

Pope, Council Fathers To March Through Rome

ROME (NC) — The Pope and the Fathers of the Second Vatican Council will mark the opening of its fourth session with a penitential procession through the streets of Rome bearing relics of Christ's passion.

Pope Paul VI announced this while exhorting "the whole Church" to penance and prayer for the success of the council, which he described as "this God-given opportunity that the Church and the world have for

the salvation of mankind."

The Pope called for a ceremony of penance in every Catholic church in the world. He said that children, young men and women, and fathers and

mothers of families should be invited to the ceremony. He urged the sick, "our most cherished children," to unite their spiritual and physical sufferings to the worldwide penitential ceremonies.

Pope Paul scheduled his own and the council Fathers' penitential procession for the afternoon of the council's opening day, Sept. 14, the feast of the Exaltation of the Holy Cross. The fourth and final session

of the Council will open with Pope Paul concelebrating Mass in St. Peter's with officers of the council.

Those eligible to concelebrate with the Pope include the 12
(Continued on Page 2)

IN LABOR DAY OBSERVANCE TALK

Diocese Youth Corps Plan Praised By Dade Official

(Text of NCWC Labor Day Statement by Msgr. Higgins on Page 10.)

The Neighborhood Youth Corps project operated by the Diocese of Miami under the South Florida Economic Opportunity Council has come in for praise from a top Dade County official.

Richard Weatherley, executive director of the Economic Opportunity Program Inc., of Dade County, told an audience at a Labor Day observance sponsored by the Diocese that the Youth Corps project established by the Opportunity Council was a "very excellent program."

Weatherley was one of several speakers on the Labor Day observance held Thursday at the Deauville Hotel who spoke on the theme "Politics And The Poverty Program."

The observance opened with a Pontifical Low Mass celebrated by Bishop Coleman F. Carroll at St. Joseph Church on Miami Beach. Bishop Carroll also delivered the benediction at a banquet held at the Deauville Hotel Thursday night.

Other speakers on the Labor Day observance program included: Msgr. George G. Higgins, director of the Social Action Department of the National Catholic Welfare Conference, Washington, D.C.; Father Al-

bert Blatz, International vice president of the American Federation of State, County and Municipal Employees, AFL-CIO; and James C. O'Brien, executive director, United Steel Workers, Senior Division.

STANDARD

In his talk, Weatherley pointed out that "using the so-called standard measure of poverty — \$3,240 for a family of four, and \$600 for each additional dependent — there are in Dade County approximately 50,000 out of 250,000 (or one out of five) families living in poverty."

"This amounts," he said, "to nearly a quarter of a million individuals."

In citing means that are being used to combat poverty in the county, Weatherley mentioned the Neighborhood Youth Corps which is partly financed by the federal government and "which provides meaningful work experience for young people between the ages of 16 and 22."

"Nearly 1,000 school drop-outs," said Weatherley, "have been put to work in Neighborhood Youth Corps programs operated by Metro and by the South Florida Economic Opportunity Council (a group of some 24 Catholic social agencies and institutions)."

(The Neighborhood Youth

(Continued on Page 3)

Stadium Mass Will Honor Patroness Of Cuba Sept. 8

Thousands of Cubans, other Latin Americans, and Americans, are expected to gather next Wednesday, Sept. 8, at 7:30 p.m. at Miami Stadium, when Bishop Coleman F. Carroll will offer a Pontifical Mass honoring Our Lady of El Cobre, patroness of Cuba. Mass will be in Spanish.

In preparation for the celebration of the feast day, a triduum of masses will be offered at more than a dozen churches.

Recitation of the Rosary and singing of hymns honoring the Blessed Virgin will precede the Mass, which will be celebrated at a large outdoor altar. Father Emilio Vallina, ad-

ministrator, St. John Bosco Mission, will deliver the sermon. Father Arthur Debevoise will be the master of ceremonies.

This is the fifth year in which Bishop Carroll will have celebrated the feast of the Patroness of Cuba.

At the stadium will be the statue of Our Lady of Cobre that was smuggled out of Cuba five years ago.

The triduum of masses, starting Sunday, will be at the following churches: St. John Bosco, St. Michael, Gesu, SS. Peter and Paul, Corpus Christi, St. Mary, St. Brendan, Little Flower, Immaculate Conception, St. John the Apostle, St. Patrick, St. Dominic and St. Hugh.

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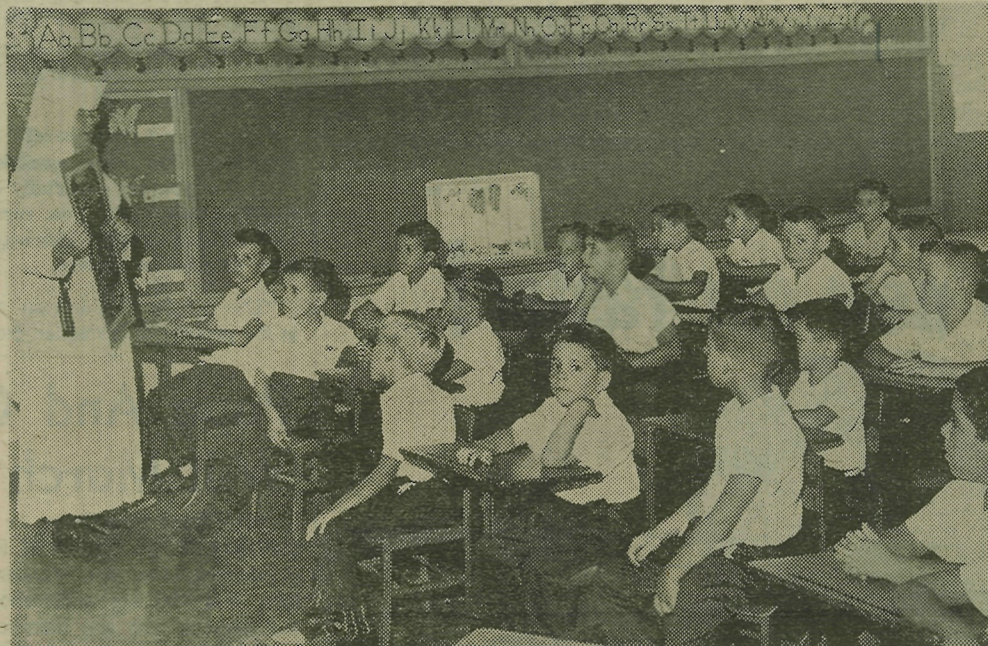
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NEW BUILDINGS AT THREE HIGH SCHOOLS

Diocesan Pupils Swarm Back



A Group Of First Grade Boys Resumes Classroom Work at Corpus Christi

School bells rang out in the schools of the Diocese last Monday as students returned to classes for the 1965-66 year.

Construction-wise new buildings greeted returning pupils in three high schools.

Tomorrow (Saturday) at 10 a.m. Bishop Coleman F. Carroll will dedicate the new Central High School building in Fort Pierce as the John Carroll High School. It has been named for America's first bishop.

Lourdes Academy has a new building at its location at 5525 SW 84th St. and at Cardinal Newman High School a new two-story addition has been built for the boys' department.

Previously, Newman High had been co-educational but now it will be a co-institutional school.

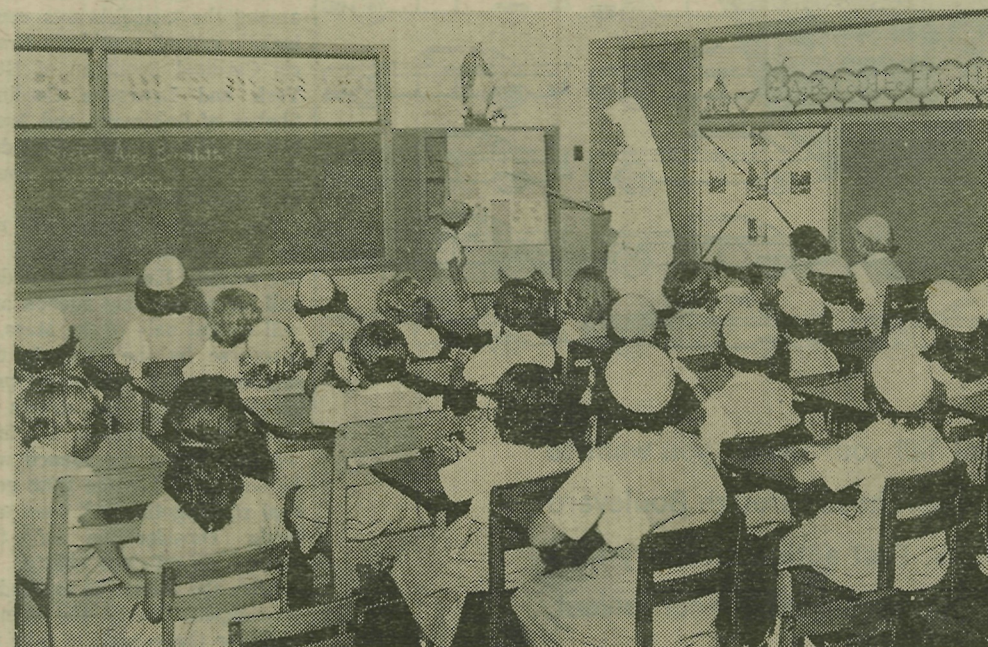
TEACHING STAFF

Staffing the boys' department will be five Missionary Oblates of Mary Immaculate with Oblate Father George Croft serving as principal.

Gibbons High and Pace High have new additions which will provide four new classrooms at Pace and a new chapel and four classrooms at Gibbons.

One of the largest elementary schools in the Diocese, St. Brendan, reported a total of 950 students enrolled there as

(Continued on Page 3)



Corpus Christi First Grade Girls Listen As Sister Instructs Pupil

Mass Will Mark Founding Of Catholic Church In U.S.

Church Location On Moscow Map

BERLIN (NC) A synagogue, a mosque and the Catholic St. Louis church are among the places of interest cited in a new map of Moscow.

The Russians have long omitted any mention of houses of worship in guide books and telephone directories.

The 400th anniversary of the founding of the Catholic Church in America will be observed in St. Augustine at noon on Sept. 8 with a concelebrated High Mass on the grounds of the Mission of Nombre de Dios.

It will be the first concelebrated High Mass in the Roman

Catholic Diocese of St. Augustine since the rite was restored recently in the Church.

The Mass will be celebrated by Archbishop Joseph P. Hurley, Bishop of the Diocese of St. Augustine. Co-celebrants will be six Monsignori of the Diocese.

The Mass will be celebrated on the Mission grounds where Father Francisco Lopez de Mendoza Grajales offered the first parish Mass in America on September 8, 1565.

Assisting at the Mass was the Spanish explorer, Admiral Pedro Menendez de Aviles and his

crew, who settled the first permanent community in America, more than a half century before the landing of the Pilgrims at Plymouth Rock.

Several thousand persons including visiting dignitaries are expected to assist at the Mass
(Continued on Page 3)

Bishop To Dedicate Church, High School

Bishop Coleman F. Carroll will dedicate the new John Carroll High School, Fort Pierce, at 10 a.m. next Saturday, Sept. 4. It has been named for America's first bishop.

Next Sunday, Sept. 5, he will dedicate the new church at St. Peter's Mission on Big Pine Key at 10 a.m. and at 4 p.m. the addition to St. Vincent Hall, on the grounds of Mercy Hospital, South Miami Ave.

Idea For Council Not Sudden

ASSISI (NC) — The idea of calling an ecumenical council did not come to Pope John XXIII as a sudden inspiration. According to one of his closest confidants it was the fruit of prayer and private consultations which began with his election as Pope.

This new historical note on the council was revealed by Msgr. Loris Capovilla, the late Pope's private secretary, in a speech at the Pro Civitate Christiana Institute here.

Msgr. Capovilla said Pope John consulted "some others"

before his now - famous revelation was made to Papal Secretary of State Domenico Cardinal Tardini. Among those he spoke to was Father Giovanni Rossi, the founder of the institute here.

After revealing the plans to Cardinal Tardini on Jan. 20, 1959, Pope John was quoted as saying he decided on the council "without having thought of it beforehand."

But Msgr. Capovilla said the Pope's successive writings and speeches demonstrate that the Pope was speaking of the period

before his election "when it was his unbroken rule not to be concerned with projects extraneous to his work."

As proof of this, Msgr. Capovilla said Pope John "confided in others, and not only to Father Giovanni Rossi, regarding this wish of his soul. It is almost as if from his innermost being he was asking for contribution and consent of prayer before deciding to speak officially of the matter, after becoming convinced that it was not just fantasy or spectacular improvisation but actually inspiration which compelled him to submit, as always, to the will of God."

The first public announcement of the council came on Jan. 25, 1959, during a talk Pope John gave to the college of cardinals at Rome's basilica of St. Paul Outside the Walls.

Three months previously, said Msgr. Capovilla, Pope John was familiarizing himself with the problems of the papacy four days after his election when he suddenly exclaimed: "What we really need is a council."

The Pope's private secretary noted that the thought of a council was "natural" to a man like Pope John who was able to detect "signs of the times" in the Church and the world and who was unshakable in his faith and simplicity.



A GROUP of students from Japan are greeted by Pope Paul VI during an audience which was held at the Pope's summer residence at Castel Gandolfo.

Eye Of Church Is Fixed On Past, Present, Future

CASTEL GANDOLFO, Italy (NC) — Pope Paul VI said here that the Church looks not only to the past and present but also to the future, guided by the certainty "of a future meeting with Christ Glorious."

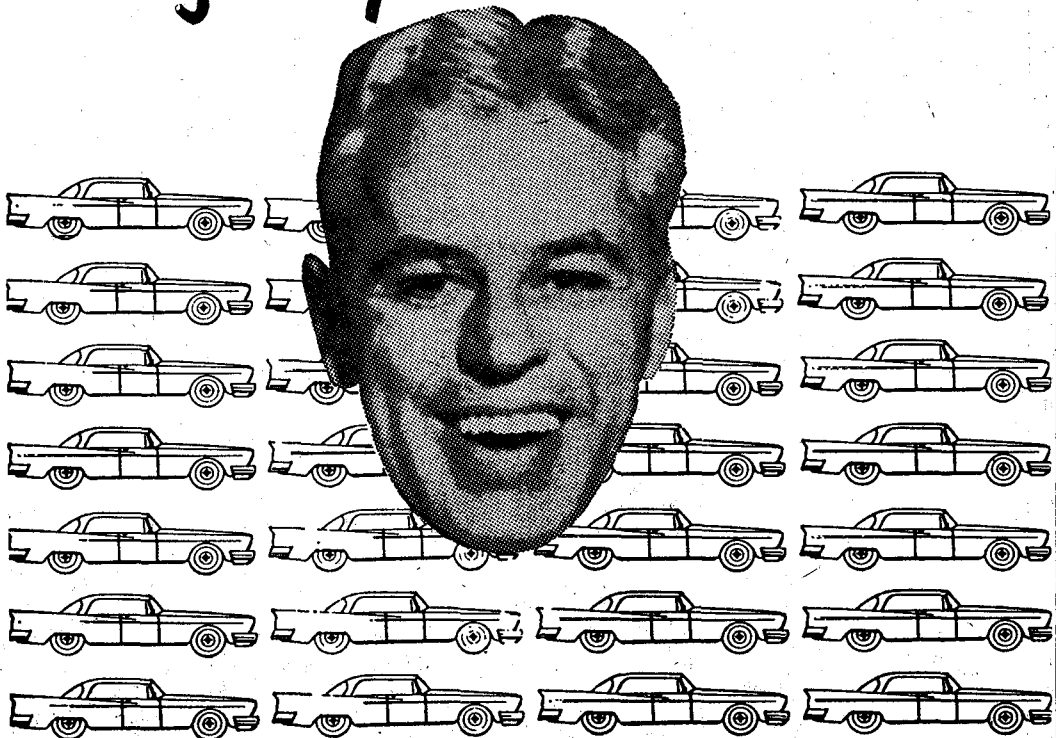
Speaking at his regular weekly general audience, the Pope compared the Church's position to an observatory with a telescope that looks in three directions "not in space but in time."

It looks back toward the past, he said, "with its eye fixed on

its point of origin, that is Jesus Christ." It also looks at present conditions and its eye "is ever more open to the signs of the times," the Pope continued, citing as an example upcoming ecumenical council action on the schema on the Church in the modern world.

In looking toward the future, Pope Paul concluded, the Church derives its energy, activity and final hope from "the certainty of a future meeting with Christ Glorious."

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Pope Says Don't Be 'Dazzled'

POMEZIA, Italy (NC) — Pope Paul VI addressed the people of this town crowded around an altar where he was celebrating Mass on the 12th Sunday after Pentecost.

"Why have I come here?" He answered his own question: "Because you are especially entitled to his visit. You represent all that is most characteristic of modern society."

"The people of Pomezia are in the process of transition from

an agricultural economy to an industrial economy."

The people who listened to him in fact represented still another characteristic of modern society: emigration. When the town was founded 26 years ago on the extreme northwestern edge of the land reclaimed from the Pontine marshes, the Fascist government brought in people from the then impoverished Veneto district of Italy's north. Now, with the growth of industry in Pomezia, peasants from

the south are moving into the factories around Pomezia.

The Pope went on to explain how this economic transformation could bring a new spiritual crisis:

"But a critical moment arrives in this process of transformation. And that is when people are dazzled by material goods, when they begin to think and to say: 'These are the true goods I have always been looking for, they are the goods I need. I no longer have any need of Christ.'"

The Pope's voice echoed his own sadness. "No, my brothers, my sons. I have come here to this focus of necessary and inevitable transformation to tell you to understand your destiny. In the passage from one civilization to another, from yesterday to today know how to keep faith in Christ. Faith is neither against fortune nor well-being, but they are nothing without a life of faith."

N. Orleans Administrator

NEW ORLEANS (NC) — Bishop L. Abel Caillouet, 65, has been named administrator of the New Orleans archdiocese.

He was elected by the 13 archdiocesan consultors to serve until a successor is named to Archbishop John P. Cody, who was enthroned Aug. 24 as the archbishop of the city.

Shreiner Gets Post

PHILADELPHIA (NC) — Charles F. Shreiner has been named director of the Latin American Studies program at St. Joseph's College.

Shreiner recently returned after three and one-half years in Latin America for Catholic Relief Services — NCWC. He is a former staff member of the Catholic Standard and Times here and of the Voice of Miami, Fla.

U.S. Marist Sisters

WHEELING, W. Va. (NC) — The first reception for new Marist Sisters in the United States was held in St. Vincent de Paul's church here.

Pope And Council Fathers Will March Through Rome

(Continued from Page 1) members of the Council of the Presidency, the four moderators, and the six archbishops and bishops who are members of the general secretariat of the council.

This means that Americans among the concelebrants could include council presidents Francis Cardinal Spellman of New York and Lawrence Cardinal Shehan of Baltimore, and Archbishop John J. Krol of Philadelphia, who is one of the council's undersecretaries.

The opening session will not be a general congregation of the council. Events of that day call for no working agenda and will consist only of the Mass, a discourse by the Pope in the morning and a penitential procession through the streets of Rome in the afternoon. The first working day of the council will be Sept. 15, when the 128th general congregation will open and begin consideration of the schema on religious liberty.

After the debate is concluded on religious liberty, the agenda calls for the council to take up in the following order three other schemas — the Church in the Modern World, Priestly Life and Ministry, and the Missions.

Singing and carrying what Pope Paul referred to as "the outstanding relics of the Holy Cross," taken from Rome's basilica of the Holy Cross in Jerusalem, the Pope and the world's bishops will start from the basilica and proceed a half mile to

the Pope's own cathedral, the basilica of St. John Lateran.

(St. Helen, mother of Emperor Constantine, and discoverer of the relics of Christ's passion, built the basilica of the Holy Cross in Jerusalem to house the relics. Among them are fragments of the Cross, a piece of the trilingual sign which hung over Christ as He hung upon the Cross, a nail from the Cross and two thorns from Christ's crown.)

The Pope chose the feast of the Holy Cross as opening day of the council so that "all may grasp more deeply that He Who was 'lifted up from the earth' on that wood is the only One Who draws all things to Himself."

He emphasized that the council will not provide "the sole and immediate solution" to such problems. But he asserted that the council "will have a greater effect than we can estimate," especially in the life of the Church.

Pope Paul said that the council will achieve this effect:

— by encouraging clergy and laity to live their vocations more earnestly.

— by changes "in some canonical requirements that no longer serve the good of souls."

— by modernizing the Church's administration, by invigorating the Church's missionary activity, "which should strengthen and diffuse the message of peace and freedom for the world."

Mass To Mark Founding Of Church In U.S.

(Continued from Page 1)

which will be celebrated in the outdoor sanctuary of the Votive Church. The church, still under construction, is part of the quadricentennial construction program sponsored by the St. Augustine Foundation, a non-profit organization of Catholics in the Diocese.

OFFICIALS

A number of Spanish government officials from Washington and from Spain are planning to assist at the Mass.

Among them will be Lt. Gen. Camilo Alonso Vega, Minister of the Interior; Antonio Garcia Rodriguez-Acosta, Sub-Secretary of Tourism of the Ministry of Information and Tourism; Angel Sagaz, Director General of North American Affairs; Ambassador Alfonso Merry del Val and Aguirre de Carcer, Minister of the Spanish Embassy.

A special altar of logs, similar to the one built by the explorers for the first Mass at the Mission, is being constructed on the grounds of the Mission.

Accompanying Admiral Menendez when his expedition landed at St. Augustine were four priests. One of the priests, Father Francisco Lopez de Mendoza Grajales, described the landing this way:

"As I had gone ashore the evening before, I took the Cross and went to meet him (Menendez), singing the hymn 'Te Deum Laudamus.' The Admiral, followed by all who accompanied him, marched up to the Cross, knelt, and kissed it. A large number of Indians watched these proceedings and imitated all they saw done."

Father Lopez then offered a Mass of thanksgiving. It was the first parish Mass and the first community act of Christian religion in the United States. At its conclusion the explorers set to work building an American settlement.

MISSIONS

During the seven years following the establishment of St. Augustine, the Jesuits set up missions which extended over the state.

Four of these early settlements were in the area which encompasses the present Diocese of Miami and one mission, Tequesta, stood where Miami has been built today.

In 1567, Jesuit missionaries built a small mission at the mouth of the Miami river to teach the Tequesta Indians, "a fierce but intelligent people."

A network of other missions extended northward up the pen-

insula. At St. Lucie, the mission of Santa Lucia was founded and on the West Coast, near Charlotte Bay, San Antonio mission was erected.

Seven years later, after meeting with little or no success and because of the deaths of several missionaries in the Southern portion of America, St. Francisorgia, Jesuit General, withdrew his missionaries. They were not to return until the late 1800's.

Franciscans, during the same period, had missions which extended across the northern tier of the state. These were later destroyed by the English.

CATHEDRAL

There were "no less than 30,000" communicants of the

church in Florida in 1674. When Florida was ceded to the English in 1736, Church growth was brought to a standstill.

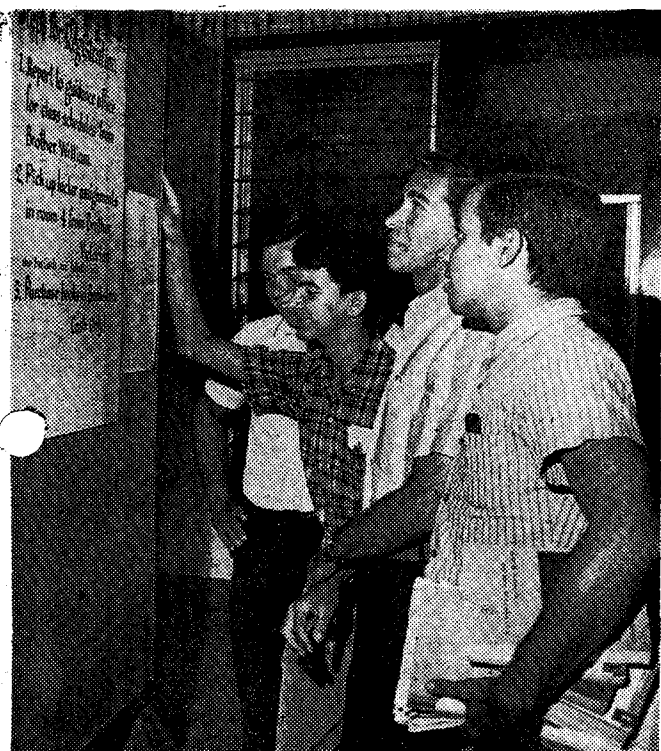
When the Spanish returned, the old church at St. Augustine which had been used as a guardhouse by the English was too dilapidated for use. Architects came from Spain to design a new edifice and on December 8, 1796, the Cathedral of St. Augustine was dedicated.

The United States purchased Florida from Spain for \$5 million by a treaty signed February 22, 1819, and in 1821, when the transfer was officially made, much of the predominantly Spanish-Catholic population migrated to Cuba or returned to Spain.

By 1840 diocesan priests went overland twice a year from Savannah and Mobile to Key West to administer the Sacraments. Occasionally during the same period priests from the Diocese of Santiago de Cuba crossed to South Florida to administer to Catholics here.

In 1870 the Diocese of St. Augustine was established and on this foundation the Church grew in central and north-Florida, centers of population at that time.

In the 1890's, with the coming of the railroad and a concomitant rise in population, the Church in South Florida flourished.



CHECKING OVER the rules for registration at Archbishop Curley High School this week were from left; Angel Rabasa, Jose Gonzales, Jim Calderin and Victor Calderin.

Students Resume Classes In Schools Of Diocese

(Continued from Page 1) of last Tuesday, the day after the official opening of school.

At Miramar, in St. Bartholomew parish, elementary school pupils went back to school this week to a new school building recently dedicated on the parish grounds.

