**Pope Paul's Message: Church Mankind's Salvation**

By JAMES C. O'NEILL

CASTELGANDOLFO (NC) — The unique role of the Church as God's means of saving mankind and the importance of man's recognition of this role formed the core of the first encyclical of Pope Paul VI's reign.

The encyclical, called Ecclesiam Suam from the opening Latin words of the 15,000-word document, was released to the public on Aug. 10. The Pope formally signed the encyclical on Aug. 6, the feast of the Transfiguration of Christ.

In addition to a detailed study of the nature of the Church as God's means of saving mankind, the encyclical also contained a denunciation of atheism that called it "the most serious problem of our time.

Moreover, the Pope explicitly renewed his predecessors' condemnation of "ideological systems which deny God and oppose the Church, systems which are often identified with economic, social and political regimes, among which atheistic communism is the chief."

**ECUMENISM HAILD**

The document hailed the ecumenical movements toward unity to be found among Christian churches today but made it clear that the primacy of the pope cannot be sacrificed. Noting that many non-Catholic Christians regard the primacy of the pope as a "stumbling block," and maintain that if it were abandoned the reunion of churches would be easier, Pope Paul declared:

"We beg the separated brethren to consider the inconsistency of this position, not only in that, without the pope, the Catholic Church would no longer be Catholic, but also because, without..."

(Continued on Page 2)

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**Charity Saves Little Ramon From Grave Of A Pauper**

The body of little Ramon Gutierrez rests in no pauper's grave in Miami. Thanks to the sympathetic generosity of South Floridians, the body of the 11-year-old, who was found in a sealed refrigerator car during a 3,000 mile trip across 13 states, was flown back to Woodlawn, Ill., where Ramon's parents are near-penniless fruit pickers. Young Ramon had made his First Holy Communion a few months ago. A Requiem High Mass was sung yesterday morning in SS. Peter and Paul Church.

From all sections of the community money poured in. In time some of these mission areas will grow until they can assume the responsibility of a parish or be incorporated into existing parishes, and then they in turn will lend help to others in the formative stage.

Your generous contributions will enable many more priests to go among them, teaching the doctrines of Christ and making available to them the means of salvation. Moreover, Missionary Sisters will have an opportunity to educate their children, so that they may be not only fervent members of the Church, but also worthy citizens of our country.

The work of bringing the blessings of Christ and His Church to the Negroes and Indians is profoundly important, as most people recognize now more than ever before. I recommend this cause wholeheartedly to your generosity on August 16. Imparting to you my paternal blessing, I am

Very sincerely yours in Christ,

Bishop of Miami

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**NEGRO AND INDIAN MISSIONS**

**Collection This Sunday**

The annual collection for the Negroes and Indians will be taken up in all churches throughout the United States on August 16.

In the Diocese of Miami we have special reason to be aware of our responsibilities in this matter, since we have within the confines of our Diocese a very large number of Negroes and many Indians.

We need to redouble our efforts to bring the Church and all her spiritual blessings to these most deserving people. Throughout the Diocese there are a number of missions serving them which are not self-supporting, and which indeed could not survive without your annual assistance. In time some of these mission areas will grow until they can assume the responsibility of a parish or be incorporated into existing parishes, and then they in turn will lend help to others in the formative stage.

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**Bishop To Dedicate New Church Sunday**

**BONITA SPRINGS — The new Church of St. Leo will be dedicated by Bishop Coleman F. Carroll at noon, Sunday, Aug. 16.**

The structure was recently completed on a 5-acre site off Bonita Beach Blvd., and is the first parish church in the two-year-old parish.

Bishop Carroll will be guest of honor at a luncheon which will follow at the Bonita Springs Hotel.

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**SATURDAY HOLY DAY**

The Feast of the Assumption of the Blessed Virgin Mary will be observed Saturday, Aug. 15, and is a holy day of obligation.

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the treasures of truth of which she is the heir and custodian, and of which the Church is the channel to communicate a fraternal and informal message" to the bishops and strictly doctrinal document, "nor to propose particular moral reforms might take, Pope Paul warned that the reform cannot concern either the essential conception of the Church or its basic structure. We would be reading the wrong use if we were to employ it in that sense."

