



The VOICE

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SEPTEMBER 9, 1966

Mass In Stadium Slated To Honor Cuba Patroness

Pontifical Low Mass celebrated by Bishop Coleman F. Carroll at 7:30 p.m. Sunday, Sept. 11 in Miami Stadium will mark the 50th anniversary of the consecration of Our Lady of Charity of Cobre as patroness of Cuba.

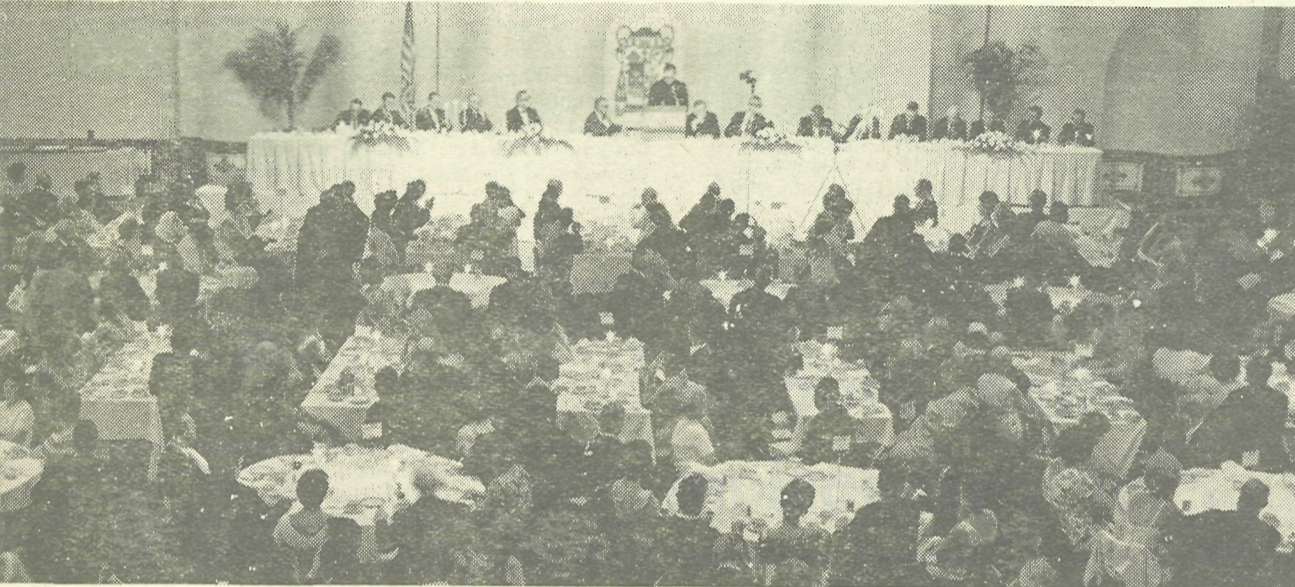
Thousands of Cuban exiles as well as other Latin Americans, are expected to participate in the Mass celebrated annually by the Bishop of Miami in observance of the Feast of Our Lady of Charity of Cobre, proclaimed patroness of Cuba in 1916 by Pope Benedict XV.

Father Francisco Fernandez del Moral, now in his 76th year, and Father Manuel Mendiola, 74, eldest Cuban priests in exile, will serve as chaplains to Bishop Carroll.

A homily will be preached in Spanish by Father Angel Villaronga, O.F.M. Father Luis Perez will be the commentator and Father Jose Moreno will direct the music. The Chorale Cubana, under the direction of Carmen Riera, will sing accompanied by Juan Luis Garcia, organist, SS. Peter and Paul Church.

Jose del Cueto will be the lector during the Mass, at

Continued on Page 11



Sixth Annual Labor Day Observance Banquet Was Attended by 1400 Guests

LABOR DAY FORUM HEARS

Pleas For Social Justice

By MARJORIE L. FILLYAW

Problems of public employes and of equal employment opportunities for minority groups highlighted discussions by labor and management leaders during seminars of the sixth annual Labor Day Observance sponsored by the Diocese of Miami last Thursday at the Hotel Deauville.

Pontifical Low Mass celebrated by Bishop Coleman F. Carroll in St. Joseph Church, Miami Beach, preceded the one-day sessions during which religious, clergy, and laity heard Jerome Wurf, international president, American Federation State, County and Municipal Employes, Washington, D.C.; Porter W. Homer, manager of Metropolitan Dade County; Donald Slaiman, director,

Continued on Page 9



Miami's Bishop Was Host During Labor Seminar Banquet
Bishop Carroll, Joseph Fitzgerald, Le Roy Collins



CFM Leaders, Mr. and Mrs. Pat Crowley Spoke Last Week in Miami

Family Dialogue Seen As Key To Happiness

Dialogue, first between married couples, and then with the children in the family is the first step for Christian Family Movement members in achieving their goal of influencing society as a family, the national secretaries of the CFM told an informal gathering of married couples here.

Mr. and Mrs. Pat Crowley, who stopped overnight in Miami en route to Caracas, Venezuela, to participate in the fourth general meeting of the Movimiento Familia Cristiano, Latin American counterpart of the U.S. group, spoke at the North Miami home of Dr. and Mrs. Raymond F. Healy, president couple of the diocesan chapter of the organization.

DEVELOP IDEAS

"If the husband and wife have some interest and devel-

op some ideas, then this will filter down to the children," Pat Crowley explained. "If the husband and wife learn to conduct a dialogue with one another and to develop an interest in the community and the world, the children will pick it up.

"The whole tone of the Church is that we have to work out ways of translating the Church's teachings in the society in which we live.

Continued on Page 11

Fr. Anglim New West Coast Dean

Father Thomas M. Anglim, pastor, St. Francis Xavier parish, Fort Myers, has been appointed Vicar Forane of the West Coast Deanery of the Diocese of Miami by Bishop Coleman F. Carroll.



Father Anglim, V. F.

As dean of the West Coast Deanery, he will exercise a limited jurisdiction in that district of the diocese and assist the Bishop in his supervision of the churches in the

area regarding administration of the Sacraments, celebration of the Holy Liturgy and the care of parochial and diocesan properties.

Included in the West
Continued on Page 11

Council Sunday Set In Honor Of DCCW

Sunday, Sept. 11 has been designated "Council Sunday" in recognition of the Diocesan Council of Catholic Women by Bishop Coleman F. Carroll who this week expressed the wish that the work of the Council be better understood by all.

In observance of Council Sunday, members of Miami DCCW affiliates will accept reservations for the 33rd national convention of the National Council of Catholic Women scheduled Oct. 5 to 8 at the Hotel Fontainebleau, Miami Beach. Mrs. Thomas F. Palmer, local convention chairman, has announced that convention details will

be available from members following Sunday Masses in every South Florida parish.

IDEA OF BISHOPS

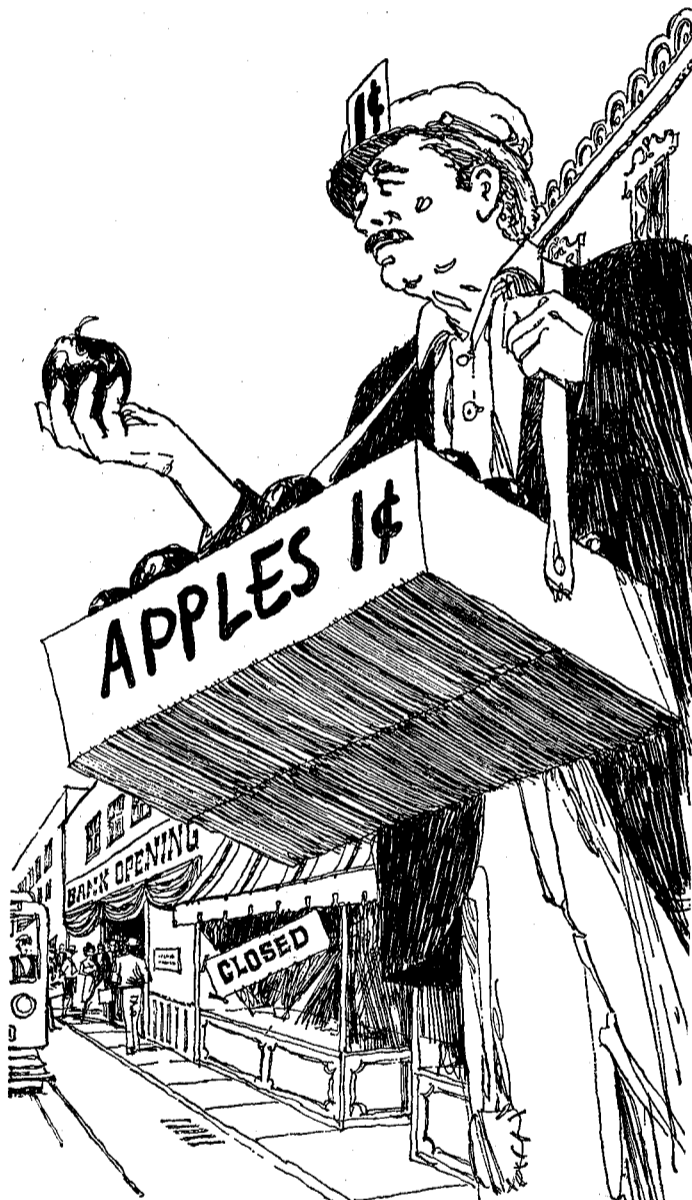
In a letter to Council members, Bishop Carroll noted that "forty-six years ago the National Council of Catholic Women was established as part of a nationwide effort by the Bishops of the United

Continued on Page 11

The VOICE

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Conferences Of Nuns Will Start Tomorrow

A two-day conference for religious orders of women stationed in the Diocese of Miami will be conducted Saturday and Sunday, Sept. 10 and 11 by Father Elio Gambari, S.M.M., member of the Sacred Congregation of the Affairs of Religious, at St. John Vianney Seminary.

Discussions on the various decrees of Vatican Council II will highlight the conferences, which will open during 9 a.m. Mass in St. Raphael Chapel on the seminary campus.

Morning, afternoon and evening conferences will be followed by question and answer periods. Recitation of the rosary and Benediction will close Saturday's program.

Pontifical Low Mass celebrated by Bishop Coleman F. Carroll at 9 a.m. Sunday will be followed by additional conferences. Benediction at 4 p.m. will conclude the meeting.

All members of religious communities in South Florida with the exception of Sisters on duty in hospitals and other institutions have been called upon by Bishop Carroll to participate in the conferences.

U.S. Office, Diocese Sponsor Symposium

The Office of Disadvantaged and Handicapped of the U.S. Health, Education, and Welfare Dept. and the Office of Community Service of the Diocese of Miami are co-sponsoring a symposium today (Friday) and Saturday at Hotel Everglades.

Purpose of the program is to disseminate information about Federal legislation aimed at the improvement of the condition of the handicapped, the aged, the indigent and the dependent.

SPECIALISTS DUE

Registration will begin at 8 a.m. today, for the two day meeting, expected to attract specialists in the fields of education, welfare, youth, labor, urban renewal and the Cuban refugee program.

I. Jack Fasteau, director of programs and coordination, Office of the Disadvantaged and Handicapped, will welcome participants at 9:15 a.m. today.

Six brief presentations on agency programs, including health, education, welfare, labor (manpower training and retraining), Office of Economic Opportunity and

housing and urban development, will follow.

Following luncheon at noon, six groups will discuss programs outlined during the morning session.

Questions and answers on the day's programs will highlight the evening program during dinner at 7:30.

Discussion leaders from the regional HEW office, Atlanta, will include Dr. Louis W. Armstrong, Office of Education; Miss Mildred Barry, chronic disease nutrition consultant; Richard Case, Urban Renewal representative; Mrs. Freddie Hope, Bureau of Family Services; Dr. Warren Seeley, Manpower Development Training Act; and James McCartney, field representative of Community Action Programs, Office of Economic Opportunity.

William E. Johnston, education research and program specialist of the Office of the Disadvantaged and Handicapped, is coordinating the program with Edwin Tucker, director of the Diocese of Miami Office of Community Service.

Suggest No Friday Liquor

ABIDJAN, Ivory Coast — (RNS) — Bishops of the Ivory Coast have urged Catholics to refrain from using alcoholic beverages on Friday as a substitute for abstinence from meat.

Reason given was that to do without meat was not a sacrifice in this area, since meat is but seldom an item on the family table.

The bishops said their recommendation was not to be considered as a specific food ban, but as adopting a penance "whose value would be measured in terms of love of God."

The Catholic Church in the Ivory Coast has 300,000 members and 30,000 catechumens. There are six bishops and 327 priests — 55 of them Africans — serving 100 parishes.

OFFICIAL

Bishop's Letter Setting Council Sunday, Sept. 11

Forty-six years ago the National Council of Catholic Women was established as part of a nationwide effort by the Bishops of the United States to promote Christian life in our country. Here in Miami, the Diocesan Council of Catholic Women was organized in 1958. Since that time, I have called upon our faithful Catholic women to join in the important work of this group, namely, to further the apostolate in the Diocese of Miami.

It will please you to learn, I am sure, that the results to date have been gratifying indeed. The Diocesan Council of Catholic Women has been of considerable help in developing many charitable projects; to mention but a few — the auxiliaries of the Spanish Center, Bethany Residence, Boystown, Catholic Home for Children, as well as assisting greatly in the work of the Miami branch of Women in Community Service, the CCD Program, the Catholic Charities and the Diocesan Youth Organization.

Presently, the Diocesan Council of Catholic Women is preparing for one of its most challenging undertakings — that of hosting the 33rd national convention of the Council of Catholic Women to be held in Miami Beach from Oct. 5 to 8. It is expected that approximately 5,000 women from all parts of the country will participate in the deliberations of the convention.

In designating Sept. 11 as the Diocesan Council of Catholic Women's Council Sunday, it is my earnest desire that the work of the council be better understood by all and that the Catholic women of this diocese give generously of their time and talents in making this national convention a most successful and rewarding one.

This special work of the Miami Council offers an opportunity to all women to merit a large measure of God's blessing and a better understanding of their true role in the lay apostolate.

I take this occasion to extend to you and the members of your family my paternal blessing.

Very sincerely yours in Christ,

Coleman F. Carroll

Bishop of Miami

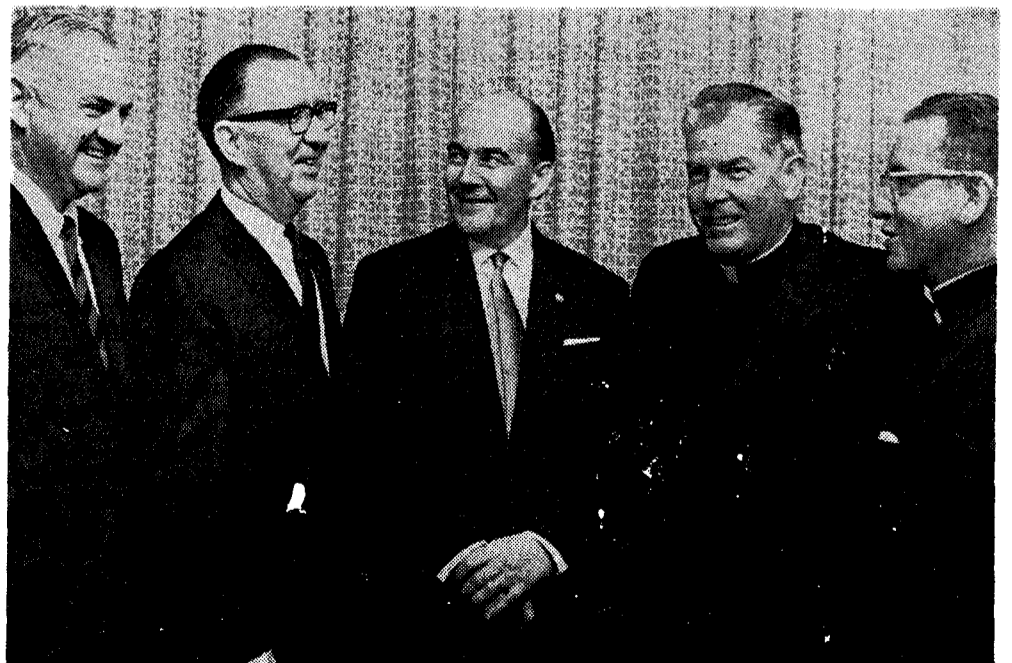
Free Information For Senior Citizens

North Dade area senior citizens who have questions on Medicare and other Social Security related problems are invited to a free information forum Sunday, Sept. 18, beginning at 1:30 p.m., at the Brenda Veterans of Foreign Wars Post 471, 11911 W. Dixie Highway. Free refreshments follow.

Woman Commissioner To Address Group

MIAMI SPRINGS — Mrs. M. Athalie Range, City of Miami Commissioner will be the guest speaker during the first Fall meeting of the Blessed Trinity Rosary Altar Society at 7:45 p.m., Tuesday, Sept. 13.

Plans for a November bazaar will be outlined by Mrs. Nelson Vallis, chairman.



SERRA INTERNATIONAL president, Jan M. Berbers, center, visited Miami Tuesday and talked with members of the Miami Serra Club. He is shown with Msgr. James J. Walsh and Msgr.

David Bushey, right. At left is Joseph M. Fitzgerald, immediate past international president; and George McKiever, president of the Miami Serra Club.

Collins Sees A Steady Economy

Since there is no serious economic letdown in sight, economic growth in the United States is likely to continue at a satisfactory pace, former Florida Governor LeRoy Collins predicted during closing sessions of the Sixth Annual Diocese of Miami Labor Observance held Thursday, Sept. 1 at the Hotel Deauville.

Bishop Coleman F. Carroll presided at the banquet, attended by more than 1,400 persons following a day-long seminar which had as its theme, "Collective Bargaining and Job Opportunities."

BISHOP OFFERS MASS

Pontifical Low Mass celebrated by Bishop Carroll in St. Joseph church, Miami Beach, marked the opening of the annual program, inaugurated six years ago by the Bishop of Miami to provide an opportunity for labor and management leaders to discuss mutual problems.

Msgr. George G. Higgins, director, Social Action Dept., NCWC, was seminar chairman and preached during the Mass.

Miami beach Mayor Elliott Roosevelt saluted Bishop Carroll for his "dynamic leadership" in helping to make Dade County the leading area in the South and praised him for bringing to the forefront and dealing

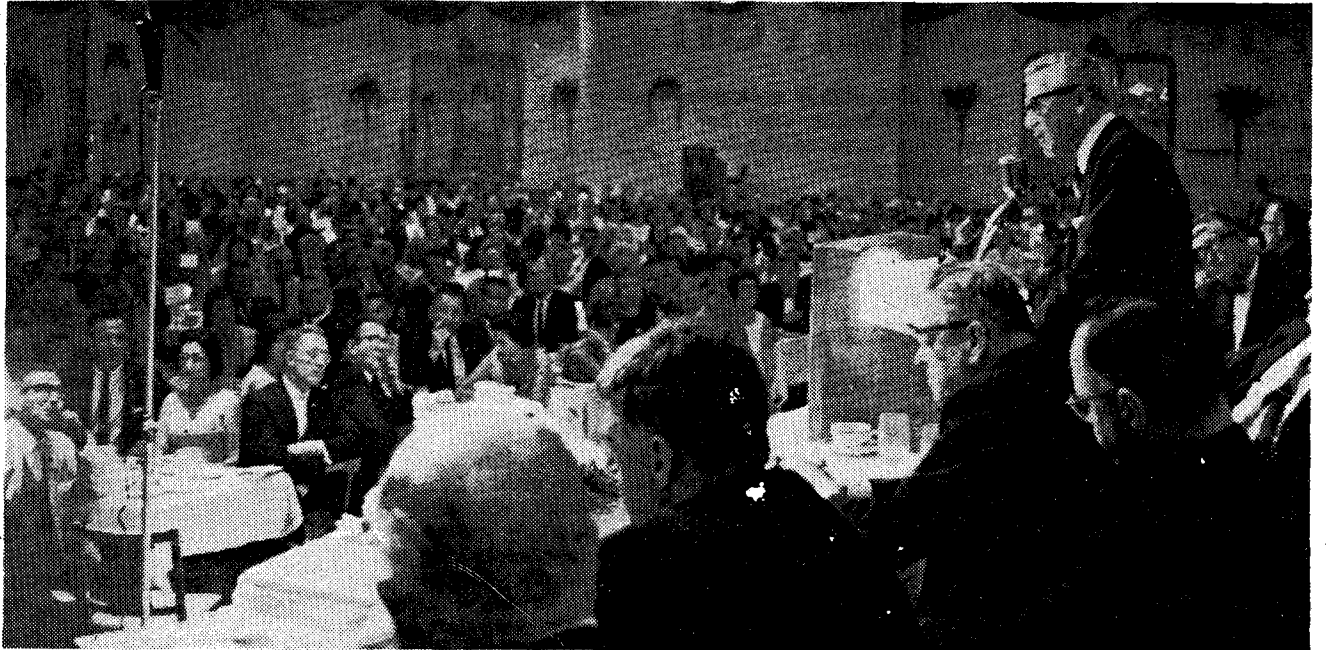
with the problems of the Negro and other minority groups.

COLLINS CITES FIGURES

Former Gov. Collins, now Undersecretary of Commerce, told guests that in recent years much effort has been applied in stimulating production and providing "new jobs with truly phenomenal results."

