen María, tomó su nombre de una mujer musulmana que fue convertida a la fe por un caballero cristiano en el siglo XIII y que más tarde fundó un convento en la localidad.

NUEVOS HORIZONTES

Mi Amo y Señor Es Dios

Por Manolo Reyes

Mi amo y Señor es Dios. Esta profunda sentencia que hoy podemos repetir en los regímenes democráticos sin temor a represalias, ha sido la causa a través de los siglos de la muerte de miles de mártires que escogieron el camino de la desaparición física bajo las más terribles torturas, antes que renegar de su creencia y de su amor a Dios.

Y sobre los sufrimientos y la sangre de ellos, la palabra de Dios se ha abierto paso a través de los siglos, haciendo la luz en las tinieblas, ayudando espiritualmente a los desvalidos, llevando a los pueblos el mensaje de fe, paz y verdad de su reino y haciendo posible que en un día como hoy todos y cada uno de nosotros podamos decir públicamente: "Mi amo y Señor es Dios".

Pero cuantos hay que hace años no repiten esta frase con toda su entrega, con toda sinceridad, sintiendo a plenitud cada una de sus palabras. Cuantos hay que aún en sus hogares, en momentos de tranquilidad no cierran los ojos para una meditación espiritual, orar, glo-

rificar a Dios y pedirle siempre su guía. Cuantos hay que a diario reciben los beneficios magníficos del Todopoderoso en bienes terrenales de salud, dotes personales, alegría, prosperidad y no dedican tan siquiera media hora a la semana para ir a los templos y dar gracias a Dios por lo que de El reciben.

Hay que pensar que todavía en otras partes del mundo, la verdad de Dios no ha penetrado, los hombres viven de espaldas a su razón de existir, y los que rigen esos pueblos, situados en una postura de veinte siglos atrás, obligan como ayer a sus súbditos, bajo el terror de las armas, a servir a una sola entidad: El Estado. Es el Estado, sin Dios ni religión, como soberano señor de todas las cosas.

Y aún en esas tiranías totalitarias hay mártires que como ayer mantienen a costa de sus vidas la antorcha de la fe y la verdad por amor a Dios y a sus semejantes.

El ejemplo está muy cerca. Ahí están los ignominiosos paredones, donde han caído valientemente quienes no han renegado de su fe y han muerto llevando en sus labios el dulce nombre de Cristo Rey.

El hombre ha sido creado como medio de servir a Dios y a sus semejantes. Y en el madero del gólgota, en las arenas cuarentas del circo romano, en la frialdad de las catacumbas, o en los paredones ignominiosos, la sangre de los justos ha dejado escrita la verdad de la vida y de la muerte.

Y esa verdad, con sabor de eternidad, viene contenida en la frase que todos debemos repetir y practicar constantemente, de todo corazón: Mi Amo y Señor es Dios.

La Muerte de un Brillante Escritor Daniel-Rops

La muerte de Henri Daniel-Rops, — uno de los principales escritores católicos franceses de temas religiosos y miembro de la Academia Francesa — ocurrida el pasado 27 de julio en su gar de Aix-les-Bains, Francia, es un rudo golpe para el catolicismo y para los círculos culturales e intelectuales del mundo todo.

Tenía 65 años de edad.

Era un hombre débil, robado y mope; fue sin embargo, autor de unos 70 libros, incluyendo 20 novelas. La biografía "Jesús y Su Tiempo" (de la que se han vendido más de medio millón de ejemplares), y la monumental "Historia de la Iglesia de Cristo", están entre sus obras más famosas.

Como uno de los escritores católicos más sobresalientes, Daniel-Rops consideró que el cristianismo comenzó a "expandirse desde el momento de su nacimiento" y sostuvo que la "expansión nunca ha cesado y nunca cesará".

En uno de sus libros, "La Iglesia de Apóstoles y Mártires", escribió que la Iglesia "no era ninguna cosa fija, definida y marcada para siempre", sino "una fuerza viva que continúa creciendo una realidad humana que se desarrolla dentro de la sociedad, según lo que se podría llamar una ley orgánica".

Daniel-Rops considera que la Iglesia se adapta al ambiente en que se encuentra y nunca pierde de vista su "único objetivo, o sea el establecimiento del Reino de Dios".

Por su trabajo al servicio del catolicismo, Daniel-Rops fue alabado por el Vaticano por su "ciencia y celo" y en abril de 1956 fue promovido por el Papa Pío XII a la Gran Cruz en la Orden de San Gregorio Magno.

En un telegrama a la viuda del autor, el Papa Paulo VI expresó su condolencia y declaró que "las obras históricas de Daniel-Rops permanecerán como testigos de su sabiduría, su talento y su amor a la Iglesia que sirvió tan bien".

Retiro Para Hombres

Un retiro espiritual para hombres de habla hispana está siendo organizado por el Padre Amando Llorente, S. J. y tendrá lugar en la Casa de Ejercicios Espirituales Nuestra Señora de la Florida, de North Palm Beach, en el fin de semana del 9 al 12 de septiembre.

Los interesados en participar en este retiro pueden obtener mayor información llamando al 371-5860 o en el local de la Agrupación Católica Universitaria, 720 NE 27 St.

Oración de los Fieles

Décimo Domingo Después de Pentecostés
(15 de Agosto)

Celebrante (Después del Credo): El Señor sea con vosotros.

Pueblo: Y con Tu espíritu.

Celebrante: Oremos. Pidamos a Dios su ayuda para mantener nuestra mente en las cosas del cielo, de modo que seamos dignos de compartir la misma gloria que nuestra Santísima Madre.

1—Sacerdote o lector: Que nuestro Santo Padre, Paulo VI guíe la Santa Iglesia de Dios con caridad y perfección, para que así pueda ella fundirse con la Virgen en gozo, Te rogamos, Señor.

Pueblo: Señor Ten piedad.

2—Sacerdote o lector: Que nuestro Obispo Coleman F. Carroll, por medio de la restauración que hace de la Catedral dedicada a Nuestra Señora, honre a la Madre celestial y dé gloria a su divino Hijo, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

3—Sacerdote o lector: Que nuestro párroco (N) y todos nuestros sacerdotes, promuevan una genuina devoción a la Santísima Madre de Dios, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

4—Sacerdote o lector: Que nuestros hermanos protestantes comprendan que la veneración a María, implica necesariamente la adoración de su divino Hijo, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

5—Sacerdote o lector: Que la Reina de la Paz asista al Presidente Johnson en sus esfuerzos por lograr la paz en Viet Nam, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

6—Sacerdote o lector: Que por la intercesión de Nuestra Señora, nos libremos de la furia y fuerza destructiva de los huracanes tropicales, Te rogamos, Señor.