In discussing the general outlines which the reforms ought to take, Pope Paul warned that the "return cannot concern either the essential conception of the Church or its basic structure. We would be reading the wrong use if we were to employ it in that sense." He said that it is using the term reform, "it is not to be understood in the sense of change, but of a stronger determination to preserve the characteristic features which Christ has impressed on the Church. We should rather always wish to lead her back to perfect accord with that of the council Fathers." SECOND PORTION

In the second portion of the encyclical the Pope examined closely the desire for renewal and reform within the Church. Noting that the Church is not separated from the world, he deepened the awareness that she must have of herself, of the Church's importance for the salvation of mankind and her heartfelt desire that the Church and mankind should meet each other and should come to know and love each other.

CONVERSATIONAL LETTER

The Pope made it clear that he did not intend his encyclical to interfere with the work of the Second Vatican Council. He said that the council's work should not be disturbed by this simple conversational letter in ours. Rather it is to be commended and encouraged.

The Pope also said his letter was not intended to be a solemn and strictly doctrinal document, "nor to propose particular moral or social teachings." Instead, he wrote it written merely to communicate a fraternal and informal message" to the bishops of the world.

Outlining his ideas in the introduction, the Pope wrote that his "first thought is that this is the hour in which the Church should deepen its consciousness of itself." Secondly, he said, after meditation on the mystery of the Church, there arises a spontaneous desire to compare the ideal image of the Church as Christ willed it with the real image.

Since "the actual image of the Church is never as perfect, as lovely, as holy or as brilliant as that formative divine idea would make it," the Pope found the next consequence is "the unselfish and almost impatient desire for renewal and for correction of the defects which this conscience denominates and rejects."

He said that the task of the "Dialogue between Church and the modern world." At the outset of the first section of the document the Pope stated: "We think that it was a duty today for the Church to deepen the awareness that she must have of herself, of the treasurer of truth of which she is the heir and custodian, and of her mission in the world."

Pope's Message: Church Our Salvation

Calling for a "living, profound and conscious act of faith in Jesus Christ," the Pope declared that "the Church needs to reflect on herself. She needs to feel the thrust of her own life. She must learn to know herself better, if she wishes to live her own proper vocation and to offer to the world her message of brotherhood and salvation."

The Pope noted that the Church "has its roots deep in mankind" and that she suffers from historical trials and dangers. At present, he said, mankind's "range of thought, culture and spirit has been intensified either by scientific, technical and social progress or by the currents of philosophic and political thought which envelop us or pass through it. All of this, like the waves of an ocean, envelops and agitates the Church itself."

For these reasons, the Pope said, the Church and all its members need to have a deeper awareness of "what she really is according to the mind of Christ, as preserved in Sacred Scripture and in Tradition as interpreted and developed by the authentic tradition of the Church, which is, as we know, enlightened and guided by the Holy Spirit."

To accomplish this deepening of awareness, the Pope recommended reading on the subject of the Church. He wrote to the many scholars who in recent years have devoted much study to this field, the ecumenical council too, he said, will have contributions to make. At a point the Pope made it clear that he was not expressing his views on matters still to be dealt with by the council. He said: "It is our desire to leave full liberty of study and discussion to such an important and authoritative assembly. In virtue of our office of teacher and pastor and placed at the head of the Church of God, we reserve to ourselves the choices of the proper moment and means of expressing our judgment, most happy if we can present it in perfect accord with that of the council Fathers."

SECOND PORTION

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Pope Paul Takes Helicopter Trip To Shrine At Orvieto

OnVIECTO, Italy (NO) — Pope Paul VI has fulfilled a promise made by his predecessor Pope John XXIII and has come to this shrine city on pilgrimage.

This most modern of Popes chose a helicopter to fly from his summer villa at Castelgandolfo, 15 miles southeast of Rome, to the shrine city, 66 miles southeast of Rome, a 50-minute journey.

Orvieto, perched on a rocky crag, provides a rocky landing place even for a helicopter. The Pope's advisors chose to have him deark from the church at the foot of the city's spectacular cliffs and take the steep road of the rest of the way. The return journey at night was made completely by road.

Although the ancient fortress city of Orvieto had been a place of refuge for popes fleeing the turbulence of medieval Rome and had even been a place of residence for many, the last pope to visit it was Pius IX in 1871.

He came seven centuries after Pope Urban IV in this very city was decreed that the Feast of Corpus Christi be observed throughout the Catholic Church. The shrine contains the miraculous host, still stained with blood that streamed from a Host broken during a Mass seven centuries ago, which prompted Pope Urban to extend the feast to the entire Church.