"Production of all goods and services was up to annual rate of \$732 billion in the second quarter of this year, an increase of 45 per cent from the recession low of 1960. The number of jobholders in July, 1966 was 74 million, an increase of 7.7 million, or almost 12 per cent over the lowest point in 1961," he pointed out, stating that the unemployment rate has been reduced to below four per cent, a substantial improvement over the mid-1961 figure of close to seven per cent.

"These advances have been steady and balanced in contrast to the stop and go performance of the economy in the 1950s. In Commerce we are convinced that the country has the resources of skilled and educated manpower, machines and material to continue on this course and at the same time carry out our military and economic commitments in Vietnam and



Undersecretary of Commerce, LeRoy Collins Addressed More Than 1,400 Guests

other parts of the world.

ENCOURAGING SIGNS

Noting that increased productivity is one reason for confidence about the future, the undersecretary said, "Notwithstanding wage increases, it costs very little, if any, more today to produce a given unit of goods at the average factory than it did in 1961."

"There is in Washington," he added, "a determination

to whip the price and wage problems without resorting to rigid wage and price controls which inescapably bring on serious built-in inequities and are incompatible with our free economic system."

According to Collins, the balance of payments deficit, the amount by which expenditures abroad exceed payments we receive from

abroad, was reduced from \$2.8 billion in 1964 to \$1.3 billion in 1965 and has been running about the same level this year.

He commended the "magnificent contributions" working people have made and continue to make to the stability, strength and prosperity of our nation and state.

PRAISES WORKERS

"There can be no doubt," he said, "that the magnitude of production and the high standard of living America now enjoys, we owe in greatest measure to what workers have done with their hands and heads and hearts."

"Fortunately, in most businesses," the undersecretary continued, "it is no longer necessary for union and management to regard each other as harsh opponents; instead, management and labor often can be seen working together as equally-concerned colleagues, striving to reach many of the shared goals of our society."

"True, we don't read much about efforts like this in the daily press, but this is because the exceptional situation of discord and violent action makes news, not the more normal, undramatic fact of routine progress."

NEED OF UNIONS

Labor unions, he emphasized, have been and must always be strong forces for making secure the freedom to grow and compete, "not for some, but for all. They have been deeply involved in helping the weak to become strong, the strong to be understanding and both to be responsible."

Commenting that much is said about "power" in the present day, Collins told labor leaders, clergy, and other guests, "We talk about economic power, the power of monopoly, the community power structure, the power of labor unions, the power of the purse; about military power and the balance of power. Also we speak of political power, the power of a democracy and the power of a dictator. In the last few weeks the words, 'Black power' have been seen and heard throughout the land and Vice President Humphrey the other day spoke of 'youth power.'"

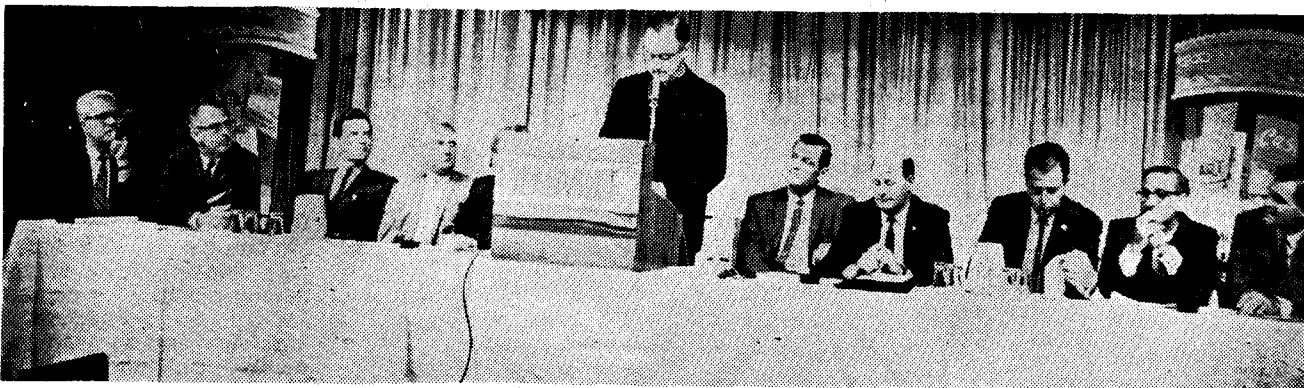
He said that in thinking of the word power, he believed that most persons think of the essay of Lord Acton in which he wrote, "Power tends to corrupt, and absolute power corrupts absolutely."

"On the other hand," the undersecretary declared, "There is the Testament statement, 'There is no power but of God;' and the statement made by Pope Leo XIII, 'All public power proceeds from God.'"

WHAT IS POWER

Collins said that he believes power, whether mechanical or mental, refers to a capacity or ability to bring about movement or change, whether for good or for evil.

"I believe further that there is always an acute need of linking power with



Msgr. George G. Higgins, Director, NCWC Social Action Dept. Was Chairman



Seminar Participants Discuss Program Before Sessions Opened
Porter Homer, Jerome Wurf, Pat L. Tornillo and Wayne Farris



Rev. Theodore Gibson Was Panelist
Teamsters Local Representative Fred Alden, Right

(Continued on Page 4)

Labor Viewpoint On Big Problems Given Forum

"Labor's Views on Progress and Problems in Job Opportunities" highlighted afternoon sessions of the Sixth Annual Labor Day Observance as Donald Slaiman, director, AFL-CIO, Civil Rights emphasized that a state of confusion exists at the present time with regard to civil rights progress.

He explained that progress

in the civil rights area has been accelerating with barriers being removed at a faster and faster pace.

"Most people anticipated as this began to happen we would have more peace," Slaiman said, "that when you remove discrimination barriers the Negroes would move rapidly into the stream of life.

AN EMPTY RIGHT

"If you get the right to

use public accommodations, hotels, movies, etc., if you don't have the money to pay for it, it becomes an empty right," he pointed out, adding that there is a "lack of intelligent dialogue between those who say, 'what do they want, they're going too fast,' and those who say, 'where are the results?'"

Slaiman told seminar guests that "In the period following great civil rights victories and changes in society, minority group youth are facing depression conditions despite discriminatory barriers being removed. They have been left out of the main stream of society even more than they were in the bad years. The youth in our cities are more restless, more disillusioned and feel more alienated. We have to do more if we're to have peaceful and healthy solutions," he said.

Urging that whatever problems of discrimination, particularly on labor fronts, be eliminated, Slaiman stated,



These Panelists Discussed Views Of Management
Thomas C. Britton, Keith Phillips, Commission Earl Starnes, Robert Turchin

"we not only have the tools of federal legislation but the fact that people should have opportunity on the basis of their abilities is the law of the land. Even where discriminatory barriers are legitimately removed this does not automatically solve the problem.

MATTISON SPEAKS

Eugene Mattison, Jr., administrative director, Plans for Progress, Washington, D.C. emphasized the lack of qualifications and motivation to take advantage of job opportunities as the major problem of minority group members, and explained the current projects of Plans for Progress, a voluntary effort of American business leaders to promote progress in opportunities.

"Things are Changing," is the title of an advertising and promotion campaign, supported mainly by the Ford Foundation, which is now being presented in a rock 'n' roll theme to youth through television and radio, in major cities throughout the country.

NOT SAME CURRICULUM

One of the panelists, the Rev. Theodore Gibson, rector, Christ Episcopal Church, Miami, told the seminar that Negroes have never had the same curriculum in their schools as white people. "Negro teachers do not get what they ask for," he pointed out, adding that when a white man comes into a predominantly Negro school he gets what he asks for "to illustrate that white is right."

Henry G. Scharles, assistant professor of general administration in the college of business and public administration at Florida Atlantic University, Boca Raton, reminded his listeners that, "We've had a democratization of power structure over the past years. Only since we've had the democratization of power have we seen an increased number of Negroes getting into the professions.

MIGRANT WORKERS

J. Carlin Allen, assistant organizational director, Ind. Union, AFL-CIO noted that some 100,000 migrant workers in South Florida do not have any advantages of education, or the protection of federal or state law, and

pointed out that programs for the education and aid of the migrants are urgently needed.

Others participating as panelists included Senator Jerry Thomas, Palm Beach; Signey Langer, chairman of the Board of the City Gas Co. of Florida; and Fred Alden, business representative of Teamsters Local 769.

Judge Francis Knuck was the moderator.

Msgr. Higgins told the seminar at the conclusion of discussions that "If we do not have full employment we will have a terrible racial crisis in the community. There isn't much point in training a man if there is no job for him after he's trained," he reiterated.



Minority Groups Problems Discussed
By Sidney Langer And Senator Jerry Thomas

Collins Foresees No Threat To Economy

Continued from Page 3

the responsibility every citizen in a democracy shares for advancing and not damaging the general good. And for recognizing, that, as power grows, responsibility grows with it.

"This goes for public officials. And for business management. And for labor unions. And for Civil Rights organizations," he said, "For whomever or whatever may be vested with power."

The former governor cited the New York transit strike and the more recent airline strike and labor-management cases which left serious public concern in their wakes.

METHOD NEEDED

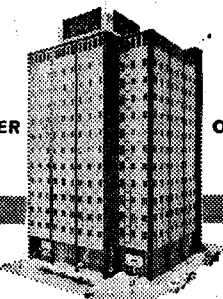
"I would say also to both labor and management now, in the absence of existing harshness in disagreement, while there is little heat and passion, is the time for them to devise machinery, within their own private contract relationships, that can assure settlement of future disagreements which may otherwise involve public service disruptions," Collins declared.

"If this is not done, the government, as the instrument of all the people and the protector of their interests will surely find ways to enforce such settlements. The free way is open now, the way it should be done," he emphasized, "But, if such is not used by the exercise of responsible private power, the government ultimately will move."

Every time any group or individual possessing great power in a democratic society uses that power in such a way that impinges on the general welfare, it is destroying the very environment in which it needs to grow and develop, the undersecretary continued.

"The importance of the responsible use of power on the world scene is so obvious as to require little elaboration," Collins stated. "With the awesome power that is in the hands of all nations possessing nuclear weapons, the need for responsibility is greater in this generation than in any other. For without it, we all perish," he declared.

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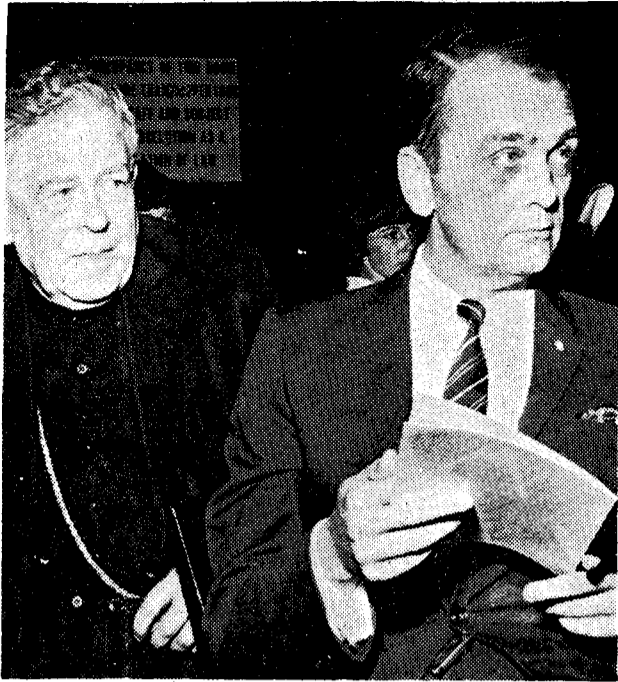
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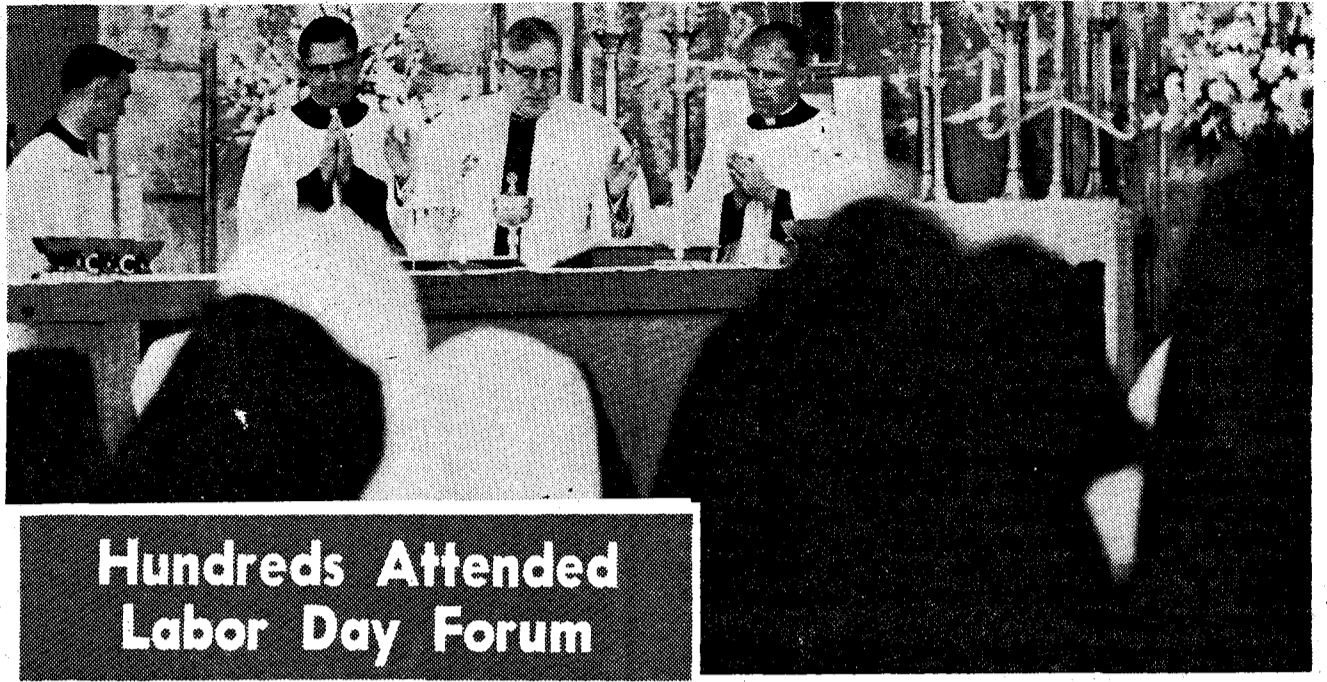
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Clergy, Religious And Laity At Seminars
Bishop Coleman F. Carroll, B. Boyd Benjamin Listen



**Hundreds Attended
 Labor Day Forum**

Pontifical Low Mass Celebrated By Bishop Carroll
Representatives of Religious Communities Were Present



Welcome To Miami Beach Was Extended By Mayor Roosevelt
Father Martin Walsh, Ed Stephenson, With Elliott Roosevelt



Seminar Chairman Talks With Moderator and Speaker
Judge Francis Knuck, Msgr. George Higgins, Eugene Mattison, Jr.



Job Opportunities
Donald Slaiman Spoke



Banquet Toastmaster Entertained Throngs
Phil O'Connell Of West Palm Beach



Behind Scenes Seminar Workers
Lee Tafel And John L. Hickey



Important Message
From LeRoy Collins

What 'Freedoms' Are Being Urged?

In a talk at the Newman Club Convention last week, Donald J. Thorman, publisher of The National Catholic Reporter, issued some urgent warnings that "the age of unbelief has begun to hit the Church in America and before it is over we could lose the intellectuals and many ordinary Catholics too."

Mr. Thorman's great fear at the moment is that Church authorities may panic at the unrest current today and seek to solve the problem by throttling the freedom of Catholics, thus creating an atmosphere of unfreedom. The net result according to him would be that "large numbers of the faithful will live their religious lives apart from the Church."

Our reactions to Mr. Thorman's remarks are mixed. For one thing, we can rejoice wholeheartedly with him that in the Vatican Council the Church gave a superb example of freedom of expression and since then has in various reforms, especially those affecting the Holy Office, removed many of the outmoded restraints of other ages. This same kind of updating of the Church continues steadily, and at the center of the program of aggiornamento is the freedom of the human person in his relationship with God and men. We can see this in the Constitution on the Church, in Ecumenism, in the Declaration on Religious Liberty, etc.

It would take a hardened, unyielding arch-conservative of the old school not to rejoice that the Church's attitude towards genuine freedom is healthy and valid and challenging in our generation when the quest of liberty caused the shedding of more blood than ever before in history.

However, we wonder what kind of freedom in the Church is Mr. Thorman advocating? Is it freedom without any restraint? Is it another form of private interpretation? Is it a right to be able to attack traditional beliefs of the Church — along the lines of the Red Dean of Canterbury — and still be considered a member in good standing?

Mr. Thorman publishes a very interesting newspaper — The National Catholic Reporter. But in the minds of many, the paper has never been distinguished for a steady policy of mature judgment and even common sense. Not all their writers by any means seem to know what to do with freedom. A few are so obviously tipsy from the wine of freedom, they trip into the gutters of vicious criticism, lack of charity and obvious conceit in their own superiority. Some of them are forever downgrading authority, but expect their own authoritative views to be readily accepted. Stability and prudence (the latter is a bad word at the NCR) have not been their strong points.

We hear rather often these days — but almost always from the same small group of intellectuals — about the responsibility of Church authorities to prevent such disasters as Mr. Thorman anticipates. But we rarely hear from the same men a frank admission of their own responsibilities to the Church and to fellow men. Is there no longer such a thing as heresy? Or is St. Paul out of date too? Has the Church no longer the obligation to point out error? Aren't the ancient safeguards of faith still reasonable and valid? Or is it wise now for fools to rush in where angels fear to tread? Aren't humility, respect for authority and a sense of responsibility towards the consciences of others still necessary in all of us, in the intellectual as well as in the peasant?

A few months before the Council began Pope Paul touched on this very subject. "We would not characterize," he said, "as in harmony with the spirituality of the Council the attitude of those who take the occasion of the problems it raises and the controversy it generates to arouse in themselves and in others the spirit of disquiet and radical reformism, both in the field of doctrine and in that of discipline. As if the Council were the opportune occasion to question dogmas and laws which the Church has inscribed on the tablets of its fidelity to Christ the Lord! As if the Council had given authorization to every individual's judgment to despoil the patrimony of the Church of all the acquisitions its long history and proven experience have given it in the course of the centuries!"

"Perhaps they would like the Church to become an infant again, forgetting that Jesus has likened the Kingdom of Heaven to a tiny seed which must grow and become a burgeoning tree . . . Perhaps they would prefer that to be authentic the true Church must be content with that which they defined as essentials. In other words, the Church must be reduced to a mere skeleton and renounce its role as a living body, growing and operative . . ."



THE VOICE

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Riches Would Be Danger To Church, Pope Asserts

CASTELGANDOLFO, Italy — (NC) — Pope Paul VI has warned against the danger of riches which, he said, "in many cases can be more harmful than helpful to the Church."

It is a paradox of paramount importance, he told his weekly general audience that "Christ established the moral life of His followers on a foundation which we would call negative — renunciation, abnegation, sacrifice, and the Cross."

RECURRING THEME

"Is temporal prosperity the cause of the wellbeing of the Church?" he asked, continuing the exploration of the reasons for the Church's vitality which has been a recurring theme of his recent talks.

"Whoever wishes to attain an authentic concept of the Church today would immediately answer in the negative," the Pope replied. "He would find instead that an abundance of economic

goods in many cases is more harmful than helpful to the Church.

"The pages of history document this fact. The words of the Gospel proclaim it. Temporal means are indeed necessary for the life of the Church, but only insofar as they furnish bread for its life and are always rigorously kept within the bounds of the purpose of its spiritual mission.

"And fortunately it can be said that now this is the mentality and practice of the men of the Church. We thank God.

The doctrine of renunciation and the Cross, the Pope said, is one of the fundamental moral principles established by Christ for the Church.

THE YARDSTICK

'Scripture On Jews Should Be Clarified'

By MSGR. GEORGE G. HIGGINS

Several times during the past few months reference has been made in this column to a controversial sociological study by Charles Y. Glock and Rodney Stark of the University of California, Berkeley, entitled "Christian Beliefs and Anti-Semitism" (Harper and Row, New York.) In summary, Glock and Stark conclude in this important work that there is a significant correlation between religious beliefs and anti-Semitism.

And, if I have understood them correctly, they also seem to assume that anti-Semitism, if conjoined with religious opinions unfavorable to Jews, is always the result of the latter. A number of competent scholars, both Catholic and non-Catholic, have questioned this assumption and, beyond that, have also questioned the overall methodology of the Glock-Stark study.

As an amateur sociologist, I, too, have certain reservations about the methodology employed by Glock and Stark. On the other hand, I have no reason to think that they have exaggerated the extent of Christian anti-Semitism in the United States. On the contrary, I am inclined to think that, if anything, their findings on this score may prove to have been somewhat conservative.

ONE RESULT

Be that as it may, the continuing controversy over the Glock-Stark study is beginning to take a very superficial, not to say potentially dangerous turn.

In recent weeks two well-known Protestant commentators have publicly stated that the Gospels themselves are the root cause of Christian anti-Semitism.

And at least one of them has concluded—with a kind of inexorable logic so doctrinaire as to be rather frightening — that the only way to eliminate Christian anti-Semitism is to rewrite

the New Testament.

The two men in question are Prof. Roy Eckhardt of Lehigh University, Bethlehem, Pa. (of all places), and Dr. Donald S. Harrington, pastor of the Community Church, New York City.

Prof. Eckhardt, speaking at a recent international Jewish-Christian conference in Cambridge, England is reported to have attacked the Gospels rather bitterly. Indiscriminate denunciation of the Jews in the New Testament, he said, is linked inextricably with the most anti-Semitic diatribes of modern times.