Pueblo: Señor, Ten Piedad.

Celebrante: Te rogamos Señor Dios, concedes a tus siervos la salud de la mente y del cuerpo. Que por la intercesión de la gloriosa y siempre Virgen María, nos veamos libres de las tristezas de esta vida, y gocemos la felicidad de la vida eterna; por nuestro Señor Jesucristo, tu Hijo, que siendo Dios vive y reina contigo, en unidad con el Espíritu Santo, por todos los siglos de los siglos.
Pueblo: Amén.

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Arzobispo Denuncia Resurgir Comunista en el Brasil

RIO DE JANEIRO, Brasil (NC) — El Arzobispo de Río de Janeiro afirmó que el partido comunista brasilero se está reorganizando, después de haber sido puesto fuera de acción por la revolución de hace 16 meses.

En su transmisión semanal por la radio, el Cardenal Jaime de Barros Cámara acusó a las embajadas de la Unión Soviética, Polonia y Checoslovaquia de distribuir dinero a los comunistas, para que reorganicen su lucha contra el actual gobierno.

El Cardenal de Barros Cámara, citó una publicación francesa "Informaciones Políticas y Sociales", la que declara que "pocos dirigentes comunistas fueron arrestados después de la revolución, haciendo esto fácil la reorganización del partido".

El partido comunista fue ilegalizado en Brasil desde poco después de la Segunda Guerra Mundial. Sin embargo las facciones rusas y china

ACTUALIDAD LATINOAMERICANA

fueron permitidas que operasen abiertamente bajo el gobierno de Joao Goulart, el cual fue derrocado por fuerzas militares anticomunistas en abril del pasado año.

Pastoral por el Aniversario del Periódico "La Religión"

CARACAS (NA) — El cardenal José Humberto Quintero, arzobispo de Caracas, publicó unas Letras Pastorales en homenaje al 75 aniversario del decano de la prensa nacional, el diario La Religión.

El documento dice, al referirse a la actitud del diario desde su fundación: "con exquisito acierto, se ha esmerado en mantenerse distante de las luchas políticas partidistas y, en difíciles periodos de nuestra vida nacional, ha conservado intacta la dignidad, sin claudica-

ciones vergonzosas, ni tributos adulatorios".

Luego agrega: "Que este aniversario despierte en todos nuestros sacerdotes y fieles un mayor interés por este diario, al que han de considerar como propio".

"En el decreto sobre medios de comunicación social promulgado el 4 de diciembre del año antepasado, el Concilio Ecuménico Vaticano II ordenó que se amonestase a los fieles sobre la necesidad de leer y difundir la prensa católica para formarse un juicio cristiano sobre todos los sucesos".

"Consecuente con este pensamiento del concilio, S. S. Paulo VI, en discurso dirigido a una peregrinación piamentosa el 2 de mayo del año pasado, declaró terminantemente que 'el diario católico no es hoy un lujo superfluo o una devoción facultativa, sino un instrumento necesario para estar dentro del ámbito de las ideas que alientan nuestra fé'".

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1—¿Cuál de estos sacramentos sólo puede recibirse una vez?:

- La Extremaunción.
- La Confirmación.
- El Matrimonio.

2—Los evangelistas señalan que el número de ocasiones en que Cristo efectuó el milagro de la multiplicación de los panes fue de:

- Dos.
- Una.
- Cuatro.

3—El último calendario general de la Iglesia Católica fue establecido por:

- El Papa Pío XII.
- El Papa Juan XXIII.
- El Papa Paulo VI.

4—La reformadora de la orden de las Carmelitas fue:

- Santa Catalina de Siena.
- Santa Teresa de Avila.
- Santa Isabel de Hungría.

5—La reliquia del velo de la Santísima Virgen María, obtenida por el Emperador Carlomagno, se conserva en

- La catedral de Chartres.
- El Santuario de Lourdes.
- La catedral de Notre Dame en París.

RESPUESTAS: 1—La Confirmación.
2—Dos.
3—Papa Juan XXIII.
4—Santa Teresa de Avila.
5—La catedral de Chartres.

Misas Dominicales en Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M.
CORPUS CHRISTI, 3230 N.W. 7 Ave. 10 A.M., 1 P.M. y 5:30 P.M.

ST. PETER AND PAUL, 900 S.W. 26 Rd. 8:30 A.M. 1 P.M., 7 y 8 P.M.

ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.
ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M. 1, 6 y 7:30 P.M.

GESU, 118 N.E. 2 St. 5:30 P.M.
ST. MICHAEL, 2933 W. Flagler 10:45 A.M.

ST. HUGH, Royal Rd y Main Highway, Coconut Grove, 12:15 P.M.

ST. TIMOTHY, 5400 S.W. 102 Ave, 12:30 P.M.

ST. DOMINIC, N.W. 7 St. y 59 Ave. 1 P.M.

ST. BRENDAN, 87 Ave. y 32 St. S.W. 6:45 P.M.

ST. AGNES, Key Biscayne, 10 A.M.

LITTLE FLOWER, 1270 Anastasia, Coral Gables, 9:15 A.M. y 12 M.

ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah, 6:30 P.M.

INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah, 12:45 y 7:30 P.M.

ST. BERNARD MISSION, W. 16 Ave. y 60 St., Hialeah, 10 A.M.

ST. PHILIP BENIZI, Belle Glade, 12 M.

ST. MARY, Pahokee, 6:30 P.M.



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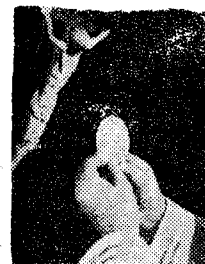
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The Question Box

The 'Why' Behind Liturgical Changes

By MSGR. J. D. CONWAY

Q. Will someone please explain the "why" behind the liturgical changes? Why? Why? Why?

Why it is now proper for the priest to turn his back on the tabernacle and say Mass on a packing box? The Queen of England's subjects dare not turn their backs when she is enthroned. We do less for the King of kings.

A. First let me quote a general principle from the Constitution on the Sacred Liturgy, adopted by the bishops of Vatican Council II and promulgated by Pope Paul VI. We find in it the principles and guidelines for the changes which have taken place in liturgical celebration.

"Mother Church earnestly desires 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. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a redeemed people' (I Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their Baptism.

"In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else . . ."

