Miami Priest Assigned To Vatican

Father Ambrose DePaoli, J.C.D., ordained for the Diocese of Miami in 1960, has been appointed to the English language section of the Vatican Secretariat of State. He will assume his new duties in September.

J.C.D., ordained for the Vatican Secretariat of State.

Giovanni Cardinal Cicognani, Apostolic Delegate to the United States, has been appointed to the English language section of the Secretariate of State by Amleto Cardinal Cicognani, Secretary of State.

Announcement of the young priest’s appointment was made this week by Bishop Coleman F. Carroll on the occasion of Father DePaoli’s arrival here from Rome where he has been on postgraduate studies for the past three years. He will

Father DePaoli is the son of Mr. and Mrs. John DePaoli of Cleveland Heights, Ohio. He was ordained at the North American College by Archbishop Martin J. O’Connor, rector, in December, 1960, and was one of 70 new priests received in special audience by the late Pope John XXIII. After completing his studies in June, 1961, Father DePaoli was awarded a Licentiate in Sacred Theology by the North American College.

During the summer of 1961, Father DePaoli was graduated in Canon Law at the Pontifical Lateran University in Rome. He is fluent in Latin and knows Portuguese.

Fifteen Latin American seminarians, all natives of Ecuador, arrived here Saturday, accompanied by six Ecuadorian priests, for a one month stay in the Diocese of Miami.

While here they are guests at St. John Vianney Minor Seminary and will study the social problems of the United States and the solutions offered by the Church. They also will have an opportunity to see the Church in action in a diocese and observe techniques and methods here which may be of value in Ecuador.

Father Luis Garcia, C.M., professor at St. Louis Seminary, Quito, is in charge of the group which includes priests from the Archdiocese of Quito and the Dioceses of Guayaquil and Riobamba and major and minor seminarians.

During their stay the Ecuadorian clergy are planning to conduct several conferences, including such topics as the priest and Ecuadorian poetry (Mgr. Carlos Suarez, poet laureate of Ecuador, is included in the group); the present influence of the priest in Latin America and Ecuador; the priest’s part in the Alliance for Progress; the Catholic Church, model of our nationality, missions and culture; the Church in action in a diocese and observe techniques and methods here which may be of value in Ecuador.

Father Luis Garcia, C.M., professor at St. Louis Seminary, Quito, is in charge of the group.

(Continued on Page 3)
BOMBAY (NC) — The 30th International Eucharistic Congress to be held here will bring to the Church a whole host of people, particularly to Asia the eternal message of Christ, the Catholic church of India have stressed. They spoke in a pastoral letter signed by Valerian Cardinal Spinelly of Bombay on their behalf.

The letter was read in the country's churches in preparation for a campaign of prayers and sacrifices to be held throughout India for the success of the congress on Aug. 15, feast of the Assumption and India's Independence Day, and on the preceding and following Sundays.

The bishops of India expressed their gratitude to Pope Paul VI for "the warm-hearted encouragement" given them and said the congress "will serve to meet the challenge of the modern world."

Latin American Bishops' Council To Meet In Rome

VATICAN CITY (NC) — Vatican Radio has announced that the eighth annual meeting of the Latin American Bishops' Council will be held in Rome during the third session of the eumceumical council, which begins Sept. 14.

The broadcast said it is believed that the conclusions of the bishops' council's previous meeting, held during the ecumenical council's second session, will be published before the eighth meeting is held. The seventh meeting dealt with questions of the priesthood and changes in the Bishops' council's rules.

Vatican Radio also announced that the first meeting of the General Council for Latin America, set up by Pope Paul VI in November, 1963, will be held during the ecumenical council's third session.

The general council is made up of representatives of the Latin American bishops, appointed by their countries, and representatives of organizations set up by national bishops' conferences in non-Latin countries to help the Church in Latin America.

These at present exist in the U.S., Canada, Spain, Germany, France and Italy. Pope Paul VI said the general council was established to coordinate the work being done in Latin America by all existing organizations.

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ALTERNATIVE 'INDIFFERENTISM'

Seek Unity Christ Wanted Among Men, Cardinal Says

WASHINGTON (NC) — Bernard Cardinal Alfrink declared here that anything less than the unity of faith among Christians could eventually to religious indifferentism and "sham unity."

The archbishop of Utrecht warned delegates and observers at the Interfederal Assembly of F. A. M. in Brussels, international Catholic students' and intellectuals' organization, being held at Georgetown University, that Christian bodies must be content with friendly meetings or a "federal connection" of churches.

"Many times we hear voices — impatient voices — of people for whom (the theological) way to unity is too tedious and too protracted," he said. "They should like to find unity by the way of meeting each other in love for the Lord, apart from the question of one's particular creed.

"There is no denying that this 'emancipation of love,' as it is called, is extremely important and equally indispensable as the labor of theologians," he continued. "But when we think ecumenically, we may — never — in my opinion — be able to forget that in the end the unity of faith is at stake.

"Cardinal Alfrink, a noted Scripture scholar, said men must seek for the unity Christ wanted among men.

"Must He not have meant more than a mere bond of love between all who believe in Him, or more than a federal connection of the communities who believe in Him, without stress on what we believe about Him and His redempition?" the Cardinal asked.

The Cardinal told the students that is a real ecumenical effort to fight the goal is a vague Christianity in which everybody is content with what he himself believes about Christ.

He said this could lead to Christian indifferentism, "one of the greatest dangers of present-day ecumenical striving." Or, he said, it might result in a leveling in which each party should abandon part of its own religious conviction to be able to find each other on a common basis acceptable to every one.

"We shall never be permitted to forget ourselves within our own respective denominations with which every party has to be satisfied. That would be a sham-unity, suited to satisfy people. It is not a question of "no creed or way of thinking," but what the Lord has intended."

The Dutch prelate praised the growing number of friendly contacts among Christian churches. But he said only the joint study of Scripture and the preaching of the ancient Church can lead to eventually a true unity of faith.

In this study, said Cardinal Alfrink, both sides must be careful of the other's Christian conscience, and must not expect them to surrender any deeply held beliefs. The fact of every Christian, he said, is to be true to his personal faith.

"Whoever in conscience feels obliged to understand the word of God in such and such a way, consciously and may not understand it otherwise.

The theological discussions among Christian bodies are having some positive results, said Cardinal Alfrink. He mentioned that Catholics have a new reverence and respect for the Scriptures, while Protestants are giving more attention to the sacraments. In other areas, such as the Holy Eucharist, the role of Mary in the Church and the authority of bishops, the churches are drawing together.

He added, however, that as long as there was no unity of the sacraments, saw nothing to be gained by intercommunication or taking part in one another's sacraments.

He said the time has come when churches can no longer be concerned merely with their internal unity. "It has become clear to all of us that it is not sufficient to strive for the unity of all Catholics, or after the unity of all Protestants, or of all Orthodox Christians," he said.

"What we have to strive after is the unity of all Christians, of the whole Church, in order that the One, Holy, and Catholic Church of the time-honored creed may manifest itself to the world broken and undamaged."
3rd Council Session Likely To Accomplish Much

BY JAMES C. O'NEILL

VATICAN CITY — The outlook for the third session of the Council of Bishops of the Vatican, which opens on Sept. 14, can be optimistically expected for several reasons. Most significantly, the last, the 13th schema, or final draft to be acted on by the council, has now been newly edited to make them clearer and shorter.

Secondly, much work has already been done. During the second session of the council, six out of eight chapters of the schema on the Church were debated and discussion ended. Likewise, the three chapters of the schema on ecumenism have passed the initial phase and four chapters of the schema on the bishops were also discussed.

Lastly, various new additions to the regulations of the council have been made to deal with speeches which are repellent and which present nothing new. These new additions are important because during the second session of the council, its progress was slowed greatly by speeches that continued to go over the same ground that had already been extensively covered.

The first matter of business on the council floor, after opening ceremonies on Sept. 15, will be the schema on the Church.

Since the first six chapters were voted on and sent back for revision during the last session, most of the chapters will be discussed on the floor.

Amendments on the first six chapters will be introduced during the session and the amendments themselves are not subject to discussion and the Fathers will be asked to either approve or reject them.

The first of the two final chapters deals with the doctrine of holiness within the Church. The second deals with Our Lady in the mystery of Christ and the Church. The chapter was added to the schema during the second session after the Fathers voted to include it within the schema rather than treat it as a separate schema.

SCHEMA ON CHURCH

As it stands, the schema on the Church consists of 230 pages. This includes the text of the six chapters examined last year and the text of the same chapters with the amendments made by the Theological Commission on the basis of the interventions of the Fathers during the debate in October, 1963. The two parts are printed in parallel so that the Fathers can easily note the differences.

Also included in the volume are footnotes for every chapter; detailed reports on the various numbers into which the six chapters are divided; separate general reports for each of the six chapters; and an additional report to explain how the original text was revised to conform with the interventions of the Fathers.

Lastly, the volume includes the texts of the two chapters yet to be discussed completely. Council officials report that the texts of these two chapters were drawn up in line with the various comments and ideas proposed by the Fathers during the second session as they made their general comments on the schema as a whole. Therefore, it is hoped that the two chapters as they stand will find wide agreement.

Among important matters in the schema is the concept of collegiality, that is “the college or college of bishops.” The relations of the pope to bishops, of the bishops to the Pope within the divine structure of the Church, and the role of the Catholic press are other important matters, according to the vocations apostolate and the respons of the pope to bishops. These relationships became central points of discussion.

At one point a sort of “straw vote” was taken. It had legislative effect, but it did indicate the prevailing opinion of the more than 2,300 Fathers taking part. By an overwhe- ming majority the Fathers approved of the concept of collegiality, i.e., that all bishops are to be considered members of the body or college of bishops and that the college of bishops succeeded the college of the Apostles and share with the pope in the governing of the Church.