A few days later Dr. Harrington went even further in his denunciation of the New Testament. In the very first sentence of his review of the Glock-Stark study in the Aug. 20 issue of the Saturday Review, Harrington asked:

"Is there any way short of the complete rewriting of the Christian Gospels and recasting of Christian theology to eliminate the monstrous evil of anti-Semitism?"

His own answer to this question is a very emphatic "No."

Eckhardt and Harrington are to be commended for their vigorous, not to say violent opposition to all forms of anti-Semitism, the most monstrous of which, of course, is that diabolical contradiction in terms known as "Christian" anti-Semitism.

On the other hand, their proposed remedy for their terrible evil — namely, the complete rewriting of the Gospels—is almost too bizarre to be taken seriously.



HIGGINS

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Guitar Mass Called Aid To Togetherness

By JOSEPH A. BREIG

A friend remarked the other day that discussions about the morality of war would be much more helpful if only we could set aside the loaded and hated word "war," and simply talk about what is the right response to this or that national or international danger.

The same sort of point was made about something very different — the "hootenanny Mass" — in an article in the August issue of the magazine, U.S. Catholic, published in Chicago. The authors are two Paulist priests, Fathers William McAuliffe and Edward Lundy, who indicate that it induces togetherness.

Briefly, the two priests described a Mass of this sort. Although I can touch only a few high spots, I think I can convey the flavor. The entrance antiphon is a hymn, with guitar accompaniment, to the tune of "Where Have All the Flowers Gone?" Here are the words:

Let us thank the Lord, our God, for all creation.
Let us thank the Lord, our God, for this our land.
Let us thank the Lord our God, for He has given us His Son,
Who's Christ our brother,
Who's Christ our Lord and King.

At the Communion, the tune is "Kum Baya" (Come By Here) and the words are:

Someone's singing, Lord,
Kum baya.
Someone's praying, Lord,
Kum baya.
Someone's lonely, Lord, Kum baya.
Someone's laughing, Lord,
Kum baya.
Someone's dying, Lord, Kum baya.

At the end of the Mass, to the melody of the song "Amen," popularized in the movie, "Lilies of the Field," the recessional goes like this:

See Him on the hillside.
Amen.
See Him by the seashore.
Amen.
See Him everywhere. Amen,
amen, amen.

TRUTH OF THE MATTER

Splendor Of Mass Grows For Us As Faith Deepens

By MSGR. JAMES J. WALSH

In these days of the Liturgy revival, when happily there is more intimate participation in the Mass than ever before, there is one fundamental aspect of the Holy Sacrifice we should never lose sight of.

It is so easy to forget, when we go to Mass, that there is in a sense a veil drawn between the altar and ourselves. Indeed the priest himself who stands in the center of the mystery of faith always realizes that the eyes of the body are closed.

What really happens at Mass we never see. The veil is heavy, too heavy for human strength to push aside. Our sense vision is too dull and weak to see more than the actual ceremony.

It is not that anything is kept from us. The altar is in plain sight. We can watch every action of the priest and attach a meaning to every movement. The very words of the Holy Sacrifice may be followed in a prayer book. We may look upon the Host elevated in the hands of the priest, upon the Chalice held for an instant above his head.

REACTIONS OF STRANGER

A stranger to the meaning of the Mass sees only a human being, the priest, clad in strange garments, handling bread and wine. The air of reverence touches him. The serious attitude of all impresses him. But he is bewildered, lost in the strangeness of earth's most unusual ceremony.

Never could it dawn upon him that beyond what his senses report to him, even in these days when the vernacular has opened up much of the Mass, there is a drama being re-enacted, so meaningful, so colorful, so awe inspiring that it draws the angels and saints of heaven to share in it.

Our blindness at Mass — the blindness which faith exacts — reminds us of Our Lord's way of dealing with men on earth. "Their eyes were held," when they looked at Him. The veil was between them.

SAW ONLY A MAN

What did they see? Only a man, surely a most impressive man, most compelling in word and deed, but a creature of flesh and blood like themselves. They noticed he was subject to cold and hunger and thirst, grew tired and disfigured from treading dusty roads, availed himself of the companionship of friends, like any other human being.

For a long time even the apostles saw little more than this. But one day three of the twelve were drawn apart from the others and were privileged to witness what human eyes alone could

not behold. The veil was lifted a little, just enough for them to see something of Christ's divine glory, only as much as they could bear to see. Even that partial revelation so dazed them, the Gospel tells us, they fell to the ground in astonishment and fear.

Peter, James and John came down from the mountain of the Transfiguration with an indelible impression on their memories. The other apostles noticed no change in Christ. But the three who had seen His face shine as the sun, His garments become as white as snow, realized as never before that human eyes where God is concerned are blind and misleading.

MIRACLE OF THOMAS

Later another of the apostles, Thomas, was to kneel before the Risen Christ and adore Him as God. Not because he was suddenly granted a vision of the divinity of Our Lord and was compelled to fall to his knees. But because he had stopped looking at Christ only with the eyes of the body and began to see with childlike faith by the eyes of the soul. Only then did the spiritual vision of Thomas so increase in strength and depth that he could look at Christ the Man and see Christ the Son of God.

Some of the saints while on earth have been privileged at Mass to see something of the hidden glory surrounding it. But this is not for the rest of us. Like the nine apostles who noticed only the tired, lined face of Christ as He came down from Tabor, we have to develop the eyes of the soul to see beyond the appearance of things. It takes faith to see "more than meets the eye."

As our faith increases, so does the splendor of the Mass. That explains why people can be drawn back day after day to gaze at the altar during Mass. Through faith it is given to them to see what the faithless are too blind to see at all.

FAITH BRINGS TRANSFORMATION

As faith grows, the human priest disappears and Christ stands in his place. The altar boys are lost in the immense throng of angels surrounding the altar, prostrate in adoration, chanting the praises of the Divine Redeemer as He re-enacts the Sacrifice of Calvary. The bread is gone, and in its place emerges the crucified figure of Christ. The wine becomes His precious blood, the altar Calvary, the worshippers the human race waiting at the foot of the cross to receive the fruits of the Redemption.

This is the Mass — even with the veil between the altar and us. God wants us to see through it — not by a miracle enabling the eyes of the body to view the features of Christ and to witness each moment of His hours on the cross. But with the sight supplied by faith He wants us to penetrate the barrier and be co-sharers in the mystery along with the priest, and come down from the Calvary of the altar with the strength and conviction of Thomas, who found it hard to see when his faith was weak.

HEROES OF CHRIST

ST. CLARE OF ASSISI 1194-1253

AT 18, CLARE HEARD ST. FRANCIS PREACH AND BEGAN TO RECEIVE SPIRITUAL DIRECTION FROM HIM. ST. FRANCIS APPOINTED HER ABBESS OF THE NEW CONVENT OF SAN DAMIANO NEAR ASSISI. SHE REMAINED THERE FOR 40 YEARS LIVING A LIFE OF EXTREME FASTING, POVERTY AND MORTIFICATION.



SHE ESTABLISHED MONASTERIES OF NUNS IN ITALY, FRANCE AND GERMANY. SHE WAS WIDELY CONSULTED BY CHURCH LEADERS.

SUM AND SUBSTANCE

Can De Gaulle Help End Vietnam War?

By FATHER JOHN B. SHEERIN

Can Gen. De Gaulle help us end the Vietnam war? He is on a long tour that will take him to three continents and he carries with him an immense dossier labeled "Vietnam."

Whether he publicly denounces the war on his tour is probably not as important as his conversations with government leaders in these countries. Can he offer them a sound plan for ending the war which they in turn will pass on to Washington?

DEGAULLE A RIDDLE

A sound plan must come from a man of sound judgment. Is De Gaulle that man? He is a baffling personality. Idolized by some, he is hated by others.

Most Americans, I suppose dismiss him as a man with delusions of grandeur who is irrationally anti-American in a world in which all free nations should stand together.

On the other hand, many Catholics tend to gloss over his anti-Americanism and exalt him as one of the truly great leaders of World War II.

A NATIONALIST

Yet he is an unabashed nationalist and out of line, I believe, with the Catholic teaching that all the people of the world form one great human family. He has no sympathy with the idea of a real world society based on the brotherhood of man and in this he is in radical opposition to the generous support given by Pope John and Pope Paul to the United Nations.

De Gaulle is not a one-world mystic but a mystic dwelling in the cobwebbed heights of 19th century nationalism. In his "War Mem-

oirs," he wrote that his emotions tended to make him imagine France "like the princess in the fairy stories or the Madonna in the frescoes as dedicated to an exalted and exceptional destiny."

He dreams that France will one day recover her old grandeur and the one great obstacle that stands in the way, as he sees it, is American foreign policy.

FRANCE'S EXPERIENCE

Can the great French general give us some sound advice on how to end the Vietnam war? France must have learned a lesson or two from its defeat by the Viet Cong in the '50s. Can De Gaulle help us to avoid making the mistakes made by the French?

My own opinion is that De Gaulle has shown a basic perversity of practical judgment that disqualifies him as counselor. He demands absolute loyalty from his generals and yet he himself rode to power through his own disobedience.

I think we must take with a grain of salt anything said by a military man who has this basic contradiction in his personality. For it amounts to irresponsibility, and the arrogant man who demands loyalty but refuses to give it is not the best of advisers.

Nun Dies Following Grim Trip To Exile

HONG KONG — (RNS) — Numerous priests and members of religious orders attended the funeral here of Sister Eamon — the former Mary O'Sullivan of Cork, Ireland — who died after she and seven other foreign-born nuns had been expelled from Communist China as alleged counter-revolutionaries.

Burial took place in the Catholic Cemetery after a Requiem Mass offered by Father Pieticini, representing Archbishop Giuseppe Caprio. Before she died, Sister Eamon had expressed the wish to be buried as near as possible to the China she loved and where she had

spent many of her 60 years.

EXHAUSTING TRIP

Among those present were six of Sister Eamon's seven companions on the rigorous three-day journey from Peking during which they were denied sleep and mocked and abused by the Red Guards who accompanied them.

When they reached the Hong Kong border, Sister Eamon fainted from sheer exhaustion and was bundled by the Communist guards onto a baggage cart which they then pushed toward the British side.

The absent nun was 76-year-old Sister Mother of the Cross, the former Winifred Duff of Canada, who also fainted at the border and was taken with Sister Eamon to Kowloon Hospital. Sister Eamon died a few hours la-

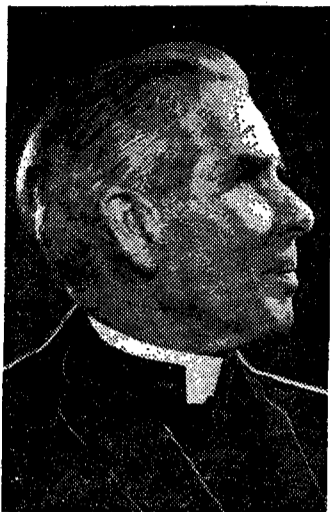
ter of a heart attack and the Canadian nun remained under treatment.

At the close of the Mass, Bishop Lorenzo Bianchi of Hong Kong pronounced the final absolution.

Following the funeral two of the expelled nuns — Sister Catherine Rogan, 65, of Glasgow, Scotland, and Sister Rosa Millesanti, 66, of Italy — related to newsmen details of the nuns' experiences after they were ordered to leave Peking.

GOD LOVE YOU

MOST REVEREND FULTON J. SHEEN



When Our Blessed Lord sat down at table the night of the Last Supper, the Apostles fought with one another to have first place. Our Lord reproaching them by example, arose from the table, girded Himself with a towel, washed their feet and wiped them. It is interesting that, though the Apostles fought for chairs, not one of them fought for the towel. Honor is desired by all, service by the few. Yet He Who was Lord and Master did the humbling work of a slave and in the end He chose the most difficult of all

work, bearing the Cross of our sins. By this act Our Lord made authority and superiority inseparable from service. That is why He said that "Not everyone who says 'Lord, Lord' will enter the kingdom of heaven."

We do not save ourselves alone, but only in the context of suffering humanity. As Catholics you already have over 300,000 missionaries in the poor countries of the world. You have 150,000 schools for children and 5,000 orphanages. You help to support 400 leprosaria as well as 26,000 hospitals and dispensaries. Can you not give up a dessert, a cocktail or the equivalent of any luxury just to serve those who are helping to save the world? Our national office has hundreds, millions of towels — towels for the sick, the ignorant, the slum dwellers, but we have few willing hands. Would you like to do a little washing for us?

Or maybe you would like to turn your blessings into a noble service by taking out an Annuity which will pay you returns during life, reduce your taxes and at death the principal will go to the Holy Father for the poor of the world. If you want to help everyone, everywhere, then have your alms distributed by the Holy Father who knows where the need is greatest. Write to me, including the date of your birth. God Love You!

GOD LOVE YOU to G.J.M. "Enclosed you will find a check for \$15 which represents dessert, tips, partial stock dividends and other small sacrifices made in honor of Christ for the poor of the world." . . . to Jeanne M. for \$2.50. "I am only 11 but it won't hurt to send half of what I've saved to the Missions." . . . to Mr. and Mrs. J. T. for \$100. ". . . the sum of the gifts given to us for our Golden Wedding anniversary."

Send us your old gold and jewelry — the bracelet or ring you no longer wear, last year's gold eyeglass frames, the cuff links you never like anyway. We will resell them and use the money to aid the Missions. Your semi-precious stones will be winning precious souls for Christ. Our address: The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N. Y. 10001, or to your Diocesan Director, Rev. Neil J. Flemming, Chancery Office, 6301 Biscayne Boulevard, Miami, Florida.

New Bible Expected In 2 Years

NEW ORLEANS, La. — (RNS) — Completion of the new Confraternity of Christian Doctrine edition of the Bible is expected within two years, it was reported at the 29th general meeting of the Catholic Biblical Association of America here.

"No longer will the woman in the New Testament parable search for a lost dime," said the Rev. Louis F. Hartman, C.S.S.R., of Catholic University of America, Washington, D.C., who has been secretary of the association since 1948.

REVISIONS AHEAD

Odd-sounding expressions like this in the Epistles and Gospels of the Mass will be revised, he explained. Bible passages in the Mass are a sort of "sampling" from the new translation, subject to change, he said.

Preparation of the new version has been sponsored by the Catholic Biblical Association for some years, Father Hartman said. It is a completely new translation from the original Greek, whereas the Confraternity version in use since 1938 was based on the Douay-Rheims Latin version.

All of the Old Testament has been published except the historical books, the priest continued. These will be completed in the next year. The full text of the new translation of the New Testament will be ready within the following year, he said. Biblical passages for the new liturgy will be taken from this version.

NON-CATHOLIC AID

The new CCD translation is a "quasi-common edition" of the Bible, according to Father Hartman. Catholic scholars have had the aid of non-Catholic experts in preparing both the Old and New Testaments.

Some time in the future the association hopes to engage in archeological excavations and study in Palestine, Father Hartman revealed. This will not be soon, however, as the work, will depend not only upon adequate financing but upon the obtaining of competent archeologists. There are few Catholics in this field now, the priest said.

All Named After Saint Vincent

MURCIA, Spain — (NC) — Newlyweds Vicente and Vicenta Hernandez have named their house near Mojon beach in honor of their favorite saint, St. Vincent.

The couples' parents, all named Vicente or Vicenta, their best man and bridesmaid Vicente and Vicenta, and Father Vicente, who officiated at the Hernandez wedding, all approve the couples' choice of a name.

'No Matter What Our Plight There Are Many Worse Off'

By MSGR. R. T. Rastatter
Diocesan Director Catholic Charities

One dictionary defines welfare as "a condition of health, happiness and prosperity; well-being." Your Catholic Welfare Bureau lays no claim to such a Utopian endeavor.

True, we constantly try to provide a degree of health — mental, physical and spiritual; we do often dispense a measure of

happiness; we do mete out a modicum of aid to the needy. But we might also be called your "Catholic Bureau of Charities." For it is by your charity that RASTATTER we are enabled to perform these works of God's mercy.

IF NO CHARITIES?

Now consider, if you will for a moment or two, what this area of South Florida would be like if there were no such institution. How would we take care of dependent children, unwed mothers, homeless aged and exceptional children?

Could we leave it to our municipalities, our states or to federal support?

One needs to read our papers . . . or glance around him to come up with a resounding veto. Not that our various forms of government don't try. Certainly we endorse our so-called war on poverty and all the other high-flown efforts of our governmental agencies. But they cannot yet be counted

New Course In Theology

A new four-year study plan of theology will be offered at Barry College when sessions begin at the liberal arts college Monday, Sept. 19.

Father Joseph Jurasko, O.P., chairman of the theology department said that the new curriculum has been planned to "attune to the spirit of Vatican Council II."

Three of the four-year study plans stress the individual while the fourth year accentuates her obligation to humanity, he said.

A study of the Bible with the Bible serving as the textbook will constitute the freshman year. The second year will be devoted to the study of Christ, the Church, the liturgy and the sacraments; the junior year will be divided into formal groups according to student majors: arts, science or social science. The student will have a choice of existential theology, spiritual theology, missiology or comparative religions during the senior year.

Goal of the new program, according to Father Jurasko, "is to make the student more aware that God is in our everyday existence and to guide the student in finding the answer for herself."

upon to reach down and eliminate all poverty, sickness and neglect, as though it could be performed like an act of magic. Far from it.

Our unfortunates must rely on our charity. Without your continued support we would be plagued with even more widespread lawlessness, disease, poverty, sheer neglect of our own, and ultimate disregard for law, order, and the Word of God, resulting in eventual chaos. Don't ever underestimate the balance of power you hold in your hand, your heart and your purse-strings.

TOO MANY DEMANDS?

So many of us feel we are besieged too often with appeals for charity. It is true that many demands are made upon all of us. But are they — can they — be "too often"?

Some of us complain that we have enough headaches of our own. Did not Christ suffer for us the greatest headache of all time with the crowning of thorns?

Others say, "I have to carry enough on my back right now." Was not Christ's back scarred with the merciless lashes at the pillar?

Then there are those who feel that we have enough crosses of our own to bear. Did not Christ bear His own cross for us along hot, dusty roads and up the hills to Calvary? And did He not say, "Take up your cross and follow Me"?

He did, indeed. But He didn't intend that we should have our hands and feet pierced and all our bones numbered, and our sides opened to drain out the last drop of our blood.

A COMMANDMENT

He did, however, give us this Commandment from God, that he who loves God also love his brother.

So even those of us who are burdened with "headaches" . . . and heavy loads on our backs . . . or crosses of our own to bear, must in good conscience remember that — no matter what our plight — there are many less fortunate than ourselves.

For these, let us open our hearts and our purses . . . clear our heads and strengthen our backs . . . for "Charity shall cover a multitude of sins."

REMEMBER THE CAMEL

And let those of us who are blessed with a share of the world's goods . . . remember, "it is easier for a camel to pass through the eye of a needle than for a 'rich' man to enter the Kingdom of Heaven."

In days gone by, the thought of millions would stagger us. Nowadays we have become more or less attuned to astronomical or box-car figures.

But recently, an executive of the labor industry pro-

posed a program to eliminate poverty and bring about racial equality within 10 years. His program would cost one hundred billion dollars . . . calling for the pouring of 10 billion dollars annually into our economy . . . allegedly supported by the Federal Government, labor and private industry.

Now here we find ourselves living in the most prosperous nation the world has ever known . . . prosperous, yet still dreaming of a mythical pie in the sky. With no pessimism intended, it seems highly unlikely that such a program encompassing one hundred billion dollars will ever become the law or lament of our land.

BURDEN IN ASIA

Our efforts to stem Communist aggression in Southeast Asia are both heroic and well-intended, but they are a tremendous burden . . . and all indications point to an even greater onus in the months and years ahead.

And yet, believe it or not, a recent Associated Press dispatch informs us that a House of Representatives sub-committee approved a bill seeking means to control or eliminate jellyfish and other such pests from this country's coastal waters at a cost for three years of two million dollars. Jellyfish?

So tonight . . . and every night . . . let us bend our knees and open our hearts and minds in prayer that the charity of our Lord and His Gospel of Peace on Earth, good will toward men, will continue to be part, parcel and practice of our daily lives. May God bless you!

College Names 2 Laymen As VPs

WORCESTER, Mass. — (NC) — For the first time in the 123-year history of Holy Cross College here two laymen have been appointed to serve as vice presidents.

The college board of trustees announced appointment of George F. Dinneen, Somerville, N.J., automobile agency head, as vice president for development and college relations, and of John F. O'Keefe, former Worcester banker who has been director of the college's business and finance since 1961, is vice president for business affairs.

Australia Labor Backs School Aid

SURFERS' PARADISE, Australia — (NC) — Australia's Catholics are hailing the surprise decision of the Australian Labor party's special federal conference here to support state aid for denominational schools.

Labor Day Forum Hears Pleas For Social Justice

Continued from Page 1

AFL-CIO, civil rights; and Eugene Mattison, Jr., administrative director, Plans for Progress, both of Washington, D.C., as the featured speakers.

HISTORY OF THE DAY

A history of Labor Day in the United States and in Europe was outlined by Msgr. George G. Higgins, director, Social Action Dept., NCWC, seminar chairman; during the Mass.

"Long before the establishment of the new Feast of St. Joseph in Europe in 1955, Labor Day was an unofficial holy day in the United States," Msgr. Higgins said, pointing out that the founders of Labor Day were the early pioneers of the AFL which kept urging Congress to recognize Labor Day as a holiday, and who never regarded the day as a purely secular holiday.