We now say the Mass facing the people that they may see and hear, understand and respond: fully and actively participate in everything which takes place at the altar. In the past the great majority of the average congregation did not actively participate in the Mass. Some used missals; a few answered prayers in Latin, which they did not understand; but most said rosaries, gazed around, or twiddled their thumbs. The fact that the priest turned his back to the people, paid little attention to them, and mumbled his Mass in a language they did not understand contributed greatly to this lack of interest and participation.

I can assure you on the basis of experience that a great change has taken place in the attitude of our people since we turned towards them at the altar and urged them to make the Mass theirs.

The liturgical regulations do not require that we say Mass facing the people, but the instruction of the Holy See for the proper implementation of the Constitution on the Liturgy says:

"It is proper that the main altar be constructed separately from the wall, so that one may go around it with ease and so that celebration may take place facing the people."

We who have old churches, with altars constructed in a different manner, have built temporary altars to permit us to offer the sacrifice in such a manner that our people can best offer it with us. These altars are mostly plain in design, but reasonably beautiful in their functional simplicity. And they are true altars, with

the same consecrated stone most of us had at our old altars.

For ages we have been turning our back to Jesus in the tabernacle to say Dominus vobiscum and Orate fratres, to read the Epistle and Gospel and preach sermons, to assist at marriages — and sometimes to confer school diplomas. Bishops always did it at Confirmation and Ordination. People did it when they walked out of church. Why is it startling that we should turn our back to the tabernacle in order to call the same Jesus down in sacrificial and triumphant manner in the midst of His people.

The Church has never considered Jesus enthroned in the tabernacle. He is there to be our food, to give us the comfort of his companionship, and to accept our adoration. But He is there quietly, with only a veil and a flickering light to show His presence. He is enthroned when the Blessed Sacrament is solemnly exposed. Then there are candles, music and incense, and we are careful not to turn our backs.

MISSAL GUIDE

August 15 — Assumption of the Blessed Virgin Mary (Tenth Sunday after Pentecost). Proper Mass, Gloria, Commemoration of the Sunday, Creed, preface of the Blessed Virgin Mary, "et Te in Assumptione."

August 16 — St. Joachim, father of the Blessed Virgin Mary, Confessor. Proper Mass, Gloria, Common Preface.

August 17 — St. Hyacinth, Confessor. Mass from the Common of a Confessor not a Bishop and from the proper place, Gloria, Common Preface.

August 18 — Ferial Day. Mass of the preceding Sunday without Gloria or Creed, Commemoration in Low Mass of St. Agapitus, Common Preface.

August 19 — St. John Eudes, Confessor. Mass from the Common of a Confessor not a Bishop and from the proper place, Gloria, Common Preface.

August 20 — St. Bernard, Abbot and Doctor. Proper Mass, Gloria, Common Preface.

August 21 — St. Jane Frances de Chantal, Widow. Mass from the Common of a holy woman neither a virgin nor a martyr, Gloria, Common Preface.

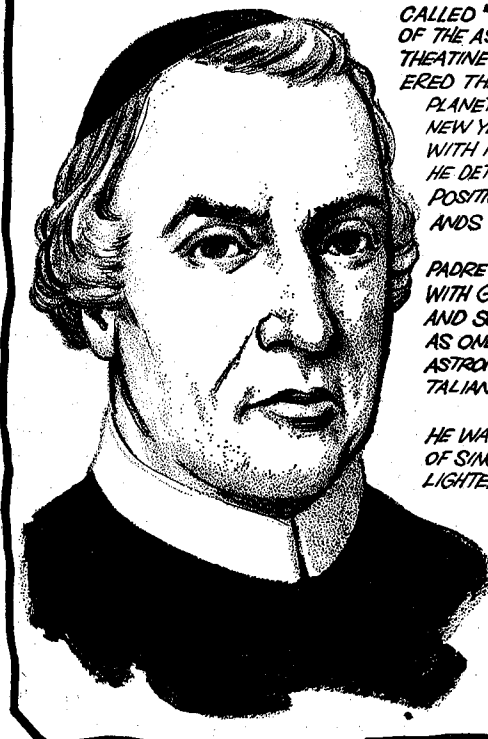
August 22 — Eleventh Sunday after Pentecost. Proper Mass, Gloria, Commemoration of the Immaculate Heart of the Blessed Virgin Mary, Creed, Preface of the Trinity.



Heroes of Christ

PADRE GIUSEPPE PIAZZA

1746-1826



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PADRE PIAZZA RANKS WITH GALILEO, SECCHI, AND SCHIAPARELLI AS ONE OF THE GREAT ASTRONOMERS IN ITALIAN HISTORY.

HE WAS ALSO A MAN OF SINCERE AND ENLIGHTENED PIETY.

SHARING OUR TREASURE

Convert's Work Achieves Conversion Of 500 Others

By Father JOHN A. O'BRIEN

The more one studies the case histories of conversions the more deeply is he impressed with the cogency and convincing power of the evidence of the truth of the Catholic religion.

Its divine Founder Jesus Christ stamped it with marks which distinguish it from all man-made creeds. Hence there is always the possibility of winning a non-Catholic if he will but scrutinize the Church's credentials. No matter how dyed-in-the-wool a Protestant he may be, he will be drawn into the Church if he investigates with an open mind and prays.

This is shown in the conversion of O. T. Carl of Washington, D. C., now a Dominican missionary at Blessed Martin Mission, Columbia, S.C. Father Carl has 500 converts to his credit including his mother and brother.

"I was born of God-fearing, Christian parents," related Father Carl, "and was active in the Methodist Church. I played the violin in many of the large Protestant churches in Washington and listened to many preachers.

"Searching for a soul-satisfying religion, I switched to the Baptist Church but when it failed to appease my hunger for truth, I became a Seventh-Day Adventist. I attended the Washington Bible School, a Seventh-Day Adventist School, for one year and did street preaching at Fourth Street and John Marshall Place, preparing to become a minister.

"One of my teachers at the Bible School was Mrs. Evelyn Parker. In preparing for her classes she had occasion to consult Father (now Monsignor) John K. Cartwright at St. Matthew's Cathedral, a historian of note. Those discussions kindled her interest in the Catholic religion and after prolonged study she embraced the faith. This startled and shocked me. But it also aroused my interest in the faith.

"I called on Father Cartwright and told him that I was a dyed-in-the-wool, thrice-baptized Protestant, and had no intention of becoming a Catholic but simply wanted to learn something about the Catholic religion. I had studied three Protestant creeds carefully and thought it wouldn't hurt me to know something about the Catholic faith of which I was quite ignorant.