While the text and the revisions are drawn up by the Theological Commission, this schema, which originally had five chapters, was divided during the last session. The first three chapters were introduced for discussion on the floor. They dealt with the general principles of ecumenism within Christendom. The text of the other two chapters never reached the floor during the session and therefore were not discussed.

Since the three chapters of the ecumenism schema have already been discussed, council Fathers will vote only on the amendments proposed. The other two chapters — on the Church’s relations with the Jews and on religious freedom — are now termed “declarations” and will be presented for discussion and vote.

Reports have been frequent that the former chapter on the Jews has been altered and another on the government of dioceses and the care of souls.

VOTE ON AMENDMENTS

Four chapters of the first schema have already been debated and the council Fathers will be asked only to vote on the amendments. The second portion of the composite document will have to be discussed and then referred to the commission for revision.

The third matter of business to face the third session will be the recognition of the schema on ecumenism. This schema, which originally had five chapters, was divided during the last session. The first three chapters were introduced for discussion on the floor. They dealt with the general principles of ecumenism within Christendom. The text of the other two chapters never reached the floor during the session and therefore were not discussed.

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ECUADORIAN SEMINARIANS are welcomed at Miami International Airport by Msgr. James J. Walsh, diocesan director of vocations; and Father John Young, C.M., rector, St. John Vianney Seminary, center; as the group arrived for a one-month visit in South Florida. Six priests, five theology students and 10 minor seminarians are guests of the Diocese of Miami.

ARCHBISHOP OF QUITO, Carlos Maria Cardinal de la Torre, is shown above with Father Luis Garcia, C.M., professor at St. Luis Seminary, Quito; director of the delegation, left; and Father Luis Moran, a priest of the Archdiocese of Quito.

SOUTH FLORIDA visit of Ecuadorian seminarians is discussed by Bishop Coleman F. Carroll, center, with Father John Young, C.M., left; Father Luis Garcia, C.M., right; Father Eugenio del Busto and Msgr. James J. Walsh, diocesan director of vocations.

VOCATIONS DIRECTOR in the Diocese of Miami, Msgr. James J. Walsh, talks with Ecuadorian seminarians after their arrival Saturday evening at Miami International Airport. During their stay in the Diocese of Miami, the youths will study U.S. culture.

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The Church In Castro Cuba

Despite the untiring efforts of the communist-controlled regime of Fidel Castro to eliminate the voice and life of the Catholic Church in Cuba, the Church continues, under difficult circumstances, in her effort to bring Christ to the multitudes still on the island.

The photographs on this page were taken during recent ceremonies in Havana's old Cathedral where Archbishop Evelio Diaz officiated at the consecration of two auxiliary bishops, Bishop Fernando Azcarate, S.J., and Bishop Alfredo Llaguno Canals.

The only member of the Castro regime present was Luis Amado Blanco, Ambassador to the Holy See.

Havana's first auxiliary bishop, Bishop Eduardo Bona Mavidal, is the number one religious exile from Cuba, having been forcibly deported three years ago to Spain. A frequent visitor to South Florida, Bishop Bona now resides in Caracas.
Spiritual Awakening Needed
In This Time Of Turmoil

If anyone needs to be convinced that there is something sick about the morality in the United States, he need only consider the recent riots in Harlem, the outburst in Rochester, the low acts of cowardly aggression in St. Augustine and Mississippi. It is no longer necessary to demand that the public at large become aware of the pressing need for a spiritual awakening in the United States. We have every reason to know better.

Criticize, Yes; Suppress, No

Father John Cronin wrote his book on communism because we consider such exchange as a healthy, welcome sign of the paper's vitality. However, taking issue with us on matters not related to the deposit of faith and the place it must hold in our lives is anathema, especially when attacks are made with a point of view expressed in an editorial or with the insertion in existing books.

What do we need? We need a spiritual re-awakening. We need the rebirth of principles, the renewal of life, the fresh convictions concerning Christian truth and life and motivation, such as promised by the Ecumenical Council. Unless this drastic and revolutionary re-appraisal comes to Americans in general, our country's future is in doubt, and it will steadily increase until chaos prevails. It is not a pleasant thought.

Criticize, Yes; Suppress, No

Not infrequently The Voice receives letters which disagree with a point of view expressed in an editorial or with the matter treated in a news story. This never makes us unhappy, because we consider such exchange as a healthy, welcome sign of the paper's vitality. However, taking issue with us on some points is one thing, but demanding that certain views be suppressed and certain writers be eliminated from The Voice is quite another.

Several years ago when Monsignor Conway expressed his views on the dangers of communism, some people not only objected to his views but insisted that his column henceforth be dropped. After Father John Cronin wrote his book on communism and it was reviewed favorably in this paper, a flood of protest came, most of them again demanding that space no longer be given to his writings.

The fact that Monsignor Higgins has been proving some readers who are convinced that his writings are "anti-democratic and anti-republicans" and that he is advocating socialism, and says we welcome their criticism. We cannot endorse, however, in their follow-up demand that he be removed permanently from the pages of The Voice.

Criticism and disagreement and controversy are important and even necessary to papers for a clarification of thought and a development of ideas. No paper would want to shut off these purifying and stimulating factors. But it is disturbing indeed to find so many today who can tolerate no views other than their own, who want a newspaper only to express only what they think and to make known to readers only those convictions which agree with their particular philosophy of life.

There are papers, of course, which are edited and designed to reflect only one viewpoint. These journals are notable mainly because of their sterile, negative, condemnatory treatment of every project. They are in the tradition of a free press and certainly not of the increasingly articulate and strong Catholic Press.

The writers mentioned above are all men of integrity and talent, respected as much for their learning as for their priestly function, and it is to be expected, but we endorse them as significant contributors of thoughts which our people need to ponder in the making up of their own minds.

One of the features of the Ecumenical Council found most impressive by non-Catholics is the free discussion enjoyed by the Bishops of the Catholic Church. Many of the Fathers have differed greatly on matters not related to the deposit of faith and have used the "virtue of apostolic frankness" in setting forth their views. The result has been a healthy, constructive, stimulating exchange of ideas which has given them the Bishops of better understanding of the problems of the universal Church and a keener appreciation of the needs of today.

A Catholic paper ought to attempt no less.

Study The Liturgy Changes

The publication last week in The Voice of the approved text for the ordinary parts of the Mass in English indicates again that the Church is moving swiftly to put into effect the revolutionary directives of the Liturgy Decree of last Dec. 4. The Catholic Church in the United States Bishops decide on a date. According to the most common guess, English will first be used in about four months, the first Mass of Advent, the beginning of the new Church year.

The approval of the English portions of the Mass in the oldest social brackets. Perhaps an immigrant works in a factory as a skilled mechanic and finds that an unskilled Negro should know better — if he has a smidgen of knowledge of his religion. I have recovered, in recent months, letters from readers of this column that would twist my heart (if I were a beatnik). They violently object to my support of civil rights, telling me in no uncertain terms that I should keep my nose out of politics.

My guess is that immigrants from Eastern Europe were brought up in a tradition in which the State dominated the Church. In many European countries in the past, the State told the Church to mind its own business and stay in the sacristy. As a matter of fact, the State sometimes told the Church how to run her business. Perhaps my guess is wide of the mark. Maybe the Catholic liturgical reform was and is due to the old triangle of the world, the flesh and the devil.
Mysteries In Religion; Also In Science

BY MSGR. JAMES J. WALSH

THRUHT IN THE MATTER

P R O B L E M  O F  T H E  C H R I S T I A N  M I S T E R Y

BY MSGR. GEORGE G. HIGGINS

Laymen Planning Catholic Paper With Secular Flair

BY MSGR. LEON J. FOSTER

If We Are Humble We Are Close To God

By Father Leo J. Foster

Mysteries In Religion; Also In Science

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TRUTH IN THE MATTER

P R O B L E M  O F  T H E  C H R I S T I A N  M I S T E R Y

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If We Are Humble We Are Close To God

By Father Leo J. Foster
God Love You
Most Reverend
Fulton J. Sheen

Every priest has an immediate and affectionate devotion to the mother of another priest. All the faithful in like manner bear to her a tender respect as they say: "She is the mother of a priest." It is almost an echo of what the Apostles must have said of Our Blessed Mother: "She is the Mother of our High Priest."

No mother makes a son a priest in the sense that she might make him a musician. The vocation must come from God: "I have chosen you; you have not chosen Me." The mother's honor comes, then, from being an instrument of God in the making of a priest. She is the bed of the rivers through which the waters of priestly grace flow. Before God wills any son to be a priest He first wills the mother of the priest, just as before becoming Incarnate Our Lord willed His Mother. He made her before He took His human nature through her. The honor of becoming the mother of a priest derives from her cooperation with the eternal designs of God. Like Mary, too she says "Fiat" — "be it done unto me according to Thy word" — and what is born of her is "another Christ."

There are only about 50,000 mothers of priests in the United States. The number could actually be much larger. It is not necessary that a woman swing open the portals of the flesh to be the mother of a priest. She can also open the gates of her charity and become the mother of a priest by sacrificing for a seminarian's education, at $250 a year or $1,500 for the years necessary. She can also open the gates of heaven to her son. When a son is a priest, his mother comes to participate in the life of a priest. She can also open the gates of heaven to his priest's mother. She can also open the gates of heaven to the mother of another priest. All the faithful in like manner are ever lost?

SHEEN COLUMN. Cut out this column, pin your sacrifice to a page in your prayer book or magazine. You will want to do more. Send your requests for our pamphlet on annuities, including the date of your birth, to Most Rev. Fulton J. Sheen, 365 Fifth Avenue, New York, New York 10015.