Contemporary leaders of the Church and all its members need to have a deeper awareness of "what they really are according to the mind of Christ as preserved in Sacred Scripture and in Tradition as interpreted and developed by the authentic tradition of the Church, which is, as we know, enlightened and guided by the Holy Spirit."

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COUNCIL SESSIONS INFLUENCED BY BOOK OF 100 YEARS AGO

Newman Writings Foretold Ecumenism

(For the following article recalls the contributions of Cardinal Newman to the development of thought now flowering in the Second Vatican Council. Written by the vice president of the Catholic Broadcasters Association, the article comes on the centennial of the cardinal's widely known book, "Apologia Pro Vita Sua.")

BY FATHER EUGENE C. BOST

John Cardinal Newman's book, "Apologia Pro Vita Sua," written 100 years ago, changed the image of the Catholic Church in England. It led 60% of development of Catholic schools, which has its flowering at the Second Vatican Council. Newman wrote the "Apologia" after a personal slander by the eminent British historian and novelist Charles Kingsley. Kingsley had challenged not only Newman's personal integrity but also the honesty of all Catholic clergymen. He wrote in "Achilli trial. Newman wasted his conversion in 1845 cut off from early Protestant claims. Since the Protestant Reformation, Catholics have tended to view the Church as "unchanging." The tendency resulted in council statements on religious liberty.

In a sense, Newman lived and wrote 100 years too soon. His "Essay on the Development of Christian Doctrine" written in 1845 was long misunderstood at Rome. When he wrote "On Consulting the Faithful in Matters of Doctrine" in 1859, Newman was denounced to Rome as formally heretical. For some 30 years after his conversion, he lived under a cloud. He was invited to the First Vatican Council in 1870, but declined because of poor health. Then in 1879 Pope Leo XIII made Newman a cardinal.

At the time Newman said: "Now the cloud is lifted from me forever." He died in 1890. His "Apologia" was published in Paris.

The Second Vatican Council continues to lift the cloud from Newman. He is constantly quoted in council books and speeches. And he influences the councils through his insights, through truths which he discovered or reemphasized. Several themes basic to Newman's thought are often stressed in council debate.

Newman was first to write on the development of Christian doctrine. Scholars today take up his book for development for grant.

Next, Newman emphasized the role of the laity in the Church when that role had long been ignored.

CARDINAL NEWMAN

Thirdly, he was a loyal and constructive critic of the Church when criticism was often suspect as disloyalty.

Fourthly, Newman always continued to love his former Anglican friends, and he thus anticipated today's ecumenical movement.

Lastly, Newman wrote the greatest defense of freedom of conscience in the English language, and thus helped prepare the way for a council statement on religious liberty.

Since the Protestant Reformation, Catholics have tended to view the Church as "unchanging." The tendency resulted in early Protestant claims that the medieval Church had been essentially corrupted. Newman wrote in 1845: "In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.

NEWMAN'S VIEW

Newman saw the Church as living and developing. Pope John XIII reflected Newman's insight when he told the bishops at the beginning of Vatican II: "The substance of the ancient deposit of the Faith is one thing, but the manner of its presentation is another."

Pope Paul reflected Newman even more clearly when he stated bluntly: "The theological doctrine (about the Church) can receive many noteworthy developments."

The council continues to define and refine the laity's role in the modern world. Newman had often insisted that baptism means for all the faithful a total commitment to Christ. From involvement in the work of God he would neither exclude nor excuse the laity. As early as 1861 Newman had written words which sound like the peal of a bishop of a cardinal II: "I want a laity, not arrogant, not rank in speech, not disputations, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well, that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity."

A third Newman contribution to the council is his spirit of frankly loyal and constructive criticism. Reacting against a tradition dating from the Reformation, bishops at the council are openly admitting human, fallible elements in the Church.

Scripture Sources On Mary Emphasized By Cardinal Bea

MUNICH, Germany (NC) — If Catholics are to continue their teaching on Mary in its richness, they should emphasize Scripture sources, especially those of the Church Fathers, writes a prelate in a new volume of a Marian encyclopedia.

Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, also points out that the Vatican Council's inclusion of a draft proposal on Mary as a part of a draft proposal on the Church is beneficial to the cause of Christian unity.

The advantage, he indicates, is that "without too many words the central position of the Blessed Virgin can be drawn from a Christ's scheme of salvation; and at the same time also her entire subordination to Him as the only mediator."