"In the United States there has always been a spiritual note to Labor Day," Msgr. Higgins explained. "The Church has made great efforts in the last 50 years to make Labor Day an occasion for liturgical services. In all major cities on the Sunday before Labor Day or on Labor Day itself public religious services bring together labor and management.

MOVEMENTS THE SAME
Msgr. Higgins told the

congregation that the liturgical movement and the social reform movement are now well established in the United States but emphasized that the relationships between the two are not as well understood as they should be. He defined them as "the same thing under different titles."

Pointing out that liturgical worship is the very summit of Christian life, he said that "If the members of the Church neglect the poor, the ignorant, the outcasts of the society, then the liturgy is a sham. If we worship God in the liturgy and this does not carry over into our daily lives, then the liturgy is a sham.

ROOSEVELT SPEAKS

During the opening session, Miami Beach Mayor Elliott Roosevelt described the annual seminars as "conferences of extreme value particularly here in the State of Florida where we have a situation which exists in a state which has right to work laws."

He said that the 19 states which have right to work laws also have the lowest standard of living in the country, and added that Florida is facing a great turning point in its advancement.

WURF ASKS REALISM

Speaking on "Labor's

Views on Collective Bargaining in Public Service," Mr. Wurf told the seminar that, "If we are to deal realistically with the problems in our society we have to give public employes the rights which will give them decency and dignity in dealing with their employer to eliminate poverty.

"Democracy, "he emphasized, "means treating all people in society with equal decency with the emphasis on decency," and added that "you can't deal in rights of workers to get decency without doing devastating things.

Wurf also stated that most politicians are "notoriously irresponsible in dealing with our needs" and in representing the views of public employes.

"Collective bargaining is not designed to misuse employers," he pointed out. "It is the fruit of a dignified democracy. It means that employer and employes sit down and plan their economic and social future. The only way they can be guaranteed a modicum of decency and dignity is by collective bargaining."

NO FAVORS WANTED

He added that the Negro community does "not want people doing them favors. They want to participate in making their own destiny.



Labor Day Essay Winners Were Notre Dame Academy Students
Catherine Franks, Linda Rocawich, Father Neil Fleming, Sister Marie Stanislaus, I.H.M., and Doris Hydro

This is what he said, the trade union can give them, "and declared that when people are told they do not have the right to organize, it is a denial of democracy, a denial of democracy and a misuse of logic.

With regard to strikes, Wurf said his union's constitution prohibits those dealing with the health and welfare of the community to strike, but takes no stand in other departments of government.

He said that his union advocates that its members make their own decisions based on prevailing laws in their respective areas and suggested that there be less discussion about fear of strikes and more about the

cause of strikes and attempts to correct the situation.

HOMER'S VIEWS

Porter Homer, who pointed out that he was voicing personal views, told the sessions that he did not fear collective bargaining and that he didn't feel that the public should fear it.

He noted that the things about which labor and management can bargain, such as wages, hours, working conditions, are "often preempted by state law and so often are not subject to bargaining," adding that the restricted powers of local government to raise funds for wage increases sometimes can only be accom-

plished by cutting service to the public.

Mr. Homer stated that the "simple truth is that the public worker is organizing and occasionally does strike. Public service and public welfare is just as much disrupted when employes are missing because they were fired for striking as when they are on strike."

RIGHT DISCUSSION

In his opinion too much time has been spent in the discussions of whether the public employe has the right to strike, Mr. Homer said, reiterating that the "power of government to be bargained with is not like private industry. The power of government is limited."

LIMITED OFFER:

~~4 1/2%~~ - ~~5%~~ - ~~5 1/4%~~

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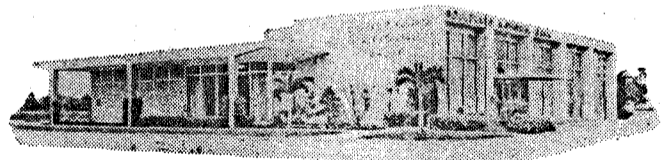
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Appointments At Curley Announced by Principal

Brother Leo Hogan, C. S. C. principal of Archbishop Curley High School, has announced the appointments of Mrs. Fiona Mullin as the data process accountant, Brother Edward Leyden, CSC, as director of guidance services, Thomas Barnard as dean of men, and Brother Gerard Hagemann, C. S. C. as the director of studies.

Brother Edward, a native of Burbank, Calif., is a graduate of St. Edward's University, Austin, Tex. Last year he was the director of vocations

and student council sponsor at Curley.

Thomas Barnard, a graduate of Curley's first senior class in 1954, received his bachelor's degree from St. John's in Little Rock, Arkansas. He has been teaching at Curley since 1961 and has been athletic business manager and moderator of The Lance yearbook for the past five years.

Brother Gerard completed his studies for a bachelor's degree at St. Edward's University, Austin, Texas, and for a master's degree at the University of Notre Dame. He is the author of six biographies for young readers.



Father Cyril Congratulates Raymond Koster

Retreat Group Will Seat New Officers

NORTH PALM BEACH — Raymond W. Koster, St. Clare parish, will be installed as new president of the Our Lady of Florida Retreat League at the semi-annual meeting of regional and parish chairmen to be held at the retreat house.

Also to be installed are Richard Coon, St. Jude's parish, Jupiter, as vice-president and James Griffin, St. George's parish, Ft. Lauderdale, as secretary.

During the meeting, Rev. Jude Dowling, C.P., newly-appointed retreat director, will meet and greet the chairmen. Father Cyril Schweinberg, CP, recently appointed to the Cardinal Spellman Retreat House, Riverdale, N.Y., will also attend the meeting.

Between 80 and 100 retreat leaders of the diocese are expected to attend. Also speaking at the meeting, which will be in the form of a workshop, will be Wilbur Rollins, Miami attorney and a member of the Board of Directors of the National Catholic Laymen's Retreat Conference. Joseph Boney, St. Sebastian's, Ft. Lauderdale, Marcel Beaugard, St. Brendan's; Miami, and Scott Rollins are also listed as speakers.

Koster, the new Retreat League president is a native of Cascade, Iowa who has been active in Church and civic affairs. He is a past Grand Knight of K of C Council 4999, Riviera Beach, president of St. Clare's Confraternity of Christian Doctrine and past treasurer of the parish Holy Name Society.

Miami Group Going To CCD Congress

Father Joseph J. Brunner, of the Confraternity of Christian Doctrine, will lead a delegation of religious and lay leaders from Miami to the 12th National and 5th Inter-American Congress of the Confraternity of Christian Doctrine, Sept. 14-17, in the Civic Arena, Pittsburgh, Pa.

Theme of the Congress, which thousands of priests, religious and lay teachers, as well as members of the hierarchy from the western hemisphere are expected to attend, is "Vatican II and Renewal Through The CCD."

DELEGATION MEMBERS

The Miami delegation will also include: Father Emilio Vallina, assistant CCD director; Sister Socorro, O.L.V.M.; Sister Margaret Nugent, R.C.; Sister Gabriel Marie, O.L.V.M.; Sister Marie de Jesus, Missionary Catechist of Guadalupanas; Miss Grace Duffy, Diocesan CCD Board secretary; Mrs. John Ribka, parent-educator chairman, and Mrs. Vincent Mayer, Diocesan Catholic Women's Council.

The opening address will be delivered by the Bishop John J. Wright, of Pittsburgh, Wednesday evening.

Paolo Cardinal Marella, archpriest of St. Peter's Basilica in Rome, who has been named papal legate to represent Pope Paul VI, will celebrate a Pontifical Mass Friday, Sept. 16, at 8 p.m. The sermon will be delivered by the Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States.

Noted scholars, lecturers and authors will speak on the main topics of the renewal begun by Vatican II.

A practical application of sessions on Scripture, liturgy, modern Catechetics and ecumenism will also be presented daily in demonstrations, utilizing the most up-to-date materials and conducted by persons trained in the new approach.

Sister Will Mark Her 25th Year

LANTANA — The 25th anniversary of her profession of first vows will be observed by Sister Margaret Nugent, R. C. during a Jubilee Mass at 5 p.m., Sunday, Sept. 11 in the Cenacle Retreat House.

Father John M. Nugent, O.P. of New Orleans, a cousin of Sister Nugent will celebrate the Mass for the nun who has been a member of the retreat house staff for the past three years.

LONG SERVICE

A native of Providence, R.I. who entered the Religious of Our Lady of the Retreat in the Cenacle in 1939, Sister Nugent has spent the last 25 years in retreat houses conducted by the order in Long Island, N.Y.; Brighton, Mass.; Middletown, Conn.; Lancaster, Mass.; and Chicago, Ill.

Since coming to the Diocese of Miami she has been active in the diocesan Confraternity of Christian Doctrine program. Presently enrolled in the Master Certificate Program at Catholic University of America, Washington, D.C. she formerly completed the Leadership Course for Training Catechists at the university.

This year she will conduct courses at St. Vincent Ferrer parish, Delray Beach; St. Judge parish, Jupiter; and the Cenacle Retreat House.

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Fr. Anglim New West Coast Dean

Continued from Page 1

Coast Deanery are the counties of Collier, Charlotte, De Soto, Glades, Hardee, Hendry, Highlands, and Lee.

A native of County Clare, Ireland, who was graduated from St. Mary Seminary, Baltimore, Father Anglim was ordained to the priesthood on May 23, 1954.

His first parochial assignment was as assistant pastor in St. Mary parish, St. Petersburg. He subsequently served as assistant pastor in Blessed Trinity parish, Miami Springs, during which time he was also a member of the faculty at Notre Dame Academy; and in Little Flower parish, Coral Gables.

HEADED ACADEMY

Father Anglim was president of Immaculate Academy from June, 1958 until January, 1959 when he was appointed pastor of Holy Rosary parish, Perrine. In 1964 he was named pastor of Sacred Heart parish, Lake Worth, where he served until his recent appointment to St. Francis Xavier parish.

While assigned to Sacred Heart parish, Father Anglim was assistant chaplain of the Palm Beach Serra Club

FAMILY DIALOGUE CALLED

A Key To Happiness

Continued from Page 1

We have to make our experience available," he added. "It is most important to listen to the women who are being upgraded not only in Rome but in the whole world."

Mrs. Crowley, who also answers to the name of Pat, pointed out that CFM "has a tremendous opportunity" to

move ahead through the use of initiative and positive thinking. "Now that the Vatican Council is over, all of us, as lay people have a tremendous challenge to answer the call," she said.

CHALLENGING IDEAS

This year's topic, on which all CFM groups in the United States will concentrate, Mrs. Crowley announced, is "The Family in Time of Change," a program which she said has

two challenges: the idea of responsible parenthood and the war on poverty.

LONG SERVICE

As members of the special papal commission on population and birth control, the Crowleys, who have been serving as CFM secretaries for more than 17 years on a volunteer basis, attended commission meetings in Rome last year.

"Many theologians spoke frequently of the Christian Family Movement at the commission meeting," Crowley said.

He told South Florida CFM couples present that the meeting marked "the first time in history that the whole subject of fertility control was discussed in the presence of women" and added that, "all of the Cardinals were asking me what she thought of the subject. It was

Huge Turnout Expected For Mass At Stadium

Continued from Page 1

which Father Arthur DeBevoise and Father Orlando Fernandez will be masters of ceremonies.

A special program prepared especially for the observance will precede the Mass.

A triduum of prayer and Masses which began yesterday (Thursday) on the Feast of Our Lady of Charity of Cobre in parishes throughout the Greater Miami area, will continue through Saturday.

good to know," he said, "that women's views were so seriously sought."

During a trip around the world after the papal commission sessions, the Crowleys visited CFM groups in Africa and New Zealand, where they reported the "movement is terrifically effective" and the members, "enthusiastic and vigorous."

"Something is needed to develop dialogue between husbands and wives in America," Mr. Crowley admitted,

pointing out that "wives are supposed to have nothing to say" in that nation.

The Crowleys, who are the parents of five children, one of whom is a Benedictine nun stationed in their native Chicago, spent about six or seven weeks each year visiting various CFM groups throughout this country.

The remainder of the year they staff the CFM national office in Chicago, where they volunteered their services in 1949 to "handle the mail."

Council Sunday Set In Honor Of DCCW

Continued from Page 1

States to promote Christian life in our country.

"Here in Miami, the Diocesan Council of Catholic Women was organized in 1958. Since that time I have called upon our faithful Catholic Women to join in the important work of this group, namely to further the apostolate in the Diocese of Miami," the Bishop emphasized.

Bishop Carroll pointed out that the Miami DCCW has been of "considerable help" in developing many charitable projects: the auxiliaries of the Spanish Center, Betha-

ny Residence, Boystown, the Catholic Home for Children. The Council has also assisted "greatly in the work" of the Miami branch of Women in Community Service, the diocesan CCD program, Catholic Charities, and the diocesan youth organization, Bishop Carroll said.

CONVENTION HOST

Hosting the national convention of the NCCW was termed by Bishop Carroll as "one of its most challenging undertakings" of the Miami DCCW.

"It is expected," he stated, "that approximately 5,000 women from all parts of the country will participate in the deliberations of the convention."

He urged that Catholic women of the Diocese of Miami "give generously of their time and talents in making this national convention a most successful and rewarding one, adding, "this special work of the Miami Council offers an opportunity to all women to merit a large measure of God's blessing and a better understanding of their true role in the lay apostolate."

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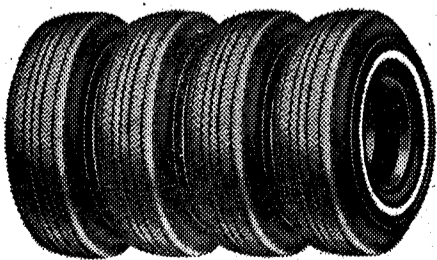
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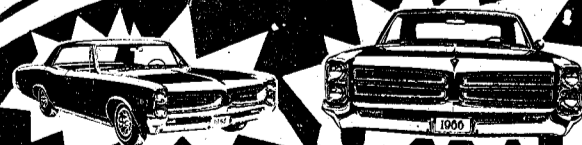
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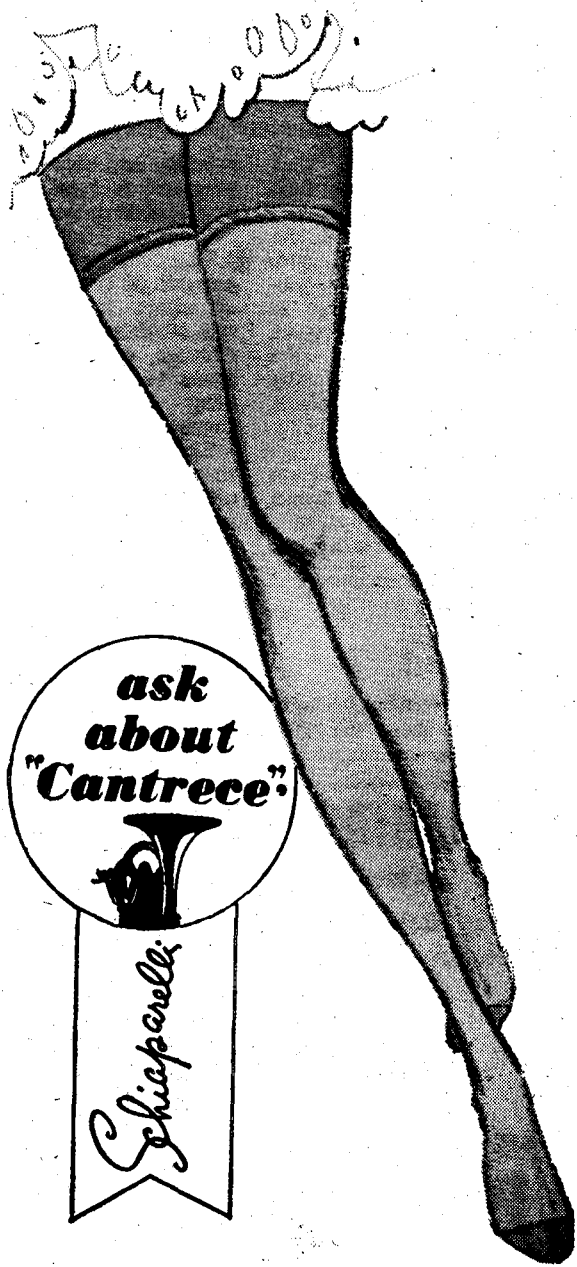
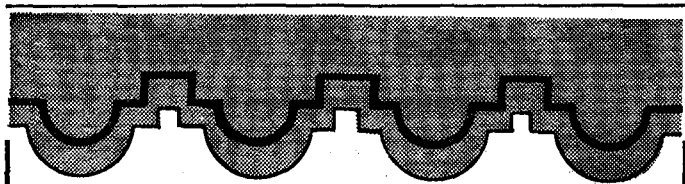
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Women's Cenacle Retreats

LANTANA — A full program of retreats for women has been planned at the Cenacle Retreat House during the month of September.

Father Federico Arvesu, S.J. will conduct weekend retreat conferences for the Rosa Mystica Sodality beginning at 6 p.m. today (Friday) and continuing through Sunday.

A WORKSHOP

On Tuesday, Sept. 13 a workshop for retreat captains and retreat and spiritual development chairmen engaged in retreat recruiting will be conducted.

Participating will be Mrs. Lou Unis, Miami DCCW president; Mrs. Samuel LeNeave, DCCW East Coast Deanery president; Mrs. John Cunningham, Broward Deanery president; and Mrs. William Townsend, spiritual development chairman, Southwest Coast Deanery.

A retreat for A.A. women will be conducted Sept. 16-18 by Father Ross Garnsey, assistant pastor, Blessed Trinity parish, Miami Springs.

A weekend retreat for members of the Sacred Heart Alumnae will be conducted by Father Luis Oraa, S.J. from Sept. 23 to Sept. 25.

SENIOR GIRLS

Senior high school girls from Cardinal Newman High School, West Palm Beach, will participate in retreat conferences from Sept. 27 to Sept. 29. Father Paulinus Gepp, C.P. of Our Lady of Florida Retreat House, North Palm Beach, will be the retreat master.

A retreat for members of Stella Maris, will be held Sept. 30 through Oct. 2. Father Thomas Tobin, C.S.S.R. will be the retreat master.

Guild Meet To Hear Of CCD Training

MARGATE — A program on the teaching and training of the Confraternity of Christian Doctrine will highlight a meeting of St. Vincent Guild at 8 p.m. Monday, Sept. 12, in the church pavilion.

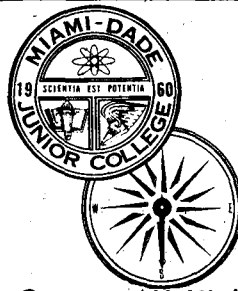
Father Joseph Brunner, assistant diocesan director of the CCD, will present a film and discuss the CCD program.

Broward Nurses To Meet Tuesday

FORT LAUDERDALE — Members of the Broward County Chapter of the Miami Diocesan Council of Catholic Nurses will meet at 7:30 p.m., Tuesday, Sept. 13 at Holy Cross Hospital.

Father George Bucko, hospital chaplain, will be the guest speaker and members will also hear Mrs. Charles Pearson, Miami DCCN president.

All registered nurses and licensed practical nurses are invited to attend.



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Registration: Palmetto Center, 7401 S.W. 120 St., Sept. 16, 7 am-8 pm Sept. 17, 8 am-5 pm	Registration: Palmetto Center 7401 S.W. 120 St., Sept. 6-28, 1 pm-9 pm Mon. through Thurs.
Classes Begin: Sept. 19	Classes Begin: Sept. 29
Information: 238-4774	Information: 238-6223

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Oil Painting, Begin.	T 7:30-10 pm	Bookbinding	T 7:30-10 pm
Oil Painting, Inter.	W 7:30-10 pm	Gardening	W 7:30-10 pm
Sketching, Begin.	Th 7:30-10 pm		
Community Chorus	T 7:30-10 pm	KINDERGARTEN, NURSERY EDUCATION	
Guitar, Begin. (\$12)	W 7:30-10 pm	Health Ed.	
Guitar, Begin. (\$12)	W 8:30-10 pm	Playground Games (\$24)	M 7-10 pm
Music Appreciation	T 7:30-10 pm	Teaching/ Pre-School (\$24)	Th 7-10 pm
Recorder, Begin. (\$12)	Th 7:30-10 pm		
Recorder, Begin. (\$12)	Th 8:30-10 pm	LANGUAGES	
Community Orchestra	F 7:30-10 pm	Conv. French, Begin.	T 7:30-10 pm
Photography, Begin.	T 7:30-10 pm	Conv. French, Int.	W 7:30-10 pm
Intro. to Drama	T 7:30-10 pm	Conv. Italiana, Begin.	W 7:30-10 pm
		Conv. Russian, Begin.	Th 7:30-10 pm
BUSINESS AND SECRETARIAL		Conv. Spanish, Begin.	M 7:30-10 pm
Bookkeeping	T 7:30-10 pm	Con. Spanish, Begin.	W 7:30-10 pm
Income Tax	M 7:30-10 pm	Conv. Spanish, Begin.	Th 7:30-10 pm
Law for the Layman	W 7:30-10 pm	Conv. Spanish, Inter.	M 7:30-10 pm
Investment Securities	W 7:30-10 pm	Conv. Spanish, Inter.	Th 7:30-10 pm
Mathematics Review	Th 7:30-10 pm	Conv. Spanish, Adv.	T 7:30-10 pm
Gregg Shorthand, Begin.	MW 7:30-10 pm		
Gregg Shorthand, Inter.	Th 7:30-10 pm	HEALTH and PHYSICAL EDUCATION	
Stenograph	MW 7:30-10 pm	Golf, Begin. (\$18)	T 7:30-9:30 pm
Typewriting, Begin.	MW 8:30-10 pm	Golf, Begin. (\$18)	T 7:30-9:30 pm
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		Golf, Begin. (\$18)	S 9:30-11:30 am
ENGLISH		Personal Improvement, Women (\$12)	T 7:30-10 pm
Business Writing	Th 7:30-10 pm		
English for Foreign Born	W 7:30-10 pm	PSYCHOLOGY AND PHILOSOPHY	
English Review	T 7:30-10 pm	Intro. to Philosophy	Th 7:30-10 pm
Public Speaking	T 7:30-10 pm	Psychology, Everyday Living	M 7:30-10 pm
REAL ESTATE			
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La Cita es el Domingo en el Miami Stadium

Miami será el domingo el escenario del grandioso homenaje que los cubanos en el destierro, forzados a salir de su patria por un régimen opresor, rendirán a su venerada Virgen de la Caridad del Cobre, conmemorando el cincuentenario de su proclamación como Patrona de Cuba.