"I spent a winter studying under Father Cartwright. Without pressuring me in the slightest, Father unfolded the history of the Mother Church of Christendom. He brought out clearly the divinity of Christ and then showed that He not only revealed divine truths but also founded a Church to transmit those truths to all nations.

"Furthermore, Jesus promised to be with His Church always and to protect it from error. How memorable are His words to the Apostles: 'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I commanded you; and behold I am with you all days, even unto the consummation of the world' (Matt. 28: 19-20).

"My search had ended. I had found Christ's true Church."



O'BRIEN

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Cynicism Of College-Educated Son Upsets Parents

THE FAMILY CLINIC

We reared my 24-year-old son in a good Catholic home, he attended Catholic school from elementary to college. Now he has abandoned his faith, never goes to Mass, eats meat on Friday and tries to justify all of it. He says he doesn't believe, ridicules Catholic teaching, and upsets his father, brothers and sisters as well as myself. Should we ask him to leave home?

By JOHN J. KANE, Ph. D.

First, faith is a gift. It is something to be cherished and to be developed. And yet there is probably no Catholic or persons of other religions for that matter, who at sometime or other in their lives have not been plagued by doubts about their faith. Some of the greatest saints went through such periods.

Now, I should ask you a question. How should a good Christian behave in such circumstances? The answer, as you probably know, is with a heart filled with charity. Openly fighting with your son about his particular convictions will result in no good.

As a matter of fact, most of this may be an attention getting device and he is not unusual in this type of behavior.

In the process of growing up and trying to become independent of parents, some children find it necessary to reject them one way or another. While your son is 24 years of age and by this time should have passed this stage, I suspect he is a bit on the immature side. He is trying to assert his independence and this happens to be one of the methods he chose.

But even though I urge you to bear this with charity, I likewise urge you to insist that he give up ridiculing the Catholic Church. He is old enough to form his own conscience, but he is also a member of the family and this may have adverse affects on others who are constantly listening to his criticism of the Church.

Unwillingness To Cooperate

But it also indicates something else. It is a whistling in the dark to keep up his own courage. Daily he must reinforce his disbelief in the Catholic Church. If he were firmly convinced that the Church were not the true church, why bother to discuss it at all? He could simply forget it.

Not infrequently at this period of life a seeming rejection of the Church is not that at all. It is unwillingness to cooperate with God's grace in living up to the commandments. So to soothe an aching conscience he rationalizes his behavior by claiming the Church, not he, is wrong.

I also suspect that in view of his education, he is fairly articulate. For this reason he may constantly start spurious arguments against the Church. Perhaps there is no one within the home who has enough education to refute some of the things he may bring up. Furthermore, if there is to be any discussion of the matter, you will have to admit very freely that certain churchmen and laymen have committed evil.

If among the twelve Apostles, there was one Judas, it is scarcely surprising that out of millions of Catholics, clerical and lay, there should be some who have given bad example.

So far as his eating meat on Friday is concerned, you cannot do anything about it. What you can do is to prepare non-meat meals on Friday for the family and in the event he insists upon meat, let him go to a restaurant and buy it.

So far as leaving home is concerned, he has already done so, at least in the psychological sense. He has left the Church which is a type of home, and he has left his own home psychologically because of his strong opposition to Catholicism and the convictions of family members. I would not insist upon his leaving home physically. If you do so, this will be another argument that he can use that you are bigoted and narrow minded. Such an action would be far from charitable.

A Powerful Weapon - Prayer

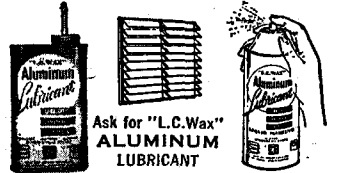
Of course, you are heartbroken over this situation and this is quite understandable. But you have a powerful weapon at your disposal and this is the weapon you must employ - prayer. Perhaps it is a coincidence that your name is Monica. You recall the story of the life of St. Augustine, whose mother, St. Monica, prayed for years that he would return to the Church. She should become both your patron and your example in these difficult and trying times.

There is one disturbing question, however, which I feel I ought to raise. Perhaps it does not apply to you, but it does apply to many Catholic parents. Too frequently they depend exclusively upon the school, parochial, high school or Catholic college, to see that their children receive a good education in Catholicism. But education is something broader than merely knowing what the Church teaches. It involves an active, devout participation in Catholicism.

Every Catholic home should have within it holy pictures, holy water font, Catholic literature, and hopefully family prayer. Grace before and after meals is frequently neglected.

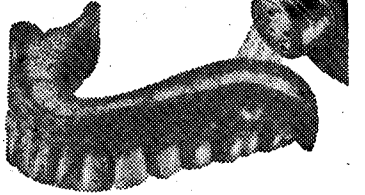


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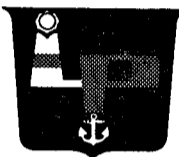
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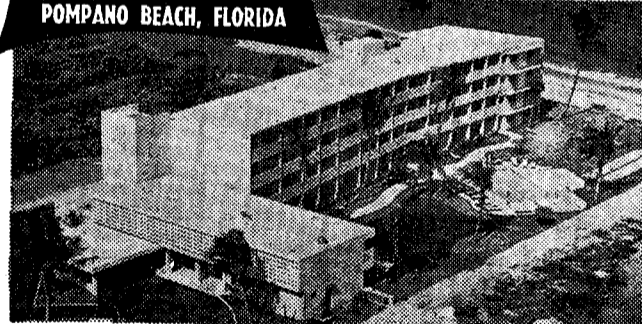
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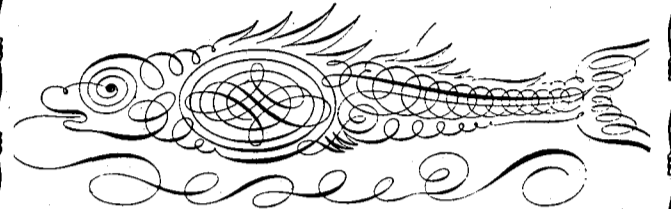
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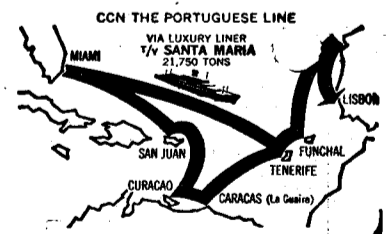
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FOR COMING WEEK ON SOUTH FLORIDA STATIONS Here Are Legion Ratings Of Films On TV