The Cardinal's remarks are printed in the review "Stimmen der Zeit."
Moralists Hold U.S. Hit-Back in Viet Justified

WASHINGTON (CNS) — A sample polling of Catholic moralists and political scientists has revealed an unanimous belief that the U.S. was justified in its decision to strike back at communist naval bases in North Vietnam.

A cross-section of moral theologians and political experts were asked by NCWC News Service whether Christian morality governing warfare permits retaliatory attacks, and whether the air strikes on North Vietnamese PT boat installations were excessive, especially in view of the danger of their sparking a wider conflict.

Most of those contacted agreed that the American decision could not properly be called "retaliatory."

William E. Moran Jr., dean of the School of Foreign Service at Georgetown University and president of the Catholic Association for International Peace, said he thought the U.S. response was "a reasonable one, given the circumstances, and particularly since China and North Viet-Nam had some question about our commitment in Southeast Asia."

"It isn't a question of retaliation," he said. "The United States had to make it perfectly clear and sharp to the other side that this country is not a 'paper tiger.' It was necessary to take appropriate action quickly so they will not continue to be deceived. In this re-

spect I can see positive moral purposes." Moran said the U.S. may have been faced with a "choice of evils," but declared this country cannot refuse to take action merely because of the threat of nuclear war.

"If you take that line, you have to ask what this means to our freedom and our religion," he said. "Do we have to give all of that up just to protect our homes?"

DENIS J. McGEE, Charleston, S.C., professor of political science at Princeton University, Oklahoma, Neb., and director of Creighton's Center for Peace Research, declined what he called "the widespread use of the word 'retaliatory' to char-

acterize our response to this ag-

gression," he said. "The United States had to make it perfectly clear and sharp to the other side that this country is not a 'paper tiger.' It was necessary to take appropriate action quickly so they will not continue to be deceived. In this re-

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The air strikes, he said, were a "defensive counter measure which I don't consider excessive in light of the situation."

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cis J. Connell, C.S.S.R., former dean of the school of sacred theology at the Catholic University of America.
Educational Segregation Based On Religion Scored

PHILADELPHIA (NO) — Philadelphia lawyer William P. Valente told delegates to the annual convention of Citizens for Educational Freedom here that educational segregation based on religion is as evil as that based on race.

Religious discrimination in education, the president of the Pennsylvania CEF Federation told the convention is enforced through denial of tax funds to church-related and other non-public schools.

However, he said, "The star of liberty is rising fast in America not only for our forgotten colored brethren but also for the ignored and excluded children in the private schools."

Sounding the theme of the convention, Valente said: "It would be well for us to begin this convention by remembering that freedom of thought dies when freedom in the selection of the method and philosophy of education dies."

Valente warned against "one track pied-pipers of state education who seem to believe that their own plant, patronage and security is not to encourage parents to support church-related educational institutions."

"At this moment," he said, "it would appear that the trend of Court opinions weighs quite heavily in the direction of restricting the use of public funds for public education at the elementary and secondary levels."

"For a nation whose citizens are predominantly Negroes, for the prejudice against segregated hospitals in his archdiocese," the presentation was made at the national convention of Citizens for Educational Freedom here that educational segregation based on race.

Mississippi Bishop Orders Integration Of Schools

NATCHES, Miss. (NO) — Bishop Richard O. Gerow disclosed that a program for racial integration of Catholic schools in Mississippi will be inaugurated in September.

In a letter read in all churches throughout the Natchez-Jackson diocese, Bishop Gerow said: "It is to be the policy of the Catholic schools in the diocese to admit qualified Catholic children to the first grade without respect to race."

Protestants Enlist Priest To Serve Migrant Families

GIBSONBURG, Ohio (NO) — Sandusky County Council of Churches dropped plans for a Bible school for Spanish-speaking migrant families here after the Gibsonburg Ministerial Association obtained the services of a priest who speaks the language to minister to them.

The Rev. Hilbert E. Piel, association secretary, said the proposed Bible school was canceled after he wrote a letter to the Rev. Donald Judson in nearby Fremont, president of the Council of Churches.

"Inasmuch as the vast majority of the migrants are Roman Catholics and speak only Spanish, we felt that a Spanish-speaking priest could best minister to them," the Rev. Mr. Piel wrote. The priest is Father Thomas Wekinger of St. Joseph's parish, Maumee, Ohio.

"With this in mind, we have been able to secure the services of such a priest, who is currently conducting services in Spanish, who is organizing a two-week church school program for later in the summer, and who has been and is planning and directing various social programs for the migrants," the letter stated.