Millares de fieles se espera que concurran a la misa pontifical que oficiará el Obispo

Coleman F. Carroll en el Miami Stadium, sito en 2301 NW 10 Ave. La ceremonia comenzará a las 7:30 P.M. con un coro hablado, expresión teatral griega con una formidable fuerza de expresión popular. Participarán en estos coros hablados cuatro representativos de la Cuba en el destierro: veteranos de la independencia, familia, trabajadores y juventud, expresando la reafirmación cristiana y democrática del pueblo cubano.

El sermón de la misa será pronunciado por el Padre Angel Villaronga, O.F.M. conciliarlo diocesano del Movimiento Familiar Cristiano. Como capellanes de honor del Obispo

Carroll actuarán los padres Francisco Fernández del Moral y Manuel Mendiola, de 76 y 74 años de edad, los dos sacerdotes cubanos de mayor edad en el destierro.

Un Homenaje Perdurable

Porque se ha querido que en este cincuentenario la veneración a la Patrona de Cuba no quede circunscrita a un acto masivo, sino que sea la oportunidad de una profunda y perdurable reafirmación de la fe en la colonia de habla hispana, el acto del Miami Stadium está siendo precedido por un triduo formativo que se inició ayer, en la festividad religiosa de la Virgen de la Caridad y que continuará hasta mañana sábado en todas las iglesias del Condado de Dade y de otras partes de la Diócesis.

Con el mismo propósito, el Obispo Carroll, queriendo ofrecer un homenaje perdurable para la posteridad a la Patrona de Cuba en su cincuentenario, anunció que el Centro Hispano Católico convocará a un concur-

so artístico y literario, en el que artistas e intelectuales de distintas nacionalidades canten las glorias a la Madre celestial. Las bases ese concurso serán publicadas oportunamente en The Voice y en la prensa de Miami y otras partes del mundo.

Asimismo, como resultado del triduo que se está ofreciendo en distintas iglesias y del acto masivo del próximo domingo se preparan unos grupos de Discusión de la Confraternidad de la Doctrina Cristiana, los que se llevarán a cabo en distintas parroquias con la participación de sacerdotes y seglares. Se trata de unas jornadas semanales formativas de las que se dará mayor información en las fechas señaladas para su inicio, pocas semanas después del acto del próximo domingo.



Significado de la Celebración del Cincuentenario

Destacando la significación de la celebración del domingo próximo, el Padre Eugenio del Busto, Canciller Auxiliar de la Diócesis de Miami y uno de los organizadores de los festejos del cincuentenario, dijo en entrevistas a la prensa y radio hispanas de Miami que "los festejos tienen un profundo mensaje patriótico y cristiano y envuelven a la vez un anhelo de unidad espiritual dentro de los fieles católicos de la comunidad. "Queremos honrar las palabras de Jesús: "Yo soy el Camino, la Verdad y la Vida. . .

"Queremos que la Virgen de la Caridad, que fue un factor de unión dentro de los confines de la nación cubana en el pasado,

sea ahora en el exilio, piedra fundamental de la unidad patriótica y espiritual de los cubanos desterrados".

En declaraciones a "Diario las Américas" y al ser entrevistado en el programa "Fórum Popular" de la emisora WMEE, Radio Continental, el Padre del Busto enfatizó que "el homenaje grandioso que los cubanos exiliados y todos los católicos de Miami rendirán a la Virgen de la Caridad del Cobre en el Quincuagésimo Aniversario de su proclamación como Patrona de Cuba, servirá para traer el mensaje cristiano y democrático de su pueblo".

Historia de la Patrona de Cuba

La Virgen de la Caridad del Cobre fue proclamada Patrona de Cuba en el año 1916 por el Papa Benedicto XV, respondiendo a una petición de los honorables jefes veteranos del Ejército Libertador de Cuba, dignándose declarar el pontífice a la Virgen del Cobre como patrona principal de la República de Cuba, con todos los derechos, prerrogativas y honores que a los patronos principales de las naciones corresponden.

Esa festividad, que no ha podido ser celebrada en la Cuba hoy oprimida, porque lo impide un régimen que ha traicionado los ideales cristianos públicamente expresados por los heroicos mambises que gestaron la independencia del país, será observada por los cubanos del destierro en el magno acto del domingo en el Miami Stadium.

LA APARICION

La veneración a la Virgen de la Caridad se inició cuando a principios del Siglo XVII, tres trabajadores procedentes de un caserío minero en las estribaciones de la Sierra Maestra, encontraron una pequeña imagen de 15 pulgadas en la bahía de Nipe, con la leyenda "Yo soy la Virgen de la Caridad".

Los tres hombres, Juan y Rodrigo de Hoyos y Juan Moreno habían ido en un pequeño bote a buscar sal a unas salinas al otro lado de la bahía, cuando los sorprendió una tormenta tropical; ya cuando ésta amainaba, uno de ellos, Juan Moreno, divisó en la distancia algo que atrajo poderosamente su atención; dirigiendo su frágil embarcación hacia el objeto que tanto los atraía vieron, al recogerlo que se trataba de la imagen de la Virgen de la Caridad.

Recogida con emoción por aquellos tres

jóvenes, la imagen fue llevada al hato de la Verajagua, donde se le construyó una ermita de paja. Poco más tarde consideraron oportuno trasladarla a un lugar más apropiado en la ciudad de Santiago de Cuba, pero cuando todos los trabajadores de la mina de cobre la llevaban en procesión hacia la importante ciudad, confundieron en una bifurcación del camino y llegaron por equivocación al poblado de El Cobre, donde decidieron hacer un alto y a los reclamos de la población, la imagen fue dejada allí, en una modesta capilla que se construyó al efecto.

Desde entonces el poblado de El Cobre ha sido el Santuario de la Virgen de la Caridad y desde allí su devoción se extendió a toda la isla; en los años de la lucha por la independencia, la imagen estuvo siempre al lado de los heroicos mambises. Más tarde estuvo en el nacer de la República, cuando esos veteranos que confiaron en ella en los momentos difíciles, pidieron a la Santa Sede que se le declarara patrona de Cuba.

Así, a través de la historia, la Virgen del Cobre ha estado presente en la devoción de los cubanos, que la claman como su auxiliadora y mediadora y que le rinden popular veneración.

Hoy, en el destierro, la Virgen del Cobre ha estado presente en las oraciones de los millares de hombres y mujeres que se han arriesgado a escapar en pequeñas embarcaciones cruzando el azaroso mar, está presente en todos los que sufren del exilio, en los que luchan y trabajan por el retorno a una patria libre y cristiana, en la que la Virgen del Cobre vuelva a ser la madre amada de todos, en la construcción de una sociedad cristiana, sin odios ni rencores.



Un brillante pintor colombiano establecido en Miami, Carlos Díaz, es el autor de la concepción artística tan actual y tan dramática de la imagen de la Virgen de la Caridad del Cobre. Tradicionalmente representada sobre los tres Juanes de la histórica aparición, Carlos Díaz interpreta ahora a la Madre Celestial velando sobre un pueblo que clama desesperado. En esa abatida embarcación que deja atrás la isla de Cuba en busca de libertad, están representados no sólo los cubanos

que escapan en bote del terror y la opresión en su patria, sino todos los que han tomado el camino del destierro. La hermandad de los pueblos de América en la veneración de María se pone de manifiesto una vez más en esta concepción artística del pintor colombiano, que tan cabalmente recoge la angustia del pueblo cubano, proyectando a la amada Patrona como símbolo de la esperanza de Cuba y América.



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A la Virgen de la Caridad

Virgen de la Caridad,
Reina de Cuba la Bella,
por tu hermosura y bondad
eres la divina estrella
de su bandera y mi alma.

Unas veces en la calma,
y a veces en la inquietud,
te doy mi amor y mi cruz
con el vaivén de la palma
ante tus ojos de luz.

Pon en mis penas consuelo,
en mis pecados, perdón,
y ábreme tu corazón
cuando me acerquen al Cielo
tu mano y mi bendición.

Fr. Mauricio de Begoña



Santoral de la Semana

DOMINGO 11. Santos Jacinto y Proto. Estos dos hermanos que vivieron un tiempo en Egipto, marcharon después a Roma, donde sufrieron el martirio por defender la fe durante la persecución de Valeriano en el siglo 3.

LUNES 12. El Santo Nombre de María. La conmemoración del Santo Nombre de María fue instituida por el Papa Inocente XI en memoria de la victoria del ejército cristiano mandado por el rey de Polonia Juan Sobieski sobre los turcos en Viena en 1683.

MARTES 13. Santo Eulogio. Siendo abad de un monasterio de Antioquia, fue nombrado Patriarca de Alejandría para combatir con su santidad y sabiduría las herejías que asolaban la Iglesia en ese tiempo. A su muerte ocurrida en el 606, su labor resultó inmensa, legando además numerosas obras sobre la doctrina verdadera.

MIÉRCOLES 14. La Exaltación de la Santa Cruz. Esta fiesta que comenzó a celebrarse en Jerusalén desde el 335, para conmemorar el hallazgo que la emperatriz Santa Elena hizo de la verdadera Cruz, a partir del siglo 5 se extendió a toda la Iglesia, para regocijo de los fieles y meditación en el madero del que pendió la salvación de todos.

JUEVES 15. Los Siete Dolores de la Virgen María. El martirio espiritual que sufrió María, así como su compasión por los dolores de su Hijo divino, es el objeto de esta fiesta. Los Papas Benedicto XIII y Pío VII la extendieron e impulsaron a toda la Iglesia.

VIERNES 16. San Cipriano. Maestro de retórica y rico abogado pagano, se convirtió a la fe en Cartago, Africa, siendo elegido por sus virtudes Obispo de la ciudad. Escribió numerosos tratados sobre la unidad de la Iglesia y la firmeza de las convicciones frente al martirio.

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Venezolanos Observan Fiesta Mariana

Estamos en temporada de dulces recuerdos para todos los venezolanos que han nacido en la Isla Margarita. Esta es la época del año cuando los pensamientos de cada margariteño se vuelven en torno a "mi tierra" —la bellísima Isla de Perlas que se encuentra en la parte meridional del Mar Caribe frente las costas nor-estes de Venezuela, una de las islas que descubrió Colón durante su segundo viaje en 1498.

Cada año, el 7 de septiembre, se observa la Fiesta de la Virgen del Valle en Margarita, la celebración más colorida de un pueblo lleno de vida, tradición y costumbres. Asimismo, la Fiesta cumbre de

este pueblo trae a sus margariteños de vuelta a la tierra natal, aunque éstos se hayan ido lejos a buscar otra vida que la típica de la Isla, pescar: perlas y peces.

Y todos los que pueden regresan para rendir homenaje a la milagrosa Virgencita, patrona de los pescadores margariteños cuyos barcos y botes siempre están pintados de azul en honor a la Virgen que los protege.

Según cuentan, la Virgen fue descubierta por un indio guaiquerí en la Cueva de Piache, muy cerca del santuario que hoy se ha construido.

Sin embargo, los historiadores dicen que en realidad la Virgen llegó a Margarita por

equivocación en una caja que se había consignado al Perú, en el Siglo XVI. Entre tanto, durante el pasar de los años, la Virgen se ha convertido en la Patrona de toda la Isla, y su fiesta es el acontecimiento religioso del año.

El Santuario del Valle está situado en el Valle del Espíritu Santo a una corta distancia de Porlomar, la ciudad mayor de la Isla Margarita, y ésta atraerá amiles de visitantes en los próximos días: extranjeros al igual que margariteños que retornan.

La mayoría de los visitantes dicen que la mejor hora para hacer el peregrinaje al Santuario es bien temprano en

la mañana, al alba, cuando el sereno se comienza a levantar y la aurora de un nuevo día parece dar una gama de colores excepcionales a una escena de por sí, llena de colorido.

Un puente antiquísimo musgoso del tiempo y bordeado de

arbustos lo llevan a uno al Santuario que está en un bosquecillo de cedros rodeado de rosas y flores tropicales.

La Virgen es una estatua pequeña, no llega a un metro de altura, y está colocada en un nicho ricamente traba-

jado, sobre el altar mayor. Está vestida regiamente, y velada con prendas bordadas con perlas famosas de la Isla y con hilos de oro: labores a mano de las margariteñas. Y la Virgen nunca está menos radiante.

EN EL QUINCAGESIMO ANIVERSARIO DE LA PATRONA DE CUBA, N. S. DE LA CARIDAD DEL COBRE, LE ROGAMOS QUE NOS AYUDE A LA CONQUISTA DE NUESTRA PATRIA CUBANA, LIBRE Y SOBERANA . . .

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DIARIO LAS AMERICAS

Rinde Respetuoso Homenaje a la Santísima Virgen de la Caridad del Cobre y se Une a las Plegarias del Pueblo Cubano Pidiéndole a Ella que Interceda Ante el Altísimo por la Libertad de su Patria Esclavizada por el Comunismo

Compruebe sus Conocimientos



- 1—La altura de la imagen de la Virgen de la Caridad venerada en El Cobre, es de:
 - Unas 60 pulgadas.
 - Unas 15 pulgadas.
 - Unas 40 pulgadas.
- 2—La aparición de la Virgen del Cobre tuvo lugar en la bahía de:
 - Santiago de Cuba.
 - Guantánamo.
 - Nipe.
- 3—El Pontífice que aprobó la proclamación de la Virgen del Cobre como Patrona de Cuba fue:
 - Pío XI.
 - Benedicto XV.
 - León XIII.
- 4—La petición del Patronazgo de la Virgen hecha al Papa fue suscrita en una reunión que celebraron en el Santuario del Cobre, el 24 de septiembre de 1915:
 - Los Obispos de las seis provincias.
 - Los representantes de todos los Cuerpos que formaron el Ejército Libertador.
 - Los dirigentes nacionales de las diferentes organizaciones seculares católicas.
- 5—El actual Santuario del pueblo de El Cobre donde se conserva la venerada imagen terminó de construirse en:
 - 1950.
 - 1936.
 - 1927.

RESPUESTAS: 1—Unas 15 pulgadas. 2—Nipe. 3—Benedicto XV. 4—Los representantes de todos los Cuerpos que formaron el Ejército Libertador. 5—1927.

La Virgen Encadenada

Por Enrique Ruibola

Con motivo de la festividad de la Patrona de Cuba, hace cuatro años un artista desterrado producía una concepción de la Virgen morena que destilaba el patetismo de la patria cautiva. Aparecía María en gesto de protección a su pequeño Hijo de brazos, mientras se encontraba atezada de cadenas que pendían de una sangrante hoz, a su vez sostenida por una mano siniestra.

Hoy en otro aniversario de su aparición, mantiene este cuadro una triste vigencia. Y nuevamente en los distintos rincones de este país y donde quiera que los cubanos han ido a carenar su desesperanza, se hará un alto en las actividades y se intentará tributar modesto homenaje a la Madre que no abandona.

No se escapa la comparación, ventajosa a nuestro favor, con la realidad de persecución y terror de la otrora feliz nación. Allí al igual que los campos y ciudades, la Virgen se halla encadenada. Sus cadenas son tan variadas y dolorosas como las formas que reviste el odio y el desprecio a la dignidad que por doquier se practica.

Las plegarias, ilusiones y lamentos de un pueblo que rechaza la esclavitud se dirigen hacia Ella. Por un lado contempla los templos cerrados, los sacerdotes condenados a granjas de trabajo forzado, la semilla de la verdad evangélica que ya no puede sembrarse en los niños. Y por otro las lágrimas de las madres por sus hijos en mazmorras, la dureza inenarrable de un sistema que sólo en-

gendra el mal, la profunda división de los hermanos que por serlo, debían respetarse y amarse.

En Cuba, tampoco este año habrá regocijos populares y masivos en honor de la Virgen de la Caridad. Sólo en la intimidad del hogar, en las pocas iglesias que aún permanecen abiertas y en las celdas donde se mantiene erigida la llama del ejemplo, resonarán oraciones como en las primitivas catacumbas, fortificando los espíritus.

Como las demostraciones públicas quedan en manos del destierro, es necesario aprovechar al máximo la coyuntura. Del altar de nuestra Madre debe provenir algo más que un agitar de pañuelos y un recuerdo sentimental. De allí debe partir un espíritu nuevo. Que se propague hasta los escépticos. E inyecte el valor y la confianza que son frutos del abrazo con Dios.

La historia es maestra de experiencia, y aunque de épocas pasadas, aporta siempre analogías que encajan en situaciones distantes. Fijémoslos en dos.

Las expediciones cristianas a Palestina, las Cruzadas, iban constituidas de una amalgama de lenguas, intereses y criterios. Los señores feudales atomizaban sus fuerzas en divisiones estériles. Cada uno obraba por su cuenta y la comunicación entre los mismos parecía irrealizable. Sin embargo en peligrosas cumbres, se aliaban aunque no se entendieran plenamente, se cobija-

ban bajo el estandarte de la reliquia de la verdadera cruz, y al sobresalir éste sobre las cabezas de los combatientes, a su vista se superaba la falta de entendimiento, y se constituía en vínculo de unión y guía eficaz.

No podríamos ensayar este lema en lo adelante?

No podríamos adoptar ahora la sincera utilización de este estandarte?

Y la segunda analogía nos la presenta el desinterés y rectitud de intención que demostraban los órdenes militares de ese mismo período. No rehuían el peligro, más bien preferían los sitios más difíciles de la contienda. No buscaban los beneficios o ambiciones particulares. Eran los últimos en retirarse, y luchaban hasta el fin sin sanción ni descanso. Al marchar al combate, entonaban al cielo este canto, "Concedenos la victoria, Señor. No a nosotros, sino a la gloria de Tu santo nombre".

Cuarenta Mil Alumnos En Escuelas Católicas

La Diócesis de Miami está contribuyendo a reducir el presupuesto escolar del Sur de la Florida en por lo menos \$17.700.000 cada año.

Así lo reveló Mons. William F. McKeever, superintendente diocesano de escuelas, al anunciar que 38.529 alumnos iniciaron sus clases en el sistema de escuelas de la diócesis este curso.

Las 63 escuelas elementales y los 23 high schools abrieron sus cursos el 6 de septiembre.

Historia de una Barraca

Los grandes combates suelen ganarse en el campo de batalla, no dentro de las barracas; sin embargo, una vieja barraca militar en el campamento de Opa-locka, ha sido el escenario de una noble y pacífica batalla, la de rescatar hombres para Cristo, la de transformar ambientes y prometer una profunda y verdadera revolución en la sociedad nuestra.

La barraca 60, el vetusto edificio donde centenares de hombres y mujeres han encontrado un camino nuevo, un significado nuevo para sus vidas, no seguirá siendo la sede de los Cursillos de Cristiandad del área de Miami. Hay que entregarla por que expira un contrato; pero su recuerdo seguirá latente en los corazones que allí encontraron vida en gracia y que allí la alegría inenarrable de la cayeron fulminados, como San Pablo, por el rayo que de enemigos de Cristo los convirtió en sus más heroicos soldados.

Allí se ha peleado sin estridencias y sin alardes publicitarios; sin embargo, a cualquiera le es fácil reconocer que allí se ha librado la gran batalla del destierro cubano; que allí se ha contribuido grandemente a la preparación de hombres y familias cabales para la reconstrucción de Cuba y para la benéfica influencia sobre América toda. Que de allí está saliendo una simiente que con la acción en sus ambientes, está dispuesta a renovar la faz de la tierra; que de allí está surgiendo una verdadera revolución, una revolución que comienza en la conciencia de cada individuo y que se expande en el afán de conquista, en el ideal cristiano vivido desde el "Cuarto día".

En los 54 cursillos que allí se han realizado —33 de hombres y 21 de mujeres— más de dos millares de conciencias se han encerrado durante tres días de chequeo general, para salir renovadas, libres de los males del pasado y con un dinamismo nuevo.

Para esos dos millares de hombres y mujeres, esa barraca 60 quedará grabada como el escenario de su gran batalla.

Aunque el lugar no es lo que más cuenta, por el significado que esta barraca 60 ha tenido en la colonia latina de Miami, este breve apunte en una modesta columna no nos parece el homenaje apropiado para el lugar donde tantas almas han sido rescatadas para Cristo y tantos y tan buenos soldados de la fe han surgido. Por eso, en un próximo número, los soldados más heroicos de esa pacífica batalla, nos contarán "la historia de la Barraca 60" G. P. M.