NEW YORK (N.C.) — Driving down the all but sunless canyons of Lenox Avenue in the heart of Harlem, it's easy to believe all the worst that you have read in newspapers and seen on television about rioting and racial violence. The shabby tenements look menacing. The policemen grouped in knots of as many as six or seven appear tense and ready for trouble. And behind the faces of the Negroes whom you see you readily imagine feelings of contempt, perhaps hatred, for you — a white man.

Then you step into the rec- tory of a small Catholic church wedged between tenements and high rise apartments and you talk to a young Negro priest who was born and reared in Harlem. And a different picture begins to emerge.

You begin to understand that others besides Negroes must share the blame for what has happened in Harlem in recent days.

You come to see that out of the hundreds of thousands of Negroes living in this, the world's largest Negro community, only a handful have actually taken part in the disturbances. You hear that the vast majority of Harlem Ne- groes desire only peace and an equal chance to find their places in society.

"The whole Negro population is not to blame, but all Negroes will be blamed," says Father Lawrence E. Lucas, a curate at St. Charles Borromeo church.

EXTREMISTS

Father Lucas suggested in an interview last week that right wing extremists had been involved in provoking the violence. "Remember," he said, "the right wing extremists has just as much to gain by stirring up the trouble and inciting the Negroes to stray from the path of non-violent demonstration."

"The number of rioters was greatly overestimated," he charged. "It would seem that the observers who estimated the number made no attempt to dis- cern rioters from demonstrators or looters. All were included in their estimate. Hav- ing been shown that the press was wrong, it was amazing to me to see the news- paper's account of the size of the crowds."

Father Lucas accused both the press and the police of making "little attempt to distin- guish rioters and looters from the responsible Negro major- ity."

He contended that the situation was "handled badly on all fronts," both by Negro leaders and white authorities.

Father Lucas expressed fear that the rioting here and in Rochester would "stupidly and illogically reflect on all Ne- groes."

"No criminal element should reflect upon the whole race," he said. "In my personal ri- shion should not be determined — according to what a man race of my race might do or say."

OPTIMISTIC

New born in Harlem, Father Lucas was raised in 1909 and served as a curate at Resurrection parish on the northern edge of Harlem before coming to St. Charles Borromeo a few weeks ago.

Despite the recent troubles, he said, "one is rather optimis- tic about the future, "Things are going to get better," he said. "One can be sure that the responsi- ble majority among the Negroes will continue to work for Negro advancement within the framework of our Consti- tution."

He predicted that the new Civil Rights law will help Ne- groes by giving them "a wedge for the lawful, non-violent ap- proach to the guarantee of our rights.

But, he admitted, the rights law is not the whole answer. The cooperation of all citizens, black or white, must be en- couraged.

In his letter which said: "the responsible Negro major- ity is working hard to form the Negroes to stray from the path of non-violent demon- stration.

Father Lucas accused both the press and the police of making "little attempt to distin-

Only a small part of population, he asserts

A Big Reason Why More & More
New Car Buyers Are Changing Over...
It's Up To Individual To Make Civil Rights Work, Panel Says

The individual — not groups — holds the key to solution of the civil rights problem, a Human Rights panel agreed in a discussion at Barry College Auditorium.

Panel members concluded that the greatest need is for a change in each person to root out any prejudice he might have toward the Negro.

The panel also agreed that each person should pitch in to help the Negro achieve his “American birthright” which is the freedom he is guaranteed by the Constitution.

Another point agreed on by the panel was that the fixed image of the Negro held by the white man must be wiped out. They also agreed, however, that fixed image of the white man held by the Negro also must be done away with.

Instead, the panel assured the audience that each person should regard each other as individuals with different likes and dislikes.

Father John J. Kiernan, S.S.J., pastor of Holy Redeemer Church, served as chairman of the panel which met last Sunday night.

In opening the panel discussion, Father Kiernan declared that the civil rights issue has become a “popular concern in recent years.” This was not so, he said, in the not-so-recent past.

“When we look at minorities,” said Father Kiernan, “we sometimes do not see them as people but as things. We see them as a junior, a laborer, or a waiter.”

Father Kiernan, who is chairman of the Diocese of Miami Human Relations Council, has high praise for Bishop Coleman F. Carroll’s efforts in the field of Human Rights.

Despite the pressing problems of building a new Diocese, Father Kiernan said Bishop Carroll went all out in championing the rights of minorities. This fact the panel found that Negroes constituted only a small percentage of the total Catholic population here, said Father Kiernan.

Dr. Bert Kleiman, assistant principal at Booker T. Washington all-colored junior-senior high school, led off the panel discussion with a plea that all Negroes be considered as individuals.

TEND TO STEREOTYPE We, who are white,” he said, “tend to stereotype Negroes,” said Dr. Kleiman, “and Negroes tend to stereotype whites.”

Dr. Kleiman, only white member of an all-Negro faculty, said he had found that Negroes are like all individuals. “There are nice ones,” he said, “and there are those who are not nice; there are sensitive ones and insensitive ones and there are dull ones.”

However, he said, “they deserve and must be treated as individuals.”

Pointing out that a large percentage of the students at his school come from “economically depressed” homes, Dr. Kleiman said many do not perform at “grade level.”

To combat this problem, Dr. Kleiman said a reading upgrading program was put into effect. This, he said, has had startling results. When the reading program was begun, 99 out of a group of 206 students were reading at “grade level.”

Six months later, when it ended, 19 were reading at “grade level,” said Dr. Kleiman. Barry College students helped in the reading program, Dr. Kleiman said.

Dr. Kleiman urged his listeners to “root out any prejudice you might have and when the opportunity presents itself, to pitch in to help the Negroes attain their American birthright.”

Col. Claud Clark, a retired U.S. Army officer and member of Holy Redeemer parish, followed Dr. Kleiman on the panel.

Col. Clark, who is president of the Miami Chapter of the Urban League, stressed that the nation “stands today at a fork in the American experience.”

“We are in the midst of a social revolution,” he said, pointing out that the Negro has reached a new plateau in the civil rights struggle.

“The Negro today is a new Negro,” said Col. Clark. “He is responding to the cries of his own heart because he is tired of the feeling of impotence as he seeks equal housing, education and job opportunities.”

“This new spirit is permanent. There is no turning back,” said Col. Clark.

Dr. Bert Kleiman, assistant to the director of Psychological Service Center, called for more communication between Negroes and whites, saying he was amazed at the number of white people who have never known a Negro as a friend.

Panel member Mother Clare Theresa, R.A., of integrated St. Hugh School, Coconut Grove, declared our “greatest responsibility is to realize that we do have some responsibility.”

Mother Clare said she brought up the matter of equal rights in her classroom and the children asked ‘what’s the problem?’

Mother Clare explained that since these children all go to school where classes have both Negroes and whites “they find no problem.”

“Negroes have to be shaken out of the attitude,” said Mother Clare. “They must be encouraged to come out of their shell.”

The final panel speaker, Dr. Gerd Cryns, said that the “trouble with prejudice is that it is subconscious.”

Dr. Cryns, director of the Psychological Service Center for the Catholic Welfare Bureau, said the way to combat this prejudice is through truth.

“Truth,” he said “brings light and it penetrates our color judgment.”

Dr. Cryns said that when confusion is caused by many of these racial issues “unfortunately we got caught up in our emotions and unconscious motivation so that our feelings get the better of us.”

Following the panel discussion, a question-and-answer period was held. A panel resource board composed of members of the regular panel and three other persons answered the questions.

In addition to the regular panel members others answering questions were: James Cash, instructor in government at Booker T. Washington School; Talmadge Fair, executive secretary of the Miami Chapter of the Urban League; Edwin Tucker, director of Miami Urban Renewal Agency for Metro; and C. Clyde Atkins, local attorney, and president of the Diocesan Council of Catholic Men.

Prior to the opening of the panel discussion, Sister Mary Dorothy, O.P., president of Barry College, delivered a brief talk welcoming the panel members and the audience.
Puerto Rico May Eliminate Church-State Dispute Cause

SAN JUAN, P.R. (NC) — A Church-State friction point that helped cause a major victory in the Puerto Rican elections of 1960 appears on its way to elimination well in advance of this year’s vote.

Gov. Luis Munoz Marin announced that a controversial plank on morality and the “democratic philosophy” will be rewritten or eliminated entirely by this year’s Popular Democratic party platform.

The same plank in the 1960 platform of the Popular Democrats — who are not related to the mainland Democratic party — helped spark a Church-State difference that saw Rice’s Catholic bishops forbid Catholics to vote for the Popular Democrats. Despite the prohibition, Munoz Marin’s party swept to a landslide victory in the balloting of that year.

The plank caused the trouble in 1960 and may be missing entirely this year read: “The democratic philosophy of our party implies that only those acts which the general consensus of Puerto Ricans consider immoral, such as murder, theft and perjury, etc., can be prohibited with punishment. But it is not in a regime of liberty to prohibit with punishment those acts which a respectable part of public opinion holds are not immoral.

The bishops in a pastoral letter forbidding Catholics to vote for the Popular Democrats characterized this statement as anti-Christian and said it was based on “modern heresy.”

The signers of that pastoral were Archbishop James D. Davis of San Juan, Bishop James E. McManus, C.S.B., of Ponce, and Auxiliary Bishop Luis Aponte Martinez of Ponce.

Archbishop Davis is now archbishop of Santa Fe, N.M., Bishop McManus is an auxiliary bishop of New York and Bishop Aponte is bishop of Ponce.

The 1960 fracase between the bishops and the Munoz Marin regime climaxed several years of growing dissension over such issues as education and birth control. Earlier that year the governor’s party killed a bill in the Puerto Rican legislature that would have established a program of released-time religious education for children in public schools.

As a result the Catholic-oriented Christian Action party was set up with the support of the bishops. In November elections the CAP got 25,000 votes, while the Popular Democrats received 450,000.