"In the light of the agreement made last spring that if the Catholic Church made provision for a ministry to the migrant workers in the Gibsonburg area the Protestant churches will make no attempt to interfere with or duplicate the efforts of such a ministry, and in view of the fact that a Spanish-speaking priest is presently working in the community, the Gibsonburg Ministerial Association strongly urges that no Bible school be held in Gibsonburg this year by the migrant ministry workers under the auspices of the Sandusky County Council of Churches."

The Rev. Mr. Piel said the material presented in the five-day Bible school last year was so general that while it was not likely to offend any religious group it was not likely to do much good either.
Encyclical Tells How Church Should Carry Out Mission

Time will be needed to assess the value and impact of the first encyclical of Pope Paul, Ecclesiastum Suam. Already it seems likely the element of surprise which greeted the two most famous of Pope John's encyclicals, Mater et Magistra and Pacem in Terris, will be quickly associated with this long-awaited document, Fides et Ratio.

Apparent those whose guesses concerning the subject matter were welcomed by the press were more surprised than others to learn the encyclical dealt with a subject of the Church. Since the Fathers of the Council debated this topic last year and will continue to discuss it this coming session, not everyone expected Paul to deal with Future Council sessions. On the contrary, he stated: "We deliberately wanted not to enter into subjects which the Ecumenical Council has put on its program."

Newspaper headlines and stories have emphasized the encyclical's condemnation of communism. This is hardly the primary purpose of the letter, nor can it rightly be considered startling news, since every pope since communism became a grave threat has alluded often to the countless dangers to society and to individuals from atheistic materialism. Without referring to it by name, Pope Paul in his opening address to the Fathers of the Council alluded to "the falseness in that way of life that degenerates God and His law."

However, the Holy Father anticipating the surprised reaction, pointed out last week that he was not thereby trying to influence the judgment of the Fathers about their future Council sessions. On the contrary, he stated: "We deliberately wanted not to enter into subjects which the Ecumenical Council has put on its program."

The Pope's theme in this newest of papal messages is the Church's "conservatism," a word which itself is a word of the Middle English period, meaning "those who conserve or preserve," i.e., those who conserve or preserve what has been held as the apostolic deposit of faith and morals. The Church today has become a factor in the affairs of all men. Since Pope John's historic documents made such an impression on the secular world, it is certain that his encyclical will be expected to exert a profound influence in religious and moral life. We are certain to hear many comparisons probing the extent of their "liberalism" or their "conservatism."

Each of the documents of Pope John's encyclicals, Mater et Magistra and Pacem in Terris, will quickly be associated with this long-awaited document, Fides et Ratio, now almost unchecked, can sweep innocent children along on a tide of immorality — a calumny which is beginning to alarm the whole country.

Francis Cardinal Spellman last week at a convention in Denver directed national attention to the grave problem and in clear, sharp words rebuked the Justices of the Supreme Court for their recent decisions which "reflected an acceptance of degeneracy and the bestial mentality as the standard way of American life." He stated that local law enforcement agencies are hamstrung by the Court's decisions "rendered by a few leaders in our Judicial System."

Many people are at present more than ready to agree, in view of the Court's denial that books like the "Tropic of Cancer" and "Lovers" are obscene. That the community's standards prevailing among the Supreme Court judges who voted in such a way are substantially below the standards of the communities over which they sit in judgment. One of the judges who strongly disagreed with the Court's ruling, Charles F. Dreden, offered a ray of hope in his dissent. "I refuse to believe that all of this can continue to be the law. I predict that the wheel will turn and the pendulum will swing back. Some time and somehow we will return to the historical meaning of 'freedom of the press.'"

On that awaited day the courts will find it possible in at least some extreme cases, not only to announce but to apply their oft-repeated holding that obscenity is an exception to the First Amendment's protections." Even this faintly encouraging hope sounds as if a change will come only in the distant future. Cardinal Spellman, on the contrary, called for action now. At his request, Mayor Wagner of New York in forming a Citizens' Committee made up of a cross section of people to take legal means of protecting youth from indecent literature.

Clergy have been startled to find that the flood of pornography, now almost unchecked, can sweep innocent children along on a tide of immorality — a calumny which is beginning to alarm the whole country.