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Una Mártir Más de la Iglesia

Por Manolo Reyes

En un mundo que crece bajo el signo pujante del progreso venciendo enormes distancias, acortando la anchura de los mares y acercando hermanos distantes; en un mundo donde ya se ha superado varias veces la velocidad del sonido, los seres humanos tienen que estar más concientes que nunca antes de una verdad mientras dure la vida física.

"Sin que importe el tiempo ni la distancia, un ataque injusto a un ser humano, es una agresión a toda la humanidad".

Y la apatía, la negligencia, la falta de perspectiva o la cobardía para tratar de eliminar el ataque injusto, multiplicará la agresión.

El aprendizaje de esta lección ha sido muy costoso a través del mundo. Y hay muchos que lamentablemente todavía no la han aprendido.

En el año 1956 tuvo lugar la dramática y sangrienta Revolución de Hungría, bochorno e índice acusatorio perenne contra el comunismo inter-

nacional. Miles de patriotas húngaros, mujeres y hasta niños se lanzaron a las calles de su nación con palos, piedras un corazón en medio del pecho y una gran razón que les asistía: la libertad de su pueblo.

Los tanques y las tropas soviéticas ahogaron en sangre aquella rebelión libertaria.

El mundo quedó consternado pero muy pocos hicieron algo concreto por tratar de eliminar aquel ataque injustificado que era una agresión a la Humanidad. Hoy en día el pueblo Húngaro sigue bajo la bota roja

Aquello, que para muchos apáticos pareció como un sueño muy distante, separado por el inmenso Océano Atlántico, ya se ha extendido al corazón de nuestro Continente Americano.

En Cuba, cientos de monjas, sacerdotes, ministros de todas las denominaciones religiosas, y cientos de miles de

laicos cubanos han sentido en sus familias, en sus instituciones, en sus valores espirituales, en el fruto honesto de su trabajo y aún en sus propias carnes, el cruel zarpazo que ayer se lanzó sobre Hungría.

De Polonia que está conmemorando sus mil años de Catolicismo, llega el grito valiente del Cardenal Wyszinsky diciendo que "La Iglesia ha sido condenada a muerte en aquel país, pero que la Iglesia jamás perecerá".

Otra amarga noticia acaba de consternar al mundo.

La monja Católica, Hermana Earmonn, de 85 años de edad, murió en Hong Kong, a los pocos momentos de ser expulsada violentamente de China comunista por la titulada Guardia Roja de Jóvenes Comunistas.

Nuestra voz de protesta se alza por este crimen incalificable. Porque sin que importe el tiempo ni la distancia, un ataque injusto a un ser humano... es una agresión a toda la Humanidad.

STRANGE BUT TRUE

ST CATHERINE OF ALEXANDRIA
IS VENERATED AS THE PATRON OF PHILOSOPHERS.

ONE OF THE EARLIEST TREATISES ON THE CULTIVATION OF SWEET PEAS WAS PUBLISHED BY A CATHOLIC PRIEST, FATHER CUPANI, BACK IN 1695.

THE CHURCH HAS BEEN THERE FOR 1900 YEARS, BUT INDIA HAS HAD TO WAIT UNTIL 1966 FOR THE FIRST EDITION OF THE BIBLE IN ITS OWN TRADITIONAL LANGUAGE—HINDI. THIS IMMENSE TASK OF TRANSLATION WAS RECENTLY COMPLETED BY FR. STANISLAUS WALD, A DIVINE WORD MISSIONARY.

THE INHABITANTS OF CONSTANTINOPLE BELIEVED THEIR CITY TO BE UNDER THE SPECIAL PROTECTION OF OUR LADY, WHO SAVED IT MANY TIMES FROM THE ATTACKS OF THE ARABS, THE RUSSIANS AND THE BULGARS. THIS BYZANTINE STATUETTE IS A REPRODUCTION OF AN ICON OF THE MADONNA AND CHILD WHICH FOR CENTURIES WAS HELD IN SPECIAL HONOR IN CONSTANTINOPLE.

The Question Box

Neighborly Love
A 'Big Deal'?



By MSGR. J. D. CONWAY

Q. Not many years ago, when Father Divine was in his prime, the slogan was, "Peace, it's wonderful." Now we have a new one. "Love, it's wonderful." Big Deal!

A. God in His revelation made it a big deal for the entire Jewish-Christian tradition. Here are a few examples.

In Exodus we find the 10 Commandments as given by the Lord to Moses on Mt. Sinai. That commandment which we number as the first concludes as follows: "I the Lord am your God . . . showing steadfast love to thousands of those who love me and keep my commandments" (20, 6).

BEAR NO GRUDGE

Among the commandments as listed in Leviticus, we are told: "You shall not hate your brother in your heart . . . you shall not take vengeance or bear any grudge . . . but you shall love your neighbor as yourself: I am the Lord" (19, 17-18).

And again: "The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself" (19, 34).

In Deuteronomy: ". . . and you shall love the Lord your God with all your heart, and with all your soul, and will all your might. And these words . . . shall be upon your heart; and you shall teach them diligently to your children, and shall talk to them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates" (6, 4-9).

OTHER PASSAGES

Big deal! Deuteronomy has more than a dozen similar passages about God's steadfast love for his people and their duty of loving Him.

We could continue with quotations of this kind from many books of the Old Testament. The word "Love" must occur in the Psalms at least once for each of the 150 Psalms. In Ps. 135 (136) it occurs in every one of the 36 verses. The words is used frequently, with different connotations, in the Canticle of Canticles (Song of Solomon).

The New Testament is much shorter than the Old, but the word "love" appears in it almost an equal number of times—about 250. I would estimate, and this does not include "loved," "Lovely," "Lover," "Lovers," "Loves" and "Loving."

NOTABLE EXAMPLES

Here are a few well-known examples:

The words of Jesus to the rich young man: "Thou shalt

love thy neighbor as thyself" (Matt. 19, 19).

The words of Jesus to the doctor of the Law: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind . . . Thou shalt love thy neighbor as thyself" (Matt. 2, 37-30).

The words of Jesus at the Last Supper: "A new commandment I give you, that you love one another; that as I have loved you, you also love one another. By this will all men know that you are my disciples, if you have love for one another" (John 13, 34-35).

The First Epistle of John is practically a discourse on love: "Beloved, let us love one another, for love is from God. And everyone who loves is born of God, and knows God. He who does not love does not know God; for God is love. In this has the love of God been shown in our case, that God has sent his only begotten Son into the world that we may live through him. In this is the love, not that we have loved God, but that he has first loved us, and sent his Son a propitiation for our sins. Beloved if God has so loved us, we also ought to love one another." (4, 7-11).

Forty Hours
Devotion

Week Of Sept. 11

St. Joan Of Arc, Boca Raton.
St. Elizabeth, Pompano Beach

Week Of Sept. 18

Epiphany, South Miami
Immaculate Conception, Hialeah

Week Of Sept. 25

Little Flower, Coral Gables
St. Juliana, West Palm Beach

They Mingle
With Gypsies

KILKENNY, Ireland — (NC) — Legion of Mary members in rural areas near here have launched a new apostolate to the members of itinerant gypsy camps in the area.

Living in a four-bed motorized caravan, the Legion members try to integrate the gypsies with the regular residents of the area. Members of the camps are invited to settle in permanent homes in the area, their children are given good clothes and encouraged to play with local youngsters, and Church and civil facilities are extended to the gypsies.

AFRICA:
WHY WE
WORRY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

THIS VILLAGE, WHICH HAS NO CHURCH, SENDS BOYS TO THE SEMINARY

Why do we worry about our Catholics in Aggaro, the secluded mountain village in northwest Ethiopia? We worry because without our readers' help they cannot have the church they need. The soil is windswept and rocky, and the crops they raise are not plentiful enough to sell. . . . Still, a full-sized church will cost only \$3,245 (for materials only), since our Catholics will gladly give their labor free-of-charge. Write us right now if you'd like to build it all by yourself (with a permanent plaque requesting prayers) in memory of your loved ones. . . . "When I offered Mass outdoors there August 15 the people had not seen a priest since Christmas," writes newly-ordained Franciscan Father Juniper. "I heard hundreds of confessions, baptized the infants, blessed the recent marriages. Aggaro will have a full-time priest once we build a church." . . . The people are devout, family life is healthy. Some boys already are studying for the priesthood in Adi Ugri. . . . Won't you do what you can at least? We'll send your gifts in any amount (\$100, \$75, \$50, \$25, \$10, \$5, \$2), to the Holy Father, requesting he forward them to Aggaro. The stones for the church are already piled high. If we act now, construction can begin next month.

THANK YOU

Dear Msgr.,
If I can throw \$5 on the bar, I guess I can afford \$5 for the Holy Father's poor. Here it is.
T. B., Erie, Pa.

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Catholic - Lutheran
Talks On Eucharist

WASHINGTON — Catholic and Lutheran theologians will continue a dialogue begun a year ago when they meet here Sept. 23-25 for talks on "The Eucharist as Sacrifice."

The three-day session will be sponsored jointly by the U.S. Catholic Bishops' Commission for Ecumenical Affairs and the U.S.A. National Committee of the Lutheran World Federation.

STARTED IN 1965

The meeting will be a continuation of the dialogue begun at the first formal Catholic-Lutheran meeting held in Baltimore in July, 1965. The subject then was "What Does It Mean To Confess the Nicene Creed?"

A second dialogue session was held Feb. 10-13 at the University of Chicago. Talks centered on the subject "One Baptism for the Remission of Sins."

The upcoming talks on the Eucharist are likely to prove "somewhat sharper" differences than the discussion of Baptism, according to a report on the February meeting.

'CONSTRUCTIVE'

Even so, the dialogue will be "illuminating and constructive," say Msgr. William W. Baum, executive director of the bishops' commission, and Dr. Paul C. Empe, executive director of the National Lutheran Council.

Their remarks appear in the foreword to an 87-page booklet containing the texts of the papers delivered at the dialogue session on baptism.

Also included are assessments of that meeting by two participants Dr. Warren A. Quanbeck, professor of systematic theology at Lu-

ther Theological Seminary, St. Paul, Minn., and Msgr. Joseph W. Baker, vice chairman of the Ecumenical Commission of the St. Louis archdiocese.

RITE OF INITIATION

Both Dr. Quanbeck and Msgr. Baker report substantial areas of agreement and disagreement in the talks on Baptism. There was consensus, they say, that the New Testament presents Baptism as a "rite of initiation" for entry into the Church, connected also with the gift of the Holy Spirit and the forgiveness of sins.

Differences, however, arose on such issues as the meaning of "remission of sins," the concept of human "merit" in relation to God, and the idea of Original Sin.

One area of confusion turned up by the February talks, according to Msgr. Baker, was the lack of definition of what is meant by a sacrament. This will be one of the subjects tackled during the dialogue this month, he said.

CONTINUANCE NEEDED

The St. Louis ecumenist says the need for continuing dialogue is "quite evident" from the fact that few areas of discussion or even terms have yet been clearly defined. "It will require many such sessions before the participants will find themselves able to translate readily from one theological idiom into another," he says.

Further complicating dialogue, he adds, is "the state of theological flux in each tradition."

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YOUTH OPPORTUNITY Program participants at Archbishop Curley High School include William Banks, Lawrence Bradford, George DelTorro, John Roundree and Alfredo Ramirez.

Curley High Commended By Humphrey In Letter

Archbishop Curley High School has received a commendation from Vice President Hubert H. Humphrey for its participation in the President's 1966 Youth Opportunity Campaign.

A service certificate signed by President Lyndon B. Johnson and the Vice President was forwarded to Brother Leo Hogan, C.S.C., principal, accompanied by a personal letter of appreciation from Humphrey.

Some 55 students, under the direction of Brother Francis Stroz, C.S.C., participated in the school's Youth

Opportunity Program begun 18 months ago. Summer jobs have assisted students with support for their families, sometimes as major financial aid, and has prevented the boys from becoming drop-outs.

Within the work schedule, students learn to develop new skills and on each job a boy is supervised by an adult. Participants are laboratory and library assistants, secretarial and teacher aids. They are engaged in tutoring, landscaping athletic fields and school grounds, janitorial and maintenance work.

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Collegian Is Named A Bishop

WASHINGTON (N.C.) — After three years at the Catholic University of America, course work was completed, comprehensives were past, and only the dissertation stood between Father Brian D. Usanga and a Ph.D. in anthropology. Now he must interrupt his research to answer another call — he starts back to his native Nigeria to become auxiliary bishop of Calabar.

In the office of Bishop William J. McDonald, rector of Catholic University, Bishop-designate Usanga, 37, said his studies in anthropology and his residence in the United States have taught him compassionate understanding of what was once a widespread Nigerian custom.

The African practice of having two or more wives is roughly equivalent to having two or more cars for many Americans—a symbol of success, he said. He said Nigeria already has been influenced in many ways by the United States, and intimated that the number of automobiles in his country is on the upswing.

In another vein, Bishop-designate Usanga said the church, which has contributed mightily to the wellbeing of Nigeria still has its best days before it.

Another Big Grid Year Likely For Carroll High

By JACK HOUGHTELING

Last season Coach Bob Pracek of Ft. Pierce's Archbishop Carroll led the Rams to the diocese's best record, 8-1-1, the championship of the Caloosa Conference and placed two members of the squad on the diocese all-star team.

He's got all the key elements back for a repeat of the dazzling feat.

STAR PLAYERS

In addition to his own coaching skills, there's 160-pound halfback Iverson Williams, whose 19 touchdowns last campaign was the diocese's best scoring punch; and there's also 195-pound tackle Rufus Alexander, an all-diocese pick as defensive tackle.

Then, too, there are 11 other lettermen back for the Sept. 18 opener at Lake Placid, a good number considering that the little Class C school seldom has 25 members on its squad.

Dave Heaton, a lanky 6-1 quarterback, is also back to run the offense. Heaton started last season as a halfback but was soon switched to quarterback as veteran Hank Salzler, a starter since his sophomore days, was moved over to halfback to make room for Heaton.

Ronnie Fonnott, another letterman, and Roland Bergeron, sophomore, look like

The Voice Of Sports

the best bets to complete the starting backfield.

PROBLEMS ON LINE

The line may present Pracek with his biggest problem, even with the aggressive Alexander on hand. Gone is a pair of seasoned offensive tackles in Larry Klimas and Brian Wilmott.

Bob Adams, Tim Trefeldt and Percy Alexander, Rufus' younger brother, are the top candidates for the other tackle berth.

Bob Gettler, another newcomer, is also figured as

a key performer in the line. Gettler has been working at both end and center.

Also figuring prominently in the Rams' plans are Robert Sinnott, Paul Cornille, Camille Bergeron, Robert Johnson, Steve Kuhn, He Williams, Eddie Durham, Jack Smith, Ben Smith and Jackie Kelly, all lettermen.

Adding to the Carroll optimism is that fact that a squad of 35 players turned out for practice and the Rams may benefit from some additional depth.

After opening against Lake Placid, Carroll faces Alva on Sept. 23; Florida School For Boys Sept. 28, Florida Air Academy Oct. 7; Ft. Lauderdale Cardinal Gibbons, Oct. 12, Moore Haven, Oct. 21; Melbourne Central Catholic, Oct. 28, LaBelle, Nov. 3, Immokalee, Nov. 11; and Frostproof, Nov. 18.

RESULTS IN SOFTBALL

Outcome of games last week in the North Dade Catholic Softball League:

Angels 14, Saints 2
Apostles 19, Saints 0
Apostles 2, Gateway 0

League Standings

St. Monica Apostles	8	2
Visitation Angels	7	2
O.L.P.H. Jets	5	4
O.L.P.H. Gateway	4	5
St. Bartholomew	4	5
St. Monica Saints	1	9

Horse Wins For Priest

MORUYA, Australia — (NC) — An Australian priest has amazed racing circles by turning an unknown horse into a winner at his first race.

After only six months' training, the horse, Philthep, won the maiden handicap at Canberra, and cost the book-makers \$5,000.

LOANED TO PRIEST

The owner had dismissed the the horse as "just another hack" and loaned it to Father Francis O'Hara, 38, of Sacred Heart church here.

The priest's father, the late James O'Hara, was a well-known horse trainer in western Australia, and Father O'Hara said that he used to work for his father before entering the priesthood 10 years ago.

"I've always loved horses," the priest said. "It's the family tradition, I guess."

Father O'Hara admitted that Philthep was a "hack" and was pretty rough when he got it. The horse had been running wild after it severed a tendon in a front leg by running into a barbed-wire fence as a yearling.

"He wasn't even broken in," the priest said, "and although his bloodline was reasonably sound, nobody ever thought he would make a race horse."

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Should A College Student Pay Board To His Parents?

THE FAMILY CLINIC

Has the principle of paying board, helping out at home become so dated and old fashioned that there is no obligation to parents even though money is not a dire necessity? My son wishes to pay his own college tuition from summer employment but resents paying board. My husband agrees. I don't. We are not getting ahead, so far as saving for our old age is concerned. Is my husband too proud or indulgent or am I expecting too much? We bought our son a car and paid for the insurance.

By JOHN J. KANE, Ph.D.

Somehow or other, Martha, the word "board" seems to carry an unpleasant connotation to the younger generation of today, or at least to many of them. But I don't believe there is any single, simple answer to the problem. It does depend on circumstances.

In this case it appears that your son wishes to achieve a type of independence by meeting the costs of his tuition out of summer employment. This is commendable, and depending upon how much the tuition is, may be considerably more than paying board.

In middle class families of today when a son or daughter attends college, even though living at home, the payment of board does not seem common. This assumes, of course, that the family is not in economic need.

The period of education has been considerably lengthened in the last 25 years. With this has come the custom of supporting children well beyond the customary period. In fact, it is not unusual today for parents to support children not only in college but even in graduate and professional school and even though married.

Wisdom Debatable

But the wisdom of supporting married children is certainly debatable and ultimately may be a source of grave difficulty for the young couple itself. In fact, in-law trouble is one of the most common difficulties in some of these early marriages.

This is a type of social change which has occurred in our society. Children in many cases come to expect it; parents, in many cases, seem content to go along with it. But with this increased generosity to children has come another idea: parents should not usually expect financial assistance from their children.

I think the heart of the problem is the one you raise about your own old age. In middle class occupations men usually do not reach their peak earnings until they are in their forties and fifties, and for the most part can expect to continue them until retirement. For this reason fathers may be in a position to help their children to an unusual extent financially until their own retirement.

Fortunately, many men belong to some type of pension plan, or if in business for themselves, make some kind of provision for insured incomes after retirement. But what some fail to realize is that these incomes, even supplemented by social security, may be inadequate. Additional saving is necessary.

Many American parents are overindulgent with their children. They want them to have the things they never had. But there is a limit to what anyone can do for his children — regardless of money. Millionaires have ruined their children by trying to do too much for them.

Three Guidelines

If any rule of thumb is possible, I think it must be based on three points:

First, the financial condition of the respective family. Here I am not referring merely to present income but also to some forethought about the inevitable retirement. Since children so often do not wish to help their parents and in many cases cannot do so, then parents have some obligation to provide for themselves by saving when it is possible.

Second, thought must be given to the needs of children for an adequate education. If children want and can profit by it, college is highly desirable. If they can work and help out with the expenses involved, directly, or indirectly, they should do so. But ideal as "working one's way through college" is supposed to be, it is less idealistic but more realistic to admit objectively that many youngsters cannot study and work too. Some youngsters will simply need more help than others.

Third, and just as important as the other two points, some thought must be given to overindulgence. Children can be and sometimes are led to expect too much. Their heightened demands are more a product of parents' extravagant generosity than the children's normal expectations. If parents have behaved this way, they might direct any complaints they have at themselves, not at their children.



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Faiths Plan Cooperation In Inter-American Work

DAVENPORT, Iowa (NC) — Representatives of Catholic and Protestant national groups have participated for the first time in a series of planning meetings designed to provide increased ecumenical

emphasis for the 1967 annual national conference of the Catholic Inter-American Cooperation Program (CICOP).


The conference, to be held in Boston, Jan. 26 to 28, will open with a discussion of the "Historical Perspectives of Protestantism in Latin America." Dr. John Mackay, president emeritus of Princeton Theological Seminary, will head the panel.

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Protestant Clerics Opposes China In UN

NEW YORK — (NC) — A survey among U.S. Protestant clergymen disclosed a majority are opposed to the admission of communist China into the United Nations.

The Rev. Dr. Daniel Poling, board chairman of the Christian Herald magazine, said the publication polled some 30,000 Protestant clergymen and found 71.4% against Red China's admission. He also said the poll showed 93.7% against expulsion of nationalist China to make room for the Red regime in the UN.

Bishop Secretly Consecrated To Outwit Czech Communists

KOENIGSTEIN, Germany — A young Czechoslovak bishop whose consecration has never before been officially detailed described the circumstances in an issue of *Expulsus*, a Catholic newsletter concerning refugees from behind the Iron Curtain.

Because of communist persecution of the Church of Czechoslovakia, Bishop Paul Hnilica, S.J., had to be consecrated secretly in the basement of a private home.

RESIDES IN ROME

The Bishop, who now resides in Rome and travels

One night the police came and shipped everyone in his community to a concentration camp.

In the camp he continued his theological studies in secret, aided by the priests who had been imprisoned with him.

Finally the day came when his superior gave him permission to be ordained to the priesthood.

Knowing that the only way he could come in contact with a bishop was to get out of the concentration camp, Hnilica volunteered for military service.

After his military service he was ordered to study medicine and at the same time to work in a hospital.