FRIDAY, AUGUST 13

8:15 a.m. (12) - We Went to the Races (Adults, Adol.) 8:30 a.m. (10) - Always Leave Them Laughing (Morally Objectionable In Part For All) REASON - Suggestive situations, dialogue and costumes. 9 a.m. (4) - The Lady and the Bandit (Adults, Adol.) 9 a.m. (7) - No Questions Asked (Morally Objectionable In Part For All) REASON - Reflects the acceptability of divorce; suggestive dialogue. 9:45 a.m. (12) - Miss Pacific Fleet (No Class.) 12:30 p.m. (10) - He Laughed Last (Morally Objectionable In Part For All) REASON - Suggestive dancing. 4:30 p.m. (4) - Tea For Two (Adults, Adol.) 6 p.m. (10) - Running Target (Adults, Adol.) 7 p.m. (5) - Jane Eyre (Adults, Adol.) 7 p.m. (7) - Francis Joins the WACS (Family) 11:30 p.m. (4) - I Accuse (Family) 11:30 p.m. (12) - Man Who Played God (No Class.) 1 a.m. (10) - Same as 6 p.m. Friday 1:20 a.m. (12) - Same as 8:15 a.m. Friday 3:10 a.m. (12) - Same as 9:45 a.m. Friday 4:30 a.m. (12) - Same as 11:30 p.m. Friday

SATURDAY, AUGUST 14

7:30 a.m. (5) - The Lodger (Adults, Adol.) 8 a.m. (7) - Wyoming (Family) 8:15 a.m. (12) - Edge of Darkness (Adults, Adol.) 1 p.m. (2) - Vice Squad (Adults, Adol.) The Dark Sunrise of Grif (No Class.) 1 p.m. (5) - Armored Attack (No Class.) The Deer Slayer (Family) 2:30 p.m. (7) - Swirl of Glory (No Class.) 3:30 p.m. (4) - African Treasure (Family) 4:30 p.m. (4) - Eagle Squadron (Adults, Adol.) 6:30 p.m. (10) - Passage to Marseilles (Adults, Adol.) 9 p.m. (2-5-7) - The Trial (Adults, Adol.) 10:30 p.m. (10) - The Sea Wolf (Adults, Adol.) 11:15 p.m. (4) - Johnny Apollo (Morally Objectionable In Part For All) REASON - Excessive brutality; over-emphasis on gangsterism. 11:30 p.m. (12) - Sweethearts on Parade (Family) 11:30 p.m. (12) - Earl of Chicago (Adults, Adol.) 11:40 p.m. (5) - Prince of Foxes (Adults, Adol.) 12:45 (10) - The Four Skulls of Jonathan Drake (Morally Unobjectionable For Adults.) 1:20 a.m. (12) - Same as 8:15 a.m. Saturday 3:10 a.m. (12) - Nancy Drew, Reporter (Family) 4:30 a.m. (12) - Same as 11:30 p.m. Saturday

SUNDAY, AUGUST 15

7 a.m. (12) - The Girl Said No (Family) 8 a.m. (5) - Rosebowl Story (Family) (No Class.) 10:30 a.m. (2) - Strong Medicine (No Class.) 11:30 a.m. (5) - Glory (Family) 12 N (12) - Sweet Music (No Class.) 1 p.m. (7) - Far Horizons (Family) 2 p.m. (12) - Nancy Drew, Reporter (Family) 3 p.m. (4) - The Solid Gold Cadillac (Adults, Adol.)

Ham Radio Group

NEW YORK (NC) - Ham radio should be an incentive to further learning and, like all hobbies, should lead somewhere, Bishop Vincent S. Waters of Raleigh, N.C., episcopal moderator of the Catholic Mission Radio Association, told the group's third annual convention.

He added that communications should be between persons, and not between pieces of equipment or impersonal call letters.

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WCKT 7 (Fort Myers)

WLBW 10 (West Palm Beach)

5 p.m. (4) - Captain Horatio Hornblower (Family) 9 p.m. (10) - The Road to Hong Kong (Family) 11:15 p.m. (4) - Dragonwyck (No Class.) 11:20 p.m. (7) - The Forsythe Woman (No Class.) 11:30 p.m. (5) - Royal Wedding (Adults, Adol.) 11:30 p.m. (12) - Tugboat Annie (Adults, Adol.) 1:20 a.m. (12) - Same as 12N Sunday 3:10 a.m. (12) - Same as 7 a.m. Sunday 4:30 a.m. (12) - Same as 11:30 p.m. Sunday

MONDAY, AUGUST 16

8:15 a.m. (12) - The Unfaithful (Morally Objectionable In Part For All) REASON - Although there is an indictment against some types of divorce in this film, there is, nevertheless a presentation of divorce as the acceptable solution of some marital difficulties. 8:30 a.m. (10) - Four Wives (Adults, Adol.) 9 a.m. (4) - When Willie Comes Marching Home (Adults, Adol.) 9 a.m. (7) - Face in the Rain (No Class.) 9:45 a.m. (12) - Mama Steps Out (Adults, Adol.) 12:30 p.m. (10) - Personal Affair (Adults, Adol.) 4:30 p.m. (4) - Pygmy Island (Family) 6 p.m. (10) - Flaxy Martin (Adults, Adol.) 7 p.m. (7) - Stage Fright (Morally Objectionable In Part For All) REASON - Suggestive sequence. 11:30 p.m. (4) - Love Nest (Adults, Adol.) 11:30 p.m. (12) - Over the Waves (No Class.) 1 a.m. (10) - Same as 6 p.m. Monday 1:20 a.m. (12) - Same as 8:15 a.m. Monday 3:10 a.m. (12) - Same as 9:45 a.m. Monday 4:30 a.m. (12) - Same as 11:30 a.m. Monday

TUESDAY, AUGUST 17

8:15 a.m. (12) - The Cat and the Fiddle (No Class.) 8:30 a.m. (10) - Hollywood Hotel (Adults, Adol.) 9 a.m. (4) - The Young Stranger (Family) 9 a.m. (7) - Dallas (Adults, Adol.) 9:45 a.m. (12) - Going Places (No Class.) 12:30 p.m. (10) - Ex-Lady (No Class.) 4:30 p.m. (4) - Invasion U.S.A. (Morally Objectionable In Part For All) REASON - Suggestive sequence. 6 p.m. (10) - The Navy Comes Through (Family) 8 p.m. (4) - Wonder Man (Adults, Adol.) 11:30 p.m. (4) - College Holiday (Adults, Adol.) 11:30 p.m. (12) - The Irish in Us (No Class.) 1 a.m. (10) - Same as 6 p.m. Tuesday 1:20 a.m. (12) - Same as 8:15 a.m. Tuesday 3:10 a.m. (12) - Same as 9:45 a.m. Tuesday 4:30 a.m. (12) - Same as 11:30 p.m. Tuesday