Students returning to school at the Marian Center for Ex-

ceptional Children had available the facilities of a new building which has enabled the Center to double the capacity of its students to 80 and also permits the Center to take care of boarding pupils.

The Marian Center is staffed by the Sisters of St. Joseph Benedict Cottolengo of Turin, Italy.

Diocese Youth Corps Plan Praised By Top Dade Official

(Continued from Page 1) Corps project established by the South Florida Economic Opportunity Development Council first began operations last April.

(Under the diocesan-sponsored program, the youngsters get \$1.25 an hour and work in various agencies of the Diocese such as hospitals, schools and colleges. They must as a general rule come from families with incomes under \$3,000 per year).

(Msgr. Bryan O. Walsh, executive director of the Council, has stressed that the Youth Corps project is not confined to Catholics alone and is open to all, regardless of race, creed, color or national origin.)

Weatherley noted in his talk that "another 1,300 young people worked in the Dade County Board of Public Instruction's Youth Corps project while going to school."

Weatherley then pointed to a number of other programs that are being carried out as part of the war on poverty project in the county and he stressed that "there are many other measures now in the planning stages or pending approval from the Office of Economic Opportunity."

Among those already put into effect, Weatherley cited the work-study programs that have been established at Barry College, Miami-Dade Junior Col-

lege and the University of Miami.

POVERTY

As to the future of the war on poverty program, Weatherley said "it won't work if it is to be simply a rehash of welfare-type programs which have not been successful in the past."

In concluding his talk, Weatherley read a letter from W.E. Meadows, acting president of the Neighborhood Advisory Committee in the Downtown Central District of Miami which was established as part of the local anti-poverty program to Alvin Cassel, president of Economic Opportunity Program, Inc.

The letter noted that Elroy Hill and Morris Abrams had been named to represent the Committee on the EOPI board of directors and it declared that "they are prepared to squarely, courageously and militantly meet the obstacles involved in such important but controversial issues as education, better jobs, higher wages, economic security, housing and health.

"They can't," the letter continued, "they dare not come back to people who are unemployed, who don't know where their next meal is coming from, whose children and themselves are in the gutter of despair — and offer them not food, not jobs, not security but supervised recreation, handicraft classes, and character building."

Savannah Council

WASHINGTON (NC) — The Savannah, Ga., Diocesan Council of Catholic Men is the newest affiliate of the National Council of Catholic Men.

Bishop Thomas J. McDonough said: "I regard the Diocesan Council of Catholic Men as our biggest step in carrying out the apostolic mission of the Church in southern Georgia."



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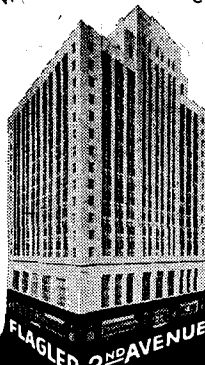
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Catholic Relief Efforts In Viet To Be Stepped Up

WASHINGTON (NC) — U. S. Catholic relief efforts in South Viet Nam are being sharply stepped up at the request of Pope Paul VI and of the Federal government.

Archbishop Patrick A. O'Boyle of Washington, chairman of the administrative board of the National Catholic Welfare Conference, made the announcement.

It was in response to a direct appeal from the Pope to the U. S. hierarchy for increased aid. In recent weeks, the Catholic agency and other private voluntary organizations have been asked by the U. S. government to raise their contributions.

The aid will be used to alleviate what officials call the urgent needs of 650,000 refugees and other war victims as well to help develop long-range plans for economic stability of that country.

U. S. Catholic aid goes into South Viet Nam through the fa-

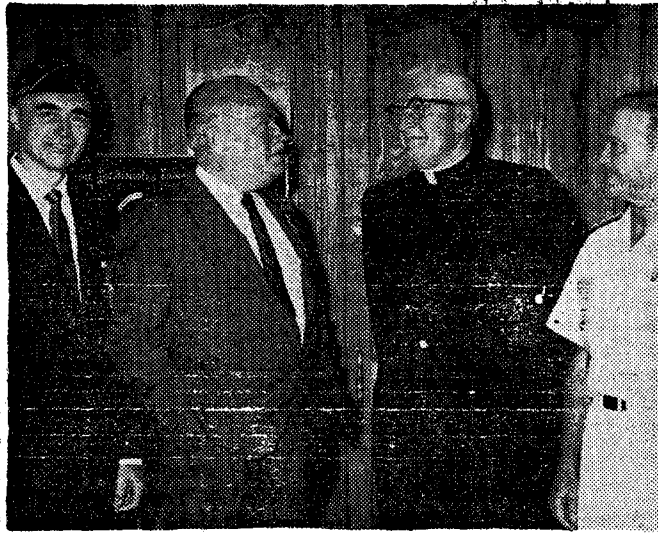
cilities of Catholic Relief Services — National Catholic Welfare Conference, which presently conducts relief programs in 79 nations in Africa, Asia and Latin America.

CRS has been in South Viet Nam since 1954 when the U. S. government requested its services. It was the first private U. S. relief agency to arrive.

Following Archbishop O'Boyle's announcement, the executive director of CRS, Bishop Edward E. Swannstrom, announced at the agency's New York headquarters that the first shipment under the increased program will be 200 tons of salt.

The prelate, who announced that his agency now helps about 450,000 persons in South Viet Nam, said salt is acutely needed.

CRS also will quadruple its shipment of clothing and medicine, the bishop said. Last year it sent more than 400 tons of clothing and 25 tons of medicines.



MSGR. JOHN J. O'Looney chats with, from left, National Commander Harold Shanfield; Rear Admiral James S. Hunt (retired) and Admiral Louis M. Thayer at Coast Guard League convention in Fort Lauderdale. Adm. Thayer is commandant of the Seventh U.S. Coast Guard District with headquarters in Miami.

Msgr. O'Looney Opens Coast Guard Convention

FT. LAUDERDALE — Msgr. John J. O'Looney of St. Anthony's Parish opened the 10th an-

nual convention of the Coast Guard League at Fort Lauderdale's Continental Hotel last week with an invocation.

Among resolutions passed by members of the organization was one giving full support to President Johnson's policy in Viet Nam.

Capt. A. J. Calliando, executive director of the convention, said 17 vessels and more than 200 Coast Guardsmen are engaged in waters off Viet Nam.

New officers installed at the annual banquet which closed the convention were: Harold A. Shanfield, re-elected national commander; Edwin T. Brown Jr., New Orleans, vice-commander; H. J. DiGiorgio, Philadelphia, vice-commander; Abraham G. Pincus, Brooklyn, vice-commander; A. Donald McLean, Sacramento, vice-commander. Bern C. Poehler, Chicago, national paymaster; Fred J. Perez-Almiroty, San Juan, national judge advocate, and Julius S. Fine, Savannah, assistant judge-advocate.

Cuba Reported Stepping Up Red Activity In Hemisphere

By J. J. GILBERT

WASHINGTON (NC) — Second generation communists are making their presence felt in the United States.

Witnesses have told a Senate committee that these young people, also called "red diaper babies," are among the leaders of agitations and demonstrations on university campuses in this country.

One witness said they constitute "a considerable percentage of the hard core leaders." He said it evidenced "the effectiveness of communist conditioning of young people."

At the same time, it was revealed that officials here are very much concerned over the increase in communist activity in Latin America in recent months.

In many countries, it is said, some universities have become key centers of communist activity and the starting point of riots against the government.

The campaign, reports state,

is stimulated chiefly in Castro Cuba.

Charles E. Moore of Wheaton, Md., public relations director of the International Association of Chiefs of Police, said he has made an investigation of communist youth activities, and he added that he agreed with the FBI and others that the communists require only a small percentage of those involved to assume direction of almost any type of disturbance.

While a small hard core of communists can manipulate disturbances, witnesses said, very often "the publicized leaders" are not communists.

Sen. Thomas J. Dodd of Connecticut, who presided at the hearings, said communists' activity among youth is difficult to assess because their operations are diversified and often subtle.

"But to strike up contact with the great masses of youth who are not yet prepared to embrace the communist doctrine," he added, "the communists employ the technique of infiltration."

LBJ Names Ambassador To Help Ties With Poland

JOHNSON CITY, Texas (NC) — He wants to strengthen the "deep and historic bond" which exists between Poland and the United States, President Johnson said in naming Postmaster General John A. Gronouski to be the new U. S. Ambassador to Poland.

At the same time, the President announced that presidential assistant Lawrence F. O'Brien will become Postmaster General.

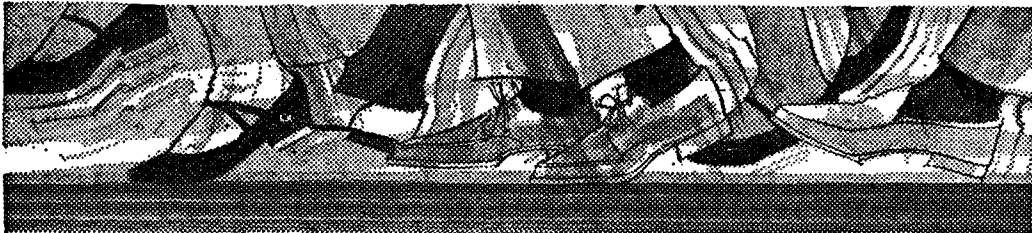
Gronouski was the eighteenth Catholic actually to serve in a president's cabinet. O'Brien will be the twentieth.

The President said of Gronouski that "America is in his blood, but so is Poland. He was born the grandson of a Polish

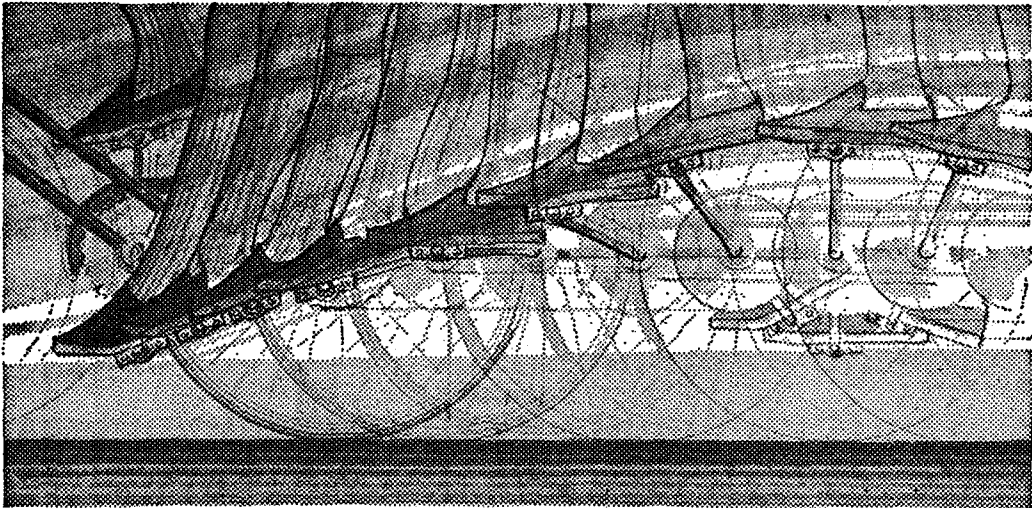
immigrant." He added that the new ambassador is the man to carry to Poland the message that we want to work together with Poland for peace and the liberty of all people.

The President noted that Gronouski is "the first American of Polish descent to serve in the Cabinet," and "one of the very few men with a doctor of philosophy degree ever to sit in the Cabinet."

Of O'Brien, first appointed a White House aide by President Kennedy, the President said he is "a talented and ardent practitioner of government," and that he "knew of no single individual who has contributed more to the enactment of legislation that touches the lives of so many Americans."



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PATRON PARKING

Government Birth Control Opposed By Prelate

Following is the text of a sermon, "Birth Control and Public Policy," delivered Aug. 29 in St. Matthew's cathedral, Washington, D. C., by Archbishop Patrick A. O'Boyle of Washington.

"The time will come when men will not listen to sound teaching, but with ears itching, will pile up for themselves teachers who suit their pleasures. They will turn their ear away from the truth to fables."

These words are taken from the Second Epistle of St. Paul to Timothy, Chapter IV, verses 3 and 4. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

My dear good people in Christ:

We live in extraordinary times. Despite the tragic riots and bitter recriminations of the "long, hot summer" at home, and the tensions unavoidably connected with our increasing firmness overseas, there is a new spirit of achievement and hope in the air.

A NEW TIME

As President Johnson expressed it in his Catholic University commencement address recently, "this is a new time in our land, a time that is young in spirit, a time of renewal, a time of resurgence for those forces which fashion a finer and fairer society."

In our own Church the fresh winds of aggiornamento have swept its hallowed halls. Through the new liturgy, the faithful have gained an intimate participation in the Holy Sacrifice unequalled since the early years of the Bark of Peter.

In his encyclical *Ecclesiam Suam*, the Holy Father opens up an exciting vista of the mission of the modern Church. And in the document on the Church and the Modern World, a fraternal hand is extended to all men of good will to explore not only our common beliefs but how we can marshal the united moral forces in each country in an attack on the spiritual and social evils that confront society.

In the United States, progress in the field of racial and social justice has been nothing short of phenomenal. A remarkable Congress, working in close harmony with the Chief Executive, has courageously attacked such things as civil rights (including voting rights), aid to education, and the paradox of poverty in the midst of plenty. It is in every way an outstanding achievement, and the President and our hard-working representatives on Capitol Hill deserve the nation's thanks.

In this context of social and material advancement, it is with great reluctance that I speak to you this morning on the controversial subject of birth control.

As you well know, Pope Paul VI has established a distinguished commission of theologians, doctors, demographers, lay couples and experts in many fields to consider these issues in their broadest aspects.

Until the commission has submitted its report, and the Holy

Father has acted upon it, he has wisely counseled a moratorium on speculation which can only serve to confuse not only the faithful but the large body of sincere people who, while they may differ from us, nevertheless respect our right of conscience as we respect theirs.

Unfortunately, the Pope's warning has not prevented a number of Catholics classified as experts who, while asserting that they do not officially speak for the Church, nevertheless have not hesitated to try the case in the newspapers, in periodicals and on television.

Though they doubtless acted in good faith, the result has been to raise false hopes in some quarters, and to spread discouragement in others. Moreover, committees of the Congress and other public bodies, hearing no official expression to the contrary, have assumed that "silence gives consent" and have initiated programs intruding on the private lives of citizens — programs in which, to put it bluntly, the government has no business. So I feel I must speak out.

CATCH PHRASE

What started all this was the discovery of a condition popularly known as "the population explosion." Like many catch phrases, it is ambiguous and misleading. An impressive array of statistics has been marshalled to prove that it exists, and that it will get worse if present ratios of birth to death rates continue. The figures are subject to qualification in some cases. For example, births in this country for the last year were the lowest since 1953. However, there is no question that overpopulation is a fact in some areas. The question is, what do we do about it?

There are two general lines of approach, one positive, one negative.

The positive approach may be illustrated by the situation in the United States. There may well be at this moment areas of relative overpopulation in certain parts of this country — in the so-called Negro ghettos of some of our northern cities, for example. In other areas, like the western part of the United States and Canada, there is underpopulation.

POSITIVE ATTACK

A positive attack on this situation would employ such techniques as better use of the country's still great reserve of wide-open spaces, decentralization of industry (which is already under way) and the movement of employees and their families to less crowded areas which inevitably follows.

It would extend our transportation network, and develop still better ways of getting surplus foods into the hands of the needy, thus relieving the economic squeeze on larger families. It would organize broad systems of job training, so that men at the bottom of the income ladder might qualify for better jobs and thus could afford better housing, with less doubling up of families and consequent reduced crowding.

These and a dozen other sim-

ilar lines of attack are typical of the positive approach. They are typically American — for this is how our nation developed.

Opposed to the positive approach is the negative position of birth limitation. Advocates of this position tend to turn away from the use of our immense resources, technology and pioneering spirit to build an even greater society. They regard such efforts as futile and say that the only real solution is birth control and that only government can effectively promote birth control on a mass scale.

COMPLEX QUESTION

Now this is a very complex question; and there is room for honest difference of opinion in those areas where no moral principles are involved. Nevertheless, I personally feel that the philosophy of this negative approach is unworthy of our American tradition.

Now I would ask you to turn from these considerations of national and international policy to the problems of the individual family. If the biggest danger flag in our overall approach to population control is negativism, the most serious threat in its impact on the American family is paternalism. Permit me to show you what I mean.

Ours is a complex society, and a dynamic one. The same economic and social forces that created our marvelous productive machine sometimes threaten to destroy the people it was designed to serve. More and more, in their search for protection and security, men have turned toward their government.

Security, however — like everything else — has its price, and it must be paid for in the coin of personal freedom. You may think this is a fair exchange, and so it may be up to a point, though the gradual intrusion of government into the private lives of its citizens is a trend which worries many thoughtful people.

GUIDEPOSTS

Nevertheless, there must be a line beyond which lawful regulation in the public interest becomes unwarranted invasion of the right of privacy. During the last 30 years, the Supreme Court has set up a number of guideposts for the protection of personal liberty. Among them have been these:

1. Freedom from government inquisition.
2. The right of privacy.
3. Concern for the weaker members of society.
4. Freedom from government coercion of mind and conscience.

The late Justice Brandeis, with his usual succinctness, expressed the issue this way:

"The makers of our Constitution . . . recognized the significance of man's spiritual nature, of his feelings, and of his intellect. They knew that only a part of the pain, pleasure and satisfactions of life are to be found in material things. They

sought to protect Americans in their beliefs, their thoughts, their emotions and their sensations. They conferred, as against the government, the right to be left alone — the most comprehensive of rights, and the right most valued by civilized men."

The philosophy expressed by Justice Brandeis has been given a modern application in the recent decision of the United States Supreme Court invalidating the Connecticut birth control law. Seven justices agreed that the statute violated the right of marital privacy, which it called "intimate to the point of being sacred."

Now if the government is enjoined by this decision from forbidding the practice of birth control, it logically follows that it is likewise forbidden to promote it, since violations of human privacy become inevitable in the relationship between the government and indigent people who comprise the target group for government-sponsored birth control.

BILL IN THE SENATE

In spite of these unmistakable constitutional roadblocks, a bill is now before the Senate Subcommittee on Foreign Aid Expenditures that would formally and directly involve the federal government in birth prevention programs, including the dissemination of information and materials at public expense.

In a number of cities, there have been attempts to link promotion of birth control with the new anti-poverty program, on the theory that, as one senator put it, "the poor are more likely than any other group to have large families."

That, I submit, is not the government's business. The choice of how many children a couple should have is the sole, personal responsibility of the spouses. It is no less their responsibility if they happen to be poor.

For a government agent to advise individuals — married or unmarried — respecting limitation of the number of their offspring, to inquire respecting details of their sexual life, or in any way to suggest to them practices respecting sex which may do violence to their religious beliefs, is a clear invasion of the sacred right of privacy which the Supreme Court holds to be inviolate.

Now we have been exploring up to this point some of the moral, legal and sociological implications of government involvement in family limitation. But what happens when a couple, of their own volition and for valid reasons, wish either to limit the number of their children or to regulate their spacing?

AMERICA DIVIDED

It is obvious that the American community is deeply divided on this question. Many people sincerely believe not only that there is nothing immoral in the use of artificial contraceptives, but that the common good of society is serv-

ed by active dissemination of such materials and information on how to use them. Some would even go to the extreme of making this a public policy both at home and abroad.

There is another group — including but by no means confined to Roman Catholics — that holds with equal sincerity that the use or promotion of contraceptives, whether mechanical or chemical, is at all times and for any reason a serious moral evil. Their concern is not with the end of responsible parenthood, which no one disputes, but with the morality of the means used to achieve it.

What is the answer to this dilemma? What is the right and duty of the individual citizen of good conscience? What should be the role of government? Let me suggest some possible approaches.

In great issues of this kind, where opinion is sharply divided, the first and most important consideration in searching for a solution is the preservation of the God-given right of conscience. Catholics, for example, have no right to impose their own moral code upon the rest of the country by civil legislation. By the same reasoning, they are obliged in conscience to oppose any regulation which would elevate to the status of public policy a philosophy or practice which violates rights of privacy or liberty of conscience. The citizen's freedom cuts both ways.

In a situation like this, involving serious moral issues in which people strive to form a right conscience, the role of government is clear — strict neutrality.

No one questions the right — even the desirability — of expanded government-sponsored research into the problems of human reproduction. There is much to be learned in this area — including possible harmful side effects of so-called oral contraceptives which are just now coming to light.

STEP TO COERCION

However, the moment that government presumes to "give advice" in this delicate area, it opens the door to influencing the free decision of its citizens. And from influence, it is only a short step to coercion. Especially when economic factors are involved, like welfare payments, the slightest attempt to "guide" an applicant may be magnified by fear into an unspoken threat to "conform — or else."

Now, what should be the attitude in all this? A Catholic, like any other American, is a citizen, tute of the individual Catholic with the right and duty to vote in accordance with his convictions. He is a member of a pluralistic society, which must have a working consensus, even in highly controversial areas, if it is to govern itself.

Therefore he has an obligation, without compromising his moral principles, to work in harmony for the common good — which always includes the protection of constitutional liberties. Certainly it would ap-

pear that, under the proposal I have described, constitutional liberty of privacy is severely endangered.

In addition to being a citizen, a Catholic is also a member of the Mystical Body of Christ. In this he accepts voluntarily, by the very fact of his membership, the official teaching of the Church in matters of faith and morals. And, my dear good people, the Church's teaching with regard to contraception has been both clear and consistent.

ENCYCLICAL CITED

In his encyclical *Casti Connubi*, Pope Pius XI declared that any interference, either in the performance of the conjugal act or in the development of its natural consequences which is designed to deprive it of its inherent power and to prevent the procreation of new life, is immoral.

Pope Pius XII, reiterating the teaching of his predecessor, added that "this prescription holds good today as much as it did yesterday . . . for it is not a mere precept of human right but the expression of a natural and divine law."

The reigning Pontiff, Pope Paul VI, had this to say in announcing last year the appointment of a commission to explore the problem:

"So far we do not have a sufficient reason to regard the norms given by Pope Pius XII in this matter as surpassed and therefore not binding. They must therefore be considered valid, at least until we feel in conscience bound to modify them . . . No one should, therefore, for the time being, take it upon himself to pronounce himself in terms differing from the norm in force."

TRUST IN GOD

Let me urge you in closing not to allow preoccupation with the techniques of birth limitation, even those which are not of themselves immoral, to distract us from the higher duty of trust in God. Which one of you in this cathedral has not known at some time the terrifying worry of being out of a job, or being hit by heavy hospital bills? Where are those worries today? And if next week you were asked to sacrifice one of your children to ease the "population explosion," which one would you choose?

Surely in the glorious history of this great nation we have found better guides for our society than the four horsemen of national disaster, artificial birth control, abortion, sterilization and euthanasia. Surely we have a better answer to poverty than to deny to the eternal Father the crowning expression of His glory — the creation of an immortal soul in His image? This is the philosophy of defeatism and despair. It is unworthy of our heritage, unworthy of our destiny.

Let us plan our families, then, in the spirit of responsible parenthood, so long as the means we use do not contravene God's law. But let us learn to trust a little, too — not in ourselves, but in the wisdom and providence of a loving Father.

Labor, Management March Arm In Arm Against Poverty

The Labor Day Observance sponsored by the Diocese of Miami represents not merely a contribution to the welfare of the entire South Florida community but also a call to arms in the nationwide crusade to wipe out poverty.

It is the kind of gathering that will do much to clear the air of misunderstanding and create harmony among groups which by tradition and interests are bound to have divergent views. It also will acquaint many people with the social and economic problems that are at the root of much of the trouble in this and other nations on which communism is thriving.

Discussions such as took place in the various seminars held between spokesmen for labor on the one hand and for management on the other certainly will create a spirit of harmony among men whose titles may differ but whose mutual concern for the principles of free enterprise is deep and genuine.

The frank, fair exchange of ideas can eliminate misunderstandings, bring out in the open unwarranted suspicions, clarify truth and expose falsehood.

Some there are, of course, who ask in all sincerity: "Why is the Church involved in the affairs of labor and management?" They point out that such problems seem far removed from the field of spiritual activities with which they identify the Church.

The reason is not difficult to find. The Church is deeply interested in the problems of the working men and the business men because frequently grave-moral problems are involved in their dealing which affect many not involved directly in either group.

The rendering of justice, the safeguarding of rights, the maintenance of respect for the dignity of a human being all have their roots in the Commandments of God and in basic Christian doctrine.

Therefore it is the concern of the Church. She is commissioned to uphold the principles of Christian social justice and to apply them in practical problems that arise in any community.

For this reason the popes in the past have issued at regular intervals encyclicals on these very matters, such as Pope John's historic summary of social principles and problems in his "Mater et Magistra," and the more recent writings and addresses of Pope Paul VI.

It is the duty of every citizen, too, "to become personally involved in helping the poor to help themselves." That is emphasized in the annual Labor Day statement of the Social Action Department of the National Catholic Welfare Conference, the complete text of which is presented on Page 10 of this issue of The Voice.

The statement was prepared under the direction of Msgr. George G. Higgins, department director, who played a leading role in the Labor Day Observance of the Diocese of Miami. It declares that labor and management have done much to raise the living standards of millions of Americans but that "the traditional techniques of labor-management cooperation are not sufficient, of themselves, to solve the nagging problem of abject poverty in the midst of plenty."

What! Poverty In Dade?

How could Dade County, "playground of the world," be considered a "poverty area?"

Many will be surprised, perhaps shocked, to learn that there are almost a quarter of a million men, women and children living in poverty in South Florida.

This fact was brought out by Richard Weatherley, executive director of the Economic Opportunity Program, Inc., of Dade County, in an address given at the Labor Day Observance sponsored by the Diocese of Miami.