At the hospital a friendly nurse heard of his situation and told him about a bishop who came to the hospital from time to time for medical treatment.

Hnilica then went to the bishop's room. The bishop demanded to be shown his official authorization for being ordained. Hnilica removed the required document that had been hidden in the sole of his shoe and handed it to him.

At that time all Slovak bishops were either in prison or under close surveillance. Father Hnilica was consecrated in a private home by candlelight.

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Fresh Pears Parisienne

Tasty

MORE DASH TO THE DISH

By FLORENCE DEVANEY

Of the 3,000 varieties of pears known in this country the Bartlett is not only the biggest seller, but one of the earliest, being available from early July to mid-October or even longer if kept in modern storage.

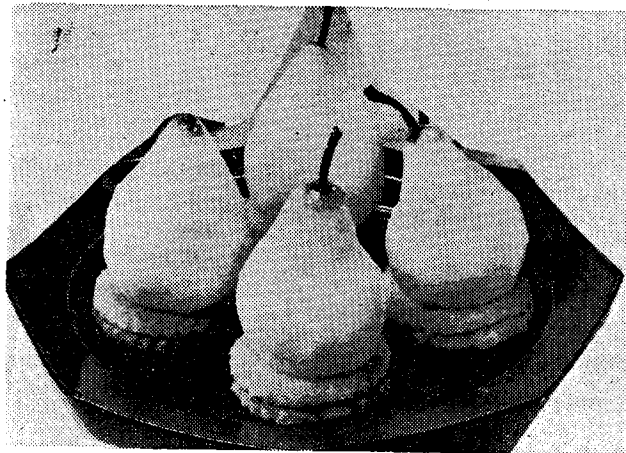
It is a large bell (or quince) shaped beauty with a smooth clear yellow skin, and often a red blush.

"Beurre" is a French word describing the quality of the pear's flesh. As might be supposed, it means "buttery smooth."

Later in the season we will be seeing such great winter pears as the Beurre d'Anjou and the Bosc, the Nelis and the Comice.

The most elegant pear, it should be remembered, is not at its delectable best until it has ripened to melting juiciness.

This never happens while it hangs on the tree, oddly enough. Pears must be picked at a certain stage of maturity, but while they are still firm — much too firm



A French idea: baked pears served on sauce-filled rounds of bread.

to eat. From this point they can be brought to just the right eating condition by storage at room temperature to permit the starch to change to sugar.

Anticipate your craving for pears; buy today what you'll want to enjoy two or three days from now. Keep them in the bag in which they came from the market, for pears ripen much better in their own special atmosphere.

FRESH PEARS PARISIENNE

- | | |
|--------------------------------|---------------------------------|
| 2 tablespoons butter | peel |
| 1/2 teaspoon apple pie spice | 1 teaspoon pure vanilla extract |
| 1/2 cup fresh orange juice | 1/2 cup sugar |
| 1 tablespoon fresh lemon juice | 6 large fresh pears |
| 1/4 teaspoon grated lemon | Sugar Toast Rounds |
| | Heavy cream |

In a small saucepan melt butter. Blend in apple pie spice. Stir in orange juice, lemon juice and peel, pure vanilla extract and sugar. Reserve. Wash and peel pears, leaving stems intact. Arrange in a buttered, deep casserole with a tight fitting lid. Pour orange sauce over pears, coating each pear well. Cover and bake in a preheated moderate oven (350 degrees F.) 1 hour. Remove cover and baste with orange sauce. Continue baking for 30 minutes or until pears are tender. Baste frequently. Serve hot on Sugar Toast Rounds. Serve with cream.

SUGAR TOAST ROUNDS:

Cut 6 slices firm textured white bread into 3 to 4-inch circles with a large biscuit or cookie cutter. Spread each round with 2 tablespoons light brown sugar. Place under preheated broiler and toast until lightly browned. YIELD: 6 servings.

FRESH PEAR CRUMBLE

- | | |
|--------------------------------|---|
| 1 cup sifted all-purpose flour | 3 large Bartlett pears, peeled and sliced lengthwise in 1/4-inch pieces |
| 1/2 teaspoon soda | 1 1/2 tablespoons fresh lemon juice |
| 1/2 teaspoon salt | 3 tablespoons sugar |
| 1 teaspoon ground allspice | 3 tablespoons butter |
| 1/2 cup light brown sugar | 1 pint coffee ice cream |
| 1 cup quick-cooking oatmeal | |
| 1/2 cup butter | |

Sift together flour, soda, salt, allspice and brown sugar. Add oatmeal; mix well. With a pastry blender or 2 knives cut the 1/2 cup butter until the mixture resembles coarse crumbs. Using the fingertips, pat 1/2 of the mixture into the bottom of an 8-inch square baking pan. Dip pear slices in lemon juice and arrange on crumb mixture. Sprinkle with the 3 tablespoons sugar; dot with the 3 tablespoons butter. Cover with remaining crumbs. Bake in a preheated moderate oven (350 degrees F.) 50 minutes or until pears are tender and top is lightly browned. Cut into squares and serve warm with coffee ice cream. YIELD: 8 servings

POACHED PEARS, RUM SAUCE

- | | |
|---------------------------|--|
| 1 cup sugar | 1 tablespoon cornstarch |
| 1 1/2 cups water | 1/4 cup light rum |
| 1/4 cup fresh lemon juice | 1 1/2 pints good quality chocolate ice cream |
| 6 fresh ripe pears | |

Combine first 3 ingredients in a 3-quart saucepan. Bring to a boil and remove from heat. Wash and peel pears, cut in half and remove cores. Drop into hot syrup as they are peeled. Cover, bring to a boil, reduce heat and simmer gently 10 to 15 minutes or until pears are tender. Remove pears from syrup. Mix cornstarch with 1 tablespoon of the rum and add to hot syrup. Cook over high heat, stirring constantly, 1 minute or until slightly thickened. Remove from heat and stir in remaining rum. Pour syrup over pears. Serve warm with chocolate ice cream. YIELD: 6 servings

Hamburgers As Inter-Nation Tie

FLORHAM PARK, N.J. (NC) — Janet Cox of Holy Family parish here and Jacqueline Le Touze of Versailles, France, have a number of things in common — not the least of which is an appetite for hamburgers and malteds.

The two are participants in a student exchange program.

Janet confessed that during her stay in France she missed most the hamburgers and malteds.

And what will Jacqueline miss most when she returns to France — hamburgers and malteds, of course.

DON'T LIKE PAPAYA!

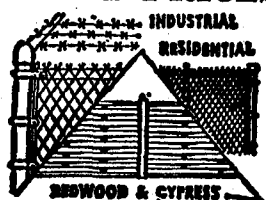
Was the comment the other day in an office where a box of

BLUE SOLO

was being offered. So the girl from the next office breezed into the room and when she saw the papaya she exclaimed how beautiful they were and that since it was the favorite fruit in Ecuador, her former home, she wanted one. The next morning she was extolling the virtues of BLUE SOLO PAPA. There is a difference. Thousands upon thousands of Miamians and their tourist friends have learned to like papaya because of BLUE SOLO. BLUE SOLO is a perennial and is not seasonal, which is good. Many people depend upon this fruit as an aid to their digestion. So one of these papaya lovers said, "I can't understand how a fruit that is so good for you can taste so good as"



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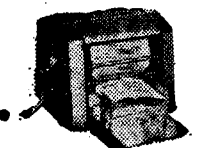
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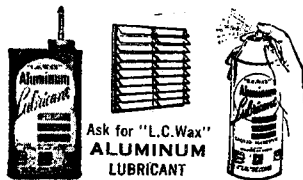
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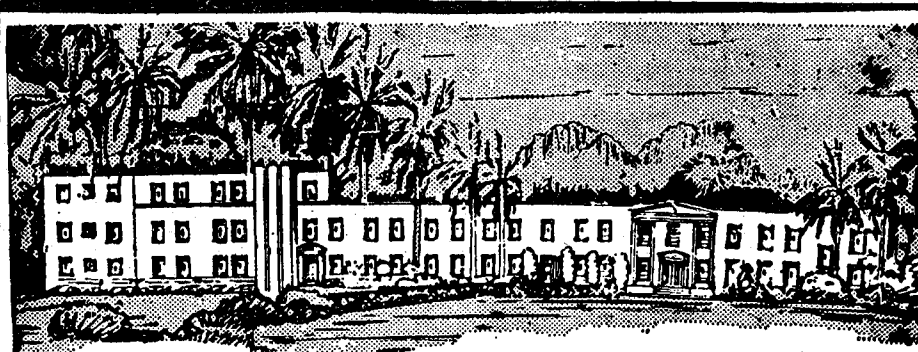
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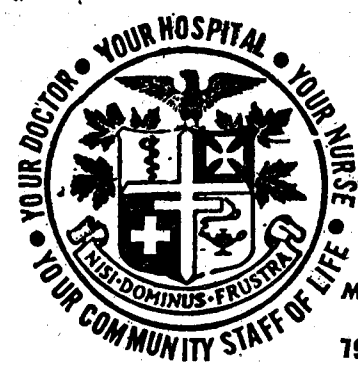
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Any article you may wish to donate will be gladly picked up.



MOVIE RATINGS

By

National Office For Motion Pictures

- | | | |
|--|---|---|
| Affair of the Skin, An (C) | It Happened Here (A-2) | Promise Her Anything (A-3) |
| Alfie (A-4) | Jesse James Meets Frankenstein's Daughter (A-2) | Psychopath, The (A-2) |
| Alice of Wonderland in Paris (A-1) | Joan of the Angels? (C) | Port of Desire (C) |
| Alphaville (A-3) | Johnny Nobody (A-2) | Queen of Blood (A-1) |
| Ambush Bay (A-3) | Johnny Reno (A-2) | Question of Adultery (C) |
| And Now Miguel (A-1) | Judex (A-2) | Rare Breed, The (A-1) |
| Apache Uprising (A-2) | Judith (A-2) | Rasputin (B) |
| Appaloosa, The (A-2) | Jules and Jim (C) | Redeemer, The (A-1) |
| Arabesque (A-3) | Juliet of the Spirits (A-4) | Red Desert (A-4) |
| Arrivederci, Baby (B) | Kaleidoscope (A-3) | Red Line 700 (B) |
| Assault On a Queen (A-2) | Khartoum (A-1) | Reptile, The (A-2) |
| Atlantis, the Lost Continent (A-2) | Kid Rodelo (A-2) | Return From the Ashes (A-3) |
| Balcony, The (C) | King and Country (A-3) | Return of Mr. Moto, The (B) |
| Bambole (C) | King Rat (A-3) | Ride Beyond Vengeance (A-3) |
| Banana, Bang, You're Dead (A-3) | Kiss Me Stupid (C) | Rings Around the World (A-1) |
| Battle of the Bulge (A-1) | Knack, The (A-4) | Run, Appaloosa, Run (A-1) |
| Bell Antonio (C) | Knife in the Water (C) | Russian Adventure (A-1) |
| Big Hand For the Little Lady, A (A-2) | Kwaidan (A-2) | Sandpiper, The (B) |
| Big TNT Show, The (A-2) | La Boheme (A-2) | Saturday Night and Sunday Morning (C) |
| Birds Do It (A-1) | La Fuga (C) | Seconds (B) |
| Blindfold (A-2) | La Mandragola (C) | Secret Agent Fireball (A-2) |
| Blue Max, The (B) | La Notte (C) | Secret Agent Super Dragon (A-2) |
| Boccaccio 70 (C) | Lady Chatterley's Lover (C) | Secret Seven (A-1) |
| Born Free (A-1) | Lady L (B) | Servant, The (A-4) |
| Boy, Did I Get A Wrong Number (A-3) | Las Vegas Hillbillies (A-1) | Seven Capital Sins (C) |
| Breathless (C) | Lassie's Great Adventure (A-1) | Seven Women (B) |
| Bunny Lake Is Missing (A-3) | Last of the Renegades (A-1) | Seventh Dawn (B) |
| Casanova 70 (B) | Last of the Secret Agents (B) | Sweet and Sour (C) |
| Cat, The (A-1) | Leather Boys (A-3) | Shakespeare Willah (A-3) |
| Chase, The (A-3) | Let's Kill Uncle (A-2) | Silence, The (C) |
| Christine Keeler Affair, The (C) | Let's Talk About Women (A-1) | Silencers, The (B) |
| City of Fear (B) | Life At The Top (A-4) | Sleeping Car Murder, The (B) |
| Cloportes (C) | Liquidator, The (A-3) | Slender Thread, The (A-2) |
| Cold Wind In August (A) | Lollipop Cover, The (A-2) | Small World of Sammy Lee, The (B) |
| Contest Girl, The (A-3) | Lord Love a Duck (A-4) | Smoky (A-1) |
| Counterfeit Constable, The (A-2) | Lost Command, The (A-3) | Spy In Your Eye (A-2) |
| Darling (A-4) | Love a la Carte (A-4) | Spy Who Came In From the Cold (A-3) |
| Daydreamer, The (A-1) | Love Game (C) | Spy With My Face (B) |
| Dear John (C) | Live Goddesses, The (C) | Stagecoach (A-2) |
| Die, Monster, Die (A-2) | Love In 4 Dimensions (C) | Storm Center (A-4) |
| Doll, The (C) | Love Is My Profession (C) | Strangers in the City (A-4) |
| Do Not Disturb (A-3) | Love on a Pillow (C) | Sucker, The (A-3) |
| Don't Worry, We Will Think of a Title (A-1) | Lovers, The (C) | Swedish Wedding Night (A-1) |
| Dr. Goldfoot and the Bikini Machine (A-2) | Lt. Robin Crusoe, USN (A-1) | Sweet Light In a Dark Room (A-2) |
| Dr. Who and the Daleks (A-1) | Madam X (A-3) | Tarzan and the Valley of Gold (A-1) |
| Dr. Zhivago (A-2) | Made In Paris (A-3) | Ten Little Indians (A-3) |
| Dracula, Prince of Darkness (A-2) | Mademoiselle (C) | Tenth Victim, The (B) |
| Duel at Diablo (B) | Magic Weaver (A-1) | That Man In Istanbul (A-3) |
| During One Night (C) | Magdalena (C) | This Property Is Condemned (B) |
| Easy Life, The (A-4) | Main Chance, The (A-3) | This Sporting Life (A-4) |
| Empty Canvass (C) | Male Companion (A-3) | Time of Indifference (B) |
| Enough Rope (A-3) | Male Hunt (B) | Tom Jones (A-4) |
| Eye For An Eye, An (A-2) | Man Called Adam (A-3) | Too Young to Love (A-4) |
| Fantastic Voyage (A-1) | Man Could Get Killed, Eye For An Eye, An (A-2) | Torn Curtain (B) |
| Fantoms (A-1) | Marco, The Magnificent (A-2) | Traitor's Gate (A-2) |
| Fine Madness, A (B) | Marrried Woman, The (A-2) | Trampsters, The (A-2) |
| Flame and the Fire (A-4) | Mating Urge (C) | Trouble With Angels, The (A-1) |
| Flight of the Phoenix (A-1) | Merry Wives of Windsor, The (A-2) | Uncle, The (A-2) |
| Frankie and Johnny (A-2) | Modesty Blaise (A-3) | Up To His Ears (A-3) |
| Frankie (A-2) | Monsieurs, The (C) | Victim (A-3) |
| Friend of the Family (A-3) | Mom and Dad (C) | Virginia (C) |
| Georgy Girl (A-4) | Moment to Moment (A-3) | Visit, The (A-3) |
| Girl Getters, The (A-3) | Moment of Truth (A-4) | Viva Maria (B) |
| Girl With Green Eyes (A-4) | Mondo Pazzo (C) | Vulture, The (A-1) |
| Girl With Golden Eyes (C) | Morgan (A-3) | Waco (A-2) |
| Glass Bottom Boat, The (A-2) | Munster, Go Home (A-4) | Walk, Don't Run (A-3) |
| Gospel According to Saint Matthew, The (A-1) | My Life to Live (C) | Walk In The Shadow (A-2) |
| Great Spy Chase, The (A-3) | Mystery of Thug Island, The (A-2) | Wasted Lives and the Birth of Twins (C) |
| Great Wall, The (A-2) | Naked Prey (A-3) | Weekend (C) |
| Great War (A-3) | Nanny, The (A-3) | Weekend at Dunkirk (A-3) |
| Green Mare (C) | Nevada Smith (A-3) | What Did You Do In the War, Daddy? (B) |
| Group The (B) | Never On Sunday (C) | White Mane (A-1) |
| Gulliver's Travel Beyond the Moon (A-1) | Night of the Grizzly (A-4) | Who Killed Teddy Bear? (B) |
| Gypsy Girl (A-2) | Not On Your Life (A-3) | Who's Afraid of Virginia Woolf? (A-4) |
| Harper (A-3) | Nude Odyssey (C) | Who's Been Sleeping In My Bed (B) |
| Hartum Scarum (A-2) | Odd Obsession (C) | Wild Angels, The (B) |
| High Infidelity (C) | Of Wayward Love (C) | Winnie The Pooh (A-1) |
| Hill, The (A-4) | Oscar Wilde (C) | Woman In the Dunes (C) |
| Hold On (A-1) | Othello (A-2) | Wrong Box, The (A-2) |
| How To Steal a Million Dollars (A-1) | Pad and How To Use It, The (A-3) | Years of Lightning, Day of Drums (A-1) |
| Idol, The (A-3) | Paradise Hawaiian Style (A-1) | Young and the Willing, The (A-4) |
| I Love, You Love (C) | Passionate Summer (C) | Young World, The (C) |
| Impossible On Saturday (A-2) | Pawnbroker, The (A-3) | Zorba, The Greek (A-4) |
| Image of Love (C) | Phaedra (C) | |
| Inside Daisy Clover (A-3) | Picture Mommy Dead (A-3) | |
| Intruder of the Spirits (A-4) | Place Called Glory (A-2) | |
| | Plague of the Zombies (A-2) | |
| | Plainsman, The (A-1) | |
| | Planet of the Vampires (A-2) | |
| | Playgirl After Dark (C) | |
| | Please, Not Now (C) | |

KEY TO RATINGS

- A-1 Morally unobjectionable for all.
- A-2 Morally unobjectionable for adults and adolescents.
- A-3 Morally unobjectionable for adults.
- A-4 Morally unobjectionable for adults, with reservations. (An A-IV Classification is given to certain films which not morally offensive in themselves require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusion.)
- B-Morally objectionable in part for all.
- C-Condemed R-Recommended

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, SEPTEMBER 9

- 8:30 a.m. (12) — One That Got Away (Family)
- 9 a.m. (7) — Seven Men From Now (Adults, Adol.)
- 4:30 p.m. (4) — Zero Hour (Family)
- 6 p.m. (10) — Gilda (Part II) (Morally Objectionable in Part For All) REASON — Suggestive rendition of song; suggestive costumes dialogue and dance.
- 7 p.m. (10) — The Magnificent Seven (Morally Objectionable in Part For All) REASON — Suggestive sequences.
- 8:30 p.m. (7) — Gal Who Took the West (Adults, Adol.)
- 11:15 p.m. (11) — Pickup (Morally Objectionable in Part For All) REASON — Suggestive sequences; tends to condone immoral actions.
- 11:30 p.m. (4) — Born Reckless (Morally Objectionable in Part For All) REASON — Suggestive costuming and situations.
- 11:30 a.m. (12) — Run Silent, Run Deep (Family)
- 12:30 p.m. (10) — Same as 6 p.m. Friday

SATURDAY, SEPTEMBER 10

- 8:30 a.m. (7) — My Brother Talks to Horses (Family)
- 2 p.m. (11) — Jubal (Adults, Adol.)
- 2:30 p.m. (4) — Tarzan's Secret Treasure (Family)
- 10:30 p.m. (10) — Apache (Adults, Adol.)
- 11:15 p.m. (11) — The Son of Dr. Jekyll (Adults, Adol.)
- 11:40 p.m. (12) — Gunsight Ridge (Family)
- 12:30 a.m. (2) — Stairs (No Classification)
- 12:30 p.m. (5) — The Blue Gardenia (Morally Objectionable in Part For All) REASON — Suggestive dialogue and situation.
- 1:05 a.m. (10) — Dracula (No Classification)
- 1:20 a.m. (12) — Square Peg (No Classification)
- 2:30 a.m. (10) — Devil's Island (Adults, Adol.)
- 3:00 a.m. (12) — Man From Del Rio (Adults, Adol.)
- 4:30 a.m. (12) — It's a Great Feeling (Adults, Adol.)

SUNDAY, SEPTEMBER 11

- 6 a.m. (12) — It's a Great Feeling (Adults, Adol.)
- 7 a.m. (7) — God's Country and the Woman (Family)
- 10:30 a.m. (2) — Tall Story (Morally Objectionable in Part For All) REASON — The behavior of the principal characters in this film can be morally misleading for the audience (youth) for whom it is intended. In addition, the picture contains suggestive situations and dialogue.
- 12 noon (4) — The Great Diamond Robbery (No Classification)
- 4 p.m. (10) — Virginia City (Adults, Adol.)
- 5 p.m. (4) — Desert Rats (Family)
- 9 p.m. (10) — The Hustler (Morally Objectionable For Adults)
- 11:15 p.m. (11) — This Angry Age (Morally Objectionable in Part For All)

WESH 2
(Daytona-Orlando)

WTVJ 4
(West Palm Beach)

WPTV 5
(West Palm Beach)

WKCT 7
(Fort Myers)

WLBW 10
(Fort Myers)

WINK 11
(Fort Myers)

WEAT 12
(West Palm Beach)

REASON — Suggestive situations and dialogue.