WEDNESDAY, AUGUST 18

8:15 a.m. (12) - Nobody Lives Forever (Adults, Adol.) 8:30 a.m. (10) - John Loves Mary (Morally Objectionable In Part For All) REASON - Light treatment of marriage; reflects the acceptability of divorce; suggestive and irrelevant dialogue; suggestive situations. 9 a.m. (4) - Green Grass of Wyoming (Family) 9 a.m. (7) - Hot Spell (Morally Unobjectionable For Adults)

9:45 a.m. (12) - We Went To College (No Class.) 12:30 p.m. (10) - Annabel Takes A Tour (Family) 4:30 p.m. (4) - Dangerous Crossing (Family) 6 p.m. (10) - The Beachcomber (Adults, Adol.) 9 p.m. (5-7) - Hot Spell (Morally Unobjectionable For Adults) 11:30 p.m. (4) - The Monster of Piedras Blancas (No Class.) 11:30 p.m. (12) - Death on the Diamond (No Class.) 1 a.m. (10) - Same as 6 p.m. Wednesday 1:20 a.m. (12) - Same as 8:15 a.m. Wednesday 3:10 a.m. (12) - Same as 9:45 a.m. Wednesday 4:30 a.m. (12) - Same as 11:30 p.m. Wednesday

THURSDAY, AUGUST 19

8:15 a.m. (12) - Today We Live (No Class.) 8:30 a.m. (10) - A Midsummer Night's Dream (Family) 9 a.m. (4) - Bloodhounds of Broadway (Morally Objectionable In Part For All) REASON - Suggestive sequences. 9 a.m. (7) - Those Redheads from Seattle (Adults, Adol.) 9:45 a.m. (12) - Granny Get Your Gun (Family) 12:30 p.m. (10) - Another Dawn (Adults, Adol.) 4:30 p.m. (4) - Silver Lode (Adults, Adol.) 6 p.m. (10) - Hunt the Man Down (Adults, Adol.) 7 p.m. (7) - Old Man And the Sea (Family) 9 p.m. (4) - Portrait of Jennie (Adults, Adol.)

11:30 p.m. (4) - The Way To The Gold (Adults, Adol.) 11:30 p.m. (12) - Beast With Five Fingers (Adults, Adol.) 1 a.m. (10) - Same as 6 p.m. Thursday 1:20 a.m. (12) - Same as 8:15 a.m. Thursday 3:10 a.m. (12) - Same as 9:45 a.m. Thursday 4:30 a.m. (12) - Same as 11:30 p.m. Thursday

FRIDAY, AUGUST 20

8:15 a.m. (12) - Confession (Adults, Adol.) 8:30 a.m. (10) - The Go (Family) 9 a.m. (4) - Hotel Imperial (Adults, Adol.) 9 a.m. (7) - The Last Gangster (Adults, Adol.) 9:45 a.m. (12) - Love Is A Headache (Family) 12:30 p.m. (10) - Dust Be My Destiny (Adults, Adol.) 4:30 p.m. (4) - Kangaroo (Adults, Adol.) 6 p.m. (10) - If You Knew Susie (Family) 7 p.m. (5) - The Killers (Adults, Adol.) 7 p.m. (7) - Abbott and Costello Meet the Mummy (Family) 11:30 p.m. (4) - Boomerang (Adults, Adol.) 11:30 p.m. (12) - Gold Rush Malsie (Adults, Adol.) 1 p.m. (10) - Same as 6 p.m. Friday 1:20 a.m. (12) - Same as 8:15 a.m. Friday 3:10 a.m. (12) - Same as 9:45 a.m. Friday 4:30 a.m. (12) - Same as 11:30 p.m. Friday

TV Radio

CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

9 A.M. TELAMIGO - Ch. 7, WCKT - Spanish - language inspiration discourse. 9:15 A.M. THE SACRED HEART PROGRAM - WPTV, Ch. 5, West Palm Beach - Father Francis L. Filas, S.J., of Loyola University in Chicago, will speak on the subject of loneliness and how the aged can keep from being lonely. 9:30 A.M. THE CHRISTOPHERS - Ch. 5, WPTV (West Palm Beach) 11 A.M. THE CHURCH AND THE WORLD TODAY - Ch. 7, WCKT - Father Charles Malley, C. S.S. R., assistant pastor of Our Lady of Perpetual Help parish, Opa-locka, will present a discourse on "The Catholic Church in Colonial America." 11:30 A.M. MASS FOR SHUT-INS - Ch. 10 WLBW-TV.

(Tuesday)

8 P.M. MAN-TO-MAN - WTHS, Ch. 2 - (Temporarily discontinued. Resumes September 7).

(Friday)

6:30 A.M. GIVE US THIS DAY - WLBW-TV, Ch. 10 - Father Charles Malley, C.S.S.R.*

RADIO

(Saturday)

4 P.M. MEN AND GOD - WMIE, 1140 Kc. - Spanish religious program presented by Corpus Christi Church

(Sunday)

6 A.M. THE CHRISTOPHERS - WGMA 1320 Kc. (Hollywood) 6 A.M. THE SACRED HEART PROGRAM - WGBS, 710 Kc. 9:30 FM 6:05 A.M. THE SACRED HEART PROGRAM - WFFG 1300 Kc. (Marathon) 6:30 A.M. THAT I MAY SEE (REPEAT) - WGBS, 710 Kc.; 9:30 FM - Re-broadcast of TV instruction discourse.* 6:30 A.M. THE SACRED HEART PROGRAM - WHEW 1600 Kc (Riviera Beach)

7 A.M. THE HOUR OF THE CRUCIFIED - WIRK, 1290 Kc. (West Palm Beach) WJNO, 1230 Kc. (West Palm Beach) WHEW, 1600 Kc. (Riviera Beach) - Father Arthur McNally, C. P., Associate Editor of the Sign magazine, will give the first in a series of four talks on the Encyclical letter of Pope John XXIII, "Pacem in Terris."

7:15 A.M. THE SACRED HEART PROGRAM - WIRK, 1290 Kc. (West Palm Beach).

7:30 A.M. THE SACRED HEART PROGRAM - WFLM-FM, 105.9 Mc. (Fort Lauderdale).

8:30 A.M. THE SACRED HEART PROGRAM - WCCF, 1580 Kc. (Punta Gorda).

8:35 A.M. NBC-RADIO CATHOLIC HOUR - WIOD, 610 Kc. 97.3 FM - Today's program will consist of the second in a four-part series of programs on the subject of vocations.