Using the so-called standard measure of poverty, which is roughly \$3,240 for a family of four and \$600 for each additional dependent, Mr. Weatherley pointed out that there are in Dade approximately 50,000 out of 250,000 families living under conditions of poverty. That is one out of every five families, or approximately 250,000 individuals.

Here again the Diocese of Miami has taken the lead in efforts to alleviate this evil through the establishment of the Neighborhood Youth Corps project, which provides work for young people between the ages of 16 and 22, including almost 1,000 school drop-outs.

That's one way to fight the war against poverty.



THIS CRUCIFIX to be used at the opening Mass of the fourth session of Vatican Council II was sculpted by Mrs. Graham Carey, Benson, Vt. The cross itself was made by Harold Schremmer, a silversmith of Southington, Conn.

St. Augustine's Anniversary

Only in recent years have many Americans begun to realize that one of the truly great sites of American history can be found in the State of Florida. Following the traditional emphasis in text books, perhaps most of our citizens in their thinking have restricted the origin of American life and culture to Plymouth Rock and the first colonial states.

This mistaken notion stands a better chance of being corrected now that public attention has been drawn to the four hundredth anniversary of St. Augustine this very week.

In 1565, Don Pedro Menendez de Aviles established what was to be a permanent community in St. Augustine. The first acts of the settlers were to plant the cross in the strange land and to participate in the holy sacrifice of the Mass, thus claiming this vast part of the world in the name of Christ.

It is interesting to note that all this occurred fifty-five years before Plymouth Rock, two hundred years before the Declaration of Independence. Perhaps even more astonishing, in time from St. Augustine there stretched a mission trail into the Carolinas and to the Mississippi, over which hundreds of courageous missionaries and settlers traveled for two hundred years.

The area thus became the center of Christian life for many years. Here the first American culture was formed, and although a generation afterwards St. Augustine suffered from hurricanes, Indian uprisings, wars and a change of flag as nation fought nation, still the community persevered and the Church never lost its identification with those remote, barren days of the middle 16th Century.

We salute St. Augustine as a truly outstanding historical American site. We hope that all Americans will soon discover this unique monument to faith and courage and rejoice to trace to it an essential part of their proud heritage as citizens of this country, just as every Christian can proudly recognize that sacred place as destined by God to be the seeding ground of the faith in America.

THE YARDSTICK

No Room For Socialism Where People Dine On Beef

By Msgr. GEORGE G. HIGGINS

At the turn of the century, Werner Sombart, the great German sociologist, wrote a book entitled, "Why Is There No Socialism in The United States?"

After considering a number of rather involved socio-economic - political answers to this question, Sombart finally settled for one which is simplicity itself: "On the reefs of roast beef and apple pie socialist Utopias of every sort are sent to their doom."

Those who think that this explanation is too simple and too unsophisticated will find a complete catalogue of alternative or supplementary answers in Daniel Bell's essay, "Marxian Socialism in the United States" (Socialism and American Life, Volume I, edited by Egbert and Persons, Princeton University Press).

Whatever the explanation, however, the point is that Socialism never really got off the ground in the United States and by 1950, as Bell points out at the end of his brilliant essay, "had become simply a notation in the archives of history."

Professor Bell's epitaph for American Socialism — and Sombart's earlier and somewhat premature, but very prophetic, obituary — flashed back into my memory a few weeks ago as I was reading a pleasant little mid-Summer feature story in the New York Times about Unity House, the \$10 million dollar "vacation palace" of the International Ladies Garment Workers Union.

Unity House, which is located in the Pocono Mountains, is a "1,000-acre preserve of tow-

ering oaks, manicured lawns, gay petunia beds, a private lake and other luxuries."

It was started on a shoestring in 1919, when many of the officers and members of the ILGWU still thought of themselves as Socialists of a sort.

In the early days, the New York garment workers who took advantage of the simple recreational facilities at Unity House used to sit up far into the night debating social and economic problems and talking about the philosophy of the class struggle.

Gradually, however, as Damon Stetson reports in the Aug. 11 issue of the New York Times, "modernization of the resort, the improved economic status of the workers and the influx of new members into the union have brought changes."

That's putting it rather mildly. The camp — if we can still describe it so crudely for old times' sake — now has 78 buildings, including a million-dollar theater, a giant administration building, a dining room seating 1100 guests, a luxurious health club, numerous tennis courts, and a beach on the sparkling mile-long lake. Saul R. Gold, managing director of Unity House, told Stetson that today the union members want and get the finest in accommodations and food. "They want steak and roast beef," he said, "and we give it to them."

Is it any wonder, then, that "the earlier emphasis on the class struggle has been muted?" After all, if it be true, as Sombart concluded at the turn of century, that socialistic Utopias inevitably flounder on the reefs of roast beef and apple pie, how could they be expected to survive the diet at Unity House, which is so rich that some ILGWU members are accustomed to saying good naturedly that it would be "almost too good" for the bosses?



HIGGINS

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.

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In The Midst Of Trials Live By Faith

By Msgr. JAMES J. WALSH

Long ago spiritual writers told us (as do many psychiatrists today) that there are things we are unwilling to admit even to ourselves.

One of these very likely is the powerful inclination at some time in our life, perhaps at a moment of adversity, to stand up wildly and shake a fist at the heavens, while demanding to know, "Why?"

For people who have been trying to put some muscles in their faith, this urge fizzles out at once. This is because one of the side effects of a working faith is to see that it is folly of the highest order to demand that God explain Himself to us.

But where faith is weak and flabby, the impulse to put God on trial bursts into open rebellion, and the flames of resentment spread to "the ends of the soul," and beyond to the carefully guarded privacy of others.

No one is ever so angry as when he is angry at God. And no creature ever feels weaker than when he is pitting himself against the Omnipotent God.

SEEDS OF REBELLION

It is no secret, then, that each of us has in the soul seeds of rebellion against the providence of God. In periods of tranquil-



MSGR. WALSH

lity, there is no problem whatever in believing firmly that God is disposing all things sweetly, and that His wisdom reaches from end to end mightily, as Holy Scripture reminds us.

But let a sudden storm arise and cause destruction of life and home, let a sickness interrupt our accustomed routine, let a member of the family betray us, let death steal away a loved one, let any one of a hundred possible trials come to us, and at once the providence of God is held suspect, and we are at the point of declaring war.

In our peaceful times then we need to deepen our convictions about the providential care of God to the point that when adversity sets up an impulse to question His goodness, faith will be strong enough to resist it.

In these troubled times, we need to think often about the providence of God, because no subject is so consoling or strengthening.

The conviction that "God made the little and the great, and He hath a care of all" increases the capacity of the soul for peace and for a sense of "all rightness" where God is concerned.

DISPOSES ALL THINGS

What is involved in believing in the providence of God? Sim-

ply that He has a plan from all eternity for the world and all that is in it, and that He disposes all things to the purpose for which He made them.

God makes use of everything, the nation and a single ant, hurricane and a calm summer day, a series of wars and a generation of peace, a tyrant and a saint, all things to bring His plan to fruition.

For instance, think back to a few historical facts known to every school boy and witness how God in His providence uses kings and nations to further His aims. When Alexander the Great persecuted the Jews and drove them from their homeland, it was a great tragedy. But when the Jews were dispersed to many countries, they brought with them their books containing the prophecies of the Redeemer to come. The way was thus paved among the Gentiles for the coming of Christ.

The Roman emperors never dreamed they were speeding the spiritual conquest of the empire by building their magnificent network of roads. They wanted the highways for purposes of moving troops in war and to maintain order.

However, the roads had a place in the divine plan, as the Apostles proved when they hurried over them to spread the

Gospel to the ends of the empire.

Divine Providence deals with individuals, as well as with nations.

GOD'S INTEREST

We shall never comprehend how interested God is in even the most insignificant human being. "Are not two sparrows sold for a farthing? And yet not one of them will fall to the ground without your Father's leave. But as for you, the very hairs of your head are numbered. Therefore, do not be afraid; you are of more value than many sparrows."

This is not always clear to us. It is not supposed to be. We are meant to be in the dark about many things. God does not expect us to comprehend all His designs.

Why? Because during this period of trial He demands that we live by faith. It is our role to accept His will in those things which we cannot understand or explain.

This is why faith is so great a tool. It compliments God by admitting He is good even when events would seem to contradict it. He enlarges our knowledge because it brings us in contact with His revelation.

It brings peace the world cannot buy or find, because the soul is at rest, even in the midst of trials, in the conviction that Divine Providence "disposes all things sweetly."

TRUTH OF THE MATTER

THIRTEENTH SUNDAY AFTER PENTECOST SEPT. 5

ENTRANCE ANTIPHON

Look to your covenant, O Lord, forsake not forever the lives of your afflicted ones. Arise, O Lord; defend Your cause; be not unmindful of the voices of those who ask You. Why, O God, have You cast us off forever? Why does Your anger smolder against the sheep of Your pasture? Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen. Look to Your covenant, O Lord, forsake not forever the lives of Your afflicted ones. Arise, O Lord; defend Your cause; be not unmindful of the voices of those who ask You. (Ps. 73, 20, 19, 23, 1)

EPISTLE

A reading from the Epistle of blessed Paul the Apostle to the Galatians.

Brethren: The promises were spoken to Abraham "and to his offspring." It is not said: "and to his offsprings," as applicable to many, but in a way applicable to one only: "and to your offspring," that is, Christ. I make a further point: a covenant formally ratified by God is not set aside as no longer valid by the Law that came into being four hundred and thirty years later, so as to render the promise null and void. Clearly if one's inheritance comes by virtue of the Law it is no longer conferred by virtue of the promise. Yet it was by way of the promise that God granted Abraham his privilege.

What, then, is the relevance of the Law? It was given as a supplement, in view of transgressions of it; it was promulgated by the help of the angels and with the services of a mediator; but it was intended to be valid only until that offspring came to whom the promise had been given. Now there can be no mediator when only one person acts, and God is only one. Then is the Law in opposition to God's promises? Impossible! Obviously, if the Law which was given were such as could itself give life, justice would in reality be a consequence of the Law. But in fact Scripture has locked in all things under the restraining force of sin, so that the promise might be given to those who believe, as a fruit of faith in Jesus Christ. (Gal. 3, 16-22)

MEDITATION CHANTS

Look to Your covenant, O Lord, be not unmindful of the lives of Your afflicted ones. Arise, O Lord; defend Your cause; remember the reproach of Your servants. Alleluia, Alleluia. O Lord, You have been our refuge through all generations. Alleluia. (Ps. 73, 20, 19, 22; 89, 1)

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 us so love the Law of Christ that we may prove to be worthy of His great promises to us.

1. LECTOR: That our Holy Father, Pope Paul, by his leadership of the Vatican Council, may make clear to all men the true nature of the Law of Christ, we pray to the Lord.

PEOPLE: Lord, have mercy.

2. LECTOR: That our Bishop, Coleman F. Carroll, by his particular laws for our Diocese, may encourage us all to work for the up-dating of the Church in keeping with the spirit of the Second Vatican Council, we pray to the Lord.

PEOPLE: Lord, have mercy.

3. LECTOR: That our Pastor, N., and all priests, both by word and deed, may help us to understand and respect the decrees of the Council as means of helping all men to become heirs to the New Covenant of Christ, we pray to the Lord.

PEOPLE: Lord, have mercy.

4. LECTOR: That those who frame our civil laws may be so inspired by the Law of Christ that their legislation will serve to cleanse our society of the leprosy of social and economic injustice, we pray to the Lord.

PEOPLE: Lord, have mercy.

5. LECTOR: That all those who suffer from such injustice may, by our own respect for lawful authority, be helped to seek redress of their wrongs by non-violent means, we pray to the Lord.

PEOPLE: Lord, have mercy.

6. LECTOR: That He who commanded the wind and the waves to be still for the sake of the Apostles may spare us from the fury and destructive force of Hurricane Betsy, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Stretch forth a helping hand from Heaven to Your faithful, Lord; and may those who with all their heart seek after You be found worthy to have their just petitions answered: 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

My trust is in You, O Lord; I say, "You are my God." In Your hands is my destiny. (Ps. 30, 15-16)

COMMUNION ANTIPHON

You have given us, O Lord, bread from Heaven, endowed with all delights and the sweetness of every taste. (Sop. 16, 20)

The Necessity For Schools Of Religion

The Confraternity of Christian Doctrine schools of religion are established in the parish to teach religion to those students who cannot attend Catholic schools.

In the public school system, education is directed solely to the material needs of the student, thereby completely neglecting the spiritual needs. Keep in mind that we are made up of both body and soul. Many consider only the life of the body and neglect or completely ignore the life of the soul.

As parents, you have an obligation to instruct your children. This means that you must prepare them for life in this world and for the life in the world to come. Our public schools do not, indeed, cannot, satisfy the spiritual needs. As a result we have had to establish schools of religion in the parish in order to complete the education of the child. These schools will open next week in all the parishes of the diocese.

THE BENEFITS

The schools of religion help the student to know Christ better so that they may love Him, and some day to be led to Heaven by following Him. These schools make the student a better Catholic and a better citizen of the state.

Why should a high school student attend classes? It seems that there are so many more important things to do. We must keep in mind that the most important thing in our life is to save our soul and to help others save theirs.

When it comes time for us to

give an account of our life, Christ will not ask us how much we know about Math or English; He will not ask us how much we have in the bank or how large a home we have or how many cars we own. But, He will ask how much we love Him and how we served Him.

Remember in order to love God we must first know Him. Instruction for First Communion and Confirmation do not give sufficient knowledge of God. The only way to obtain knowledge of God is through the teaching of the Mystical Body of Christ, the Church.

Most parents discharge their duty of educating their children by seeing that they have at least a high school education. . . . This is good. If this education is in the public high school, the student needs religious instruction so that his level of competence is increased in religion just as it is in English or in Math.

A high school student cannot serve God with a grade school

religious education and a high school secular education.

As an example, what would you think of an individual who had a PHD in Mathematics and never studied Grammar; he would not be able to express himself; as a result, he would appear uneducated.

Our universities insist that a candidate for a degree have a well-rounded education. The same should be true when applied to religious education . . . as the child progresses through the grades, he must likewise progress with his religious education. Otherwise the student becomes a religious misfit; he knows many material things, which is good; but concerning his supernatural life which is most important he knows nothing or very little, which is bad.

Of course material possessions are necessary but when we place them before Almighty God or when they conflict with our learning about God, they become a serious hindrance to

POPE SALUTES ASTRONAUTS

CASTEL GANDOLFO (NC) — While America's astronauts were preparing to return to earth from their record-breaking journey through space, Pope Paul paid tribute to them and to the technology that made their journey possible.

In his regular Sunday appearance before crowds waiting to pray the noon Angelus with him at his summer house, the Pope turned to his usual preoccupation, peace in the world.

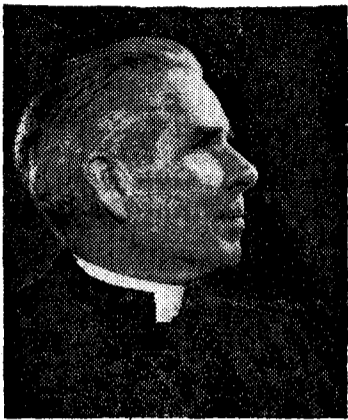
"We must think of the two astronauts who at this moment are terminating their space flight," Pope Paul said.

"While we pray that with God's protection they may complete their marvelous and heroic undertaking, we gaze with admiration at the surprising advances of science and technology.

"But at the same time we hope that such progress may always be turned to the good, not to the harm of mankind."

GOD LOVE YOU

Most Reverend Fulton J. Sheen



I just received a letter from S.M. which reads: "Please give this money to the poor. I received it for my birthday and from the tooth fairy." Enclosed was \$1.66. Everybody knows what a "tooth fairy" is! A child who agrees to have a loose tooth pulled by attaching a string to a door, or by wiggling it with his tongue, or by having it removed by a dentist then places the tooth under the pillow and a "tooth fairy" will

take the tooth away and leave in its place some money — perhaps 10c or 25c or even \$1.00.

All of the damned souls gnash their teeth, and the reason they gnash their teeth is because they never separated themselves from anything in this life and never had a "tooth fairy" visit them. The fairy comes only when there is a hole and entails a giving of something that was deeply entrenched, the pulling of which is always associated with pain.

What we would like to do is to apply this to many of our readers who have stocks, bonds or money in the bank. If you will leave 100 shares of A.T.&T., 75 shares of General Motors or \$10,000 under your pillow, we know a little "mission fairy" who will take it from you during the night and the poor of the world will leave a little note marked "God Love You, F.J.S."

GOD LOVE YOU to D.M., M.S. and their 11-year-old friends who made \$86.80 for the Missions by giving a carnival . . . to Airman 3C F.E., Jr. who regularly sends part of his pay to The Society for the Propagation of the Faith . . . to W.L.R. for \$250. "We are able to live without this stock dividend. Perhaps by sending it to you, someone will live because of it."

Not all giving has to be painful. By taking out an Annuity with The Society for the Propagation of the Faith you can, at the same time, give to the Holy Father's missions and receive an income while you live. You thus reduce your taxes and, at death, the remainder goes to the Holy Father to be distributed to the poor. Don't waste time worrying about your money, securities, property. For more information write to me, including the date of your birth, at 366 Fifth Avenue, New York, N.Y. 10001.

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. 10001, or to your Diocesan Director, Rev. Neil Flemming, 6301 Biscayne Blvd., Miami 38, Florida.

SOCIAL WORKERS ALWAYS READY WITH HELP

Angels Of Mercy To The Downtrodden

By Msgr. Rowan T. Rastatter
Diocesan Director, Catholic Charities

There are no such things as time clocks in the routine of a social worker who works around the clock . . . not because he or she is asked or told to, but because of a deep-rooted sense of what must be done in diverse situations. And there is no such thing as time-and-a-half or any overtime pay involved. Social work is purely a work of mercy.



Msgr. Rastatter

Let's look into the motives, the incentives or drives that impel a person to embrace the life of a social worker. Is it the high pay afforded? Hardly. There is no Sutter's Mill here. Is it the lure of an easier life for those who would escape any wear-and-tear or hardship on their comfort and well-being? Far from it!

DEDICATED SERVICE

After discarding the usual and the mundane influences that may outwardly have had an effect on any man or woman . . . we proceed quite naturally to the moral or quasi-spiritual emotions. Are their motives and their determination inspired from above?

Sometimes, perhaps. But, however they receive their own particular type of calling . . . you'd better believe that it is genuine, and deeply dedicated to you and all the people of our Diocese . . . young or old . . . rich or poor.

Some of our communications media — newspapers, magazines, TV — have often portrayed the social worker as a frustrated person garbed in ankle-length black dress, wearing horn-rimmed spectacles, with hair pulled back to an unsightly knot, etc. Although we realize this was often done to create an effect or an emotion, we strongly feel that such an impression must surely be driven into the ground. Because today's social worker is a modern Florence Nightingale . . . an angel of mercy to the poor, the depressed, the downtrodden, the troubled, and the impoverished.

UNSELFISH PROFESSION

While there are indeed many others whose work might be truly indicative of this wholly unselfish profession, let us present to you one who represents much of what these people stand for . . . what they do and some of the reasons they accomplish as much as they do.

Mary Class of the West Palm Beach office of the Catholic Welfare Bureau is a Case Aide, a Psychiatric Registered Nurse, a graduate of the New York Medical Center School of Nursing. She's had several more years of study at Fordham's School of Social Service, at the New School of Social Research, at the State Hospitals in New Jersey in Psychiatry and Rehabilitation.

Mary's experience covers a

period of many years as a social worker, Directress of Nurses, Family Counsellor in the Essex County Probation Department, New Jersey, and Psychiatric Nurse-Manager for Bridgeway House in that State, specializing in the rehabilitation of the mentally ill.

She is thoroughly familiar with the Halfway House Program in which persons who have been hospitalized for a long time are returned to the community.

In West Palm Beach, the majority of cases are babies, so a large part of her work week is finding foster homes and supervising them. One of Mary's particular gifts, too, is working with unmarried mothers.

A TYPICAL DAY

So now let's spend a typical day in the life of Mary Class, although this day is typical of any social worker in any of our offices in Miami, Fort Lauderdale, West Palm Beach or Fort Myers . . . or in the day-to-day routine of Mary Rita Class.

It's 9 a.m. at our office in West Palm Beach. Typewriters are clicking . . . phones are ringing . . . troubled people are waiting to be helped.

Where is Mary Class? No one wonders. They know that her day really started much earlier. As is her habit, on her way to the office, she stopped off to check on the condition of a child in a foster home. She didn't have to do so . . . but in her earnest desire to be sure, and to help wherever needed, she did.

She arrived at the office at 9:15. After the usual salutations, she settled down — or so she thought — to a day that, for her, would be quite normal. Suddenly — as in TV programs — her phone rings.

It's a call from the hospital announcing that the baby of an unmarried mother is ready to be taken under care.

This means picking up the

child and placing the infant in the protective hands of a foster mother, who has been previously thoroughly studied by the Bureau's caseworker, representing in itself many hours of work.

ANOTHER CALL

At the foster home, the worker receives a phone call: the cute little blonde boy at another foster home clear across town needs to be taken to the doctor's for shots. Mission accomplished.

Back at the office, Mary turns to her correspondence and reports and finds she can devote but one crowded hour to this important phase of her schedule; at three o'clock she has an appointment to interview an adoptive couple.

She finds them a nervous couple, to be sure, needing to be calmed down before even commencing the interview. Around 3:30 in the afternoon, the pangs of hunger grip the busy caseworker. Lunch? No time for that. Coffee will have to do.

The clock reaches the working day's end before the interview is completed, but it is concluded to everyone's satisfaction.

On the way home, the work-

er stops in at a boarding home for unmarried mothers, to discuss the progress being made in group therapy. This is one of her deepest interests. There is activity in ceramics, painting, sewing, swimming, and education (the girls' studies must not come to a halt). She finds the progress here most satisfactory.

RELAXATION? MAYBE

And so are her day's activities. This evening she can relax — that is, if the phone doesn't ring to demand her personal attention for a suddenly sick child whose foster mother is "frantic."

This is only a partial list of her duties. All day the calls come in from people of all ages who need outside help. Each case has to be looked into, studied, and major decisions have to be made. One day in the life of a social worker is not a singleton. Indeed, it is repeated with new challenges, new problems, every day of the week, and often on weekends, as well.

Yes, when day is done and shadows fall, a social worker does not have to be rocked to fall asleep. Her mind and body are tired . . . but her heart is full of the joy of true accomplishment . . .

Father Serra's 'Indelible' Mark On California Cited

WASHINGTON (NC) — Father Junipero Serra left an "indelible mark" on California, Rep. Burt Talcott of California said here.

Talcott, representing the Carmel-Monterey area where "the apostle of California" died in 1784, said Father Serra's "record of work and accomplishment is his greatest legacy." Talcott spoke in Statuary Hall of the Capitol building, at a ceremony commemorating the

181st anniversary of the death of Father Serra.

The ceremony, sponsored by the Serra Clubs of Washington, D.C., and Fort Belvoir, Va., included the placing of a wreath at Father Serra's statue.

"Father Serra, in spite of lameness and material poverty, during a brief span of approximately 15 years, left his indelible mark on the history and landscape of California," Talcott declared.

"His primary mission may have been the conversion of the Indians, but he was not content with merely serving the spiritual needs of the natives. He was among the first to try to educate the neophytes. He helped to establish civil government in California. He promoted agriculture.

IRRIGATION SYSTEMS

"The Franciscans' early irrigation systems remain marvels of engineering and of ingenuity. They constructed mills for the crushing of maize into flour. Husbandry of cattle herds, at the missions, formed the basis for the present beef industry of our state. His trails became the skeleton of our roads and superhighways. The Spanish influence, imported by Father Serra, has branched afar from the famous El Camino Real," Talcott said.

"Today, as much as ever before, we need the same dedication to purpose and devotion to work that Father Serra exemplified — if the cause of Christianity is to cope with today's terrible challenges of secularism, materialism and communism."



THIS PAINTING of St. Rose of Lima whose feast day was August 30 is owned by Celso Pastor, Peru's Ambassador to the U.S. It has been on exhibition at the Pan American Union, Washington, D.C. St. Rose of Lima was canonized in 1671, the first canonized saint of the New World.

Former Barry Professor Assigned To Peru Mission

Father John Martin Egan, O.P., of Detroit, who taught Theology at Barry College from 1959 to 1962 has been assigned to the new Dominican mission station in Chimbote, Peru.

Father will be working in the new social center which the Dominican Fathers are building. social center, the first in Peru, will serve an area of 30,000 square miles and bring desperately needed education and social facilities to more than 200,000 inhabitants of the prelatore of Chimbote.

At the present 57 per cent of the population is illiterate, and the schools are over-crowded and lack proper facilities. The Catechism classes are held in straw shacks and the children have to bring their own desks.

NEW SCHOOL

Father Egan, one of a staff of seven in the center, will help with the construction of a new school, but until it is completed he will be teaching in the existing slum schools.