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Prayer Against Hurricanes

At the direction of Bishop Coleman C. Carroll, the prayer "Ad Repellendias Tempestates" is to be said as an "Oralis Imperata" at Masses offered within the Diocese from Aug. 17 through Nov. 14. According to the new rubrics of the Roman Breviary and Missal, it is to be said only on Mondays, Wednesdays and Fridays and it is prohibited on all liturgical days of the 1st and 2nd class, in votive Masses of the 1st and 2nd class, in any Marian and whenever the privileged commemorations complete the established number for a particular day.

Following is the English translation of the prayer:

Hear us, O Lord, and have mercy upon us, and let all the winds of evil be driven from Thy House, and the sea be brought in turmoil; and let evil be brought on evildoers, and let Thy people be preserved. Amen.

AN ALTAR BOY NAMED "SPECK"

"If you'll help us get it out, Father, we'll name itSpeck."
No there is probably no sad
lament than the confession, "I
wish I could believe, but I
cannot." Some men seem to
enjoy an approach to God and
holding their religions convictions. I've tried to make an act of faith, but I'm 
comes into field of religion. The religious
ance and indifference in the
of a person who has no strong
indifferentist willingly places all
convictions of his own. He finds
errors and the
pathetic under-
honored in speech but frequent-
ment of death does not the ne-
from the others in this respect,
feel that nothing can be done
about it. They state with regret
sadder. These people usually
istration is thereby deepened.
believes not shall be condemn-
turbing ideas such as Our
themselves to forget it, because
happy frame of mind plagu-
you to believe, but I
their religious

TRUTH OF THE MATTER

emphatically declare that God is
a gift of God. "No man
compliment fade away forever.
ning many. Even while telling
themselves to forget it, because
after all they do believe in
some kind of a God and in the
golden rule, they run into dis-
turbing ideas such as Our
Lord's blunt warning, "He who
believes not shall be con-
and. The religious
ance and indifference in the
of a person who has no strong
indifferentist willingly places all
convictions of his own. He finds
errors and the
pathetic under-
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turbing ideas such as Our
themselves to forget it, because
happy frame of mind plagu-
by FATHER LEO J. TRESE

Tolerance is a virtue much
honored in speech but fre-
ently violated in practice.
Tolerance is the ability to
view with sympa-
understanding and to
per mit with out re c r i m i-
formation the honest
errors and the differ-
ing opin-
one's own. Toler-
comes into play whenever
we encounter a person or a
group who disagree with us.
Tolerance must not be con-
flated with indifference. There is
a basic disparity between the
two. Indifference is the atti-
de of a person who has no strong
convictions of his own. He finds it
easy to be indigent towards a
society of views he finds offen-
sing because he has no position of
his own to defend.
Tolerance must be es-
cially care-
ful to distinguish between tol-
ance and indifference in the
same way. Tolerance is a reli-
ous indifference willingly places all
religions on the same level be-
cause he does not believe that
there is a body of divinely
revealed truths to which all men
ought to subscribe. To the in-
differentist, one man's religion
is as good as another's because
so he religious. Muslims and
Jews are the same as rela-
it forms the platforms of oppos-
ing political parties.
In contrast to indifference,
religious toleration operates from
a position of strength. The tol-
erant man adheres to a body
divinely revealed facts and prin-
ciples about which he feels
unchangeably true, always and
for everyone. At the same time
will never allow an atheist or a
non- 
may be ignorant of those t ru 
ths, may misunderstand them or
may deny them in good faith.
No one can be expected to ac-
cept our religious systems if he
not know or does not grasp.
Even God does not expect this.
He does not expect that he will
do the best he can in the
light of what he does
understand. By the same token,
religious indifference may be,
a person is obliged to f o l l o w
that con-
science, and God will judge him
in accordance with the fidel-
y with which he lives up to

ever we find ourselves becom-
ing involved in a heated argu-
ment, we can be quite certain
how to respond. A tolerant per-
son may argue and argue force-
fully, but always with courtesy.

Oddly enough, it is usually
the person who is unsure of his
own position who is most likely
to exhibit rancor towards those
who disagree with him. By the
very nature of his uncertainty
he tries to shore up his own uncer-
tainty. Tolerance is the mark of
a strong person. He knows that
he is not a solid stone, but feels
solidly planted, his convictions
are firm and his principles stead-
fast. He knows that if he can
afford to be gentle towards those
who contradict or oppose him,
Tolerance contributes, too, to
a very attractive personality.
Another finds it hard to resist
when we allow ourselves to
listen to and to anxious to
understand his point of view.
Inviolable belief can make him
see our evident regret that
we cannot agree with him and
will always refuse to go along with him as far as we can.
Tolerance, in short, is nothing
less than the application of the
patience, the charity and the
forbearance of Christ.
Prelate Opposes Nomination Of Catholics As Vote Vatte

ATLANA, Ga. (NC) — Political parties are "sowing the seeds of a very dangerous practice" if they nominate Catholics to get Catholic vote, Archbishop Paul J. Hallinan of Atlanta declared here.