Since 1960, steps have been taken toward a reconciliation between Catholic leaders and the Munoz Marin regime. Archbishop Emmerich-Curtis, apostolic nuncio to the Dominican Republic whose jurisdiction includes Puerto Rico, has visited several times with the governor seeking solutions to Church-State differences. In September, 1962, Archbishop Davis lifted the ban on Catholics voting for the Popular Democrats.

Neither the agreement of the bishops nor that of the Popular Democrats provides the full solution to the problem. However, if the test of time confirms the success of this year’s Popular Democratic platform, Church-State problems of the future will be eliminated.
Cooperation was number one, according to findings of a new nationwide survey of diocesan CCD directors.

The survey asked the diocesan directors to list their three biggest "SACRED TRUST" problems. "SACRED TRUST" was the Confraternity of Christian Doctrine's formal name. The directors considered "apathy as the greatest danger now facing the program and that securing the full support of bishops and pastors was the greatest need," Father O'Donoghue said.

The directors considered "agility as the greatest danger now facing the program and that securing the full support of bishops and pastors was the greatest need," Father O'Donoghue said.

The average amount of instruction time received in one week by a CCD student ranged from one hour and 20 minutes in grades one through six, to one hour and 11 minutes in grades seven through nine, and one hour and 3 minutes in grades ten through twelve. Five per cent of the directors reported shared - time programs on a small scale in their areas, and one - third said they had released-time programs.

Almost all directors reported CCD summer vacation school programs in their dioceses.

Many of the directors expressed optimism about the CCD's future.

WASHINGTON (DC) — The Senate has passed and sent to the House a bill to give recipients of "morally offensive" mail a new weapon against its senders.

The measure won overwhelming approval (July 21), 326-19, despite criticisms from the Post Office and Justice Departments and opposition from the American Civil Liberties Union and a small band of congressmen who called it unconstitutional.

The Justice Department has said the measure raises "grave constitutional questions." The Post Office has suggested that it would create administrative problems.

Rep. Glenn Cunningham of Nebraska, chief sponsor of the bill, said it is based on the principle that "a man's home is his castle."

The bill would permit a person who receives mail he deems "morally offensive," or whose children receive such mail, to return it to the Post Office and request that the postmaster direct the sender to remove his name from his mailing list. The sender would have 30 days to do so.

If mailings continued after this time, the postmaster general would be "authorized" to ask the Justice Department to go to a Federal court for an injunction against further mailings. Violation of the injunction would make the sender subject to contempt of court penalties.

Cunningham told the House that "millions of parents are disturbed at having this trash dumped in their mailboxes."
Activities club in Mater Delphores
parish.

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Every hour, every day, Mercy Hospital is working to help you and your community to better health. Today, the accelerated progress of medicine and medical services places new demands upon this great institution. To meet these needs and continue its Mission of Mercy, the hospital must turn to you — We invite you to join our — MISSION FOR MERCY

Memorials That Live

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

Individuals, business firms, civic organizations will find this an excellent way of perpetuating their generosity and of honoring a loved one or company name. An attractive plaque, suitably inscribed will be prominently displayed in recognition of your generosity and to record your sacrifice for future generations.

The subscription for a memorial is not fixed by its actual cost but in consideration of the privilege of designation and to absorb the cost of items which do not lend themselves to memorials.

Complete lists of memorials are available from the Campaign Committee or from:

MERCY HOSPITAL EXPANSION FUND
3663 South Miami Avenue, Miami, Florida 33133
Telephone 371-6456
Men's Leadership Class Set By E. Coast Deanery

A parish leadership course on the basic issues facing the Church today will be given tomorrow (Saturday) at Our Lady of Florida Monastery and Retreat House in North Palm Beach.

The course is open to all men in the East Coast Deanery.

Anyone interested in attending the one-day course to be held from 9 a.m. to 5 p.m. is asked to contact Thomas Woolbright of Delray Beach at 276-6728 or 276-4715.

The course will be given by Arthur J. J. Bohn, vice President of the DCCM, and James Atkins, chairman of the DCCM Organization and Development Committee.

The course has two main aims:

1. The instruction and practice in the use of such leadership skills as planning a parish meeting, developing a year-round parish program, using a committee system, and analyzing a parish's apostolic potential.

2. Instruction in some basic issues facing the Church in the United States in this decade, such as how Catholics should respond to Communism, the challenges of inter-religious justice, the crisis of the American Catholic educational system and the meaning of apostolic formation for the laity.

The leadership course already has been given to nearly 500 men in the North Dade, Broward and West Coast Deaneries, according to C. Clyde Atkins, president of the DCCM.

In commenting on the need for the parish leadership course, Mr. Atkins pointed out that in a day when the laity apostolate is becoming more and more important to the Church a great many parish societies have become aware of the need for revitalizing their organizations.

Mr. Atkins said that the parish leadership course is the answer to this problem. It retains a small group of men, he said, in ways and means of revitalizing not only themselves, through a special program of spiritual formation, but also their parish societies, through better programs for meetings and a more active participation in the lay apostolate.

One of the most important parts of the course, Mr. Atkins said, is that dealing with the spiritual formation of the laity.

The course raises such questions as:

"Do I as an individual in the parish need a special program of spiritual formation for myself?"

"Is the present program of my parish society a sufficient encouragement to spiritual growth for its members?"

"How can I, as a leader, obtain competent spiritual direction?"

"What are the basic elements of spiritual growth readily available to me?"

"To other members of my parish society?"

Mr. Atkins said present plans call for holding a more extensive leadership training course to last over a five or six-week period for men in the North Dade Deanery. Starting date for the course has not been set as yet.

The North Dade Deanery course would consist of two-hour sessions one night a week during the five or six weeks allotted for the course.

In addition to the leadership courses in the East Coast and North Dade Deaneries, members of the DCCM executive committee have approved the holding of one-day rallies in all of the deaneries of the Diocese. Dates for the rallies have not yet been decided.

Subjects to be discussed at the rallies will be one covered during the DCCM convention last May including the committees concerning the Sturgy, the future of public and private education in America and the rights of minority groups.

The next meeting of the DCCM board will be held Sept. 11 at Fort Lauderdale. Dates for the deanery rallies will be set at that time.

Final Retreat Of Summer Set At Seminary Aug. 7-9

The final retreat of the summer series at a line Seminary Minor Seminary and Retreat House will be held Aug. 7-9 for men from Five Dade County parishes.

The five parishes are: St. Brendan, St. Timothy, St. Dominic, St. Thomas the Apostle and St. Michael.

Retreat committee chairmen and co-chairmen have been appointed in four of the parishes.

Anyone who is a member of these parishes and wishes to attend the retreat may contact the following committee leaders: St. Timothy parish, John Mannan and Joseph Remaut; St. Dominic parish, Arthur Runos, St. Michael parish, Walter Mayes, 794-995; and St. Brendan parish, Joseph Buggiana, 1-4851.

This weekend a retreat is being held at the Seminary for men from the following parishes: Dante, Coral Gables; St. Hugh, Epiphany and St. Agora.

Father Noel Fogarty, pastor of St. Bartholomew parish, Miramar, and the diocesan director of lay retreats, said that there are still openings for the retreat on the weekend of Aug. 7-9.

Father Fogarty said that any man who is not a member of the five parishes scheduled for the retreat that weekend is welcome to attend if he so wishes.
The Retreat movement is growing not only in the Diocese of Miami, but nationally as well.

Two representatives from the Diocese of Miami are attending the first International Retreat Congress in Detroit. The two are Father Cyril Schweinberg, C.P., Retreat director of the Passionist Monastery and Retreat House at North Palm Beach, and Rome Hartman of West Palm Beach, member of the laymen's retreat league of the monastery.

By BOB CONNELLY

"I haven't had time to think of anything beyond that road out there."

That expressed the feelings of a man who went on a closed retreat for a weekend.

It was said by an Episcopalian at the Passionist Monastery and Retreat House in North Palm Beach. He had gone on the retreat at the invitation of a friend, a member of a parish in the Miami area.

Each month this summer, hundreds of men have been going on retreat either at the Monastery or at St. John Vianney Seminary and Retreat House in the southwest section of Dade County.

They leave their homes and their families on Friday evening and return Sunday afternoon.

What happens in between is something only a man who has been on retreat can realize.

MAN WAS SKEPTICAL

The wonderment of a retreat is something that can only be fully appreciated by going on one.

Take the man from a parish in Dade County who recently went on a retreat. He was skeptical. He did not want to go. On the bus he said to himself: "How did I ever get roped into this thing anyway?"

Two days later, on Sunday afternoon, when it came time to leave, he was at the door of his parish priest who had also gone on the retreat. With tears in his eyes he told the priest he never knew what he had been missing - that it was the most wonderful weekend of his life.

And that's just the way a retreat is.

ONCE A YEAR

How many men are there in the Diocese of Miami who have never experienced a retreat? It's hard to say. But chances are there are many. There were 915 at the monastery in the past six months, and about 130 during the first half of the summer series of retreats at the Seminary.

"Those in the retreat 'business' recommend that a man make a retreat at least once a year. Priests and nuns make them. Would they not be more necessary for laymen?"

How to get a man to make a retreat:

Well you can tell him that the talks given by the retreat master will not only be inspiring, they will also help him to apply the virtues he is taught about in his daily life.

The priests who give the talks are in almost daily contact with men who come to them with their problems of ordinary living.

In other words you've got an expert in how to apply the teachings of the church to the pressures and complications of life in the age of satellites and nuclear bombs.

But above all - aside from the spiritual talks - the solitude of a retreat, the simplicity of the schedule, the wholesomeness of the meals - and any retreatant is dared to try to lose pounds on the food they serve - plus the whole atmosphere of the retreat surroundings, all are such that a man cannot help but turn inward toward himself and to his God.