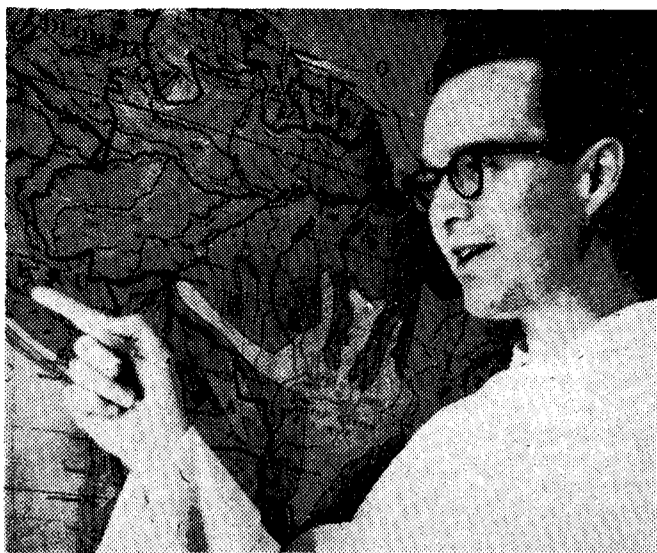
Apart from teaching, Father will have his hands full trying

to bring order to the slum districts which fringe Chimbote. These districts, or barrios, grew up overnight. In 1961, the barrio Via Maria, a typical example, mushroomed from 12 inhabitants to a present, incredible population of 12,000.

This boom was brought about by the influx of Indians who came down from the Andes mountains in search of work. Their previous existence had been very precarious: they lived on agriculture and barter. In Chimbote they have a chance to raise their standard of living. The social center is being built for that purpose.

Father Egan, who was a newspaper man before he entered the Dominican Order, will also be helping to print educational material in the social center.

At the moment Father is studying at a language school in Lima, and after a four month course in Spanish he will be ready to take up his duties in Chimbote.



Father Egan Pointing Out His New Base

Holy Name Societies Plan E. Coast Deanery Meeting

LAKE WORTH — The seventh annual convention of the East Coast Deanery of the Diocesan Union of Holy Name Societies will open on Sunday, September 12, with members observing a Corporate Communion at the 8 a.m. Mass at Sacred Heart Church.

Five delegates from each parish Holy Name Society in the deanery are to gather at 7:45 a.m. for a procession into the Church with members of the Holy Name Society of Sacred Heart parish.

Following the Mass and Corporate Communion, ladies of Sacred Heart parish, will serve a breakfast for those attending the convention.

The breakfast will be served in Madonna Hall on North Federal Highway between Fourth and Fifth Avenue.

The convention sessions will be held in Madonna Hall with

Father Thomas M. Anglim, pastor of Sacred Heart parish and spiritual moderator of the East Coast Deanery delivering an address of welcome.

Richard Sokolowski, president of the Sacred Heart parish Holy Name Society, will also welcome the delegates.

Conducting the convention proceedings will be President Jules A. Gagne, president of the East Coast Holy Name Deanery.

New officers for the Deanery will be elected during the business sessions.

Chaplain Urges KC Men To Join Adoration Society

The chaplain of the Miami Knights of Columbus Council, Father John B. Fitzgerald, C.M., has urged Council members to join the Nocturnal Adoration Society group which holds its vigil at The Cathedral.

In a special message contained in the Tropical Knights Monthly Bulletin, the Council's monthly newsletter, Father Fitzgerald, who is assistant pastor of St. Vincent de Paul parish, has called on the K. of C. men to enroll in the Nocturnal Adoration Society describing it as "a manly devotion."

Nocturnal Adoration Society members spend one hour in adoration before the Blessed Sacrament once a month.

"One of the most pitiable scenes in the Gospels," said Father Fitzgerald in his message, "took place on Holy Thursday Night. Christ in the Garden suffered his terrible Agony. He sought the friendship and support of his Apostles three times during this ordeal and found them asleep: 'Could you not watch one hour with Me?' He asked them in mild reproach."

The Nocturnal Adoration Society at the Cathedral is one of seven such Societies in the Diocese.

Anyone wanting to join the K. of C. Nocturnal Adoration band at the Cathedral or who seeks further information on the Society may call Frank P. Pellicoro at 634-0896.

Beach KC Council Fetes Past Grand Knight Graham

Charles R. Graham, past grand night of the Miami Beach Council of the Knights of Columbus was honored at a special dinner at Picciolo's Restaurant on Collins Avenue last Saturday night.

Also honored at the dinner were two 50-year members of the Knights of Columbus Dennis Dooley, 84, a past grand knight of the Council; and Carl Hoffman, 72, also a past grand knight.

Among special guests present at the dinner were Msgr. William Barry, P. A., pastor of St. Patrick parish; and Father Walter J. Dockerill, chaplain of the council, and diocesan director of youth activity.

Other guests included: F. Thomas Leonardi, master of the K. of C. fourth degree in South Florida; and Joseph A. Sweeny, vice supreme master of the DeSoto Province of the Fourth Degree.

Hostmaster for the banquet was John Flynn, deputy grand knight.

In a brief talk at the dinner, Hoffman said that the Catholic Church and the Knights of Columbus had given him a "philosophy of life that has meant so much to me."

Hoffman declared that the Church and the K. of C. "teaches a philosophy that is fundamental to the advancement of civilization."

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NCWC Labor Day Statement: Assist The Poor

The Social Action Department of the National Catholic Welfare Conference has issued this 1965 Labor Day statement:

It is recorded in the Scriptures that Moses told his followers on the threshold of their entry into the Promised Land that "there will be no lack of poor men in the land that is to be thy home; I must needs warn thee, then, to be open-handed towards thy brother, thy fellow-countryman, when he is poor and in want . . . It may be that one of thy brethren . . . will fall on evil days. Do not steel thy heart and shut thy purse against him; be generous to his poverty."

Christ came into this world not to destroy the law of the Old Covenant, as handed down to us by Moses, but to perfect and fulfill it.

"By this," He said, "shall all men know that you are My disciples, that you have love one for another," adding very solemnly, in another context, that on the last day our love of God will be measured strictly by the degree to which we have ministered — or failed to minister — to the material as well as the spiritual needs of our neighbor. "Believe me," the Lord will say to each of us on the final day of judgment, "when you did it to one of the least of My brethren here, you did it to Me," or . . . when you refused it to one of the least of My brethren here, you refused it to Me. And these shall pass on to eternal punishment, and the just to eternal life."

TEACHING TIMELY

Perhaps never before in the history of mankind has this teaching been so timely and of such crucial importance as it is today in the United States. When Moses told his followers that there would be no lack of poor men in the Promised Land that was to be their home and commanded them, in the name of the Lord, to be generous and open-handed to those who might fall upon evil days, he was speaking to men and women who, all their lives, had been surrounded by abject poverty and were themselves very poor and, for that reason, might understandably have been tempted, as he himself suggests, to steel their hearts and shut their purses against their less fortunate neighbors. Poverty, in other words, was, in those days, and in many parts of the world still is the perennial and almost irremediable lot of all but the favored few.

Our own situation in the United States at the present time is vastly different. We are the wealthiest and most prosperous people in the history of mankind. Never before have so many people enjoyed such a high standard of living — a standard of living which in the time of Moses, would have been beyond the wildest dreams of all but a handful of kings and potentates.

WORDS STILL BINDING

And yet the words which Moses addressed to the Chosen People in the Book of Deuteronomy have not lost any of their meaning either as a statement of fact or a binding dictate of conscience: ". . . there will be no

lack of poor men in the land that is to be thy home; I must needs warn thee, then, to be open-handed towards thy brother, thy fellow countrymen, when he is poor and in want."

On the contrary, as noted above, the law of Moses and the subsequent teaching of Christ on the virtue of charity, which is the perfection and fulfillment of the law, are, if anything, more important today than ever before. This is true not only because there is no lack of poor people in this bountiful and phenomenally prosperous land, but also, and more importantly, because there is less excuse today for the continuation of widespread poverty and infinitely less excuse on our own part for steeling our hearts and shutting our purses against its unfortunate victims.

Our first obligation, as we examine our collective conscience on the matters under discussion, is to force ourselves to realize that there is indeed no lack of poor people at the present time in almost every community in the United States.

By and large, our recognition of this fact has been very slow in coming. As one experienced writer put it in a recent study of poverty in the midst of plenty, "the poor have drifted out of the national consciousness . . ."

This has happened, he says, rather charitably, "not because Americans are cruel but because they are looking the other way."

AMERICANS AWAKENING

Thanks be to God, however, it would appear that, at long last, this regrettable situation is beginning to change for the better. That is to say, the American people are gradually facing up to the fact that literally millions of their fellow-citizens have fallen on evil days through no fault of their own and are living in the most degrading kind of poverty.

The poor, in other words, are finally beginning to drift back into our national consciousness, and in recent months we have belatedly begun to step up our efforts, through legislation and other appropriate means, to help them remedy their sad plight and to take their rightful place in American economic and social life.

There is no need at this time to elaborate statistically on the extent of abject poverty in the United States. Suffice it to say, for present purposes, that even the most conservative estimates indicate that more than 25 million Americans are poverty stricken, by any reasonable standard, and that several million able-bodied workers were unemployed at the last count.

Add to this the tragic fact that Negroes, on the average, are almost twice as poor as any other group in the United States and that their unemployment rate is more than twice as high as that of white workers and it will be readily understood why a prominent official of our Government was prompted to say recently that, in his opinion, "the situation is so deplorable in human terms that it warrants an indignant intolerance of any explanation for it in terms of any kind of economic analysis."

What this official meant to say was that there is no valid reason, from the point of view of our economic resources and technical facilities, why we cannot substantially reduce the level of unemployment and the incidence of abject poverty if we have the will to do so. What is holding us back at the present time, he said, is the complacency of those who are enjoying the benefits of our unprecedented prosperity and, in the face of widespread poverty and unemployment, are content to look the other way.

It is not our purpose in this statement to try to tell the Government or to tell labor and management what steps should be taken to eradicate the root causes of mass unemployment and widespread poverty in the midst of plenty.

We should like to stress, however, that time is of the essence and that all of us must be prepared to make whatever sacrifices may be required to spread the benefits of our phenomenal productivity more equitably among all the people of the United States.

Labor and management have already done much, through the process of collective bargaining, to raise the living standards of millions of Americans. Enlightened representatives of the two groups will be the first to admit, however, that the traditional techniques of labor-management cooperation are not sufficient, of themselves, to solve the nagging problem of abject poverty in the midst of plenty.

NEW PROGRAMS

They recognize, in other words, that, even as they strive to perfect our present system of collective bargaining and to extend its coverage, they will have to lend their support to new and imaginative programs of social and economic reform aimed specifically at the problems faced by the poorest of the poor.

Some observers are beginning to say that organized labor, no less than management and other prosperous segments of our society, is unprepared to meet this challenge.

One of labor's critics says, for example, in a recent book on poverty, that "unfortunately, working men who have achieved a relatively secure and favorable standard of living, with good housing, a refrigerator, television, and perhaps a car, may be inclined to forget their comrades who are not so well off. Their hearts and their consciences both tend to harden as they rise to a place amongst the well-to-do in our present world."

In our judgment, this sweeping generalization is unfair to the majority of American workers and to the unions which represent them. Nevertheless it can serve as a chastening reminder to labor — and even more so, of course, to those whose standard of living, by and large, is significantly higher than of the workers — that they have an obligation to concern themselves personally with the problems of the poor and to help them to improve their lot in life.

That this will require special



CHAIRMAN of the Social Action Department, National Catholic Welfare Conference, Washington, D.C., is Msgr. George G. Higgins.

attention to the dismal plight of our Negro fellow-citizens and the members of other disadvantaged minority groups is self-evident.

To repeat what was said in last year's Labor Day statement, no greater mistake could be made than to think that the problem of racial injustice, the sheer magnitude and tragedy of which we have yet fully to grasp as a nation, was taken care of once and for all by the enactment of the Civil Rights Act of 1964.

The passage of this statute was truly history-making in its implications, but, in the long run, the Act could prove to have been a curse rather than a blessing if the hopes and expectations which it has aroused among our Negro fellow-citizens are frustrated, not so much by the uncompromising opposition of those who opposed its enactment in the first place as by the careless apathy and indifference of those who favored its adoption.

Whatever we may be able to do about the problem of poverty impersonally, so to speak, by supporting needed reforms in our economic system, by adjusting our social and economic legislation to the needs of the times, and by contributing, according to our means, to organized appeals for the relief of the needy and the underprivileged is all to the good and should in no way be discounted or underestimated.

On the other hand, it must be emphasized that a purely impersonal interest in the plight of the poor and the disadvantaged is far from being adequate. Much more is demanded of all of us. We are called upon to perform the corporal and spiritual works of mercy on a person-to-person basis and to do so with profound respect for the dignity and the sensibilities of those whom we are privileged to serve in the name of the Lord.

CHILDREN OF GOD

We will most certainly fail to meet this challenge effectively if we think of the poor and the underprivileged only as so many digits in a cold statistical abstract and fail to see them in all their dignity as the favorite children of God. "St. Paul has given us the example," the famous preacher Bos-

suet, reminds us in his celebrated sermon "On The Eminent Dignity of the Poor in the Church." "Writing to the Romans of alms he was taking to the faithful at Jerusalem, Paul speaks thus: 'I beseech you, my brothers, . . . to help me in your prayers before God, that the service I offer may be acceptable to the saints who are in Jerusalem.'

He does not say 'the alms I am about to give them' nor 'the help I am about to bestow on them'; he says 'the offering up of my service.' He goes further, and I beg you to meditate his words. 'Pray God,' he says, 'my dear brethren that my service be acceptable to them.' . . . It is thus (Bossuet continues) that St. Paul assists the poor. He does not see them as so many unfortunates to be relieved . . . He sees them . . . as persons to be courted; and therefore he does not rest content with relieving them by his gift, but hopes that his service may be acceptable."

ALL INVOLVED

This is our common responsibility and not merely an elective, so to speak, for the few. None of us, in other words, is free to look the other as a passive spectator. We are all called upon to become personally involved in helping the poor to help themselves.

Americans in ever-increasing numbers are now answering this urgent call. In this connection, mention should be made of the dedicated men and women from all walks of life who, without any publicity or fanfare, are giving so much of their time and energy to the highly personalized programs of the many voluntary organizations working with and for the poor and who are cooperating so enthusiastically in all the various phases of the federal government's crusade against poverty.

Also worthy of praise are those farsighted pioneers of social justice and social charity who are in the forefront of the struggle for racial equality: the many self-sacrificing men and women who take the time and the trouble, week in and week out, to visit the abandoned sick and the lonely and neglected aged in our private and public hospitals and rest homes; the dedicated volunteers who are working so unobtrusively, but

so effectively, in the blighted slums of our cities to bring a measure of hope and achievement into the lives of our disadvantaged youth; and all those, too numerous to mention, who in a thousand little ways, known only to God, are striving either as individuals or as members of groups to show their love for the poor — the true test of action.

That there are not more of them is due not to a lack of good will but rather to a lack of awareness of the extent and the seriousness of the problems to be met. And this in turn may be due to a lack of personal contact with the poor and the underprivileged and a lack of personal involvement in their problems. It goes without saying, of course, that in the normal course of events some will find it easier than others to come into contact with the poor and to acquire a personal understanding of their tragic plight, but all of us, at the very least, can pray for the gift of such understanding and for the priceless gift of compassion.

We can broaden the scope of our prayers to include the needs of all our fellow-citizens and especially of those who are living in poverty and want and can pray, above all, for the grace to take advantage of every opportunity to minister to the poor and the disadvantaged by the personal practice of the spiritual and corporal works of mercy.

If, in the past, we have been slow at times to recognize and to act upon our duty of personal and deeply compassionate service to the poor and underprivileged, please God the regular practice of this kind of meaningful prayer will help us to make up for lost time.

May God grant that all of us may so live our lives in these troubled times as to merit, at least in some small measure, the benediction which He Himself, speaking through David the Psalmist, has bestowed upon those who show their love for the poor by the true test of action:

Blessed is he who has regard for the lowly and the poor; in the day of misfortune the Lord will deliver him. The Lord will keep and preserve him; He will make him happy on the earth, and will not give him over to the will of his enemies.

New Immigration Law Wins House Approval, 318-95

WASHINGTON (NC) — The House has passed the administration-sponsored immigration bill which would do away with the 41-year-old national origins limitation.

The measure was approved by a vote of 318 to 95 a few hours after President Johnson called it an "extremely important" piece of legislation.

A similar bill in the Senate won approval from the Judiciary Committee the day after House action.

The House measure eliminates provisions in the 1924 im-

migration act which restrict immigration from southern and eastern Europe. Critics of the law have argued for years that it had racial implications and was based on statistics long out of date.

The House bill will end the national origins quota system over a three-year period ending July 1, 1968. As a substitute, the U.S. would admit 170,000 "regular" immigrants a year on a first-come, first-served basis. Individual nations outside the Western Hemisphere would be limited to 20,000 immigrants in any one year.



The Fifth Annual LABOR DAY OBSERVANCE

THURSDAY, SEPTEMBER 2nd, 1965

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

PROGRAM

PONTIFICAL LOW MASS

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

CELEBRANT

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

MORNING SESSION

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

CHAIRMAN OF SEMINARS

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

THEME

Labor and Management — "Politics and the Poverty
Program"

WELCOME

The Honorable Elliott Roosevelt, Mayor, Miami Beach
Address: "Labor's Role In the Field of Politics"
Mr. James O'Brien, Executive Director, United Steel
Workers Senior Division, Washington, D.C.
Address: "Management's Role In the Field of Politics"
Mr. Amos Martin, Executive Vice-President
Miami-Dade County Chamber of Commerce, Miami

MODERATOR

Judge Lucien C. Proby, Jr., Dade County

LABOR DISCUSSION PANELISTS

Roger Lee-Benner,
Business Agent, Waiters,
Bartenders Local 133
Louis S. Grace,
Business Manager,
Air Cond. & Refrigeration
Local Union 725
Eli Schutzer,
Business Manager,
Teamsters Local 198

ALTERNATE
Cleveland Turner,
President, Longshoreman's
Local Union 1416

MANAGEMENT DISCUSSION PANELISTS

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Labor Relations—Flight
Eastern Airlines
Paul Walker
President
Richards Dept. Store
Maurice A. Ferre,
President,
Maule Industries, Inc.

ALTERNATE
Fred B. Hartnett,
President,
Hartnett Insurance Agency

AFTERNOON SESSION

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

CHAIRMAN

The Right Reverend Monsignor George G. Higgins

Address: "Labor's Role In the Poverty Program"
Reverend Father Albert Blatz, International
Vice President American Federation of State,
County and Municipal Employees, AFL-CIO,
St. Peter, Minnesota

Address: "Management's Role In the Poverty Program"
Mr. Richard Weatherly, Director, Department of
Economic Opportunity, Dade County

MODERATOR

Sidney Ansin, President, Sunbeam Television Corp.

LABOR DISCUSSION PANELISTS

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President, Meat Cutters
Local Union 657
John V. Howard,
Representative Community
Services, AFL-CIO
George G. Fitzpatrick,
Business Agent, Plumbers
Local Union 519

ALTERNATE

Arthur Hallgren,
Vice-President,
Florida AFL-CIO

MANAGEMENT DISCUSSION PANELISTS

Hardy Matheson,
Dade County Commissioner
Senator Harry P. Cain,
Vice-President,
First Federal Savings & Loan
Association of Miami
David B. Fleeman,
Fleeman Builders

ALTERNATE

Dr. George Simpson, M.D.

LABOR DAY OBSERVANCE BANQUET

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

INVOCATION

The Right Reverend Monsignor George G. Higgins

TOASTMASTER

Thomas D. O'Malley, Vice-Mayor, Dade County

PRESENTATION OF AWARDS

SPEAKER

Mr. Hyman Bookbinder, Deputy Director of the Office
of Economic Opportunity, Washington, D.C.

BENEDICTION

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

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Bishop of Miami

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Archbishop Cody Calls On Chicago For Cooperation

CHICAGO (NC) — "I need great help; I need cooperation; I need understanding," Archbishop John P. Cody of Chicago told a welcoming audience here as he arrived for his enthronement as spiritual leader of the nation's largest archdiocese.

"I shall depend on my brother priests, the Religious and the laity as we work together to solve our problems. Your understanding and cooperation will make my task light," he continued.

GREETED BY OFFICIALS

Among the welcome were Gov. Otto Kerner of Illinois and Mayor Richard Daley of Chicago.

"Your reputation for courage, for wisdom and for fairness has preceded you here and we are delighted to have you here," Gov. Kerner said.

Daley noted "the warmth and affection the people of Chicago have always had for their spiritual leaders." Chicago has always been fortunate in having great spiritual leaders, he said.

Archbishop Cody, former archbishop of New Orleans, was enthroned as archbishop of Chicago in Holy Name Cathedral by Archbishop Egidio Vagno-

zi, Apostolic Delegate in the United States.

More than 2,000 persons, including Catholic bishops and archbishops, Protestant leaders and Jewish rabbis along with civic leaders, attended the installation, at which Mass was concelebrated by the bishops of Illinois.

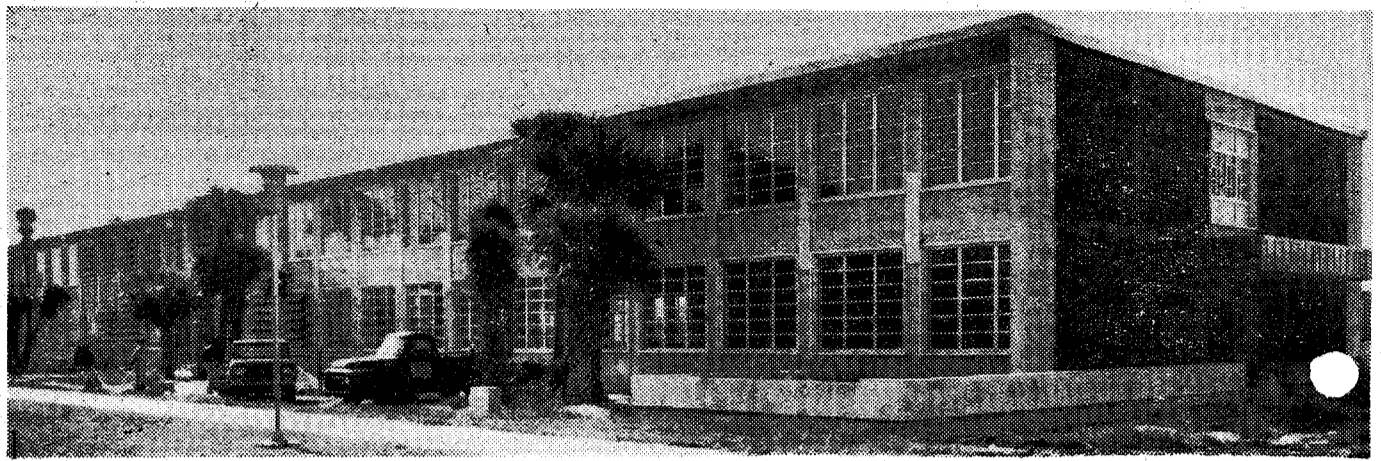
CALLED A DOER

The new archbishop was described as "a realist" and "a doer" — "a man of action, not a talker" — by Msgr. Charles J. Plauche, chancellor of the New Orleans archdiocese.

At a reception here for the archbishop, Msgr. Plauche said:

"He does not merely preach about racial justice, he quietly and resolutely breaks down the old barriers of segregation and discrimination. He does not simply praise Catholic education, he builds schools and staffs them.

"He does not weep over the lack of priests to serve a growing population; he spreads his manpower thin, challenges each man to do the work of two, and establishes 25 new parishes within three years.



THIS NEW two-story addition at Cardinal Newman High School in West Palm Beach will be used as the boys department of the high school during the 1965-66 school year. Five

Missionary Oblates of Mary Immaculate with Father George Croft as the principal will serve on the faculty for the Boys Department at the co-institutional school.

K. Of C. Fourth Degree Plans Installation Dinner Sept. 11

The Father Andrew Brown General Assembly of the Fourth Degree of the Knights of Columbus will hold an installation and testimonial dinner at 7:30 p.m. Saturday, Sept. 11, at the Kings Bay Yacht Club, 14401 SW 62nd Avenue.

A dance will follow starting at 9 p.m. with music by Bill Pattschia and his orchestra.

Dress will be semi-formal. Edward J. Atkins will be toastmaster.

Presentation of a special bursar for the education of seminarians in the diocese will be made.

Tickets may be obtained by calling Michael Karaty at FR 9-4114.

Retreats Every Weekend In Fall

Retreats are scheduled for every weekend this Fall at the Dominican Retreat House in South Miami at 7275 SW 124th Street.

A retreat for divorced and separated women will be held the weekend of Sept. 10-12. Father Charles Mallen, C.S.S.R., from Opa-Locka, will be retreat master. For reservations or further information call the promoter: Mrs. Jacqueline Ryan MU 1-3260.

Father Gregory Fleischer, O.S.B., will conduct the retreat for the women of Blessed Trinity Parish the weekend of Sept. 17-19. Reservations for this retreat are completely filled.

Mrs. C. Cunningham, HI 6-9058, of St. Dominic's Parish, is accepting reservations for the parish retreat Sept. 24-26. Retreat master will be Father Gregory Fleischer, O.S.B.

The same weekend the women from Christ the King parish will be making their retreat. Mrs. Janice Kelleher, CE 5-8113, may be called for reservations.

All women of the diocese are invited to attend these retreats. Reservations and further information may be obtained by writing or calling the Retreat Secretary at the Dominican Retreat House, 238-2711.

Retreats open Friday with evening Mass and dinner at 6:15 p.m. Friday and continue to Sunday at 4 p.m.



REGISTERING FOR classes at Bishop Verot High School in Fort Myers as Father John Neff, supervising principal, looks on, are: from left: Denise Dougherty, Elaine Hackett, Milla Pottinger and Mark Shevitski.

Two From Diocese Profess Vows As Marianist Brothers

Two young men from the Diocese of Miami have professed their vows as members of the Society of Mary in ceremonies held at the Chaminade Preparatory at Marcy, N. Y.

A total of 33 young men took their vows as Marianists during the ceremonies at which two Marianist provincials were present: Father James M. Darby, S. M., provincial of the Cincinnati province and Father John G. Dickson, S. M., provincial of the New York province.