8:45 A.M. THE HOUR OF ST. FRANCIS - WJCM (Sebring)

9 A.M. THAT I MAY SEE (FM REPEAT) - WFLM-FM 105.9 FM (Fort Lauderdale) - FM rebroadcast of TV instruction discourse.*

9 A.M. THE SACRED HEART PROGRAM - WGMA (Hollywood)

THE HOUR OF THE CRUCIFIED - WZZZ, 1515 Kc. (Boynton Beach)

9:05 A.M. CATHOLIC NEWS - WIRK, 1290 Kc. (West Palm Beach) - Presented by Father Cyril Schweinberg, C.P., retreat director, Our Lady of Florida Passionist Retreat House, North Palm Beach.*

9:30 A.M. THE HOUR OF THE CRUCIFIED - WIRA, 1400 Kc., FM 95.5 Mg. (Fort Pierce)

10 A.M. CATHOLIC NEWS AND VIEWS - WHEW, 1600 Kc. Riviera Beach - Local news of churches in the area of the Palm Beaches, Diocesan news, general Church news and editorial comment by Father Cyril Schweinberg, C. P., retreat director, Our Lady of Florida Passionist Retreat House, North Palm Beach.*

10:15 A.M. THE HOUR OF ST. FRANCIS - WNOG (Naples)

5 P.M. THAT I MAY SEE (REPEAT) - WINK 1240 Kc. (Fort Myers) Re-broadcast of TV instruction discourse.*

6:05 P.M. CATHOLIC NEWS - WGBS, 710 Kc. - 9:30 FM - Summary of international Catholic news from NCWC Catholic News Service and South Florida Catholic News from The Voice.*

6:15 P.M. CATHOLIC NEWS - WNOG, 1270 Kc. (Naples). (See above listing)*

7:30 P.M. THE HOUR OF THE CRUCIFIED - WWIL, 1580 Kc. (Fort Lauderdale).

10 P.M. THE HOUR OF ST. FRANCIS - WKAT, 1360 Kc.

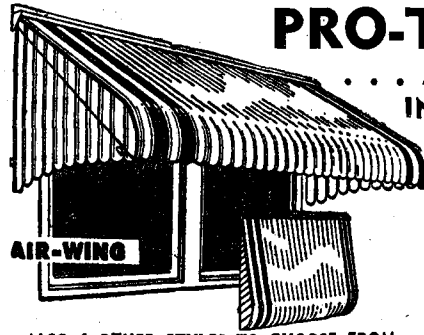
(Daily) 5:05 A.M. Mon.-Sat. 5:35 A.M. SUNDAY

SERMON OF THE DAY - WIOD, 610 Kc. - Aug. 16-24: Father Leo Gorman, C.P. associate retreat director at Our Lady of Florida Passionist Monastery and Retreat House in North Palm Beach.*

(* - Denotes presentation of Radio and Television Commission, Diocese of Miami.)

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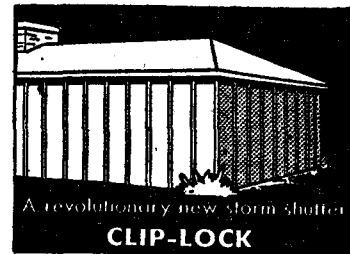
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Mia Farrow's Father Was Top Director

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — Omnipotent silence from the "Peyton Place" sets at 20th Century-Fox, merely confirms what one has known and feared for some time.

Although 19-year-old Mia Farrow's "Peyton" contract has two years to run and, contrary

VIEWS ON TELEVISION

to some press reports, scripts still are being written on the assumption she will remain in the cast, probability that she may "retire," if she goes through a form of marriage with Frank Sinatra, is not discounted.

In features and coloring Mia is strikingly like her father, the late John Villiers Farrow, to whom she was closely attached. The father "image" was a strong influence in her young life.

The day Mia was born, John called ecstatically to tell me the news.

As she grew, demure and lovely, I saw her occasionally with her mother, Maureen O'Sullivan and the other children, saying their daily rosary in a small family room at their Beverly Drive home.

DIRECTOR

John then was a top director at Paramount, had written "Pageant of the Popes", "Damien the Leper" (which he acted to film), a script on "Galileo" a study of Cardinal Newman and a first treatment of "Son of Man", story of Christ. Alas this passed from his control, was grossly rewritten and turned out disappointingly as "King of Kings."

Commercial failure of the movie, "John Paul Jones", in which he collaborated with Samuel Bronston, was follow-

ed by a train of misfortunes and family tragedies. These Maureen and the children, not least the sensitive Mia, endured with dignified courage.

On October 29, 1958, while Mia was in convent school in London and her father was editing "John Paul Jones" there, 19-year-old Michael, Mia's eldest brother, was killed in a Los Angeles plane crash. Financial difficulties piled up. There were other serious worries.

Shortly before his sudden death, on January 27, 1963, I met John Farrow for the last time. He had brought Mia, as "a treat for so young a lady", to a party Joseph Levine gave for Sofia Loren.

Over the years John had Spoken of Mia as "my little nun". That evening he smiled at her as ever and she at him. "After all, Bill, Mia is going to be an actress", he said.

Then he added like a flash. "Of course she'll be a great star . . . and that too can mean a vocation, you know!"

Indeed it can. If John Farrow were living today, I think there might be some serious, Irish trouble in Hollywood about now.

HOLLYWOOD IN FOCUS

'Ship Of Fools' Is Compared To 1932 'Grand Hotel' Film

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — "SHIP OF FOOLS" (Good), Adults . . . (Columbia).

Having reviewed most of the major movie releases since 1925, I cannot stifle an urge to compare Stanley Kramer's absorbing but ambivalent "Ship of Fools," currently released by Columbia, with the late Edmund Goulding's "Grand Hotel," which MGM put out in September, exactly 33 years ago.

This exercise may interest, even provoke, youthful students of the motion picture, many of whom, without quibble, appear to accept or honor any hypothesis advanced by film critics who represent themselves as "modern" and tend to dismiss all others as "immature."

To challenge one such theory: How much nearer to the communication of objective truth have today's- esoteric film-makers brought the motion picture? Not much, I fear.

"Grand Hotel" (1932) and "Ship of Fools" (1965), to which I referred last April as "an ocean-going 'Grand Hotel' of many fathoms deeper," have the following characteristics in common, hence comparisons are apt.

Both originally were written by women — Vicki Baum and Katherine Anne Porter — and were "freely adapted" by men — William A. Drake and Abby Mann.