To be alone with God is probably the essence of a retreat. Silence is observed at many times. No one is allowed to speak to another. This helps a man think about what he is really doing in this world and where he is going. And if he is going in the wrong direction there is no place better than the grounds of a monastery or a seminary to provide the proper atmosphere for seeing that he is.

The number of men who go on retreat and want to return is very high. Of those at the seminary this summer, for instance, 90 per cent have signed up to go next year.

COMMENTS

Father Noel Fogarty, diocesan director of lay retreats, said that among the comments he heard from men who have been on retreat at the monastery were these:

"Thank God for raising me from death to life."

"This is the most profitable weekend I've ever spent in my life."

"What facilities have they in the Diocese for retreats for women... I want my wife to get in on this!"

Father Fogarty said the latter comment was among the more frequent made by the men.

(There are two retreat houses for women in the Diocese: The Center of Lantana and the Dominican Retreat House at Kendall.)

Cost of a retreat for a man varies from $15 at the seminary to $30 at the monastery. But this is only what they recommend that you give. No man should not go on a retreat because he does not have the full cost or even a part of it.

The way in which the retreat is paid for leaves the way open for a man who may not have the $30 or $40 and still would like to go. During each retreat the men are given unmarked envelopes in which to place their donation. If it's $1 or $20, only the man himself knows. In this way, men who do not have the full cost are not prevented from enjoying it.

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Looking for a picnic dessert which is sweet, neat to eat; refreshing; which requires no cooking? Thompson Seedless grapes. They are unusually fine this season and the crop is large. So, if you'd like a salad try the following recipe:

**Thompson Treat Salad**

- 5 cups diced cold cooked chicken
- 2 cups diced celery
- 1 cup finely chopped miniature onion
- 1 tablespoon fresh lemon juice
- 1 1/2 teaspoons fresh lemon pepper
- 1/2 teaspoon salt
- 1/2 cup grated cheese

Combine the first 5 ingredients. Mix lightly, but well. Put half the meat in a large, deep baking dish. Wash, drain and scatter grapes uniformly over the layer of chicken salad. Top with remaining salad, covering the grapes completely. Chill thoroughly. Just before serving sprinkle crispy corn chips and cheese over the top. Pop under the broiler 3 to 5 minutes or until cheese melts and is flecked with brown. Avoid overcooking, since this salad is cold — only the topping is heated.

**YIELD:** 6 to 8 servings.

That cooky jar empty again? Here's an opportunity for a cooperative venture between Mom and the youngsters — cookie making. Mom may need to help chop the nuts and the dates depending on the age of the youngsters, but from then on, they can take over! Easily and quickly prepared date nuggets are suggested to fill that empty cookie jar. The children will find them good eating, and Mother will note that they are nutritious as well. These between-meal snacks can help in supplying food essentials for growth and energy.

Of course, grown-ups too enjoy snacks such as these. Served with apple sauce, what a good dessert they make!

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**Date Nuggets**

- 2 1/2 cups sifted enriched flour
- 1/4 teaspoon salt
- 1 teaspoon soda
- 1/4 cups chipped dates
- 1 teaspoon vanilla


A cool main dish can do a fine job of tempting wilted appetites at the end of a hot summer day. Prepared ahead of time and kept fresh in the refrigerator, it is all ready to serve after a day you may have spent shopping or at a club social affair and kept fresh in the refrigerator, it is all ready to serve after a day you may have spent shopping or at a club social affair. In fact, you might well play ahead in preparing a roast fish main dish. Accompany it with a zesty sour cream dressing.

**Date Nuggets**

- 1 cup shortening
- 1 1/2 cups sugar
- 1 egg
- 1 teaspoon vanilla

Combine the first 3 ingredients. Mix lightly, but well. Put half the meat in a large, deep baking dish. Wash, drain and scatter grapes uniformly over the layer of chicken salad. Top with remaining salad, covering the grapes completely. Chill thoroughly. Just before serving sprinkle crispy corn chips and cheese over the top. Pop under the broiler 3 to 5 minutes or until cheese melts and is flecked with brown. Avoid overcooking, since this salad is cold — only the topping is heated.

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By FLORENCE DEVANEY

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SWEET, FRUITY FLAVOR of seedless grapes enhances deliciously the chicken of this cheese and crunch-topped picnic salad.

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GOOD TRAFFIC REPORT

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Miami Delegates Attend Congress On Retreats

Religious and lay delegates from two retreat houses for women in the Diocese of Miami are participating in sessions of the First International Retreat Congress which opened Wednesday in Detroit.

Miss Mary E. McKechnie, past president of the Florida Cenacle Retreat League, who is a member of St. Edward parish, Palm Beach, is serving as the delegate from the Cenacle Retreat House in Lantana.

Sister Mary Stephen, O.F., superior at the Dominican Retreat House, Kendall, is also attending the Congress accompanied by Sister Marie Grace, O.P., and Mrs. Dorothy Peel of St. Thomas the Apostle parish.

More than 200 delegates, lay and clerical, are participating in the congress sponsored jointly by the National Catholic Laymen's Retreat Conference, the National Laywoman's Retreat Congress and the Canadian Retreat Congress.

The purpose of the five-day meeting is to stimulate interest in the retreat movement generally, and to provide the means for better understanding of its objectives.

Opportunities will be provided during the sessions for an exchange of ideas and promotion techniques among the three nations - wide organizations.

CLASS REUNION of 1944 graduates from St. Aza School, West Palm Beach, was recently held with more than 45 members present. Sister Patricia Anne, O.P., and Sister Mary Immaculate, O.P., who taught the class, are shown with Mrs. Lawrence Hudnall, Mrs. Robert Grafion and Mrs. Ralph Fischer, during dinner at the Elks Club, W. Palm Beach.

2-Day Fiesta To Be Held By St. Dominic Parish

A two-day fiesta sponsored by parishioners of St. Dominic Church will be held Saturday and Sunday, Aug. 1 and 2 on the parish grounds, 5909 NW Seventh St.

An open-air dance for teenagers will highlight Saturday's activities and will begin at 7 p.m. Music will be provided by a local band.

Pancake breakfast will be served from 7:30 a.m. to noon on Sunday and a barbecue chicken dinner will begin at 4 p.m. and continue until 8 p.m.

Booths, games, and refreshments will be offered daily and in the evening.

Members of the committee on arrangements include Mrs. Marie Cunningham, Rocky Mano-llino, Mrs. Florence Stefl, Mrs. Catherine Cunningham, Mrs. Peggy McCallum and Mrs. Jane Peeples. Members of the parish CYO are in charge of the teen-age dance.

Father Angel Viscarra, O.P., pastor, St. Dominic parish, is serving as chairman of the committee.

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Catholic Education Developes Mind, Body, Spirit
Today As In Past, Important
Thing Is Good Teaching

The following text is the script presented continuously at the Catholic Education Exhibit in the Hall of Education at the 1964 New York World's Fair.

Today, knowledge is life. That is why you and I place great value on education, for ourselves, for our children, and for our nation. This is an up-to-the-minute report on the modern settings of Catholic education: elementary, secondary, and higher education.

The beginning of learning is wanting to know; this is called intellectual curiosity. It has no limits of race or of sex. Nor is there any stimulus to satisfy that curiosity and develop the mind, the body and the spirit in today's children. For Catholic education embraces the whole aggregate of human life — physical and spiritual, intellectual and moral with the goal of elevating and perfecting it according to the example and teaching of Christ.

This is Catholic education today. These are its modern settings.

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Catholic Colleges Strengthen Faith Of Students

By JOHN J. KANE, Ph.D.

How do we select a college for our son? He finishes 12 years of Catholic education this year. Are Catholic colleges more expensive than state universities? How good are Catholic schools? Should we send him to a Catholic or non-Catholic college? We realize him a good Catholic and want him to remain so.

At the outset, Laura, your son will want to select his own college. He should have some choice in the matter. But more than his wish is involved. There is the matter of his grades, your financial resources, the major he is considering and above all his faith.

So far as the actual education a student receives in college is concerned, it depends largely upon himself. Colleges vary tremendously in their facilities, library facilities, laboratory equipment and their spirit.

If your son is average or a bit below average, the size of the institution is important. Such students get lost in the shuffle in large colleges where personal attention cannot be given them.

It is not usual today for some classes to run to two, three or even four hundred students. The professor rarely knows his students. Academic problems are discussed with a graduate assistant, not the teacher himself.

Looked at objectively, colleges to date are not so overcrowded as believed. There are certain prestige institutions which receive an overwhelming number of applications. Only the better students are admitted. Furthermore, most students apply to two, three, even four or more colleges, so the impression is created that applicants far outnumber vacancies. On the other hand, some of the small colleges have to carry on recruiting programs to fill quotas.

Tuition at state universities is usually one half to one third of what it is in private institutions. But there are some small Catholic colleges with relatively low tuition rates. If your son can live at home and attend a local, private college, it will probably cost less than to send him to a state university where you have to pay board and tuition.

The spirit of the college will have an effect on your son. Some colleges are quite intellectual. They emphasize knowledge for the sake of knowledge.

Some are more vocationally oriented. These teach skills in specific occupations. Still others, unfortunately, seem pervaded by a spirit of recreation instead of education.

Basic Consideration, Faith

But the basic question you raise is about your son's Faith. Will he lose it or is he in danger of losing it if he attends a non-Catholic school? So far as studies go, the possibility is greater in the non-Catholic school, but it is not considerably greater. Yet, while the differential is not large, it should be a matter of some concern.

About one in three Catholics attending college are in Catholic schools. Two out of three are in state or non-Catholic private schools. Fortunately, provision has been made for such Catholic students through Newman Clubs. Some of these are top flight.

Mass and the sacraments are readily available. They have active discussion groups, social affairs and a strong feeling for Catholic Action.

Perhaps, living daily with students and professors who are not Catholics they become more conscious of their faith. But it must be admitted that some Catholic students never get within shouting distance of Newman Clubs.