The Archbishop said "the point was made four years ago. Many Americans, including Protestants, voted for Kennedy as a definite stand against the exclusion of a Catholic." But the present feeling of most Catholics, the Archbishop added, is that "the issue should be put to rest now. Most Catholics would respect the assumption that they should vote for a Catholic because they are Catholics."

Archbishop Hallinan said while he could not speak for Catholics as a whole he hoped that they would in every case vote for the best man.

Meanwhile, seven Catholic priests have written to the Democratic National Committee asking that no Catholic be nominated for the vice presidency merely in an effort to balance the ticket or to capture Catholic votes.

In a letter addressed to party chairman John Bailey the priests declared, that to select a person for national office because of his religion is just as "ridiculous" as to reject him for the same reason.

Noting that the Republican candidate, William Miller of New York, is a Catholic, as Sen. Barry Goldwater's running mate, the priests said "If the Republicans selected their candidate for vice president simply because of his competence, and if the Democrats make their selection on similar grounds, Catholics will have no quarrel. But if the selection of either political party is induced by the new demand for a 'religiously balanced ticket,' then the results will be not that 'ridiculous' but that we might well introduce into American life a new and undesirable practice of exploiting a religious issue for partisan purposes."

The letter was signed by Father Robert F. Drinan, S.J., dean of the Boston College law school; Msgr. Daniel M. Cantwell, chaplain of Catholic lay action organizations in the Archdiocese of Chicago; Msgr. Salvatore J. Adamo, executive editor of the Camden diocese's Catholic Star Herald; Father Edward H. Flannery, editor of the Providence (R.I.) Visitor, the diocesan newspaper; Father Bernard Law, editor of the Missis- sippi Register of the Natchez-Jackson diocese; Father Ralph Gorman, C.P., editor of the Sign magazine, Union City, N.J.; and Father John L. Roody, C.S.C., editor of Ave Maria magazine, Notre Dame, Ind.

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North Miami Couple Named Delegates

NORTI MIAMI — Dr. and Mrs. Ray Bealy of Holy Family parish will be among delegates to the annual southern area conven- tion of the Christian Family Movement scheduled to be held in Mobile, Ala., Aug. 22 and 23.

Father Ivan Arconeaux, jun- ior director of Christian Family, and John Law, Jr., the keynotes speakers at the meeting of CPM, will represent the Law Family from Florida in the convention.

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Sheen Column. Cut out this column, pin your sacrifice to it, and mail it to Most Rev. Fulton J. Sheen, Bishop of The Society for the Propagation of the Faith, 289 Fifth Avenue, New York, N.Y.; or your Diocesan Director Rev. Neil J. Fleming, 400 Biscayne Blvd., Miami, 33016, Florida.

HOSTESS AT VATICAN PAVILION at the New York World's Fair, May 21, 1964. She is one of 18 young women who assist visitors.

Mass By Bishop To Open Diocese Labor Day Program

(Continued From Page 1)

A banquet in the Pope's name Room at 8 p.m.

Father Neil J. Fleming, pas- sor of St. Lawrence Church, North Miami Beach, and coord- inator for Bishop Carroll in the annual Labor Day observance, this week announced the ap- pointment of two outstanding lay leaders to serve on the Board of Directors.

Mr. Fitzgerald, president of St. Mark parish, Coconut Grove, has served as president of the national alumni association of St. Mark College from 1939.

The Miami attorney has also conducted for boys between 16 and 18 who have been referred to the University of Miami Law School in 1946.

The one of the founders of the

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Orione Fathers, Brothers To Staff Home For Boys

(Continued From Page 1)

primarily, but not exclusively, Catholic teenage boys who are without parents or are from broken homes.

Referrals of teenage boys will be supervised through Catholic Welfare Bureau Regional Of- fices in Miami, Fort Laud- erdale, West Palm Beach and Fort Myers.

FIVE CONGREGATIONS

The followers of Don Louis Orione, who founded con- gregations of priests, sisters, and Brothers at Tortona, Italy, in 1912, are members of a Gen- eral community whose special objective is to spread the knowledge and love of Christ and His Church throughout the world, especially among the poor.