11:30 p.m. (7) — The Last Command (Family)

12:10 a.m. (12) — Elizabeth the Queen (No Classification)

12:30 a.m. (4) — The Desert Rats (Family)

MONDAY, SEPTEMBER 12

- 8:30 a.m. (12) — Man of the West (Morally Objectionable in Part For All) REASON — The highly moral nature of this story is substantially marred by excessive brutality and unnecessary suggestiveness.
- 9 a.m. (7) — Desire Me (Adults, Adol.)
- 4:30 p.m. (4) — Oh Men! Oh, Women! (Adults, Adol.)
- 6 p.m. (10) — Inside the Mafia (No Classification)
- 7 p.m. (7) — Last Time I Saw Paris (No Classification)
- 11:15 p.m. (11) — Miss Sadie Thompson (Morally Objectionable in Part For All) REASON — Suggestive situations, costuming and dialogue.
- 11:30 p.m. (4) — The Tangler (Adults, Adol.)
- 11:30 p.m. (12) — Dodge City (Family)
- 12:30 a.m. (10) — Same as 6 p.m. Monday

TUESDAY, SEPTEMBER 13

- 8:30 a.m. (12) — Nora Prentiss (Morally Objectionable in Part For All) REASON — Reflects the acceptability of divorce; suggestive atmosphere.
- 9 a.m. (7) — Never Love a Stranger (Morally Unobjectionable For Adults)
- 4:30 p.m. (4) — Fort Worth (Adults, Adol.)
- 6 p.m. (10) — The Nun and the Sergeant (No Classification)
- 8 p.m. (4) — House of Bamboo (Adults, Adol.)

- 11:15 p.m. (1) — Last Train From Bombay (Family)
- 11:30 p.m. (4) — A Blueprint for Murder (Adults, Adol.)
- 11:30 p.m. (12) — Mad Little Island (No Classification)
- 12:30 a.m. (10) — Same as 6 p.m. Tuesday

WEDNESDAY, SEPTEMBER 14

- 8:30 a.m. (12) — On An Island With You (Family)
- 9 a.m. (7) — Wonders of Aladdin (No Classification)
- 4:30 p.m. (4) — Lullaby of Broadway (Adults, Adol.)
- 6 p.m. (10) — Hero's Island (No Classification)
- 11:30 p.m. (4) — O. Henry's Full House (Adults, Adol.)
- 11:30 p.m. (12) — Night and Day (Adults, Adol.)
- 12:30 a.m. (10) — Same as 6 p.m. Wednesday

THURSDAY, SEPTEMBER 16

- 8:30 a.m. (12) — Pride and Prejudice (Adults, Adol.)
- 9 a.m. (7) — Undercover Girl (Adults, Adol.)
- 11:15 p.m. (11) — Fort Tl (Adults, Adol.)
- 11:30 p.m. (4) — Hilda Crane (Morally Objectionable in Part For All) REASON — Excessive brutality; low moral tone.
- 6 p.m. (10) — Purple Plain (Part I) (Adults, Adol.)
- 7 p.m. (7) — Battle at Apache Pass (No Classification)
- 9 p.m. (4) — The Music Man (Family)

- 11:15 p.m. (11) — That Night With You (Morally Objectionable in Part For All) REASON — Light treatment of marriage; suggestive remarks.
- 11:30 p.m. (4) — Umberto D (Morally Objectionable in Part For All) REASON — Tends to create undue sympathy for wrongdoings.
- 12:30 a.m. (10) — Same as 6 p.m. Thursday
- 1:40 a.m. (12) — Campbell's Kingdom (Family)

FRIDAY, SEPTEMBER 17

- 8:30 a.m. (12) — Passage to Marseilles (Adults, Adol.)
- 9 a.m. (7) — Royal Wedding (Adults, Adol.)
- 4:30 p.m. (4) — Intermezzo (Adults, Adol.)
- 6 p.m. (10) — Purple Plain (Part II) (Adults, Adol.)
- 7 p.m. (10) — The Kentuckian (Morally Objectionable in Part For All) REASON — Excessive brutality.
- 9 p.m. (4) — The Music Man (Part II) (Family)
- 11:15 p.m. (11) — Fort Tl (Adults, Adol.)
- 11:30 p.m. (4) — Hilda Crane (Morally Objectionable in Part For All) REASON — This film reflects and tends to justify the acceptability of divorce; it lacks sufficient moral balance to offset the rationalization for wrongdoings.
- 12:30 p.m. (10) — Same as 6 p.m. Friday
- 12:45 a.m. (12) — Dive Bomber (Family)

'Bible' Looms To Worry Religious Film Knockers

HOLLYWOOD, Calif. — Critics with a passion for pushing neo-leftist movies of "social significance and paning" (with odd exceptions!) pictures that deal with the Scriptures, may be in for a bad time when "The Bible" begins its public runs very shortly. I can hardly wait.

This Dino De Laurentiis production, written by Christopher Fry from the Book of Genesis, is powerfully well directed by John Huston, who also plays Noah in the film's most colorful, though too lengthy sequence about the Flood.

Both these films were

panned unmercifully by some critics serving the religious press. "The Greatest Story etc, etc," invited no criticism as to its reverence or treatment of sex, although one critique recently hit it again with "more a ponderous pageant than a reverent life of Christ."

I disagree. "The Bible" and "The Greatest Story" will be showing for many years to many generations.

When I review "The Bible" (within a few weeks) I'll try to tell you why. I've seen "The Greatest Story" four times; "The Bible" twice.

W. H. M.

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TELEVISION

- (Sunday)
- 9 A.M. TELAMIGO — Ch. 7 WKCT — Spanish language inspiration discourse.
- 9:15 A.M. THE SACRED HEART PROGRAM — WPTV Ch. 5, West Palm Beach.
- 9:30 A.M. THE CHRISTOPHERS — Ch. 5, WPTV (West Palm Beach).
- 11 A.M. THE CHURCH AND THE WORLD TODAY — Ch. 7, WKCT-TV — "Murder in the Family" . . . An ambitious young man (Guy Stockwell) faced with financial problems, ordering his wife (Phyllis Love) to have an abortion. Guilt and remorse tear at the fabric of their marriage.
- 11:30 A.M. CATHOLIC HOUR — Ch. 7, WKCT-TV — "Protestant-Catholic Dialogue." Protestant and Catholic laymen discuss the difference and similarities of their faiths.
- 11:30 A.M. MASS FOR SHUT-INS — Ch. 10, WLBW-TV.

(Friday)

- GIVE US THIS DAY — WLBW-TV, Ch. RADIO

RADIO

- (Sunday)
- 6 A.M. THE CHRISTOPHERS — WGMA 1320 Kc. (Hollywood)
- THE SACRED HEART PROGRAM — WGBS, 710 Kc. 9:30 P.M.
- 6:05 A.M. THE SACRED HEART PROGRAM — WGBS, 710 Kc. 9:30 P.M.
- 6:30 A.M. THE CHURCH AND THE WORLD TODAY (REPEAT) — WGBS, 710 Kc. — Rebroadcast of TV program.
- THE SACRED HEART PROGRAM — WHEW 1600 Kc. (Riviera Beach)
- 7 A.M. THE HOUR OF THE CRUCIFIED — WIRK, 1290 Kc. (West Palm Beach)

(Daily)

- SERMON OF THE DAY — WIOD, 610 Kc.

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An Old Question: Put Art Before Morality?

By WILLIAM H. MOORING
HOLLYWOOD, Calif. —
A long-time reader, now teaching movie appreciation, mails me from his scrapbook, a copy of this column dated Nov. 18, 1955.

In it I referred to Brother Lucian's "Photoplay Appreciation" classes at Cretin High School, St. Paul, Minn., probably the first and certainly among the finest, even to this day.

My friend's letter says Brother Lucian, during the early 1950s "came fantastically close to the teaching methods since ordered by Vatican Council II" in its "Decree On the Media of

Social Communication," which Pope Paul VI promulgated in Dec., 1963.

Brother Lucian taught that acceptability of movie material depends more upon treatment than theme. And how many critics recently have harped upon that, as if it were an entirely original idea?

Brother Lucian stressed the value and significance of artistic effort, but he never put art before morality. Nor did he advocate, as many teachers and critics are doing today, that ideological, particularly neo-political theories and philosophies are to be the main ingredient of socially-conscious film art.

In some Cretin High term papers that Brother Lucian sent me for my comment 11 years ago, one student, Martin Tubridy, reviewed a Tyrone Power-Maureen O'Hara film, "The Long Gray Line."

"It showed," he said, "that everything worthwhile is worth working for and one must have honor to have faith in himself."

Another youth, John Hoffman, did a searching analysis of "The Left Hand of God," which starred Humphrey Bogart. This was "good, although not as good as the book," he thought. And he described a "Time" review as "so discreditingly sarcastic that anyone not having seen the movie might wonder about the sanctity of the Roman Catholic priesthood."

My correspondent does not care to disclose whether or not he attended Brother Lucian's classes, started incidentally in line with a not too "popular," one-man campaign I had attempted from 1947 to 1955, through this

column and from public platforms as well as in seminars, schools and church halls from coast to coast.

He does say he now 'is a young family man. He is interested in film appreciation and criticism, not only because of the students he must teach, but as a parent as well. And he quotes to me from a Catholic review of a current English movie, "The Girl Getters" which NCOMP approves for adults, although "we all know teens are going to outnumber adults everywhere it is shown."

This review (not by me) calls "The Girl Getters" "an

above-average presentation of the dead end that faces revolt without goals."

My teaching friend wonders how, with dissident groups of young men and women, in or near revolt all around us, this kind of imported film — unresolved and biased in its documentation — rates critical appraisal as among the best. He has seen "The Girl Getters" and, as a teacher-critic in his own right, views it as "a typical neopolitical tract."

This country needs movies of this ilk about as badly as it needs a few battalions of Mao's new Red Youth Guard.

'Beau Geste' Has 3rd Life

HOLLYWOOD, Calif. —

Fortunately for producer Walter Selzer and Universal who must sell 'Beau Geste,' movie buffs of today can scarcely remember as far back as 1939. Then Gary Cooper, Ray Milland and Robert Preston co-starred in the P. C. Wren story of treachery, brutality and vengeance in the French Foreign Legion.

Not many fans, old or young, may recall the still earlier version of 1927. In this, Ronald Coleman, Neil Hamilton and Ralph Forbes portrayed the three brothers, Beau, Digby and John Geste.

This latest re-make adapted by writer-director Douglas Heyes, cuts out brother Digby and concentrates upon the adventures of Beau (Guy Stockwell) and John (Doug

McClure). The sadistic sergeant, re-named Dagineau, becomes even more vicious through the talented Telly Savalas.

In trying to update the sergeant's reputed lust for power as he seeks to train by torture the "human scum" recruited by the Legion, the script twists the main stem of the story to snapping point.

From an attempt to translate the psychotic elements into visual and spiritual terms more easily understood today, there results a certain loss of classical "feeling." The action is exciting. The Technicolor backgrounds are fetching.

While morally, the film gets NCOMP okay for the whole family, some parents, with hypersensitive children, should be warned. Much of the action is violent, brutal and possibly frightening.

—W. H. M.—

'Love, Marriage' Film Condemned

NEW YORK (NC) — The National Catholic Office for Motion Pictures evaluated the Italian-made movie "Love and Marriage" in its Class C (Condemned) category, terming it "a burlesque of marital fidelity" which resorts to "gross vulgarities."

The NCOMP filed the following objection against the film distributed by the Embassy Corporation: "This cinematic quartet of highly suggestive and questionable humorous stories is essentially a burlesque of marital fidelity. The film resorts in its treatment to gross vulgarities, exhibitionism in costuming and multiple evidences of voyeurism."

Monty Clift Eulogized By Vatican City Paper

VATICAN CITY — (NC) — U.S. actor Montgomery Clift, who died recently of a heart attack, has been eulogized by the Vatican City weekly for "his integrity as an artist."

L'Osservatore della Domenica said in an unsigned editorial that Clift's career is an example for actors because "of his contempt for easy successes."

In a rare tribute to modern actors, the weekly stated:

"Montgomery Clift died and lived alone, and no one will ever know the secret of his closed, morose and tormented life . . . We shall not recall or pass judgment on aspects of his life which were or seemed questionable. But it is a fact that there was in his solitary life an example to remember, the example of his integrity as an artist, of his disinterestedness, of his contempt for easy successes."

The Vatican City publication noted that "for easy

stardom, for success without any problems and wealth without scruples Montgomery Clift remains a disquieting example.

LAST GREAT ACTOR

The eulogy noted that Clift spurned fat Hollywood contracts to return to the Broadway stage and that on his death many hailed him as perhaps being "the last great actor."

L'Osservatore della Domenica added:

"We will not say that he is the last because we have faith in man and because we believe that others will be capable of serving the screen humbly and earnestly instead of using it to satisfy their own vanities and their own worldly successes.

"Maybe talent is not enough to be a great actor. Effort and earnestness, in addition to this advantage which is undoubtedly required, are also necessary as well as some of that detachment of his which made him refuse fortunes and work hard."

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Governor Of Texas Rejects Marchers

NEW BRAUNFELS, Tex. — Gov. John B. Connally of Texas met here with marching farm workers from the Rio Grande Valley and refused their plea for a special legislative session to pass a \$1.25 minimum wage law.

Cheers turned to jeers when the governor, flanked by Texas Atty. Gen. Waggoner Carr and House Speaker Don Barnes, added that he would not meet the marchers Labor Day when they complete their journey to Austin.

DOOR OPEN

"You don't need a march to see me," Gov. Connally said. "The door of my office is open and was open July 4" (the day the march began).

When the governor said he was worried because marchers in other parts of the nation had caused "riots, bloodshed, loss of life and property," Father Sherrill Smith, archdiocesan director of the San Antonio social action department, replied that the marchers had proven themselves singularly non-violent.

The 40-to-50 marchers, mostly Mexican-American field hands, have been orderly since they set out on foot for the state capital.

'DON'T WANT CHARITY'

When Gov. Connally began listing the amounts of federal money spent on antipover-

erty programs, he was interrupted by Father Anthony Gonzales, O.M.I., who shouted above the noise of the crowd and passing traffic: "We don't want charity."

"The Mexican-Americans have been suffering for 100 years," Father Gonzales said. "We don't want talk, we want action."

"I'm answering you by my presence here today," Gov. Connally replied.

After the confrontation between the governor and the marchers, Texas AFL-CIO president H. S. Brown promised his organization's full support for the march.

"I don't think the problem was solved by this meeting," Brown stated.

NO ALLEVIATION

A statement issued later by the marchers said: "While we were pleased that Gov. Connally, Atty. Gen. Carr and Speaker of the House Ben Barnes came to visit with valley farm marchers, their statements did not, however, alleviate the problems of Texas workers who are living at a poverty level without any protection of the law."

Archbishop Asserts Bias Makes Millions Captives

JOLIET, Ill. — (RNS) — Archbishop John P. Cody of Chicago bluntly condemned racial segregation and discrimination imposed on millions of "the captives of modern America," as he addressed a crowd of more than 2,000 attending the installation of Bishop Romeo R. Blanchette in St. Raymond Cathedral here.

"Throughout our nation, millions of Americans are imprisoned behind a wall of fear, suspicion, and bigotry," the archbishop said.

"Because of the color of their skin or the national origin of their forebears, they cannot obtain certain jobs or take up residence in certain neighborhoods.

INHUMAN CAPTIVITY

"They are herded together and forced to live as no man should ever have to live, only to be condemned for the manner of their life."

Archbishop Cody referred to St. Raymond Nonnatus, 13th Century Spaniard who dedicated his life to ransoming Christians taken prisoner by the Moors in North Africa.

At one time, he said, "Raymond offered himself in exchange for a group of prisoners and thus began a new life teaching the Gospel of Christ in chains."

Comparing St. Raymond's life with the current racial situation, the archbishop told the audience of religious leaders and laity:

"If the captives of medieval Africa deserve the compassion of Raymond Nonnatus, the captives of modern America deserve no less from the churchmen of today."

GIVES HIS ANSWER

The archbishop then gave his answer to "those who will attempt to seal the lips of Christ's 20th Century disciples.

"They will argue that the plight of minorities is a political rather than a moral issue," he said, "as though justice and charity somehow were to be eliminated from concern of religion.

"Or failing that argument, they will suggest that governments will solve the problems in due course and therefore the Church need not become involved, as though the commitments of the people of God were to be scheduled by the parliaments of men."

If the race problem and other crucial issues are to be resolved, Archbishop Cody reminded worshippers at the Mass following installation ceremonies, "Bishop Blanchette will need not only the loyalty of his priests and religious but also the trust and devotion of his laity."

In a brief talk when he was installed, Bishop Blanchette pledged to lead his flock in an attempt to make "love, justice and equal opportunity" prevail in the lives of 280,000 Catholics in the seven-county Joliet diocese.

Wind Blows Pope's Cap, Boy Gets It

FUMONE, Italy — (NC) — A fast-moving little boy in this medieval mountain-top town has a unique souvenir of Pope Paul VI's visit here — the Pope's white skull-cap.

As the Pope approached the town of Anagni, through a rain of confetti, the wind lifted the skull cap from his head and it drifted to the pavement. The little boy slid under a crowd barrier, grabbed the cap and disappeared into the crowd before a policeman could catch him.

Daughter of Anglican Bishop Weds Catholic

PORTSMOUTH, England (NC) — Judith Phillips, 26-year-old daughter of the Anglican bishop of Portsmouth, was married to Timothy Melhuish at a Roman Catholic ceremony in Fareham's Sacred Heart church.

Later the couple drove to Portsmouth Anglican cathedral for a special service of blessing conducted by Dr. John Phillips, the bride's father.

Roman Catholic and Anglican church sources said that, so far as they know, this is the first time a Roman Catholic has been permitted to attend such a ceremony Melhuish had to get special permission from the Holy See to do so.

The marriage of the bishop's daughter to a Roman Catholic was discussed earlier this year, at the time the archbishop of Canterbury, Dr. Michael Ramsey, met Pope Paul VI.

Ex-Mayor To Speak

BOYNTON BEACH — Former mayor John L. Archie will be the principal speaker during the 12th annual Communion breakfast of St. Mark parish Holy Name Society, Sunday, Sept. 11 at Tropical Acres Restaurant.

Officer Installation

New officers of the Miami Catholic Singles Club will be installed during dinner at 6:30 p.m., Sunday, Sept. 11 at the El Bolero Steak House, 3181 Coral Way.

Dancing will follow to the music of the Jack Blanchard Trio.

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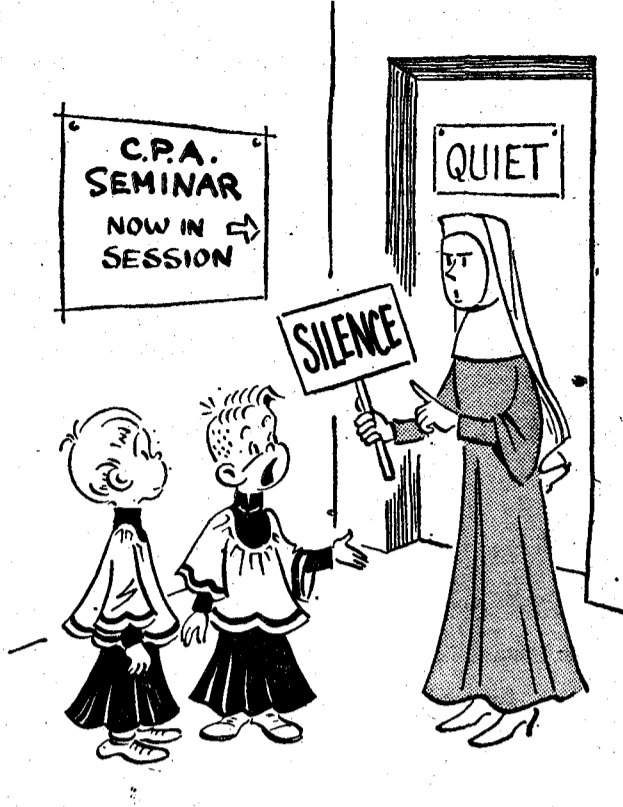
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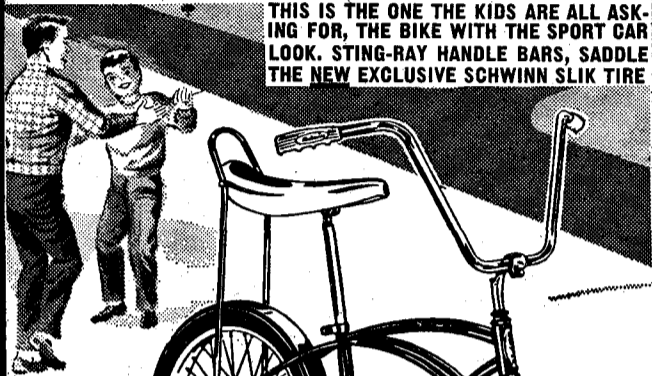
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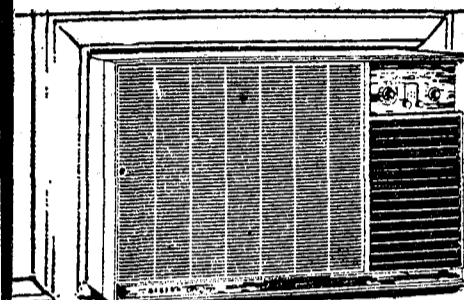
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