In some Catholic circles a great deal of criticism in the past has been directed at professors who are allegedly anti-Catholic or anti-religious. Such men and women do exist, but their number is small, and their effect probably slight. The far greater concern is what happens in "bull sessions" among the students themselves.

"Bull sessions" are casual meetings of small groups of students where many things, including the eternal truths, are discussed. It is a give and take business and it seems probable that the impact of such gatherings on students is ultimately far more impressive than what professors say. Admittedly, topics at such meetings may have been awakened by a professor's comments.

So what you come down to ultimately is the type of companions your son would have in college. In Catholic school, most of his friends will share the Catholic value system. In a non-Catholic school most will not.

But there are other aspects to Catholic education. For example, in a Catholic college, your son will be introduced to Catholic philosophy. Though it be sound it should have an increased understanding of Catholic theology. He may also have classes in theology. Thus the intellectual aspects of his faith should be strengthened.

Selection of a college, as you see, depends upon many considerations. If the courses desired are obtainable, if finances and a student's grades permit, a Catholic college is desirable for Catholic students. But since most will have to attend non-Catholic colleges and their success here and hereafter will be influenced by the college they attend, long, careful thought and evaluation of these institutions are essential.
Sister Madeleva, Educator, Dies

NOTRE DAME, Ind. (NC) — Requiem High Mass for Sister Mary Madeleva, educator, poet and for some 40 years a leading figure on the American and Catholic intellectual scene, was offered here in the church of Our Lady of Loreto on the campus of St. Mary’s College.

Sister Madeleva, 77, died in New England Baptist Hospital, Boston, following surgery.

Mary Madeleva, educator, poet

PUS of St. Mary’s College.

Requiem High Mass for Sister Our Lady of Loreto on the cam-

The Catholic Digest, the nation’s largest paid-circulation Catholic publication with 600,000 United States subscribers and a circulation of 150,000 in four foreign editions, and the following auxiliary enter-
tprises:

− The Catholic Digest Book Club, in its seventh year, which has distributed more than two million books and has a membership of between 60,000 and 100,000.

− The Decency in Reading Program, associated with 70 other Catholic magazines and 90 magazines of general interest. In its 19th year, it has placed over 100 million copies of Catholic publications in homes.

− The Junior Catholic Bookshelf, in its second year, which has a membership of about 10,000.

− Catholic Living, in its first year as a monthly supplement for diocesan newspapers of the Register chain.

− The Catholic Market, a bi-monthly management journal

ST. PAUL, Minn. (NC) — The recent gift of the Catholic Digest magazine to the College of St. Thomas here has led to establishment of a Catholic Publishing Center at the St. Paul archdiocesan liberal arts col-

The center includes the Cath-

The new center is believed to be the largest Catholic publishing center in the world, according to Father Paul Bussard, publisher of the Catholic Digest and director of the center.

The Catholic Digest and its auxiliary enterprises were given to St. Thomas last month by Father Bussard and Father Louis A. Gales, president of the Catechetical Guild, who owned it as a private corporation.

The transfer to the college in-

Sister Madeleva, 77, died in

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Welles, Chaplin 'Split' On Movie Plan

HOLLYWOOD IN FOCUS

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — Around 1941 I wrote an advance critique for some British newspapers on Orson Welles’ then brand new film, “Citizen Kane.”

At the critique, I said that, regardless of personal apercu (coincidental or intentional) on the film, it had set persons then living, it had set Kane.”

Welles, Chaplin ‘Split’ On Movie Plan

A new newspaper on Orson Welles’ persons then living, it had set Kane.”

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FIVE CATHOLIC TEAMS IN LEAGUE

Diocese Schools Help Make Atlantic League Stronger

By JACK HOUGHTELING

This should be the year that the South Atlantic Conference — braced by five Diocese of Miami schools — grows up.

Two reasons are given for the expected move into one of the South's finest Class A leagues: the growth of the diocese's youngest high schools into full four-year schools and the addition of St. Thomas Aquinas of Fort Lauderdale to the conference membership.

The SAC was formed just a year-and-a-half ago with Cardinal Newman of West Palm Beach, Cardinal Gibbons of Fort Lauderdale, Magr. Pace of Miami and LaSalle of Miami, all diocese schools, joining with Miami Military Academy, Pine Crest School, St. Thomas and Jupiter High as the charter members.

Aquinas means the addition of a school with a long tradition of athletic prowess.

The Raiders were a member of the Gold Coast Conference since 1960 and more than held their own, despite the fact that at the end of the last school year they were the only Class B school left in the 18-school conference.

Competing against the bigger Class AA schools, St. Thomas has joined the conference on the strength of an unbroken second place finish in 1961 in the Northern Division football standings and were runners-up in basketball in 1962. In 1962, the squad also won the Class A District 8 basketball title and went to the semifinals of the state tournament at the University of Florida.

COMPACTNESS

With the other members of the SAC gradually catching up with St. Thomas in enrollment, it was only natural that the Raiders should join their company.

It should give the eight-school league a compactness and caliber of competition that will benefit all of the members as well as making the league one of the finest in the state.

In addition to football, basketball, baseball and baseball, the league also conducts championships in track and swimming.

** **

AROUND THE DIODES . . .

Tackle Dan Giordano of Archbishop Curley and end Jim Cox of Cardinal Columbus will represent the diocese at the annual North-South High School all-star football game Saturday at the U. of Florida. In the basketball game that afternoon, Jim McKeon of Columbus will be the diocese delegate.

Bill Bramhall, former Curley and U. of Miami football star, has joined the football coaching staff at the new Springs High School.

Dave Petkevich, Cardinal Newman, all-diocees quarterback last fall, was one of the guides of honor last week at the U. of Florida Alumni dinner in West Palm Beach. He's signed a scholarship with the Gators.

THE ADDITIONS OF ST. THOMAS

All are now Class A schools with the exception of Pine Crest and Jupiter, and all basically without conference affiliations at the time. Each played a number of the other schools in sports, so, there was already a common scheduling factor involved.

At the time, LaSalle, Pace and Gibbons had barely dusted off the welcome mat at their front doors. Newman had just moved into its own campus, after operating for years as a part of the St. Ann's parish complex.

GOOD SHOWINGS

Now, the new schools have two full years of competition in the record books and are ready to move into Class A. They already made some good showings in state tournament competition with full regular classes for the first time, should make the conference a strong factor in South Florida high school athletics.

Catholic Scouts Aid Rescue Of Two In Canoe Mishap

Three youngsters, all members of St. John the Apostle parish, and two of them Catholic, have been rescued in a canoe mishap and are ready to return to full football action.

A fourth youngster, not a member of the parish, also aided in the rescue.

The incident occurred when Joseph Taylor, 41, assistant Scoutmaster of St. John the Apostle Scout Troop 385 was out canoeing on Lake Rambi in Hialeah.

With Mr. Taylor in the canoe were a son, Lee, 11, and Robert Sobczak, 10, both members of Troop 385. Also in the canoe was the Taylor dog Sparky.

The canoe overturned and sunk when the dog fell overboard and those in the canoe attempted to pull him from the water.

Lee and the dog swam ashore. Sobczak couldn't swim.

Mr. Taylor immediately took Sobczak in tow and began pulling him toward shore. However, after 30 yards of tugging, the boy turned and began swimming out to the canoe.

Sobczak was unable to remove, Mr. Taylor began thinking.

At this point, the four youngsters, who had been on shore and began swimming out to the area where the canoe sank as soon as they heard the cries for help, arrived to rescue Mr. Taylor and Sobczak.

One of the four, Mr. Taylor's daughter Pamela, age 15, had brought a life preserver which she gave to Sobczak.

The other three placed a life preserver around one of Mr. Taylor's arms and pulled him ashore.

The three were: another Taylor son, Dana, 12; Lerch, 11, and David W., 11, of 409 W. Eighth Ave., Hialeah.

Dana and Mike both are members of Scout Troop 385. Mr. Taylor had already gone down several streams when the youngsters reached him and were unconscious when taken on shore.

An unidentified woman gave Mr. Taylor mouth-to-mouth resuscitation until an ambulance arrived. Mr. Taylor regained consciousness in the ambulance en route to Hialeah Hospital. In addition to Mr. Taylor, Sobczak was the only one involved except the unidentified woman who were taken to the hospital where they were checked and released.

Mr. Taylor was allowed to leave the hospital after an examination showed that he did not need to be hospitalized.

Olympic Team To Be Aided By CYO Sale Of Tote Bags

CYO members in the Diocese of Miami will sell tote bags to help finance the trip to the Olympics in Tokyo this year by the U.S. Olympic team.

The bags are red, white and blue in color and bear the Olympic emblem.

Father Walter J. Dockrell, diocesan director of youth activity, said the Diocesan CYO has decided to sell the tote bags because in doing so "the CYO would be showing its patriotism and civic interest."

Father Dockrell pointed that "nearly everyone knows the value and the great good of previous Olympics in promoting friendship between different countries" and that the CYO would thus be helping in directly in bringing about more international good will.

Sale of the tote bags already has been undertaken by the CYO in the Los Angeles area, according to Father Dockrell.

Father Dockrell said the cooperation of the people in the parishes would be appreciated when they are approached by CYO sales representatives.

All youths in the Diocese interested in helping with the sale are asked to contact the Diocesan CYO office in the Chancellor's office.

WINS MERIT AWARD FORT LAUDERDALE

J. Gregory Upp, valedictorian at Cardinal Gibbons High School, has received a merit award from the Dairy Council of South Florida.

Upp is the son of Mr. and Mrs. William Keyes of Our Lady Queen of Martyrs parish which has been the recipient of many awards during his high school years.

He was a debate team partner during his high school years. He was captain of the Autumn debaters team and was the winner of the Florida State Optimist Oratorical contest, the Brown & Sound Speech Tournament, and the American Legion contest.