The two brothers from the Diocese of Miami who professed their vows were Brothers Daniel William Callahan, sons of Mr. and Mrs. William J. Callahan of St. Matthew parish, Hollywood, and Brother Michael Spaeth, son of Mr. and Mrs. Robert J. Spaeth of Annunciation parish, Hollywood.

Brother Callahan is a graduate of Chaminade High School, Hollywood and Brother Spaeth attended Biscayne College after graduation from Archbishop Curley High School.

Following their profession of vows the young Brothers go to Marianist College, Dayton, Ohio, to continue their studies.

Parish Group Plans Corporate Communion

Members of the Altar and Rosary Society of St. Clement parish will observe a Corporate Communion at the 8 a.m. Mass Sunday, Sept. 5.

A meeting of the Society will be held at 8 p.m. Tuesday, Sept. 7, in the parish school building with Judge Dorr Davis as the main speaker.

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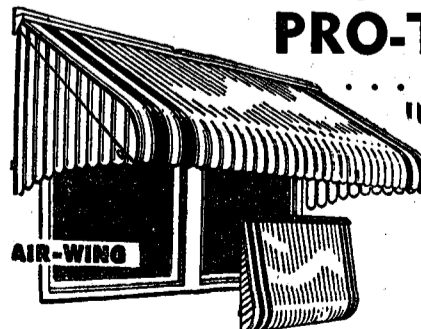
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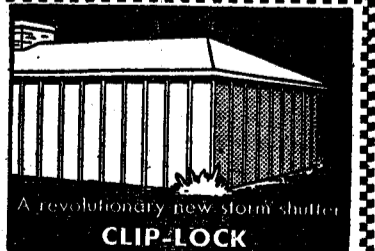
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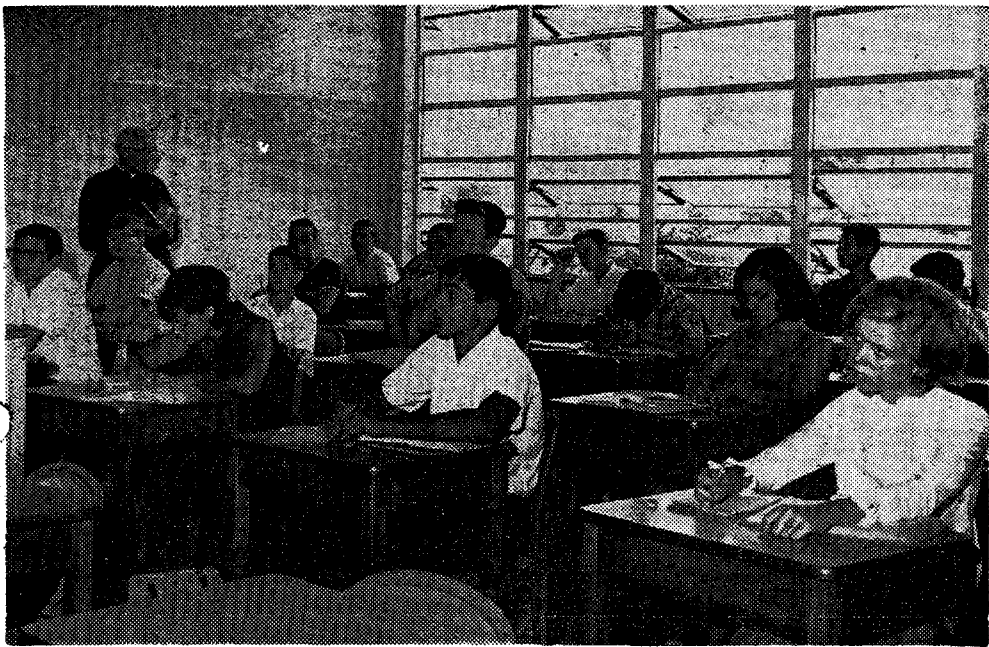
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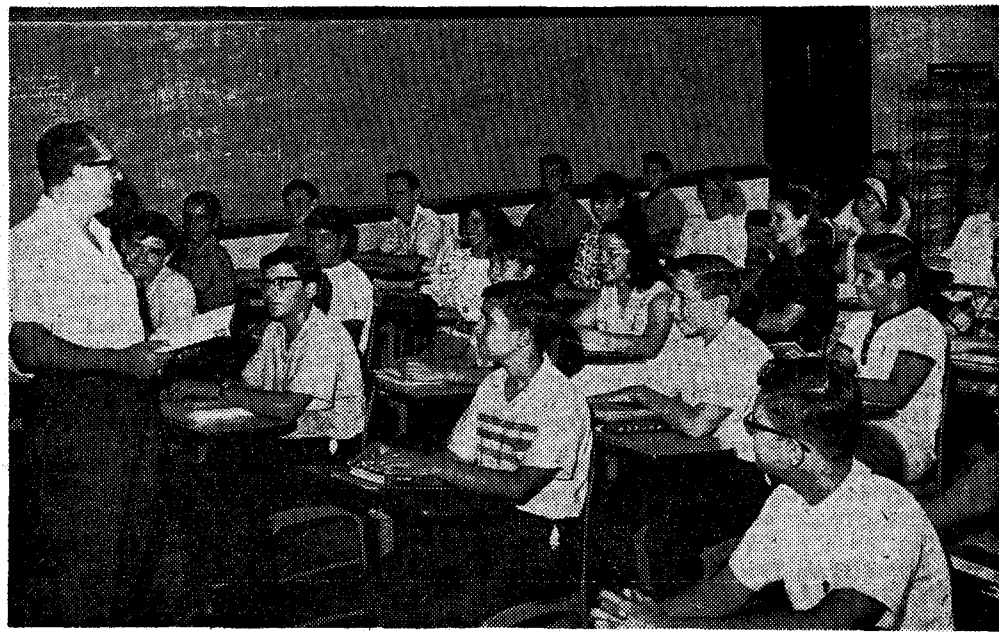
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RAPID STUDENTS of the 9th, 10th and 11th grades, Curley High and Notre Dame Academy, are quizzed by Brother Victorian, CSC. This Fall they will take college-level Math.



ALGEBRA APPLE PIE for these 7th and 8th graders from eight of the North Miami parochial schools who completed 9th grade Algebra taught by Mr. Stephen Sanguino.

SUMMER COURSES

Diocesan Pupils Accelerate

Special courses in Mathematics, conducted during the summer, gave added momentum to a diocesan-wide program for accelerating Catholic-school students who are quick to learn.

This "rapid-advance" program was begun three years ago, when the principals of several elementary schools, with the encouragement and supervision of the administrators of nearby Catholic High Schools, introduced high school materials to some of the students of the seventh and eighth grades.

ADVANCED GROUP

As one example of the result, 25 per cent of the students who are beginning their ninth grade at Notre Dame Academy, will be taking 10th grade Mathematics. And some of the ninth grade students will be taking 11th grade Mathematics.

The summer courses enabled the participants to encompass a year's work in about two months. Because the courses were challenging and arduous, only those students who had been recommended by their elementary school, and invited by the high school, were eligible.

The summer program was conducted at various high school centers. LaSalle High served as the center for students of the South Miami area; Curley High, for North Miami; Chaminade, for South Broward; and St. Thomas Aquinas, the Lauderdale region.

A TIE-IN

The program of acceleration is tied in with both the Advanced Placement Program, and the move towards non-gradedness, which have been undertaken by one-third of the high schools of the Diocese.

In the Advanced Placement Program, the high school pupils study College level courses at the conclusion of which they take a national Advanced Placement examination. If successful, they receive college credit for the course. Moreover, if a student can do this in three subjects, he is usually permitted to finish college in three years, and to acquire a Master's degree in four years.

The move toward non-gradedness has been stimulated by an increasing awareness of the urgency to do something about the individual differences among students in the same grade and especially by the need to give more challenge to those with exceptional brainpower, and more time and effort to those who have limited capacity, or who need remedial work. The grade-system, with its single rigid achievement standard for all the students in a grade, impedes this important need to treat individual differences.

Last year, administrators

from Columbus, LaSalle, Notre Dame, Curley, and Chaminade High Schools, joined with the Superintendent of High Schools in a year long study of non-gradedness.

This study led to a decision by the five principals to introduce non-gradedness into their schools in gradual steps.

This year, Curley, Chaminade and Notre Dame are non-graded in Mathematics and Spanish. It is anticipated that at least two other subjects will be non-graded in these schools by next year.

At LaSalle and Columbus this year, students are non-graded in Mathematics, English and Spanish. Both these schools may be completely non-graded by September of '66.

A large number of diocesan elementary schools have been non-grade in Mathematics in the seventh and eighth grades for the last three years, and a majority of them have been conducting reading programs along non-graded lines.

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100 CYO Members Attend Conference

More than 100 CYO members from throughout the Diocese attended a Christian Action Conference held at St. Michael parish.

The day-long conference began with the CYO'ers assisting at Mass at St. Michael Church. The conference concluded with a Youth Bible Vigil Service.

Speakers at the conference included Father Charles Malley, C. S. S. R. of Our Lady of Perpetual Help parish, Opa-locka; and Father Louis C. Roberts, supervising director of Msgr. Pace High School.

The sermon at the Mass was given by Father John Nevins, assistant diocesan secretary of Catholic charities.

Father Nevins stressed the importance and the challenges facing youth to be Apostles of Christ.

Following the Mass, the opening session of the conference was held with Father Malley giving a talk on the principles of the youth apostolate.

Five youths of the diocese then gave talks on the qualities necessary for leadership.

Carmen Smith of St. Rose of Lima CYO spoke on the virtue of initiative; Gail Wright, of Holy Rosary CYO gave a talk on perseverance; Sal Mollica of St. Vincent de Paul CYO de-

livered a speech on tact; James Crowley of Little Flower CYO, Hollywood, spoke on knowledge and Carolyn Cheetham of St. Timothy CYO gave a talk on spiritual formation.

Jerry Lane of St. John the Apostle CYO in Hialeah opened the afternoon session of the con-

ference with a talk on how the principles of the youth apostolate can and should be applied to social action in the parish, home and community.

In his talk to the conference, Father Roberts stressed that CYO members should, as followers of Christ and according

to the directives of the Fathers of the Vatican Council, take the initiative in bringing the love and truth of Christ to our separated brethren.

Also taking part in the conference was Father Walter J. Dockerill, diocesan director of youth activity.

166 Given Reading Certificates

A total of 166 students in Catholic schools in the Diocese have received library reading certificates under the summer reading program conducted by the Miami Public Library.

Of this number 48 were from St. Michael Elementary School and 15 from St. Mary's.

Blessed Trinity, Corpus Christi, Gesu and SS. Peter and Paul Schools had 13 each while St. Hugh's had 11.

'Recollection' Evening Scheduled

WEST PALM BEACH — An "Evening of Recollection" for husbands and wives will be held at 7:30 p.m. Sunday, September 5, at St. Juliana Church.

It is being sponsored jointly by the Holy Family Circle and the Home-School Association. Mrs. Michael Caparella is Circle president and Mrs. John Burman is president of the Association.

Moderator of the informal discussion will be Father Leo Gorman, C. P., associate retreat director at Our Lady of Florida Monastery and Retreat House in North Palm Beach.

Meeting Wednesday

LAKE WORTH — The Catholic Women's Club of St. Luke parish will hold its first meeting of the season at 8 p.m. Wednesday, September 8, in the Social Hall.

All women of the parish are urged to attend. Plans for several fall projects will be discussed.

Holy Rosary and Immaculata High School had six each qualifying and St. Brendan and St. Joseph schools had five each.

Other schools who had students receiving certificates and the number from each school earning the awards were: St. Theresa in Coral Gables, 4; St. Rose of Lima, 3; St. Francis Xavier and Archbishop Curley high, and Sacred Heart, two each; and Belen, Holy Redeemer, LaSalle High, St. Patrick, St. Stephen of West Hollywood and Our Lady of Perpetual Help, one each.

The summer reading program is offered each year for boys and girls from the fourth grade to senior high school.

Children's librarians aid each reader in the proper selection and evaluation of books through personal discussion.

Mrs. May H. Edmonds of St. Hugh parish who heads the work with children and young people in the Miami Public Library system reports that the following children were awarded the certificates at the end of the eight-week program:

ARCHBISHOP CURLEY — Armando Buri and Remberto Leiseca, BELEN — Ruben Estancourt, BLESSED TRINITY — Barbara Catinella, Daniel Connelly, Jane Ellen Connelly, Rene Gonzalez, Candace Hagedern, Craig Hagedern, Kathy

Splash Party Planned

Members of the St. Michael parish CYO will hold a Splash Party at 7 p.m. tomorrow (Saturday) at the West End Swimming Pool, 250 SW 60th Avenue.

All CYO members are invited to attend.

Lewis, Mike Lewis, Dennis Mondul, Ellyn Nowicki, James Ponce, Martha Ponce and Kathy Valdovinos,

CORPUS CHRISTI — Lewis Blake, Emilio Cobo, Martha Cobo, William Conesa, Jose E. Cueto, Maria Cueto, Marta Dominguez, Ramiro G. Garcia, Vivian Lima, Peter Munson, Susan Munson, Salvador Peon, and Robert Triplett,

GESU — Carmen Coello, Angela Da Paula, Jesus Delgado, Diane DePablo, Otilia Fuentes, Tyrone Hutt, Kathleen Lichliter, Deborah Mullen, Hortencia Rodriguez, Dalia Rosales, Hilda Solerou, Milagros Vazquez and Ted Vintimilla,

HOLY ROSARY — Albert Fraley John Gorman, Raymond Gorman, Margie Hahey, Mary Janet Monagle,

HOLY REDEEMER — Julie Adonis, IMMACULATA — Silvia Alvarez, Rosario Kateri Fleites, Betty Jane Lichliter, Maria C. Ortiz, Joseph Ruiz, and Maribel Tuero,

LA SALLE — Michael Ray O'NEAL — Rosemary Fenton,

SACRED HEART — Maria Carme Dominguez, Maria Teresa Dominguez, ST. BRENDA — Rachel Betancourt, Ana M. Gonzalez, John Kavanaugh, Patrick Kavanaugh and Odile Sullivan,

ST. FRANCIS XAVIER — Debra Yvonne Hutcheson, Carolyn Smalley, ST. HUGH — Elinor Bak, William Balana, Donna Haldunen, Charles Less, Helen Laing, Frances McDowell, Jan Maroff, Barbara Ann Russell, Jenine Tools, Frank Valdes-Hurtado and Mary C. Williamson,

ST. JOSEPH — Helen Beatty, Gloria Goldman, Helen Norden, James Setelik and John Zarella,

ST. MARY'S — Mary Abell, Lourdes Aguilar, Maria Aguilar, Luke Cousineau, Elena DeSocarras, Timothy, McCauley, Tommy Mallon, Daniel Pendlebury, Jeane Pichetti, Teresa Raburn, Charles Shugart, Michelle Sylvester, Barbara Wilson, Mary Wilson and Theresa Wilson,

ST. MICHAEL — Cristina Astray-Caneda, Jose Balboa, Maria Barbon, Kenneth Benoit, Richard Benoit, Frank Buttacovoli, Armando Cienfuegos, Carmina Cienfuegos, Maureen Comisky, Susan Corrales, Carleen Demshok, Carmencita DeToro, Radames Domenech, Angela Dunn, Frances Flynn, Jay French, Elna Gomez, Michael Gomez, Randy Gomez, Lynn Guarch, Sylvia Land, Walter Land, George Lastayo, Patty Leon, Maria E. Mercadel, Marion Moore, Edward Mykka, Raul Pares, Ginger Parrish, Jo Ann Parrish, Iliana Pelaez, Jeanette Penate, Roxana Penate, Maria Perez, Estela Pita, Maria Rams, Geoffrey Ridgeway, Mary Ridgeway, Aymarah Robles, Vincent Rolland, Maria Cristina Ruiz, Grace Scavuzzo, Carol Seymour, Denise Staley, Patricia Sweeney, Regina Tacaronte, Lorna Watters and Gloria Winchell,

ST. PATRICK — Flora Belle Hood, ST. PETER AND PAUL — Caridad Balboa, Isabel Balboa, Jorge Barreto, Sara Bulnes, Beatriz Casajuana, Ana Maria Cauce, Vivian Farinas, Cesar Cauce, Maria L. Gonzalez, Terry Lee Kelly, Robert Parente, Carlos Pirri and Maria Rasco,

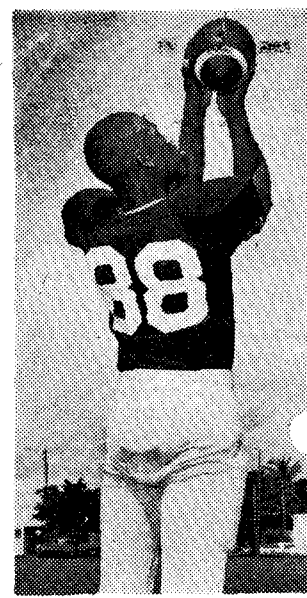
ST. ROSE OF LIMA — Colleen Abern, Larry Patrick and Marilyn Paulfus,

ST. STEPHEN — Cynthia McCallister,

ST. THERESA — Deborah Compel, Eileen Eshbach, Michael Kost and Joseph Sanz.



HORACIO VILLA will be running from the fullback spot for Curley High this fall.



JOHN TAYLOR will play right end on defense and offense for the 1965 Curley grid team.

Curley High Is Optimistic On Grid Chances This Fall

With the start of the football season just two weeks away, optimism is flourishing around the diocese practice fields.

In the Class AA ranks, Miami's Archbishop Curley probably has more to look forward to than its arch-rival Christopher Columbus as the Explorers must use this year as a building campaign for next season.

At Curley, Coach George Walker has a line that's headed by 220-pound tackle Mike Zorovich and 185-pound guard Kent Goding.

In the backfield, 6-3, Woody Giordano will be on hand to lead the offense at quarterback while Horacio Villa could be the top runner from his fullback spot.

At Columbus, where new coach Jon Mirilovich is faced with a tough schedule and few experienced players, the standouts should be quarterback Lew Pytel, named Dade County's top sophomore last year, along with veteran fullback Mike O'Brien, a 200-pounder, and halfback Doug McClintock.

In the Class A ranks, Hollywood Chaminade, under new coach Vince Zappone, will defend its Region 4 title with a crew that is topped by guard George Colgin and center Mike McAndrews.

Miami's LaSalle, West Palm Beach's Cardinal Newman and Fort Lauderdale's two rivals,



JON MIRILOVICH

Cardinal Gibbons and St. Thomas Aquinas are Chaminade challengers for regional honors and all four meet as South Atlantic Conference foes.

LaSalle's experienced crew is topped by do-everything Tommy Koziol, a 175-pound halfback, who averaged 6.5 yards per carry.

Cardinal Newman is hopeful of improving its offensive punch this year with a quartet of candidates trying for the important quarterback spot.

Team captain Tom Counihan, 6-1, 205 pounds, shapes up as one of the finest ends in the school's history.

Cardinal Gibbons, shy on manpower, has one of the diocese's finest halfbacks in 190-pound senior George Bracy.

The lone Class B school, Fort Pierce Central Catholic is also showing signs of improving over last year's 1-9 record.

Down at Key West, Little Mary Immaculate High, a C C school, will be starting its first football campaign and Coach Buddy Owens has nothing but inexperience on his squad.

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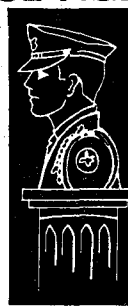
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Miami Venera a la Virgen del Cobre

Miles de cubanos, acompañados de vecinos y amigos latinoamericanos y norteamericanos, se darán cita el miércoles, día 8, a las 7:30 p.m. en el "Miami Stadium", cuando el Obispo Coleman F. Carroll oficiará en la tradicional misa de campaña para honrar a la Virgen de la Caridad del Cobre, patrona de Cuba.

Será este el quinto año consecutivo en que la festividad de la Virgen del Cobre es observada por los cubanos en el exilio con una misa de campaña en la que expresan su fe inquebrantable en la Madre celestial.

Como preparación a la celebración del ocho de septiembre en distintas iglesias de la diócesis se ofrecerá un triduo a la Virgen, durante el que se practicarán los cantos y la participación en la misa, que será en español.

Como de costumbre, la misa se ofrecerá ante un altar que se situará en medio del terreno, junto a una imagen de la Virgen del Cobre que fue sacada en bote de Cuba hace cinco años.

Antes del inicio de la misa se tendrá el rezo del rosario y se entonarán himnos a la Virgen. Un gran número de sacerdotes de habla hispana se situará en el terreno para escuchar las confesiones de aquellos que deseen comulgar.

El sermón, en español, será pronunciado por el Padre Emilio Vallina, párroco de San Juan Bosco. Como diáconos de honor actuarán los padres Jorge Bez Chabebe y José R. Tey, S. J. El Padre Arturo Debevoise será el maestro de ceremonias y como comentarista actuará el Padre Luis Pérez. El señor Arturo Politi Cónsul General de Argentina en Miami, será el lector.

Dirigirá los cantos el Padre José A. Moreno, mientras el Padre José Cliff será el organista.

El triduo preparatorio se ofrecerá en las siguientes iglesias: San Juan Bosco, St. Michael, Gesu, SS. Peter and Paul, Corpus Christi, St. Mary, St. Brendan, Little Flower, Immaculate Conception, St. John the Apostle, St. Patrick, St. Dominic y St. Hugh, con jornadas vespertinas.

El comité organizador desea que este año la misa del Stadium tenga un carácter más universal, y está pidiendo a las familias cubanas que inviten a americanos y latinos para este acto, que se convertirá así en una jornada interamericana de oración por la suerte de Cuba y de todo el continente.



Imagen de la Virgen del Cobre Sacada de Cuba en Bote Hace 4 años, en forma similar a como han venido llegando millares de cubanos que huyen del comunismo, que será venerada el miércoles en el Miami Stadium.

LA CITA ES EL 8 DE SEPTIEMBRE EN EL MIAMI STADIUM, A LAS 7:30 P.M.

Todos A Honrar A La Patrona De Cuba



La Devoción Inquebrantable de los Cubanos a la Virgen del Cobre Otra Vez de Manifiesto en el Miami Stadium.

The VOICE

En Español

ANUNCIO DE LA RADIO DEL VATICANO

Termina el Concilio en la Próxima Sesión

CIUDAD DEL VATICANO (NA) — La Radio Vaticano dijo que el Concilio Vaticano III terminará definitivamente sus labores en la cuarta sesión que se iniciará el próximo 14 de setiembre.

Pese a que el Papa Paulo VI en anteriores oportunidades había señalado que la próxima sesión cerraría el concilio, circulaban rumores de que debido a la gran cantidad de trabajo que queda por hacer, sería convocada una quinta sesión.

Los Padres conciliares sólo han promulgado cinco documentos en las tres primeras

sesiones, faltan todavía otros once que esperan su aprobación.

La Radio Vaticana dijo asimismo, que "el próximo y último período del Concilio Ecu-

ménico se presenta como el más interesante, por número, la importancia y la contemporaneidad de los documentos que deben ser discutidos y votados, la experiencia adquirida por los obispos, el carácter conclusivo de las próximas reuniones y las perspectivas que surgirán al llevarse a la práctica todos los documentos aprobado y promulgados".

También destacó que el concilio permanecerá fiel al patrimonio de la Iglesia, "no mucho por la gloria de las centurias que lo blasonan, sino porque fue recibido como la inmutable herencia del fundador de la Iglesia".

Dedica "Añorada Cuba" Número Especial a la Virgen

"Añorada Cuba" dedicará sus tres próximas funciones a honrar a la Virgen de la Caridad del Cobre, con un número especial en evocación de la milagrosa aparición de Nuestra Señora en la Bahía de Nipe.

La revista folklórica cubana que presentan las instituciones de habla hispana de la parroquia de la Inmaculada, volverá a presentarse el sábado 11 y el domingo 12, en el Dade County Auditorium. Las entradas están a la venta en distin-

tos establecimientos latinos de Miami, al precio de cincuenta centavos.

Además de la representación mariana especial, las próximas funciones de "Añorada Cuba" incluyen un nuevo aliciente: la interpretación en vivo de "Cecilia Valdés", por la joven soprano cubana Virginia Alonso, que también interpretará la romanza de "María la O", número con el que debutó en la anterior presentación de la revista musical.

Un Llamamiento a Todos los Cubanos

Por Mons. Eduardo Boza Masvidal

En la fecha del 8 de septiembre, fiesta de Nuestra Señora de la Caridad, Patrona de Cuba, quiero yo dirigir una apremiante invitación a todos los cubanos que están fuera de Cuba, apelando a sus sentimientos cristianos y patrióticos, para que cada uno contribuya a crear un clima de tolerancia, armonía y comprensión entre todos los cubanos que padecemos el exilio.

Les hablo como un cubano más, preocupado por el dolor de la patria. Una de las tácticas más eficaces para destruir a Cuba — siguiendo aquella consigna famosa de "divide y vencerás" — es la de dividir a los cubanos, no sólo en comunistas y no comunistas, sino también a estos últimos entre sí. En primer lugar, tratan de dividir a Cuba en la Cuba de dentro y la Cuba de fuera, cuando Cuba es una sola, y todos los cubanos, de dentro o de fuera, somos un solo y único pueblo, con unas mismas aspiraciones y unos mismos ideales, y a cada uno le ha tocado su parte — a cual más dura — de sufrimiento. He podido comprobar con dolor cómo esta idea va penetrando inconscientemente aún en personas sinceras y bien intencionadas.