Set in approximately the same period, though filmed 30 years apart, each story deals with an odd assortment of characters, involved in cozy or conflicting relationships, precipitated in an atmosphere of cold, human acquaintance, at a faded locale.

Miss Porter explained that her ship and its fools symbolize humanity on life's voyage towards eternity. Miss Baum left as much to our imagination, although in filming "Grand Hotel" Eddie Goulding did not struggle, as does Stanley Kramer, to force us each, individually, to relate to the film's characters or identify ourselves with their problems.

Both films justified what Hollywood producers always seem to enjoy most — an all-star cast. In each picture, some of the finest talent of its time was either scintillated or squandered.

For "Grand Hotel," Goulding cast the inscrutable Greta Gar-

bo, the irresistible John Barrymore, the crudely compelling Wally Berry, the attractive Joan Crawford, the urbane Lewis Stone, the loquacious and wryly philosophizing Lionel Barrymore and the genial Jean Hersholt.

In "Ship of Fools," Stanley Kramer casts the inscrutable Simone Signoret, the irresistible Oskar Werner, the crudely compelling Lee Martin, the attractive Elizabeth Ashley with — on a different social age level — an alluring Vivien Leigh, the urbane Charles Korvin, the loquacious Jose Ferrer and the genial Heinz Rühmann.

ATTITUDES

In specific aggregation, of course, the characters vary and with them, the personal attitudes and attributes.

Aboard "Ship of Fools," sailing in 1931 from Vera Cruz to Bremerhaven, are a jaded, faded Contessa (Signoret), a disillusioned Virginia divorcee (Vivian Leigh); a Texas ball-player (Lee Marvin) and young, unmarried artist (George Segal) and the society girl (Elizabeth Ashley).

Anti-Nazism is the film's main pitch. A loud-mouthed Nazi (Jose Ferrer) reviles every Jew on board, a genial, Jewish salesman (Rühmann) and a cynically agnostic dwarf (Michael Dunne), providing catalysis in the general mixture of human perversity. Kramer and Mann knock themselves out to make everybody suffer.

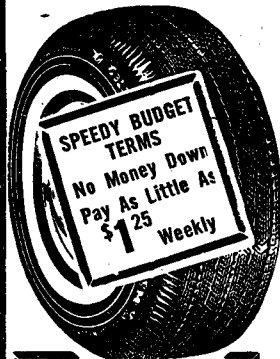
Two passengers with a pet bulldog, care not at all that a poor artist, travelling steerage, loses his life in pulling their pooch from the sea.

Where in "Grand Hotel," the characters symbolized fairly typical attitudes, those in "Ship of Fools" become symptoms of moral and social decay.

Selectivity, we are told, enriches the screen of today with reflections of greater realism; with sharper degrees of truth than films were apt to attain back in the 1930s.

But in "Ship of Fools," writer Abby Mann and producer-director Stanley Kramer, not only sacrifice plot to people. They sacrifice realism — as communicating truth — in order to make Katherine Porter's characters dance to their own philosophical and ideological tunes. This is propaganda, not Art.

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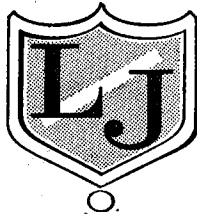
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Folger's

SAVE 38¢! REGULAR 87¢ VALUE

ALL GRINDS 1-LB. CAN

COFFEE

49¢

SAVE 38¢ REGULAR 77¢ VALUE

Food Fair Coffee

ALL GRINDS
1-LB. CAN

39¢

LIMIT CHOICE OF ONE CAN, EITHER BRAND, PLEASE, WITH \$5.00 ORDER OR MORE

QUANTITY RIGHTS RESERVED



Prices effective Thurs. thru weekend at all Food Fair & Frederick's stores From Key West to Ft. Pierce.



25 EXTRA GREEN STAMPS
OUR INTRODUCTORY OFFER WHEN YOU BUY ANY
LADY FAIR FRESH BAKED CAKE ITEM

TOP U.S. CHOICE - FULL FLAVORED

RIB STEAK CROSS RIB ROAST

On
YOUR
CHOICE

79¢

LB.

TOP U.S. CHOICE
CLUB STEAK LB. **99¢**

GRADE 'A' U.S. GOV'T INSP. QUICK FROZEN
TURKEY Drumsticks LB. **33¢**

SAVE 80¢ ON 5 LB. CAN
Morrell's Ham 5 LB. CAN **\$4.19**
SAVE 30¢ ON 3-LB. CAN \$2.59

COTTON MAID
Spray Starch PINT BTL. **29¢**
SAVE 10¢ - REG. 39¢ VAL. Store Radio Product

Specials from our Service Delicatessen ...

DELICIOUS
SLICED ROAST BEEF Save up to 40¢ lb.! ¼ LB. **49¢**

FRESHLY SMOKED
SMALL WHITE FISH (CHUBS) 1-LB. **79¢**

• VINE RIPENED PINK MEAT

Cantaloupes 4 for \$1

SAVE DURING
FOOD FAIR'S
August
WHITE SALE!

CANNON MATCHING PRINTS

\$1.29 VAL. 22x44 BATH TOWELS **88¢** | 35¢ VAL. WASH CLOTHS **25¢** | \$1.49 VAL. BATH MATS **94¢**

\$1.49 VALUE! . . . 100% COTTON PLUSH PILE

SCATTER RUGS 24" x 40" 87¢ EA.

Frozen Food Sale

MORTON'S • NEOPOLITAN • CHOCOLATE • COCONUT
AND LEMON

Frozen Cream Pies

14-oz.
Pkg.

29¢

LIBBY'S PEAK - FLAVOR

FROZEN VEGETABLES

* POLY BAG

39¢

CUT CORN • CUT GREEN BEANS • FORD HOOK LIMAS • PEAS & CARROTS, ETC.

Tip Top "Children's Delight"

FROZEN DRINKS

• BLACK CHERRY • GRAPE • PINEAPPLE • ORANGE • STRAWBERRY • LEMON • FRUIT PUNCH

10

6-OZ. CANS

\$1

Libbey's

NORTH STAR PATTERN

Glassware!



6-OZ.
JUICE GLASS
10-OZ.
BEVERAGE GLASS
15½-OZ.
COOLER GLASS

Only **9¢** EACH
WHILE
QUANTITIES
LAST

BIG 80-OZ.
Glass Pitcher 39¢

YOUR CHOICE OF ONE, WITH EACH \$5.00 ORDER
OR MORE. YOU CAN GET CHOICE OF TWO, WITH
\$10 ORDER, THREE WITH \$15 ORDER, AND SO ON