President of the Latin Honor Society and Student Council at Aquinas High School, Jeff will begin his studies in the fall at Notre Dame University which has awarded him a four-year scholarship.

The Voice Of Sports

The cars driven by the CYO members were those which the Miami Beach Convention Bureau provided for delegates attending conventions on Miami Beach. The Bureau's fleet of cars numbers 28 vehicles.

The American Municipal Convention was attended by mayors, city councilmen and city managers of cities throughout the United States. The three-day convention ended Wednesday.

Father Dockrell said the drivers of the cars were chosen because they were "outstanding boys" in our CYO's training program, chosen specifically through their qualifications as leaders and officers."

CYO Members 'Chauffeur' Convention Delegates Here

Members of the CYO served as drivers this week for cars used by delegates to the annual American Municipal Convention held at the Fontainebleau Hotel, Miami Beach.

Father William J. Dockrell, diocesan director of youth activity, said the Diocesan CYO had agreed to supply drivers for the convention delegates because it presented CYO members an opportunity to show their "civil and community pride."

"It also shows," said Father Dockrell, "the desire and the ability of the Catholic youth to project themselves outside of something specifically Catholic."

The two alumni of Archbishop Curley High School were among 193 men given third place honors by the United States Merchant Marine Academy last Monday.

The two were: Cadet Eugene R. McCormick, son of Mr. and Mrs. Eugene F. McCormick, 8150 SW 43rd Court, South Miami; and Cadet John M. Diffenbaker of Mr. and Mrs. John H. Dillon of 55 NW 8160 SW 63rd Ave., Hialeah.

Diffenbaker is a native of Long Island, Kings Point, New York.

The cars were driven by a member of the U.S. Merchant Marine Academy at Kings Point, Long Island, New York.

The two cadets received Bachelor of Science degree and federal licenses to drive, on board the United States Military Academy in the United States Merchant Marine Academy. The ceremony was conducted by the company. He will report to New York for his training.

While at the Merchant Marine Academy, McCormick loged more than 100,000 miles.

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'Remembrance Of Cuba'

A group of Miami Cuban refugee teenagers, who four months ago produced a musical revue to benefit needy exiled families, definitely have a "bit" on their hands.

Under the direction of Father Jorge Bez Chabebe, assistant pastor, Immaculate Conception parish, Hialeah, more than 100 boys and girls have already presented their show entitled "Remembrance of Cuba" to capacity audiences at the Hialeah Municipal Auditorium, Dade County Auditorium, University of Florida, Gainesville; and on local television stations.

On Aug. 8 and 9 the troupe, whose ages range from 11 to 20, will present their musical which features the life and culture of their native Cuba again at Dade County Auditorium. They are also considering offers to appear at the New York World's Fair.

Elaborate costumes, as shown in the pictures on this page, were purchased individually by the performers who appear in the show.

Anorada Cuba

El grupo de jóvenes refugiados cubanos que hace cuatro meses produjeron una revista musical para recibir fondos para familias necesitadas del exilio, definitivamente tienen un gran éxito en sus manos.

Mas de 100 chicos y chicas, bajo la orientación del Padre Jorge Bez Chabebe, auxiliar de la parroquia Immaculada Concepción, Hialeah, han presentado ya la revista musical "Anorada Cuba," a muchos espectadores en el Auditorium Municipal de Hialeah, Auditorio del Condado de Dade, Universidad de la Florida en Gainesville enseñó también en las estaciones de televisión locales.

Estos jóvenes cuyas edades son de 14 a 20 años, volverán a presentar en el Auditorio del Condado de Dade los días 8 y 9 de Agosto. Esta revista que muestra la vida y cultura del pueblo cubano también está considerando ofertas para presentarse en la Feria Mundial de New York, Puerto Rico y República Dominicana.

Trajes elaborados y elegantes como Uds. verán en esta página, fueron adquiridos individualmente por cada artista que participa en esta velada musical.
Sacramento Grande es Este

Fr. Angel Villaronga

De todos es sabido que uno de las realidades humanas sob-
lo la que a nuestros paisanos se han dicho, ha sido el ma-
trimiento: quien tan solos co-
mo sobre los gobiernos. En
un diccionario de frase céle-
bres, una es las palabras que,
on orden alfabético, acumu-
la más sentencias, es la pal-
bra matrimonio; y más del
novento por ciento es sáli-
ar y chasquillo.

Existen muchos conceptos poesíicos que el ma-
trimonio expresan ya des-
do muy antiguos en los que
han caldo incluso los padres del pensamiento. De mental-
al obvia son estas senten-
tencias: “Cuando estas ca-
sado de descansar, ¿cansé?”... “To caress or to ca-
se, you reappear in the same way...”

El concepto cristiano del matrimonio, que no se ali-
menta de esercias materialis-
tas, añade al concepto: de
el matrimonio es el santifica-
to según se dice, a declarar la
va de grandes peces que,

En el sacramento del ma-
trimonio es abierto, para los
dos que lo contraen, un río
de gracia, inseparable, per-
do irromper sobre los es-
posos sobre cada circunstanci-
da, cada situación y cada
prueba por la que tiene que aparcer el matrimonio.

En el matrimonio se dan las dos cosas necesarias para
que haya sacramento: al sig-
lo externo y sensible que
imbinan 1ª gracia divina, y
La gracia específica, señala-
dado en dicho signo. Nuestros
podemos ver el agua del bautismo y
ir las palabras que se di-
ce simultáneamente en el momento momenta de
derramar agua; podemos ver el pan y el vino de la eucaristía y
el tapo de la consagra-
ción; podemos ver a un hom-
bre y una mujer vejer, expresar externamente su consentimiento a la donación de los cuerpos.

La gracia no la ven; los
costas espirituales no se ven. Todos los sacramentos trae
la gracia al hombre; pero cada
sacramento tiene una gra-
cia particular, que se ordena para aquello especificamente
para lo que cada sacra-
cimiento fue creado por el mis-
o Cristo.

Es por este concepto cri-
tiano del sacramento del ma-
trimonio por el que sabemos
que tanto logro los es-
posos cristianos, aunque pare-
ese algo corriente, normal y
nunca se hagan los esposos
no cristianos, aumenta la gra-
cie santificante ya existente
y sirve la ayuda específica
del sacramento para cumplir

por resolverlo? Hacemos como
el ave cristiano, escondiendo la
a en la arena para no ver
nuestras alrededores, ence-
rrandonos en nuestra urna de
blancura.

Eso es lo que simplemente
un concepto natural, se eleva
da sabias sublimes, abriendo-
a “El hombre adonia a su mujer como
Cristo ama a su Iglesia”.

El concepto cristiano del
matrimonio a la dignidad de
la labor apostólica. Con-

Se encuentran en Miami en viaje de este-
dos y descansos, seis sacerdotes, cinco estu-
diantes de Teología y 10 miembros del Semi-
mario de San Luis de Quicio, Ecuador. Son
bajo de la Diócesis de Miami. La fa-
to supervisar los muebles reunidos frente al se-
minario, estuvieron ante de salir para Esta-
do Unidos. En la inferior, se encuentran
J. Walsh, Director de Voces
iones de la Diócesis; Fr. Mendez,
Young, G.M. del Seminario de St. John Vian-
y, Fr. Luis Garcia, C.M. del Seminario de Quicio, reunidos en el aeropuerto de Miami.

Es por este concepto cris-
tiano del matrimonio por el
que sabemos que, mientras
la Iglesia nos cree, no hay
vida inmortal, incluso si se
crea para un menos, aunque
e, eso mismo hubiera esta-
de prohibido por la ley de
Dios antes del matrimonio.
Es por el concepto sacramen-
tial, y no es un crío salvo
que no se debería hacer la aparición que
maz con los cristianos hace, entre
los aspectos físicos y espiritu-
es del matrimonio.

En el matrimonio y en el
ejercicio de sus funciones, se
mexico para cumplir

Se habría sólo vivir esta
realidad, para anular todas
las ideas satánicas, irracionales,
fantásticas y pesadillas que tambien se filtran en nues-
tros matrimonios.

Cristo mismo — al alque-
ra la Iglesia — fue quien eje-
vía el contrato natural del
matrimonio a la dignidad de
sacramento. Quiere decir que,
desde entonces, el matrimo-
nio cristiano partículas de la
idea general de lo que es un
sacramento, con sus gracias
específicas. Un sacramento es
un medio, encogida por el
mismo Leictrico para para
comunicar la gracia de Dios
do los hombres. Este medio
es un signo externo, que con-
ta de algo sensible llamado
materia y de una palabras llamadas orna.

El concepto cristiano del
matrimonio es abierto, para los
dos que lo contraen, un río
de gracia, inseparable, per-
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tiano del sacramento del ma-
trimonio por el que sabemos
que tanto logro los es-
posos cristianos, aunque pare-
ese algo corriente, normal y
nunca se hagan los esposos
no cristianos, aumenta la gra-
cie santificante ya existente
y sirve la ayuda específica
del sacramento para cumplir

por resolverlo? Hacemos como
el ave cristiano, escondiendo la
a en la arena para no ver
nuestras alrededores, ence-
randonos en nuestra urna de
blancura.

Eso es lo que simplemente
un concepto natural, se eleva
da sabias sublimes, abriendo-
a “El hombre adonia a su mujer como
Cristo ama a su Iglesia”.

El concepto cristiano del
matrimonio a la dignidad de
la labor apostólica. Con-

Se habría sólo vivir esta
realidad, para anular todas
las ideas satánicas, irracionales,
fantásticas y pesadillas que tambien se filtran en nues-
tros matrimonios.