Un segundo paso es dividir a los cubanos de dentro y de fuera entre sí, y a esto, yo no sé si consciente o inconscientemente, contribuyen muchos cubanos exilados. Uno se queda a veces desconcertado y asombrado cuando lee o escucha algunas publicaciones, horas radiales, conversaciones personales, llenas de acusaciones apasionadas e iracundas, de incursiones difamatorias aún en la vida privada de las personas, de ataques despiadados, de falta de sensatez y madurez en los juicios y expresiones. Si alguien que no sea cubano oye o lee estas cosas, se formará una bien triste idea de todos los cubanos ya que nadie escapa a ellas, y llegará a la conclusión a que llegó un señor, buen amigo de los cubanos, pero sin saber qué pensar ante estas cosas decía: "Qué desgracia la de ustedes los cubanos, ni aún los que no son comunistas y están exilados son buenos!" No tenía él la culpa de esta expresión, sino los que así se expresan de otros compatriotas.

Hemos de convencernos de que mientras menos agresivos seamos unos con otros, mientras más unión y tolerancia mostremos, más fuertes seremos y más se nos respetará cuando pidamos, unidos y no divididos, que se ayude a nuestra patria. Hemos de cuidar de no perder la ecuanimidad y el sentido del bien común y no dejarnos arrastrar por la pasión política, el resentimiento personal y a veces el condenable odio, que nos hacen verter en escritos y discursos frases que hieren no solamente a otras personas o grupos, sino que hieren también la sensibilidad de los demás cubanos y que nos hacen aparecer como no somos ante la opinión de los otros pueblos de América. Ciertamente a veces puede exigir un gran sacrificio acallar resentimientos, olvidar errores, perdonar injurias, pero ésta es hora de sacrificio, y esta es la

oportunidad que se nos presenta para dar muestras de elevación de alma, de altura en los principios, de serenidad en la acción. Si hay alguien que no deba tener vigencia en nuestra nación, al pueblo tocará decirlo el día que haya elecciones libres. Si hay diferencias ideológicas — que las tiene que haber — ellas han de ventilarse en el plano noble, elevado y caballeroso de la discusión serena de las ideas, no con la ofensa que es el arma de los que no tienen razón. En todo país que no sea comunista puede y debe haber varios partidos, cada uno debe tener un programa, luchar todos noblemente por la patria, que está por encima de todos los grupos.

De aquí este llamamiento que yo quiero hacer hoy.

1 — A todos los dirigentes de grupos políticos, profesionales, cívicos para que ellos den un ejemplo una pauta de conducta a todos sus miembros.

2 — A todos los periodistas, escritores, comentaristas, locutores radiales, directores de revistas, boletines, medios de publicidad de todas clases, que tan enorme influencia tienen en la creación de un estado de opinión pública en la orientación de la misma.

3 — A todos los cubanos en general, sin distinción ninguna de grupo o ideología política o religiosa, porque todos tenemos un sufrimiento común, un interés común, un ideal común cimentado en Dios y la Patria.

A todos los invito a hacer este COMPROMISO DE HONOR con nosotros mismos, con nuestra propia conciencia:

Primero: Suprimir en la prensa hablada escrita, en nuestras cartas y escritos personales, en nuestras conversaciones privadas, toda difamación, insulto y ofensa que violan no a sólo la caridad sino aún la caballerosidad y la educación. Que de nuestra boca ni de nuestra pluma salga jamás una palabra ofensiva, difamatoria, hiriente contra nuestros hermanos.

Segundo: Contribuir positivamente a crear un ambiente de comprensión de colaboración para el bien común con nuestras palabras y escritos.

Tercero: Aprender a discutir a ejercer "el derecho a discrepar" en el plano noble, elevado y digno en que debe ventilarse la lucha cívica.

Cuarto: Trabajar más en sentido positivo y constructivo que negativo y olvidando pasadas diferencias estrechar más los lazos que nos unen ante el dolor de la patria.

Que la Virgen de la Caridad nos ayude a hacer cumplir este compromiso que ha de contribuir poderosamente a hacernos fuertes en nuestros ideales acreedores al respeto de todos los pueblos libres del mundo.

Misa Acompañada de Flauta y Marimba

Guatemala, (NC)—Un párroco celebró aquí su misa de cumpleaños acompañado por su Obispo Angélico Melotto de Solola, el canto de sus feligreses indígenas, una flauta, un tambor, y una marimba.

El párroco, Padre José María Casas comentó al terminar la misa que "tenía algunos temores de antemano, ya que la marimba es general-

mente asociada con excesos en tomar y bailar, pero cuando contemplé a los allí contemplé a los allí congregados, puede apreciar verdadera devoción".

A su vez, el Obispo Melotto expresó que esta misa había sido "una revolución real en el campo de la liturgia. Una buena e interesante experiencia".

El mérito no se mide por la magnitud del esfuerzo, sino por la magnitud de amor.

El hombre empieza a perderse cuando su "circunstancia" le obliga a ser hipócrita.

Dentro tienes una fuente de bien. Si no brota, es porque tú no profundizas lo suficiente.

A la Virgen de la Caridad

Por Manolo Reyes

La patria Cubana necesita hoy más que nunca de las oraciones de todos sus hijos cristianos porque el momento que se vive en la isla mártir, así como en todo el hemisferio es crítico.

Hoy, como ayer tuvieron los gloriosos mambises cubanos, hay una santa intercesora dispuesta a poner su ayuda en favor del bien. Una madre espiritual, Virgen amantísima de los cubanos: La Caridad del Cobre. Ella ha acompañado espiritualmente a los que víctimas del odio y las injusticias del comunismo han ido como mártires a los ignominiosos paredones en la patria lejana. Ella tiende su manto de protección y apoyo sobre los miles y miles que están sufriendo la prisión política roja en Cuba por ser fieles a sus principios religiosos y de libertad.

En cada amanecer su imagen venerable irradia senderos de estímulo para los cubanos que lejos del suelo que los vio nacer añoran con volver a la patria amada. Ella desde el cielo de esta tierra que ha recibido a los cubanos con verdadero calor de hermandad, vela por los hijos que jamás podrán olvidarla.

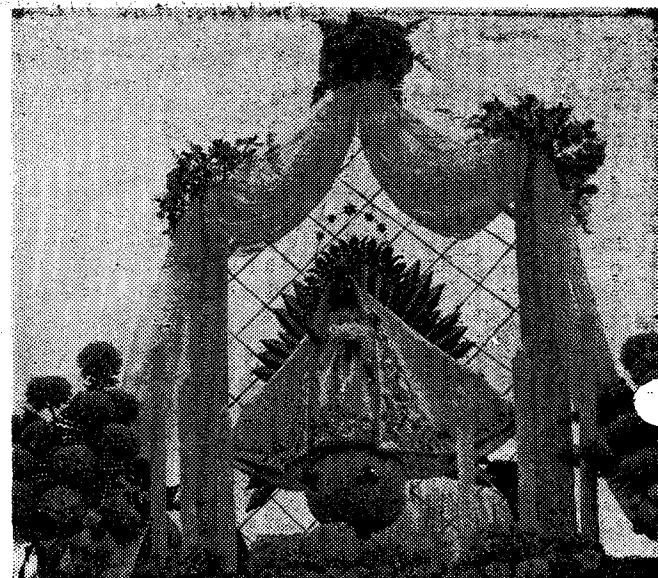
El próximo ocho de septiembre se cumplirá un aniversario más de la Santa Patrona de Cuba. Como en años anteriores se oficiará una misa de campaña en el Stadium de Miami para que todos los fervorosos hijos de Cuba asistan a unirse espiritualmente a la Virgen de la Caridad del Cobre. El exilio cubano tiene en este acto una nueva oportunidad de pedir al Supremo Creador de los cielos y tierra, por intermedio de la Virgen Morena de Cuba, por los que se han ido en esta cruenta lucha y por todos los hermanos que sufren.

Y allí también, se debe pedir en forma especial, la ayuda del Altísimo para que las madres cubanas, esas abnegadas mujeres que se han pasado días y años sufriendo por los hijos en prisión, por sus hijos arrancados de sus brazos únicos por el comunismo ateo, por sus hijos allende los mares, por sus hijos secuestrados ante los ojos del mundo, o por sus hijos vilmente asesinados, al fin dejen ya de llorar de una vez y para siempre.

El cubano, ayer cristiano por tradición y hoy creyente por convicción, ha venido recorriendo un Calvario terrible donde ha ido dejando girones de su corazón.

Por eso en la nueva oportunidad del ocho de septiembre podrá concurrir ante la Santa Patrona de Cuba a implorarle con su mayor respeto y su mejor amor que su patria se libere y que el sol de la libertad brille en la otrora Perla de las Antillas. Virgen del Cobre, Patrona de Cuba, Oyenos, oyenos. Ser de consuelo y protección. De los que imploran tu bendición.

Virgen del Cobre, Salva a Cuba!



NUESTRA SEÑORA DE LA CARIDAD DEL COBRE

"Ritmo de Mi Virgen Morena"

Por Fr. Mauricio de Begoña

Es muy latino, y muy cubano por consiguiente, mezclar las cosas terrenas con las más íntimas del alma y con las realidades sobrenaturales de lo divino. Este fenómeno se advierte especialmente en su poesía y en su música.

Hace unos días, en el seno de una familia cubana en el exilio, en un ambiente de hogar, de buen humor y de risueño sentimentalismo, se improvisaban estos versos y la música de esta canción, ejecutada inmediatamente a la guitarra:

Ritmo de mi tierra lejana
de mi Cuba cubana,
de mi sol tropical.
Ritmo de mi Virgen morena
de son y de guaracha,
del azúcar y el ron!

Estas espontaneidades pueden aparecer a católicos de otras regiones una especie de profanidad. Es mejor decir que es una bien intencionada integración entre lo humano y lo divino en estas originales circunstancias del exilio. Es, por otra parte, la manifestación de una aptitud muy actual de los pensadores cristianos cuando nos hablan del "valor divino de lo humano".

En todo caso es un volcarse el alma entera de los cubanos, con todo su contenido de añoranzas de bellos paisajes y de dulcedumbre de vivir, ante la imagen recogida, pura y amorosa de su Santa Patrona, la Madre de Dios, Virgen de la Caridad del Cobre.

Y todo ello hay que hacerlo con ritmo. La tierra, no tan lejana y acaso más próxima de lo que se sueña, se la siente y se la huele en las cadencias del mar y de las palmeras. Para ponderar la personalidad de Cuba, bella por antonomasia, se reduplica su cubanidad y es "Cuba cubana". El padre sol la envuelve en sus oros triunfales. Las músicas y las danzas tienen la melosidad del azúcar y el imperceptible y a veces peligroso mareo del ron. Todo es muy humano, demasiado humano, si queréis. Pero es una actitud real y entrañable que viene a rendirse ante el

"ritmo de mi Virgen Morena".

Ese ritmo es el son maternal de las oraciones: el temblor de los cirios en el altar de Nuestra Señora; es el esfuerzo de la juventud y de la madurez por recrear una Cuba católica, laboriosa y siempre justa y alegre; es el silencio y la paz de los ausentes que se consuelan en torno al trono de la Reina de Cuba; es el latido del corazón desterrado que moviliza su sangre y su amor con el deseo de realizar del todo una vida patriótica y cristiana.

¡Virgen de la Caridad,
Reina de nuestros palmares,
oraciones y cantares
son amor a tu beldad!

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The VOICE

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Crean Secretariado Nacional de Cursillos de Estados Unidos

Por ENRIQUE RUILOBA

En el "corazón de América", como se llama a Kansas City en el estado de Missouri, por ser el centro geográfico de Estados Unidos, acaba de efectuarse la Séptima Conferencia Nacional de Cursillos de Cristiandad, abriéndose con ella nuevas fronteras de trabajo y esperanza para más de 50,000 cursillistas de todo el país.

Con el dinamismo y entusiasmo que los caracteriza, acudieron a la cita más de 1,000 dirigentes eclesíásticos y seglares, representando la casi totalidad de las 20 Arquidiócesis y 56 Diócesis, donde la Obra de Cursillos se ha establecido aquí, para dedicar sus esfuerzos durante tres días, al estudio y proyección futura de los alcances apostólicos del Movimiento.

Los temas centrales de esta Séptima Conferencia Nacional estuvieron enfocados al análisis y mejoramiento del Precursillo y del Poscursillo, esto es, a una cuidadosa preparación y selección de los futuros dirigentes, así como el mantenimiento de su espíritu y fuego apostólico en la subsiguiente obra de perseverancia.

Imperó en la reunión un clima de hermandad y caridad cristiana, así como una actitud de generosidad y sacrificio. Un detalle de este clima, es el hecho de que todos los delegados fueron alojados en las casas particulares de los cursillistas de Kansas City, los que se ocuparon de proveerles de todo lo necesario con afecto y alegría.

Las sesiones de trabajo se efectuaron en el Coliseo de la ciudad, especialmente preparado para los distintos aspectos del programa. El lema de la Conferencia fue "Los siete dones del Espíritu Santo", y su representación en forma de paloma abarcando simbólicamente toda la ciudad y los hombres, presidía el estrado principal de la misma.

El panorama del Cursillo fue dictado por sacerdotes y seglares de distintas Diócesis en forma concreta, y efectiva en el transcurso de las asambleas generales. Terminadas estas, los delegados divididos en equipos de trabajo similares a los del Cursi-



La delegación del Cursillo de Miami con el Arzobispo de Panamá Mons. Tomás Clavel durante la Conferencia Nacional de Cursillos. De izq. a der. un dirigente de Brooklyn; Padre Miguel de Arrillaga, director diocesano de

Miami; Enrique Ruiroba, encargado de la escuela de dirigentes; James Humphrey, de la escuela de profesores de Kansas City; Mons. Clavel; y Mons. John J. Fitzpatrick, Canciller de la Diócesis de Miami.

llo en sí, se dedicaban a profundizar y ampliar los conceptos, para más tarde presentarlos a la consideración de todos. En cada una de las 100 mesas habilitadas al efecto se congregaron hombres y mujeres, monjas y sacerdotes, de distintas partes del país, junto a representantes de Ceilán, Japón, Panamá y México, evidenciándose así en pequeño, sin barreras de idiomas o color, la universalidad de la Iglesia.

Un mensaje de Su Santidad Paulo VI, cartas de Mons. Hervás y los fundadores, y numerosos testimonios de Obispos de E.U. y de América Latina, acompañaron a las oraciones de miles de cursillistas por el exitoso fruto de los debates en la Conferencia.

El Arzobispo de Santa Fe John Davis, el Obispo de Kansas City Charles Helmsing y el Obispo de Springfield Ignatius Streckner estuvieron presidiendo las sesiones plenarios y los distintos actos litúrgicos comunitarios de los cursillistas. Misas Concelebradas, Veladas bíblicas, canto de vísperas y completas, etc. marcaron un alto en el continuo trabajo y una oportunidad de revitalizarse espiritualmente.

Para la discusión y confección de las resoluciones, se organizaron comisiones integradas por representantes de cada centro de Cursillos.

El más importante de los acuerdos fue la aprobación de que se crease un Secretariado Nacional, encargado de mantener y promover la uniformidad en el método, prestar ayuda a los Obispos que organizan la introducción del Movimiento en sus Diócesis, facilitar todo el material y literatura que se solicite, canalizar el apostolado de los cursillistas en estrecha colaboración con la parroquia, y suministrar equipos de dirigentes en los centros que los requiriesen.

El Obispo Auxiliar de Lansing Joseph Green será el asesor del Secretariado, nombrado posteriormente un sacerdote y un seglar, que conjuntamente con 21 miembros tres por cada una de las siete regiones en que se dividió el país, integrarán este organismo por el periodo de un año.

La visita de Mons. Tomás Clavel, Arzobispo de Panamá y también cursillista, narrando la penetración en los diversos ambientes y niveles sociales, reafirmó la necesi-

dad de una presencia cristiana no sólo en la vida privada, sino además en la pública.

Como acto final de acción de gracias, el Obispo de Springfield y 43 sacerdotes concelebraron el santo sacrificio de la misa, acercándose en impresionante procesión la totalidad de los delegados a recibir la Eucaristía.

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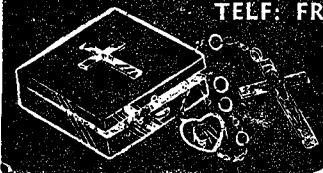
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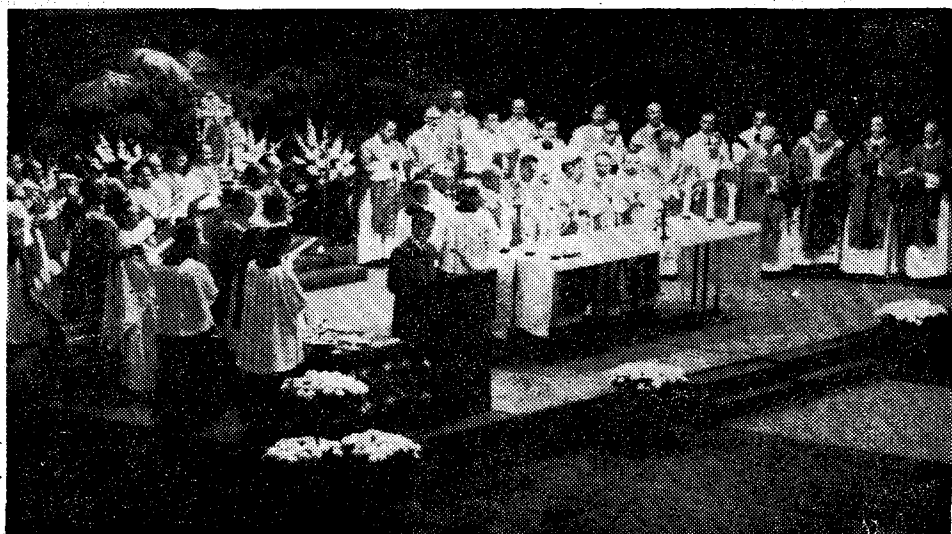
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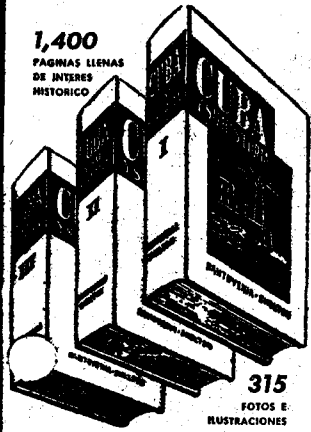


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La Misa de Clausura de la Conferencia Nacional, cobelebrada por el Obispo de Springfield Mons. Streckner y 43 directores espirituales de Cursillos.



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Los autores materiales de CUBA Y SU HISTORIA son el doctor Emeterio S. Santovenia y el doctor Raúl M. Shelton.

EMETERIO S. SANTOVENIA

Eminente historiador, miembro de la Academia de la Historia de Cuba durante 40 años. Autor de más de cien obras.

RAUL M. SHELTON

Profesor de la Universidad de Villanueva. Observador acucioso de los acontecimientos republicanos y del proceso formativo de la nacionalidad cubana.

REV. P. JORGE BEZ CHABEBE

Puede decirse que es el autor espiritual de la obra. Luchador infatigable, ha puesto su fe y su profundo amor a Dios en contribución permanente a la causa de la liberación de Cuba. A su obra "Añorada Cuba" añade ahora el empeño editorial de CUBA Y SU HISTORIA como otro eslabón de fe y de amor patrio.

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Oración de los Fieles

Décimo Tercer Domingo Después de Pentecostés

(5 de Septiembre)

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

Pueblo: Y con tu espíritu.

Celebrante: Oremos. Imploramos al Señor que nos ayude a amar las leyes de Cristo, en forma tal, que podamos sentirnos merecedores de Sus divinas promesas.

1—Lector: Que el Santo Padre, a través de su guía al Concilio Vaticano, haga que todos los hombres vean claramente la naturaleza verdadera de la Ley de Cristo. Te rogamos, Señor.

Pueblo: Señor, Ten Piedad.

2—Lector: Que nuestro Obispo, Coleman F. Carroll por sus orientaciones para nuestra Diócesis nos aliente a trabajar por el "aggiornamento" de la Iglesia, de acuerdo con el espíritu del Segundo Concilio Vaticano, Te rogamos, Señor.

Pueblo: Señor, Ten Piedad.

3—Lector: Que nuestro párroco (N) y todos los sacerdotes nos hagan comprender y respetar los decretos del Concilio como medios que nos ayuden a ser herederos del Nuevo Testamento de Cristo. Te rogamos, Señor.

Pueblo: Señor, Ten Piedad.

4—Lector: Que aquellos que trazan nuestras leyes civiles se inspiren en la ley de Cristo para así limpiar a nuestra sociedad de las llagas de la injusticia social y económica, Te rogamos, Señor.

Pueblo: Señor, Ten Piedad.

5—Que Nuestro Señor, que por amor a los apóstoles ordenó a los vientos y a los mares que se aplacaran, nos libre de la furia y la fuerza destructiva de los huracanes, Te rogamos, Señor.

Pueblo: Señor, Ten Piedad.

6—Lector: Que Nuestra Santísima Madre la Virgen de la Caridad obtenga por su intercesión la salvación de Cuba y de toda América, Te rogamos, Señor.

Celebrante: Tiende, Señor, Tu mano generosa a tus fieles, para que aquellos que Te buscan y Te imploran encuentren merecida respuesta a sus justas peticiones, a través de Jesucristo, Tu Hijo, Nuestro Señor, que es Dios, y que Contigo vive y reina, en unidad del Espíritu Santo, por los siglos de los siglos.

Pueblo: Amén.

ACTUALIDAD LATINOAMERICANA

"Evolución y No Revolución", Plantea el Cardenal Concha

BOGOTA (NA) — El cardenal primado de Colombia, Luis Concha Córdoba, en un mensaje a los fieles de su arquidiócesis señaló que es necesario prescindir de la palabra "revolución" cuando se emplea para indicar los cambios sociales necesarios y usar más bien la palabra "evolución".

El mensaje del purpurado fue leído en todas las iglesias el 8 de agosto y en él se dice que la palabra "revolución" sin agregarle un término explicativo "causa en el espíritu de los oyentes o de los lectores una no pequeña confusión".

Asimismo expresa "sería un programa de insensatos, si los colombianos tomaran la vía de la revolución para hacer los cambios necesarios. No basta para hacer entrar

a los colombianos en sentimientos de cordura la contemplación de los estragos producidos por largos años de violencia?"

Por último dice: "Nadie niega que falta mucho por hacer, que hay muchas cosas que enmendar y no pocas injusticias que reparar, pero el remedio no es ciertamente destruir todo lo que existe, crear el caos para salir de él si es que se logra salir, para comenzar de nuevo y llegar no se sabe donde. Es innegable que toda nación debe admitir cambios en sus instituciones, de acuerdo con las circunstancias de los tiempos. Pero es igualmente innegable que, so pena de caer en el caos y en la anarquía estos cambios han de verificarse en una forma regular, nunca de una manera violenta".

Asistencia Social de la Iglesia

CARACAS (NA) — El programa de alimentos de Caritas Venezolana ha permitido proteger y educar a más de un millón de personas, declaró el Rvdo. Padre Juan Vives Suriá, director nacional de esa institución.

Asimismo, expresó que se había repartido 56 millones de kilos en alimentos con un valor de más de 25 millones de dólares. Además Caritas ha colaborado en el funcionamiento de cooperativas de ahorro y crédito, centros de capacitación femenina, en la construcción de viviendas, escuelas, dispensarios y otros.

Cáritas ha creado el Instituto de Viviendas Cáritas (I.N.V.C.A.) para promover y asesorar, sin fines de lucro, cooperativas de vivienda. En poco tiempo ha logrado realizaciones con 30 por ciento menos del precio corriente en el mercado, según señaló el Pbro. Vives.

★ ★ ★

Dice San Pablo a los Corintios: "Es necesario que haya quien diga y haga disparates. Así se verá quien da la cara por la verdad y el bien".

Compruebe sus Conocimientos



1—En la Tercera Sesión del Concilio, el Papa Paulo VI proclamó a la Santísima Virgen María como:

- Madre de la Divina Gracia.
- Madre de la Iglesia.
- Madre del Concilio.

2—Las reliquias de San Francisco Javier, patrono de las misiones se conservan en:

- Lisboa, Portugal.
- Goa, India.
- Salamanca, España.

3—El mes de Septiembre está dedicado a honrar especialmente a:

- María, Reina de los Mártires.
- Los Santos Angeles Custodios.
- La Sagrada Eucaristía.

4—Se llaman Sacramentos de vivos aquellos que:

- Sólo deben recibirse estando en gracia santificante.
- Pueden perdonar los pecados mortales.
- Imprimen carácter indeleble en el alma.

5—De acuerdo a las nuevas disposiciones de la liturgia, el santo sacrificio de la misa termina con:

- El Último Evangelio según San Juan.
- La bendición.
- La poscomunión.

RESPUESTAS: 1—Madre de la Iglesia.
 2—Goa, India.
 3—María, Reina de los Mártires.
 4—Sólo deben recibirse estando en gracia santificante.
 5—La bendición.

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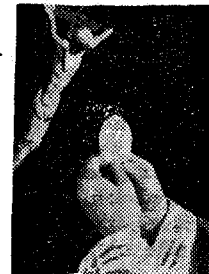
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For A Labor Day Snack, Hot Dog Rabbit

By FLORENCE DEVANEY

For Labor Day entertaining, these recipes for hearty Hot Dog Rabbit and Handy Vegetable Salad will help you serve a backyard or patio party in fine style. And at family or neighborhood get-togethers, beer is a pleasing beverage of moderation to serve with this tasty, nourishing menu.

Hot Dog Rabbit combines two palatable foods that enjoy a wonderful compatibility — frankfurters and cheese. The franks are split and grilled, placed on toasted frankfurter rolls, and a delectable cheese sauce is poured over both.