Cristo mismo — al alque-
ra la Iglesia — fue quien eje-
vía el contrato natural del
matrimonio a la dignidad de
sacramento. Quiere decir que,
desde entonces, el matrimo-
nio cristiano partículas de la
idea general de lo que es un
sacramento, con sus gracias
específicas. Un sacramento es
un medio, encogida por el
mismo Leictrico para para
comunicar la gracia de Dios
do los hombres. Este medio
es un signo externo, que con-
ta de algo sensible llamado
materia y de una palabras llamadas orna.

El concepto cristiano del
matrimonio es abierto, para los
dos que lo contraen, un río
de gracia, inseparable, per-
do irromper sobre los es-
posos sobre cada circunstanci-
da, cada situación y cada
prueba por la que tiene que aparcer el matrimonio.

En el matrimonio se dan las dos cosas necesarias para
que haya sacramento: el sig-
lo externo y sensible que
imbinan 1ª gracia divina, y
La gracia específica, señala-
dado en dicho signo. Nuestros
podemos ver el agua del bautismo y
ir las palabras que se di-
ce simultáneamente en el momento momenta de
derramar agua; podemos ver el pan y el vino de la eucaristía y
el tapo de la consagra-
ción; podemos ver a un hom-
bre y una mujer vejer, expresar externamente su consentimiento a la donación de los cuerpos.

La gracia no la ven; los
costas espirituales no se ven. Todos los sacramentos trae
la gracia al hombre; pero cada
sacramento tiene una gra-
cia particular, que se ordena para aquello especificamente
para lo que cada sacra-
cimiento fue creado por el mis-
o Cristo.

Es por este concepto cri-
tiano del sacramento del ma-
trimonio por el que sabemos
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Consagración de Dos Obispos Cubanos

En la Catedral de La Habana fueron consagrados el pasado mes de mayo dos nuevos obispos auxiliares: Mons. Fernando Anzorena S. J. de 52 años y Mons. Very Agustín Cañas de 62 años, en una solemne ceremonia, por el Arzobispo Monseñor Eustoqui Díaz. "The Voice" la cobertura exclusiva de la ceremonia. En la superior puede verse a los dos prelados cuando hacían su entrada en la histórica Catedral, acompañados del obispo auxiliar Monseñor Apolito R. Diego de Caimagay (a la derecha) y el secretario del obispo primado. En la inferior se observa a Monseñor Anzorena ataviado sin hebilla y con el hábito de la orden de San Agustín y a compartir equitativamente con toda la nación los efectos que confieren su fruto al que la sociedad." Declaró que estas conversaciones "deben sostenerse con un espíritu de verdad y caridad, espiritualidad y caridad, que la empresa y en toda actividad económica del país".

Visitará el Cardenal Cushing de Boston a Ecuador, Perú y Bolivia

Recibió el permiso de su país para viajar en su gira por América Latina, dijo que el Cardenal Cushing fue calificado de "un escandalo para el mundo" por su "propósito es sin la intención de llegar a compromisos, como suele hacer en las conversaciones políticas". Explicó que el propósito es "estar mejor informado del país de visita del partícipante de la conversación y a bordo con documentos cristianos que se entregan por parte de las partes".

Los Padres de Santiago Apóstol trabajan como miembros de la Conferencia Episcopal de Bolivia, Perú y Ecuador. "Si se lleva a cabo con espiri- tud de humildad y caridad", continuó, "la conversación ayudará al mejor entendimiento de la verdad, de la otra parte, de uno mismo, de los demás, de la verdad, como posibilidades de colaboración en muchos otros asuntos".

STUTTGART, Alemania (NA) — La división entre los cristianos fue calificada de "un escándalo para el mundo" por el Cardenal Agustín Bea, S. J., en una audición transmitida por la Radio de Alemania Sur.

El jefe del Secretariado de la Iglesia para Promoción de la Unidad Cristiana, comentó sobre dos medios para conseguir una mayor unidad: las convenciones y las conversaciones entre representantes experimentados de las iglesias cristianas de comunidades. Dijo que estas conversaciones "deben sostenerse con un espíritu de verdad y caridad, con una nación hacia la comunidad".

Temas Teológicos a Universidades

El próximo año, 1965, las universidades Católicas de América Latina estudiarán dos temas de importancia decla- rada para su larga misión formativa. Estos temas son: "Diá-logo de la Universidad y el Monseñor Eustoqui Díaz. "The Voice" la cobertura exclusiva de la ceremonia. En la superior puede verse a los dos prelados cuando hacían su entrada en la histórica Catedral, acompañados del obispo auxiliar Monseñor Apolito R. Diego de Caimagay (a la derecha) y el secretario del obispo primado. En la inferior se observa a Monseñor Anzorena ataviado sin hebilla y con el hábito de la orden de San Agustín y a compartir equitativamente con toda la nación los efectos que confieren su fruto al que la sociedad." Declaró que estas conversaciones "deben sostenerse con un espíritu de verdad y caridad, espiritualidad y caridad, que la empresa y en toda actividad económica del país".

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CANA: CHILDREN AT THE WEDDING?

WERE THERE CHILDREN AT THE WEDDING WHEN CHRIST CHANGED WATER INTO WINE AT CANA? The Gospel account doesn’t mention children, but we dare say they were there. After all, children love a party. Fourteen or so from Nazareth, CANA today looks much the same as it did then. The Greek-speaking children play ballet in the sun-drenched streets, run for water to the village well, and wonder about the world outside. The Franciscan Sisters are teaching these children to read and write—as well as the catechism—in a school that is much too small. In fact, 130 youngsters are crammed in, shoulder-to-shoulder, in a single classroom to accommodate them. Under these conditions, how can they possibly learn? By praying and giving. We can FEED A FAMILY FOR A MONTH for only $10 . . . $150 supports one Sister for a year. If you will FEED A FAMILY FOR A MONTH we’ll send you, in thanks, an Olive Wood Rosary from the Holy Land.

REFUGEE VOCATIONS

VIOLETTE BAJAR and THERESE DANIEL are the first girls in our refugee camp at Jisr-el-Basha, Lebanon, to ask admission to the convent. They will join the Aleppine Sisters (Maronite Rite), who teach catechism in the camp. Each girl needs a “trousseau” ($40) . . . Will you help her purchase it? In LEBANON, JORDAN, SYRIA, and far between in the Holy Land, and these youngsters must be given the chance to learn . . . Please send whatever you can ($2, $5, $10, $100), and mark it “CANA.” You’ll be helping the youngsters Jesus loved.

SPEAKING OF REFUGEES . . .

WE NOTE THAT AMERICANS will consume $77 pounds of beef in 1964, or two pounds more than the record per capita consumption in 1963 . . . In LEBANON, JORDAN, SYRIA, and the GAZA STRIP, our Palestine refugees (they now number more than 1.4 million) eat meat, at best, once or twice a year . . . We can FEED A FAMILY FOR A MONTH for only $10 . . . $475 more will buy the desks and benches, and even a blackboard . . . Won’t you help? Christians are few and far between in the Holy Land, and these youngsters must be given the chance to learn . . . Please send whatever you can ($2, $5, $10, $100), and mark it “CANA.” You’ll be helping the youngsters Jesus loved.

WAYNE A. O’BRIEN

In a country such as the U.S.A. where slightly more than 3 out of every 4 persons are non-Catholics, it is inevitable that Catholics will fall in love and want to marry. This in spite of the fact that the Church teaches that the ideal is to marry, because of one’s own faith: Mixed marriages are fraught with danger to the faith of the offspring as well as to the stability of the union. Statistics show that a higher percentage of such marriages end in divorce.

Hence when mixed courtships do occur, it is well for the Catholic to explain early in the courtship how much his religion re- ligious answer questions about his religion and loathing Catholic literature such as, “The Faith of Mil- bagues: ‘The Catholic Way of Life,’ ‘Understanding the Catho- lic Faith’ and ‘What’s the Truth About Catholicism?’ This he can do by setting the example of a clean upright life, by explaining his faith, answering questions about his religion and loathing Catholic literature such as, “The Faith of Mil- bagues: ‘The Catholic Way of Life,’ ‘Understanding the Catho- lic Faith’ and ‘What’s the Truth About Catholicism?’

It is helpful also to bring the pro-Catholic to Sunday Mass, bringing her in advance on its meaning and giving her a missal, and finally bringing her to a priest for instruction.

This is illustrated in the experiences of Sandy MacCormick of South Bend, I. “I became acquainted with Joseph Pau- sini,” she related, “and soon we began to date. Joe is a devout Catholic who not only believes in his religion but lives it as well. As our friendship blossomed into love, he told me many things about his holy faith and encouraged me to look into it.

“I went with a Catholic friend, Helen Kly, to St. Joe- ph’s rectory where Father Joseph W. Koma, C.S.C., started us on a course of instruction. Helen wanted to brush up on her faith and cause us to look at all the instructions. This made me feel more at ease. We could ask questions at any time. Furthermore, Helen supplemented Father’s instructions with explana- tions of her own, so that I had a perfect set-up.

“In addition to studying the catechism, we read “Christian Virtues” by Father Charles E. Sheedy, C.S.C., and a book on the Mass. All the pieces in the Sacred Heart of Jesus Mass were found in the Church. The Church has a satisfactory answer for all my questions. The course showed how Christ founded His Church upon Pe- ter, saying: ‘Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it’ (Matthew 16:18).

“Especially appealing to me is the doctrine of the Real Presence of Christ in the Holy Eu- charist. This seemed at first too good to be true. But it squares perfectly with Scrip- ture. The bread that I will give you,” said Jesus, “is my flesh for the life of the world. . . . He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day” (John 6:53-55).

“I was received into Christ’s true Church and received our Eucharistic Lord. My heart was filled with joy. What began as a mixed courtship soon turned into a Catholic marriage with a Nuptial Mass. Our common faith will bind us closely together until death.”

LIL SISTERS

By Bill O’Malley

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—A HOUSE RAN INTO US!"

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