The sauce is similar to a rich Welsh Rabbit, combining Cheddar or sharp American process cheese with yummy seasonings and the subtle tang of beer or ale. (Either of the brews may be used in the sauce, some people preferring the tart, somewhat more bitter taste of ale.)

Toss up the salad with fresh pickings from your own garden if you're lucky enough to have fresh radishes, celery, tomatoes and onions. Then blend mayonnaise with beer or ale and seasonings in a large bowl, toss in the vegetables with some diced canned potatoes and green beans, and chill before you're ready to serve.

Hot Dog Rabbit

- | | |
|----------------------------------|---|
| ½ teaspoon dry mustard | or process sharp American cheese, shredded (4 cups) |
| ½ teaspoon paprika | |
| ¾ cup beer or ale | |
| Dash to ¼ teaspoon Tabasco | 6 frankfurters, split lengthwise and grilled |
| 2 teaspoons Worcestershire sauce | 6 frankfurter rolls, split and toasted |
| 1 pound Cheddar cheese | |

In heavy saucepan, mix dry mustard and paprika. Stir in beer and heat. Add Tabasco and Worcestershire sauce. Add shredded cheese and stir until cheese is melted. Serve over split grilled frankfurters on toasted rolls.

YIELD: 6 servings.

Handy Vegetable Salad

- | | |
|----------------------------|--|
| ½ cup mayonnaise | 1 can (1 pound) small whole potatoes, drained and coarsely diced |
| 2 tablespoons beer or ale | |
| Dash to ½ teaspoon Tabasco | 1 can (1 pound) cut green beans, drained |
| 1 tablespoon minced onion | ½ cup sliced radishes |
| ½ teaspoon celery seed | ½ cup sliced celery |
| ½ teaspoon salt | |

Blend mayonnaise, beer, Tabasco, salt, onion and celery seed in large bowl. Add potatoes, beans, radishes and celery and toss gently. Chill before serving. Garnish with tomato wedges.

YIELD: 6 servings.

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Have you had some fritters lately? These delightful deep-fat fried morsels are favorites among many who enjoy good food.

Fritters are versatile, too. Vegetable or fruit fritters may be used as a meat accompaniment or garnish.

They're an unusual way to use leftover meats and fruits. As such, they can be the main interest in a light meal such as Sunday night supper or a luncheon.

Ham And Pineapple Fritters

- | | |
|-----------------------------|------------------------------|
| 2 cups ground cooked ham | 1 teaspoon sugar, if desired |
| ½ cup crushed pineapple | cup milk |
| ¾ cup sifted enriched flour | 1 egg |
| 1½ teaspoons baking powder | Lard for deep-fat frying |
| 1 teaspoon cinnamon | |

Drain pineapple. Sift together flour, baking powder and cinnamon. Add sugar, milk and egg. Mix until smooth. Fold in ham and pineapple. Drop by teaspoonfuls into deep hot lard (350 deg. F.) and fry until golden brown on all sides. Drain. Serve with syrup, if desired.

YIELD: 30 small fritters.

Orange Fritters

- | | |
|-----------------------------|----------------------------------|
| 1 cup sifted enriched flour | ½ cup flour |
| 2 tablespoons sugar | 4 oranges, peeled and sectioned |
| ½ teaspoon salt | Lard for deep-fat flying |
| 2 teaspoons baking powder | Confectioners' sugar, if desired |
| 1 egg, slightly beaten | |
| ½ cup milk | |
| ½ cup confectioners' sugar | |

Sift together 1 cup flour, 2 tablespoons sugar, salt and baking powder. Combine egg and milk and add gradually to dry ingredients. Stir until batter is smooth. Combine ½ cup confectioners' sugar and ½ cup flour and coat orange sections with mixture. Dip in fritter batter. Fry in deep hot lard (360 deg. F.) until brown, 4 to 5 minutes. Drain on absorbent paper. Serve immediately. Sprinkle with confectioners' sugar, if desired.

YIELD: 28 to 32 small fritters.

MORE DASH TO THE DISH



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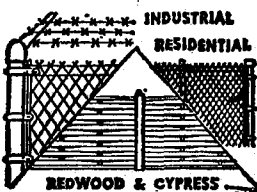
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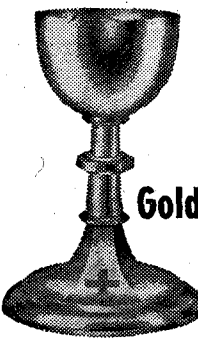
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□ Ask our missionary priests when you want Masses offered for your intention. The offering you make is the missionary's only means of livelihood. For information about Gregorian Masses (30 Masses, one each day without interruption), write to us.

Dear Monsignor Ryan:

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The Question Box

Why The Sudden Effort For Ecumenism?



By MSGR. J. D. CONWAY

Q. Why all this sudden effort to appease our non-Catholic friends?

A. May I suggest that you read carefully and prayerfully the Decree on Ecumenism of Vatican Council II? You can obtain it in any Catholic book store, or maybe from your parish pamphlet rack.

Among other things you will learn from it is the importance of truth, charity, patience, self-denial, generosity, trust, honesty, and genuine spirituality in the life of a Christian. It is designed to help Christ's brethren be more like Christ.

★ ★ ★

Q. Why is it better to receive Holy Communion standing up?

A. The general rubrics of the Mass do not specify whether communicants should stand or kneel. So the choice is up to the bishop, the pastor, the individual priest, or the communicants — in that order.

Catholic people have received Communion standing throughout most of the Church's history — at least from the 4th to the 17th century. The Communion procession is better defined by standing, and community singing is aided. As a priest I find it easier to give Communion in this manner.

★ ★ ★

Q. If you would condescend to come down out of your ivory tower long enough to answer a few questions, many of us poor, misguided ignoramuses would appreciate it:

Why isn't it proper any longer for the officiating priest to be at the main altar (?) until the Offertory?

A. The immediate reason is that the rubrics — the rules for saying Mass, issued by the Congregation of Rites and approved by the Pope — advise that, "In sung Masses and in low Masses celebrated with the people, after the kissing of the altar . . . the celebrant goes to the seat, unless, according to the arrangement of the individual church, it seems to be more suitable for him to remain at the altar up to the Collect, inclusively . . ."

The general rule is that the priest goes to the seat and presides over the preliminary chants and prayers, and the Celebrations of the Word. Only by way of exception should he remain at the altar, and then only until it is time for the Epistle to be read. (There is still another exception: if the church does not have an ambo — pulpit or lectern — or there is another good reason, the lessons — Epistle and Gospel — may be read from the altar, but the

priest must face the people while reading them.)

The bishop has always presided in this manner at his pontifical Mass. After kissing the altar and incensing it he goes to his throne where he remains until the Offertory.

The priest always went to the seat for the singing of the Gloria and the Creed in high Mass.

The altar is for the offering of gifts, for the Sacrifice and the Communion. A pulpit or lectern is better designed for readings and sermons — and in a modern large church it is equipped with a sound amplifier.

By presiding at the bench the celebrant clearly distinguishes and divides the Celebration of the Word from the offering of the gifts. The separate parts of the Mass begin to emerge from their former confusion.

★ ★ ★

Q. Why was the warning bell eliminated before Consecration?

A. It wasn't. It is supposed to be there.

MISSAL GUIDE

Sept. 5 — Thirteenth Sunday after Pentecost. Proper Mass, Gloria, Creed. Preface of the Trinity.

Sept. 6 — Ferial Day. Mass from the preceding Sunday without Gloria or Creed. Prayer against storms, Common Preface.

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

Sept. 8 — Nativity of the Blessed Virgin Mary. Proper Mass, Gloria, commemoration of St. Hadrian, Creed, Preface of the Blessed Virgin Mary, "et te in Nativitate."

Sept. 9 — St. Peter Claver, Confessor. Proper Mass, Gloria, commemoration of St. Gorgonius, Common Preface.

Sept. 10 — St. Nicholas of Tolentino, Confessor. Mass from the Common of a Confessor not a Bishop, Gloria, Prayer against storms, Common Preface.

Sept. 11 — Blessed Virgin on Saturdays. Mass from the Common of the Blessed Virgin on Saturday, commemoration of the Holy Martyrs Sts. Protus and Hyacinth, Preface of the Blessed Virgin Mary, "et te in Veneratione."

Sept. 12 — Fourteenth Sunday after Pentecost. Proper Mass, Gloria, Creed, Preface of the Trinity.

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ONE OF THE GLORIES OF FRENCH LETTERS, THIS BISHOP IS RENOWNED FOR HIS FUNERAL ORATIONS, WHICH HAVE NEVER BEEN SURPASSED FOR ELOQUENCE AND POIGNANCY. HE WAS ONE OF THE LEADERS IN AN ABORTIVE ATTEMPT TO RECONCILE PROTESTANTS WITH THE CHURCH.

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SHARING OUR TREASURE

Convert Likes Discipline, Authority Of The Church

By Father JOHN A. O'BRIEN
"What is the great outstanding need of the Church today?" This was the question which Pope Pius X asked a group of cardinals.



O'BRIEN

"More schools," answered one. "More priests," replied another. "More religious," suggested a third. "They are all needed," said the pope, "but the chief need is for more zealous apostolic laymen."

That is still the outstanding need of the Catholic Church in the USA and in all the other countries.

"You shall be witnesses for me," said Christ, "in Jerusalem and in all Judea and Samaria and even to the very ends of the earth" (Acts 1:8).

These words were addressed not only to the Apostles but also to the disciples, who were all laymen.

Hence Jesus wants all His followers to participate in the fulfillment of His command to "preach the Gospel to every creature" and to bring all men into His Mystical Body — the Church.

Christ Himself sent the disciples "two by two before His face into every city and place whither He himself was to come" (Luke 10:1). Following the example of Christ, St. Paul likewise made generous use of lay apostles, and in one of his epistles lists the names of about 30.

FISHER OF SOULS

Yes, every Catholic must be a fisher of souls for Christ. You can do this by pointing

out to your churchless friends that the Catholic Church was founded by Christ and speaks with His authority. This is illustrated in the conversion of Roger L. Rosbach of South Bend.

"I was reared," he related, "in Elmhurst, Ill., and studied at the Illinois Institute of Technology in Chicago, where I earned a B.S. in architecture.

"After serving as an officer for three years in the U.S. Navy, I married Judy O'Brien, a graduate of Western Michigan University in Kalamazoo, and a devout Catholic. She explained many of the teachings of the Catholic faith and set me an inspiring example. I went occasionally to Sunday Mass with her and the children, and doubtless some of their faith began slowly to rub off on me.

"Finally I went to Father Bernard H. Christel, C.S.C., at Holy Cross parish and secured a thorough course of instruction. I didn't go to argue but to learn. One doesn't go to a physician to dispute with him but to get his expert advice. I had long admired the discipline and authority of the Church which demands attendance at Sunday Mass, Friday abstinence and other sacrifices of her members.

"The course brought out the founding of the Church by Christ, Who empowered it to teach all nations in His name.

"Pope John XXIII won the respect and admiration of the world, and brought me closer to the Church. Upon completing the course I was received into the Church, the Body of Christ, and now we are a more deeply united family, praying and worshipping together."

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Unique Case Of The Very Busy Husband

I have been married 20 years, the mother of nine children. Financial problems have been great and my husband has worked two jobs. Recently he offered to help a widow with six children with her income tax return, then with various odd jobs around the house. But now he spends much time there, goes to daily Mass and Communion with her, and after working in her home, comes home, bathes and dresses and goes back till midnight. I am worried but my parish priest seems to think I had no problem. When I discussed it with my husband, he said if I didn't like it, I could leave.

By JOHN J. KANE, Ph. D.

I don't know whether you have a problem or not — yet. But I should not be surprised if you have one in the making. The most ominous statement in your letter is that a discussion of the matter with your husband resulted in his invitation for you to leave.

I assume this widow is not paying your husband for the work he performs. In view of the fact that he has such a large family to support and finds it necessary to work two jobs, it is difficult to understand how he finds time to assist this woman. While I consider such assistance highly charitable and even desirable, it seems to be taking a turn which could lead to romance.

I believe your husband is probably hungry for feminine companionship. Therefore, I am going to begin by asking you just how much companionship you have afforded him in recent years?

I scarcely need tell you or any other couple married for 20 years that there is a tendency to take each other for granted. To some extent, perhaps this is inevitable. Furthermore, it has distinct advantages. Home and the companionship of a wife should be a place where a man can relax. The same should be true with a wife.

A mother of nine children will not find time hanging heavily on her hands. But how are you dressed when your husband arrives home? If time permits, do you make an effort to put on a fresh dress, make-up, and in general, try to make yourself as attractive as possible?

Do you find something cheerful and interesting to say to him? Or do you begin with a list of complaints of children's misbehavior, financial problems, and neighborhood troubles? Some wives do.

Unintelligent Behavior

On the other hand, your husband is not behaving very intelligently. By this time neighbors must be remarking that he spends a great deal of his hours with this widow. Even though nothing morally wrong has occurred, neighbors are likely to gossip. The widow herself should look to her own reputation because this, too, can be damaged. Certainly your husband must realize that he is neglecting you.

But the first thing against which I wish to warn you is to avoid any confrontation with this woman. You and she are both likely to become angry and your husband infuriated when he learns of it, because such a confrontation carries with it the implication that some immorality has occurred or is likely to occur.

Begin by paying a great deal more attention to your husband. Be affectionate toward him. By this time you certainly know what his interests in life are, try to join with him in these interests. Insofar as finances permit, suggest an occasional evening out, dinner if possible, a movie, or card games at neighbors' homes — but not at the widow's.

By this time you are probably asking yourself, "What does this widow have that I don't?" The answer is nothing except she probably pays particular attention to your husband and his interests. She is undoubtedly most grateful toward him for what he is doing. What I really think happened is that two lonely people came into contact with each other and are presently enjoying the companionship mutually provided. But I am also concerned that what begins as a purely platonic relationship can lead into something not quite so pleasant.

No Reproaches

There is no point in reproaching your husband about the time he spends with this woman. What he needs more than ever is reassurance from you that you love him and that you want to be with him.

Some men go through a period of life not dissimilar from the menopause in women. It doesn't have a biological basis, but it may have a strong psychological one. As men reach a certain stage of life, they suddenly realize that they are growing old. Their physical attractiveness is on the wane, and when a woman begins to pay a great deal of attention to them, they are extravagantly flattered. It is a type of temporary infatuation which rarely lasts. But while it goes on it can create devastating problems.

On the basis of your letter the situation has not yet reached this point. But if you will follow the steps I have suggested, I think it need not reach it at all.

At the present time you are not only upset, but you appear to be a bit angry. So long as you retain this frame of mind, it is going to stand in the way of improving companionship with your husband. Therefore, as difficult as it may be, dismiss it. Positive action alone is indicated. A negative approach will only increase the problem.

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Sunday Mass Timetable

Changes In Schedules

Pastors of parishes and missions in the 16 counties of the Diocese of Miami are requested to forward changes in Mass schedules to The Voice.

Revisions should be sent to:

The Voice
P. O. Box 1059
Miami, Fla., 33138

The Sunday Mass schedule for the Cathedral at 7506 NW 2nd Ave. is as follows: 7, 8, 9, 10, 11, 12 noon, 6 p.m. and 7 p.m. (Spanish).

ARCADIA: St. Paul, 7, 11.
AVON PARK: Our Lady Of Grace, 8:30, 10.
BELLE GLADE: St. Philip Benizi, 7, 10:30 and 12 (Spanish).
BOCA GRANDE: Our Lady of Mercy, 12 noon.
BOCA RATON: St. Joan of Arc, 7, 9, 10:30, 12.
BONITA SPRINGS: St. Leo, 7:30, 9:30.
BOYNTON BEACH: St. Mark, 8, 9:30, 11 and 6 p.m.
CAPE CORAL: St. Andrew Church (Del Prado Parkway) 6:30, 8 and 11 a.m.
CLEWISTON: St. Margaret, 8 a.m. and 7 p.m.
COCONUT GROVE: St. Hugh, 7, 8, 9:30, 11, 12:15 (Spanish) and 5:30 p.m.
CORAL GABLES: Little Flower (Auditorium) 9:15 a.m. (Spanish) and 1 p.m. (Church) 6, 7, 8, 9:15, 10:30, 11:45 and 1 p.m.
St. Thomas Aquinas Student Center, 8:30 and 10:30 a.m.
DANIA: Resurrection (Second St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.
DEERFIELD BEACH: St. Ambrose (363 S.E. 12th Ave.) 7:30, 9, 10:30, and 12 noon.
DELRAY BEACH: St. Vincent, 6:30, 8, 9:30 and 11 a.m.
FORT LAUDERDALE: Annunciaton, 9:30.
St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.
St. Bernadette 7, 8, 9, 10 and 11 a.m.
St. Clement 8, 9, 10, 11:15, 12:30.
St. George (Parkway Junior High School, 3500 NW 5th Ct.) 8, 10:30 and 5:30 p.m.
(Spanish) (Church) 6, 7, 8, 9:15, 10:30, 11:45 and 1 p.m.
St. Jerome 7, 8:30, 10, 11:30.
Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.
Queen of Martyrs, 6:30, 8, 9:30, 11, 12:30 and 6 p.m.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 and 12:15.
St. Sebastian (Harbor Beach), 8, 9:30, 11 and 5:30 p.m.
FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 11:30.
St. Cecilia Mission, 7 and 10.
FORT MYERS BEACH: Ascension, 7:30, 9:30.
FORT PIERCE: St. Anastasia, (Church) 6 and 7:30 a.m. (Auditorium, 33rd St. and Delaware Avenue) 9, 10:30 and 12 noon.
HALLANDALE: St. Matthew, 6, 8, 9, 10, 11 and 12 noon.
HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30, 12:45 (Spanish), 6 p.m. and 7:30 p.m. (Spanish).
St. Bernard Mission, 9, 10 (Spanish).
St. John the Apostle, 6, 7, 8, 9:30, 11, 12:30, 5:30 and 6:30 p.m. (Spanish).
HOBE SOUND: St. Christopher, 7 and 9 a.m.
HOLLYWOOD: Annunciation 8, 9, 10 & 11:30.
Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 5:30 p.m.
Nativity, 6, 7, 8:15, 9:30, 10:45, 12 and 7 p.m.
St. Bernadette 7, 8, 9, 10 and 11 a.m.
St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11, 12:30, and 6 p.m.
IMMOKALEE: Lady of Guadalupe, 8:30 and 11:45.
INDIANTOWN: Holy Cross, 7:45.
JUPITER: St. Jude (U.S. 1), 8 and 10:30 a.m.
KEY BISCAYNE: St. Agnes, 7, 8:30 and 11:15 a.m.
LABELLE: Mission, 10.
LAKE PLACID: St. James Mission, 8 a.m.
LAKE WORTH: St. Luke, 2090 S. Congress, 7, 8, 9:15, 10:30, 12 and 6:15 p.m.
Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30 and 6 p.m.
LANTANA: Holy Spirit (Shopping Center — Osborne Rd.), 7, 8:30, 9:30, 10:30, 11:30 and 6 p.m.
LEHIGH ACRES: St. Raphael (Lee Boulevard) 8, 10.
MARGATE: St. Vincent 7, 8, 10:15 and 11:30 a.m.
MIAMI: The Cathedral 7, 8, 9, 10, 11 a.m., 12 noon, 6 p.m. and 7 p.m. (Spanish).
Assumption Academy, 9, 10:30 and 12 (Spanish).
St. Brendan: 6:30, 8, 9:15, 10:30, 11:30, 12:30, 5:30 and 6:45 p.m. (Spanish).
Corpus Christi, 6, 7, 8, 9, 10 (Spanish) 11, 12, 12:55 (Spanish) and 5:30 p.m. (Spanish).
Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30, 5:30 p.m. (Spanish).
9, 11.
Holy Redeemer, 7, 8:30, 10.

International Airport. (International Hotel), 7:15 and 8 a.m. (Sundays and Holydays)
St. Mary of the Missions and St. Francis Xavier, 7, 8:30.
St. Dominic, 7, 8:30, 10, 11:30, 1 and 6 p.m.
St. John Bosco Mission (1301 Flagler St.) 7, 8:30 (Sermon in English) 10, 11:30 (Sermon in English) 12:55, 6 p.m. and 7:30 p.m.
St. Kevin Mission (Concord Theater, 11301 Bird Rd.) 9 and 10:30 a.m.
St. Michael (New Church), 6, 7, 8:15, 9:30, 10:45 (Spanish), 12 noon and 6 p.m. Old Church, 10 a.m. (Sermon in Polish).
SS. Peter and Paul, 6:15, 7:30, 8:30 (Spanish), 9:30, 10:30, 12, 1 p.m. (Spanish), 5:30 p.m.
St. Timothy, 7, 8, 9:30, 11 and 6:30 p.m.
St. Vincent de Paul (2100 103rd St.), 7, 8:15, 9:30, 10:45 and 12 noon.
MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 and 6 p.m.
St. Joseph, 7, 8, 9:30, 11, 12:30 and 5:30 p.m.
St. Mary Magdalen, 7:30, 8:45, 10, 11:15, 12:20 and 6 p.m.
St. Patrick 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11, 12:30 and 6 p.m.
MIAMIAR: St. Bartholomew, University Drive (Davie Rd.) and Hallandale Beach Blvd. 6:45, 7:45, 9, 10:15, 11:30, 12:45 and 7 p.m.
MOORE HAVEN: St. Joseph 10.
NAPLES: St. Ann, 6, 8, 10, 12 and 6 p.m.
NARANJA: St. Ann, 10:30 (Spanish).
NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 and 6 p.m.
NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 a.m.
St. James, 6, 7, 8, 9:30, 11, 12:30 and 5:30 p.m.
Visitation, 7, 8:30, 10:30, 12 and 7:30 p.m.
NORTH MIAMI BEACH: St. Lawrence, 7, 8, 9, 10, 11, 12:15 and 6:30 p.m.
OKEECHOBEE: Sacred Heart, 9:30, Boys' School, 11.
NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.
OPA-LOCKA: Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 and 6 p.m.
St. Philip (Bunche Park) 9.
PAHOKEE: St. Mary, 9 a.m. and 6:30 p.m. (Spanish).
PALM BEACH: St. Edward, 7, 9 and 12 noon.
PERRINE: Holy Rosary, 7, 8, 9:30, 11, and 12:15 p.m.
PLANTATION: St. Gregory, 8, 9:30, 11 and 12:15 p.m.
POMPANO BEACH: Assumption, 7, 8, 9:30, 11 and 12:15 p.m.
St. Elizabeth, 7, 8, 9:15, 10:30 and 12 noon.
POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.
PORT CHARLOTTE: St. Charles Borromeo, 7, 8, 9:30, 11 and 6 p.m.
PORT ST. LUCIE: St. Lucie, 8 and 11 a.m.
PUNTA GORDA: Sacred Heart, 7:30 and 10 a.m.
RICHMOND HEIGHTS: Christ The King, 7, 10, 12.
RIVIERA BEACH: St. Francis Of Assisi, 6:45, 8, 9:15, 10:30, 12 and 5:30 p.m.
SANIBEL ISLAND: 11:30.
SEBASTIAN: St. William Mission, 8 a.m.
SEBRING: St. Catherine, 7, 9:30, 11.
SOUTH MIAMI: Epiphany, 6:30, 8, 9:30, 11 and 12:15.
St. Louis (Palmetto Sr. High Auditorium, 7460 S.W. 118th St.) 8, 9:30 and 11.
St. Thomas (7303 S.W. 64th St.), 6, 7, 8, 10 and 11.
SOUTH MIAMI HEIGHTS: St. Rita's Mission, 9 a.m.
STUART: St. Joseph, 7, 9, 11.
VERO BEACH: St. Helen, 7:30, 9, 11, and 7 p.m.
WAUCHULA: St. Michael, 9.
WEST PALM BEACH: Blessed Martin 9:30.
St. Ann, 6, 7, 8, 9, 10, 11, 12 and 5:30 p.m.
St. John Fisher, (4317 N. Congress) 7, 8, 9, 10, 11:30 and 6 p.m.
St. Juliana, 6:30, 8, 9, 10, 11, 12 and 6 p.m.
Holy Name, 6:30, 8, 9:30, 11 and 12 a.m.
ON THE KEYS
BIG PINE KEY: St. Peter's Mission, 9:30 a.m.
KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 and 12:15.
St. Bede, 8, 9:30 and 11.
MARATHON SHORES: San Pablo, 8, and 6 p.m.
PLANTATION KEY: San Pedro, 6:30, 9 and 11 a.m.

Brother Burke Professes Vows

BOCA RATON — Brother Mannes Burke, O.P. a graduate of Curley High School, has professed his solemn vows in the Dominican Order.



Brother Burke, the son of Mr. and Mrs. Michael A. Burke of St. Joan of Arc parish, returned home for a visit with his parents before beginning Theology studies at the Dominican House of Studies in Washington, D. C. in preparation for the priesthood. The vows were taken by Brother Burke after he had completed three years of Philosophy studies at Dover, Mass. Brother Burke, a former member of St. Rose of Lima parish received his B. A. degree at the University of Michigan at Ann Arbor and had studied one year of law before joining the Dominican Order.

Sister Mary Cosmas Takes Final Vows

Sister Mary Cosmas, the former Elizabeth Ann Pearce, daughter of Mr. and Mrs. Bob Pearce of Hialeah, took her final vows in ceremonies held Aug. 29 at St. Joseph Novitiate, Long Island, N. Y.



She is the granddaughter of Mrs. Mary Humphrey of Our Lady of Perpetual Help Parish, Opa-locka.

Sister Mary Cosmas attended Immaculate Heart Of Mary Elementary School in Brooklyn, and entered St. Joseph Novitiate six years ago.

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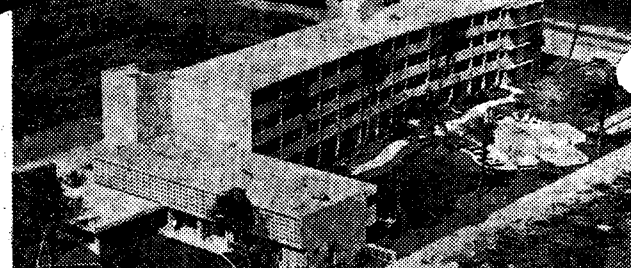
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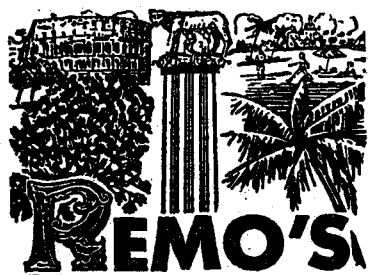
- * Miami - 50th St. & Biscayne Blvd.
- * Miami - 127th St. & Biscayne Blvd.
- * Hialeah - Palm Springs Mile
- * Ft. Laud. - N. Fed. Hwy. opp. Sears
- * Ft. Laud. - St. Rd. 7 & Broward Blvd.
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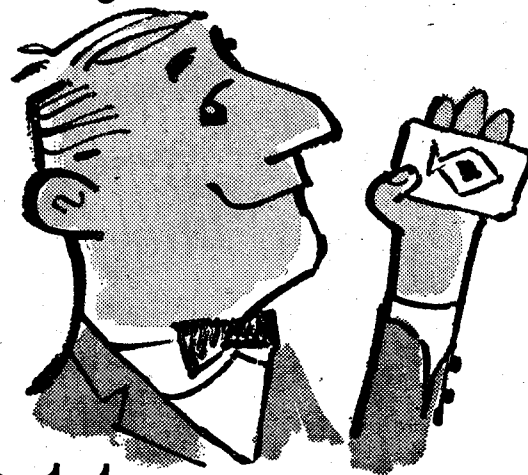
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LEGION OF DECENCY FILM RATINGS

A I - FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

Apache Gold
Astron
Boy Ten Feet Tall
Capture That Capsule
Clarence, The
Cross-Eyed Lion
Dear Brigitte
Family Jewels
Finest Hours, The
First Men in the Moon
Fluffy
GIT
Golden Arrow, The
Great Race, The
Greatest Story Ever Told, The
Hallelujah Trail
Help
Hercules, Samson and Ulisses
Honeymoon Machine
Indian Paint
Incident at Phantom Hill
Law of the Lawless
Laurel and Hardy's Laughing
Magic Fountain, The

A II - MORALLY UNOBJECTIONABLE FOR ADULTS AND ADOLESCENTS

Agony and the Ecstasy, The
And Suddenly It's Murder
Art of Love
Bandits of Orsola
Bride to the Sun
Brigand of Kandahar
Cat Ballou
Cavalcade
The Coast of Skeletons
Convict Stage
Crack in the World
Curse of the Fly
Ensign Pulver
Fall Safe
Dark Intruder, The
Guns of Darkness
Flanigan, The
The Fool Killer
Frantic
High Wind in Jamaica
Guns of Darkness
Harvey Middleman, Fireman
Horror of It All, The

A III - MORALLY UNOBJECTIONABLE FOR ADULTS

Ada
Agent 834
Andy
Armored Command
Barbara Peel
Battleground
Bay of the Angels, The
Becket
Bedford Incident, The
Bedtime Story
Billy Liar
Bus Riley's Back in Town
Claudelle Inglish
Couch
Dear Heart
Die, Die, My Darling
Dinkag
Don't Tempt the Devil
Face in the Rain
Flight From Ashiya
Finnegan's Wake
For Those Who Think Young
Genethis Khan
Great War, The
Guest, The
Guns at Batasi
Harlow

A IV - MORALLY UNOBJECTIONABLE FOR ADULTS, WITH RESERVATIONS

(An A-IV Classification is given to certain films, which while not morally offensive in themselves, require caution and some analysis and explanation as a protection of the uninformed against wrong interpretations and false conclusions.)

Anatomy of a Marriage
Anatomy of a Murder
Advise and Consent
Best Man, The
Black Like Me
Cool World, The
Collector, The
Crowning Experience
Darling
Devil's Wanton
Dr. Strangelove
Easy Life, The
Eclipse
Freud
Girl of the Night
Important Man

B - MORALLY OBJECTIONABLE IN PART FOR ALL

Americanization
Of Emily
Casanova 76
Cincinnati Kid, The
City of Fear
Crazy Desire
Cry of Battle
Curse of the Living
Corse
Desert Raven
Diary of a Bachelor
Diary of a Chambermaid
Demented in the Riviera
Devil and the Ten Commandments
Devils of Darkness
Dr. No
Eva
Fort Courageous
From Russia
With Love
Girl Happy
Happy Anniversary
He Rides Tall

CONDEMNED

Affair of the Skin, An
And God Created Woman
Balcony, The
Bambule
Bed of Grass
Breathless
Christine Keeler
Affair, The
Cold Wind in August
Come Dance With Me
Contempt
Doll, The
During One Night
Empty Canvas
Expresso Bongo
Five Day Lover
Girl With the Golden Eyes
Green Carnation
Green Mare
Heroes and Sinners
High Fidelity
I Am a Camera
I Love, You Love
Image of Love
Joan of the Angels?
Jules and Jim
Knife in the Water
L'Avventura
Last Tango in Paris
Lady Chatterly's Lover

(Please clip and save this list. It will be published periodically.)

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

FRIDAY, SEPTEMBER 3

8:15 a.m. (12) - Mission to Moscow (Adults, Adol.)
8:30 a.m. (10) - Man of Two Worlds (No Class.)
9 a.m. (4) - Half Angel (Adults, Adol.)
9 a.m. (7) - Ride the Man Down (Family)
9:45 a.m. (12) - All American Chump (Family)
12:30 p.m. (12) - One Night of Love (No Class.)
4:30 p.m. (4) - Slave Ship (Adults, Adol.)
6 p.m. (10) - The Man From Texas (Adults, Adol.)
7 p.m. (7) - Comin' Round the Mountain (Family)
7 p.m. (5) - Captain Horatio Hornblower (Family)
11:25 p.m. (11) - Invasion of the Body Snatchers (Morally Objectionable in Part For All) REASON - Light treatment of marriage.
11:30 p.m. (4) - The Lemon Drop Kid (Morally Objectionable in Part For All) REASON - Suggestive sequences.
11:30 p.m. (12) - Times Square Lady (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, SEPTEMBER 4

7:30 a.m. (5) - Cattle Queen of Montana (Family)
8 a.m. (7) - Gallant Bess (Family)
8:15 a.m. (12) - The Beast of the City (No Class.)
1 p.m. (2) - California Passage (Family)
1 p.m. (10) - Fight for Freedom (Morally Objectionable in Part For All) REASON - The suicide of the leading character is presented as noble and justifiable.
2:30 p.m. (7) - Bad Man of Brimstone (Family)
3:30 p.m. (4) - Tarzan and the Green Goddess (Family)
4:30 p.m. (4) - Destroyer (Family)
4:30 p.m. (7) - Them (Family)
6:30 p.m. (10) - Fight for Freedom (Morally Objectionable in Part For All) REASON - The suicide of the leading character is presented as noble and justifiable.

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 William M. J. Driscoll, S. J., president of Georgetown Preparatory in Washington, D. C., will give the final talk in a series on the challenge of old age.
9:30 A.M.
THE CHRISTOPHERS - Ch. 5, WPTV (West Palm Beach)
11 A.M.
THE CHURCH AND THE WORLD TODAY - Ch. 7, WCKT - The topic for today's program will be the Labor Day Conference sponsored by the Diocese of Miami. Msgr. George G. Higgins, director of the Social Action Department, National Catholic Welfare Conference, Washington, D. C., will be the speaker.
11:30 A.M.
MASS FOR SHUT-INS - Ch. 10 WLBW-TV.

(Tuesday)

MAN-TO-MAN - WTNS, Ch. 2 - (Temporarily discontinued. Resumes September 21 at 10 p.m.)

(Friday)

GIVE US THIS DAY - WLBW-TV, Ch. 10 - Father Charles Malley, C.S.S.R.

RADIO

(Saturday)

4 P.M.
MEN AND GOD - WMBE, 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. 96.3 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.; 96.3 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

WESH 2 (Daytona-Orlando)

WTVJ 4 WPTV 5 (West Palm Beach)

WCKT 7 WLBW 10 WINK 11 (Fort Myers)

WEAT 12 (West Palm Beach)

8:30 p.m. (2-5-7) - Some Came Running (Morally Objectionable in Part For All) REASON - A low moral tone pervades the development of the theme of this film. Furthermore, in treatment, there are serious offenses in costuming, dialogue and situations.

10:30 p.m. (10) - His Kind of Woman (Morally Objectionable in Part For All) REASON - Low moral tones; excessive brutality, reflects the acceptability of divorce.

11:15 p.m. (4) - The Story of Alexander Graham Bell (Family)

11:25 p.m. (5) - Passion (Adults, Adol.)

11:30 p.m. (12) - Public Hero Number One (No Class.)

12:45 a.m. (10) - The Headless Ghost (Morally Objectionable in Part For All) REASON - Suggestive costuming and dancing.

1:20 a.m. (12) - Same as 8:15 a.m. Saturday

3:10 a.m. (12) - A Shot in the Dark (No Class.)

4:30 a.m. (12) - Same as 11:30 p.m. Saturday

SUNDAY, SEPTEMBER 5

7 a.m. (12) - Swing Shift Maisie (Adults, Adol.)

8 a.m. (5) - County Fair (Adults, Adol.)

10:30 a.m. (2) - To be announced.

11:30 a.m. (5) - So Well Remembered (Adults, Adol.)
12 Noon (7) - Devil of the Desert Against the Son of Hercules (Part 1) (No Class.)
12 Noon (12) - Varsity Show (Family)
1 p.m. (7) - Act of Violence (Adults, Adol.)
2 p.m. (10) - Four's a Crowd Family (No Class.)
2 p.m. (12) - A Shot in the Dark (No Class.)
3 p.m. (4) - My Man Godfrey (Adults, Adol.)
5 p.m. (4) - The General Died at Dawn (Adults, Adol.)
9 p.m. (10) - The Vikings (Morally Unobjectionable For Adults)
11:15 p.m. (4) - The Phoenix City Story (Morally Objectionable in Part For All) REASON - Suggestive sequence, excessive brutality.
11:20 p.m. (7) - Adventures of Captain Fabian (Morally Objectionable in Part For All) REASON - Low moral tone.
11:20 p.m. (12) - Woman Wanted (No Class.)
1:20 a.m. (12) - Same as 12 noon Sunday
3:10 a.m. (12) - Same as 7 a.m. Sunday
4:30 a.m. (12) - Same as 11:20 p.m. Sunday

MONDAY, SEPTEMBER 6

8:15 a.m. (12) - The Bishop Murder Case (No Class.)

8:30 a.m. (10) - Irene (No Class.)

9 a.m. (4) - I'll Never Forget You (Family)

9 a.m. (7) - Take Me Out to the Ball Game (Family)

9:45 a.m. (12) - Night Nurse (No Class.)

4:30 p.m. (4) - Sailor of the King (Adults, Adol.)

6 p.m. (10) - The Return of Monte Cristo (Adults, Adol.)

7 p.m. (7) - Undercurrent (Adults, Adol.)

11:30 p.m. (4) - College Humor (No Class.)

11:30 p.m. (12) - Alexander Hamilton (Family)

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 p.m. Monday

TUESDAY, SEPTEMBER 7

8:15 a.m. (12) - Old English (No Class.)

8:30 a.m. (10) - Our Wife (Morally Objectionable in Part For All) REASON - Justification of divorce.

9 a.m. (4) - Tell It To The Judge (Morally Objectionable in Part For All) REASON - Reflects the acceptability of divorce; light treatment of marriage; suggestive dialogue.

9 a.m. (7) - Dragoon Wells Masacre (Family)

9:45 a.m. (12) - Women Are Like That (Adults, Adol.)

12:30 p.m. (10) - The Country Husband (No Class.)

4:30 p.m. (4) - Don't Knock the Rock (Family)

6 p.m. (10) - Kronos (Family)

8 p.m. (4) - Hell to Eternity (Morally Objectionable in Part For All) REASON - Suggestive costuming, dancing and situations.

11:30 p.m. (4) - Operation Eichmann (Morally Unobjectionable For Adults)

11:30 p.m. (12) - Judge Hardy's Children (Family)

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, SEPTEMBER 8

8:15 a.m. (12) - Indian Love Call (Family)

8:30 a.m. (10) - You Belong To Me (Adults, Adol.)

9 a.m. (4) - Caged (Adults, Adol.)

9 a.m. (7) - The Arnelo Affair (Adults, Adol.)

9:45 a.m. (12) - Telegraph Trail (No Class.)

12:30 p.m. (10) - Mexican Spitfire at Sea (Adults, Adol.)

4:30 p.m. (4) - Manfish (Morally Objectionable in Part For All) REASON - Suggestive costuming; dancing situations.

6 p.m. (10) - The Rat Breed (Morally Objectionable in Part For All) REASON - Suggestive costuming.

9 p.m. (2) - Ring of Fear (No Class, Adol.)

9 p.m. (5-7) - Elephant Walk (Adults, Adol.)

11:30 p.m. (4) - Nightfall (Adults, Adol.)

11:30 p.m. (12) - Merry Finks (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, SEPTEMBER 9

8:15 a.m. (12) - Kiss Me Again (No Class.)

8:30 a.m. (10) - Together Again (Morally Objectionable in Part For All) REASON - Suggestive incident; suggestive sequence.

9 a.m. (4) - Angel Baby (No Class.)

9 a.m. (7) - Iceland (Adults, Adol.)

9:45 a.m. (12) - Road to Singapore (Morally Objectionable in Part For All) REASON - Double-meaning lines; suggestive dancing and costumes; improper situations.

12:30 p.m. (10) - The Spellbinder (Adults, Adol.)

4:30 p.m. (4) - The Beautiful Blonde from Bashful Bend (Morally Objectionable in Part For All) REASON - Suggestive dialogue.

6 p.m. (10) - In Society (Family)

7 p.m. (7) - Woman in Hiding (Adults, Adol.)

9 p.m. (4) - Ruby Gentry (Morally Objectionable in Part For All) REASON - Suggestive sequences and costuming. Tends to condone immoral actions. Low moral tone.

11:30 p.m. (4) - Devil and the Deep (No Class.)

11:30 p.m. (12) - Washington Masquerade (No Class.)

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

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Joint TV Coverage Of Space Shots Urged

By WILLIAM H. MOORING
HOLLYWOOD, Calif. — Instead of exchanging tart and pathetically juvenile repartee over which network gave the better public service on Gemini-5, executives of NBC and CBS might better have gotten together — and included ABC.

If competitive networks are genuinely desirous of providing the best possible coverage of important, U. S. space missions, how better to achieve this than by a pre-arranged program of "staggered" newscasts, jointly set up and announced by all three networks? I may be crying in the wilderness.

Still I suggest that the higher ethics of co-operation, on such important, national occasions, should supersede the neck-breaking competition that so often, in the short-range interests of commercial sponsors, defeats maximum public TV service.

On the whole, TV coverage of Gemini-5 was remarkably good. What baffled the public — and thus hurt the long-range interests of the networks and their

VIEWS ON TELEVISION

commercial sponsors — was the absence of a well-publicized, comprehensive schedule of tri-network telecasts. Mr. and Mrs. America had to catch the news by the slipshod method of hit-or-miss. This should not be.

For your reading pleasure (I trust) of next week-end, I plan to spend, with other TV critics in Hollywood, a three-day, 15-hour spell of studio previewing over at ABC.

A dozen or fifteen of ABC's new series, set to make their debut in your home beginning the week of September 13, will be shown to us, for the first time, at a three-day, top-secret, studio unveiling.

Included will be "Amos Burke, Secret Agent," "F. Troop," "Long Hot Summer," "Honey West," "Gidget," "The FBI," "Man Called Shenandoah," "The Big Valley," "O. K. Crackerby," "Jesse James" and "Tammy."

We'll also see the newly revamped "12 O'Clock High" and several others. Watch for my reviews next week, just in time for the public debuts.

Among new NBC shows, not so far uncovered to the critics, are "My Mother The Car," starring Jerry Van Dyke in what I'm told is a mighty close copy of "Mr Ed" (the car, instead of the horse, does the talking!), to start September 14.

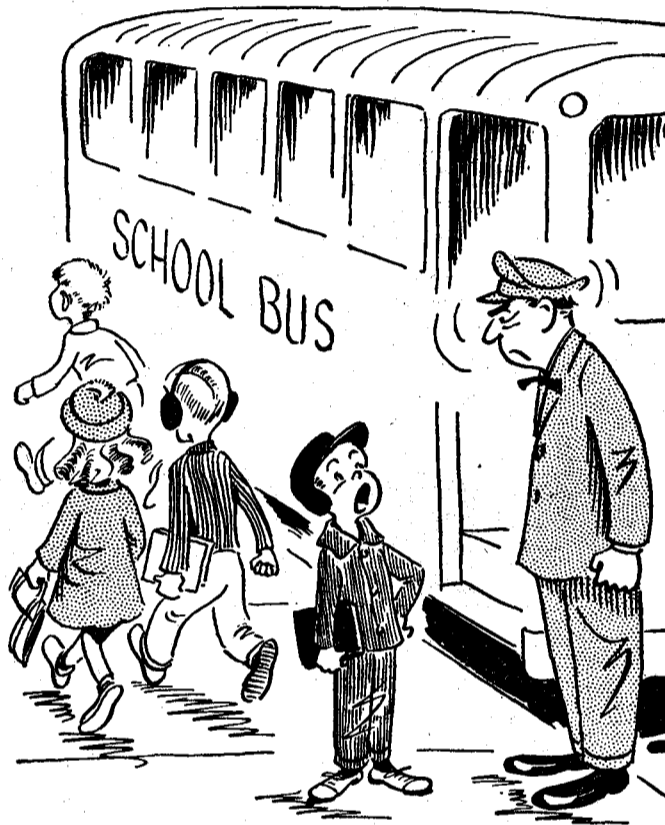
"Please Don't Eat the Daisies," from Jean Kerr's so-

phisticated comedy, follows the same night.

On September 15, NBC unveils "I Spy" with Robert Culp and Bill Cosby as globe-trotting U. S. Intelligence agents and on September 16 the same network breaks loose with "Mona McClusky," a tale of a \$5,000-a-week movie star, married to a \$500-a-month Air Force sergeant. Juliet Prowse plays Mona. Inside studio tipsters give all these as likely hits.

New CBS shows will include "The Smothers Brothers," September 17; "Trials of O'Brien" (and does Peter Falk look Irish?), September 18, then "The Loner."

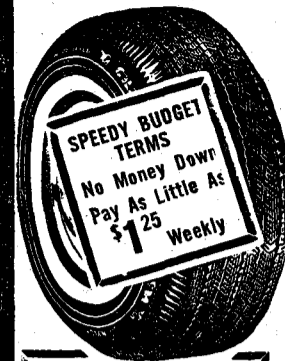
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HOLLYWOOD IN FOCUS

Beatles 2nd Movie Funnier Than First But Only 'Fair'

By WILLIAM H. MOORING
HOLLYWOOD, Calif. — HELP! (Fair) (Family) ... (United Artists)

The Beatles are back. In the flesh and on film.

The screams may subside; the symbolism, according to Walter Shenson, producer of their new movie, "Help!," brings added signs of long-haired, social significance.

In reviewing "Help!," help is what I needed — and got! Three family teens, Mark 16, Tim 15 and Greg 13, attended the Hollywood press preview.

One is a fan, another a "mod" (for moderate) and another a "couldn't-care-less." All agreed that "Help!" is much funnier than "A Hard Day's Night," that it includes a lot of pagan pap.

Still, the sight gags, color photography, new songs and exterior settings, especially some in the snow, are better than anything in the first Beatle pic-

in an interview with Los Angeles Times critic, Philip K. Scheuer, producer Shenson, speaking for himself and his director Richard Lester, explains that in "Help!" they

"tried to make an anarchistic picture, not a musical in the popular sense." My teen team swallowed none of it.

"kids today identify with this rebelliousness, this anarchism," says Shenson. This, he thinks, the Beatles (but surely in benign fashion?) typify.

If the "Help!" script by Marc Behm and Charles Wood, is padded with symbolism through which Shenson and Lester, who clearly has the knack, aim to reflect the current British "revolution in the arts," my helpers failed to catch it.

For sure, any adult who ventures in search of "Help!" may find in it a good deal more to amuse, if not amaze him, than he could have drawn from "A Hard Day's Night."

And if producer Shenson has done no more he at last has thought up an excuse for the Beatle mops. They are long-haired intellectuals with "no time for banalities." "They just shut you off if they're not interested," Shenson explains. Now there is a free, fine suggestion for any of us to follow.

TV Documentary Scheduled Sept. 7

A TV documentary entitled "An American White Paper: U. S. Foreign Policy — 1964-65" will be carried by the NBC network on Tuesday, September 7.

The program will be telecast in the greater Miami area over Channel 7, WCKT, at 7:30 p.m.

Mrs. C. Clyde Atkins, diocesan chairman of the Diocesan Council of Catholic Women's international and inter-American relations committee, has announced that all members of the DCCW are being urged to view the telecast.

Theater Conference Presents Awards

NEW YORK (NC) — Walter Kerr, drama critic for the New York Herald Tribune, received the Dinneen Award for achievement at the National Catholic Theatre Conference awards luncheon.

The organization's religious film award was given to the motion picture "Becket."

"Fiddler On the Roof" received the religious drama award.

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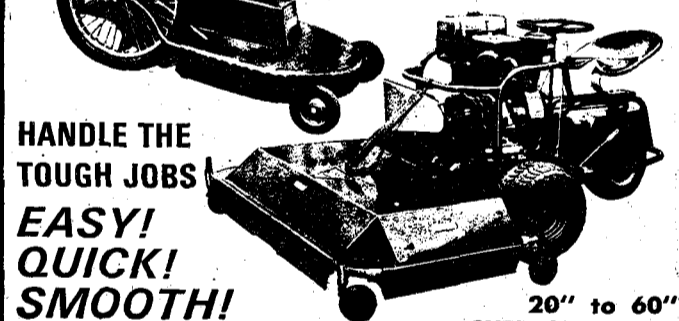
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Now...for Catholics of all ages and Catholic families of all sizes—

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.

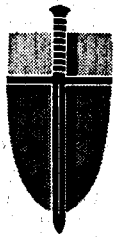
Money-Back Guarantee

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
Only a few more days left!
Limited enrollment period ends 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 \$5.75 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

502-3

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
PLAN Husband-Wife Plan
DESIRED: (Check One Only) One-Parent Family Plan
 Individual Plan

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



Get acquainted with fine Lady Fair Baked Goods

25 EXTRA MERCHANTS GREEN STAMPS

WHEN YOU BUY ANY LADY FAIR CAKE ITEM

PRICES EFFECTIVE THURS. THRU WEEKEND AT ALL FOOD FAIR & FREDERICH'S STORES. (EXCLUDING KOSHER MARKETS)

SHOP 'N' SAVE

for the Labor Day Weekend!

FARMER GRAY - U.S. GOV'T INSP. & GR. 'A'

YOUNG *Hen* TURKEYS 39^c LB.

QUICK FROZEN EVIS. 10 to 14 LBS.

TOP U.S. CHOICE

CHUCK STEAK 49^c LB. CENTER CUTS

TOP U.S. CHOICE

CROSSRIB ROAST or Boneless CHUCK STEAK 79^c LB.

FRESH - NEVER FROZEN - FRESH ICED - MEATY

ROASTING CHICKEN 37^c LB.

TENDER • DRESSED & DRAWN • GA. SHIPPED & FLA. FRESH



... she saves them for beautiful free gifts!

Your Choice

AMERICAN KOSHER

FRANKS OR 1-LB. PKG. 59^c SAVE 60c ON 2 PKGS.

or

FARMER GRAY or HYGRADE'S ALL MEAT

SKINLESS FRANKS 1-LB. PKG. 39^c SAVE 40c ON 2 PKGS.

LIMIT 2 ONLY, OF EITHER, PLEASE, WITH \$5 ORDER OR MORE

QUANTITY RIGHTS RESERVED

F.F. DELUXE FROZEN

ORANGE JUICE 6-OZ. CANS 6/89^c

Save 20¢!

1/2 GAL. FLAVOR KIST

REG. VAL. 59c ALL FLAVORS

ICE CREAM 39^c

or

REG. VAL. 49c ALL FLAVORS

ICE MILK 29^c

LIMIT CHOICE OF ONE, PLEASE, WITH \$5 ORDER OR MORE

SPARKY CHARCOAL

BRIQUETS 20 LB. BAG 59^c LIMIT 1, PLEASE, WITH \$5 ORDER OR MORE

You probably paid up to 99¢!

Among Our Grocery Specials You'll Find:

RITZ LOW CAL OR FYNE TASTE

SODAS 15 12-OZ. CANS \$1

PLANTATION PRIDE KOSHER

Dill Pickles 1/2 GAL. 55^c

FRESHLY CUT Skinless & Boneless

FLA. FILLET LB. 59^c

...and in our Service Dedicatessen Department:

(AVAILABLE ONLY AT STORES WITH APPETIZER DEPTS.)

DELICIOUS SLICED

ROAST BEEF 1/4 LB. 49^c

NEW YORK STYLE SLICED

CORNED BEEF 1/4 LB. 49^c

COLE SLAW • POTATO • MACARONI • BKD. BEAN

SALADS FRESHLY MADE Save 10¢ LB. 29^c



U.S. NO. 1-BAKING

Russet Potatoes 10/69^c LB. BAG