In the United States the congregations is represented in the Archdiocese of Denver and the Diocese of Ev- annsville, Ind.

In Massachusetts, future mis- sionaries are trained at Sons of Divine Providence Seminary in...
MAJOR SEMINARIANS studying for the priesthood of the Diocese of Miami, Roger Radloff and John McMahon, talk with Bishop Carroll during Day of Recollection held last Sunday.

Bishop Coleman F. Carroll Addresses Diocesan And Ecuadorian Seminarians During Day Of Recollection

Ecuadorian Priest, Father Luis Garcia, Takes Bishop Carroll’s Picture

Miami Seminarian, Michael Sullivan, Right, Talks With Ecuadorians

Bill Ramirez And Antony Gonzalez At Lunch

Bishop Carroll And Msgr. James Walsh, Center, With Ecuadorian And Diocesan Seminarians

Miami Seminarian Is Subject Of Joke By Ecuadorian Seminarians

Scooters Interest Ecuadorian Seminarians During Their South Florida Tour

August 14, 1964 THE VOICE Miami, Florida Page 9
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N.Y. PRELATE DENOUNCES SMUT RULINGS
DENVER, Colo. (NBC)—Fran-
 cis Cardinal Spellman has criti-
cised the U.S. Supreme Court for a “shocking decision” on
morality and has pl a d a d for
a “vigorous counterattack”
against obscenity mushrooming
throughout the nation.

The Archbishop of New York
said the victims of spreading
pornography are “the young
boys and girls of our nation
whose innocent hearts and
souls are being deliberately
corrupted and diabolically
distorted from the noble purpose
for which they were created by
God.”

“What_flag this is to set
would be new.” The Cardinal told
the Grand Aerie convention
banquet (Aug. 4) of the Fra-
ternal Order of Eagles “Ob-
scenity, pornography, narco-
thetic literature — whatever you
may call it — is a two billion dol-
lar a year racket in the United
States.” It is promoted and peo-
ped by unscrupulous profit
seekers. It is shocking when
we realize that 70 to 90 per
cent of all materials sold by
these profiteers fall into the
hands of unwary young people.

The Cardinal charged two re-
cent “ominous” decisions of the
U.S. Court “reflect an accep-
tance of depravity and bestial
mental state of the standard
way of life.

In approving the book “Trep-
ches of Cancer,” two members of
the court in a majority decision
struck down rulings of courts in
several states including Illinois,
Florida and New York where
the book had been classed as
“vile and obscene,” the prelate
said.

“They are judged whether they
are not obscenity. And in "another
small part", the prelate said,
“the same unfortunate conclusion
is that the commun-
ity standards prevailing among
Supreme Court judges who voted
in such a way, are substantially
below the standards of the com-
mon decency which they sit in
judgment.” The Cardinal said.

The Cardinal also criticized the
highest court of New York state,
the Supreme Court, of a decision
"struck down rulings of Ohio courts which had
found the book obscene, he
added.

"The precedent but obvious con-
clusion is that the commu-
nity standards prevailing among
Supreme Court judges who voted
in such a way, are substantially
below the standards of the com-
mon decency which they sit in
judgment.” The Cardinal said.

The court had overturned a
decision striking down rulings of
Ohio courts which had found the
book was not obscene.

ers of the Constitution of our
United States.”

“UNFORTUNATE TEST”
The nation’s highest court ap-
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Francis Cardinal Spellman
Voice Photo

Cardinal Assails High Court
Barry College Adding School

The first School of Social Service in South Florida will be established at Barry College in the fall of 1965, Sister Mary Dorothy, O.P., president, has announced.

Testamental plans for the school, which will offer the master’s degree in social work, were announced last Spring following a “listening session” with Sister Dorothy with shop Coleman F. Carroll and local welfare leaders. Definite plans have now been made following local surveys regarding needs for trained social workers in agencies, hospitals, schools and industry.

According to the School of Social Work Committee of the Dade County Welfare Planning Council, some 250 agency employees would be interested in graduate education and agencies anticipate that in three years 150 social work positions requiring a master’s degree in social work will be added to present staff positions. There are at least currently vacant social work positions in Dade County which require the master’s degree.

The administration of Barry College is conducting interviews for a director of the first school to be established at the 25-year-old liberal arts college in Tallahassee. The school will be the seventh such school under Catholic auspices in the United States, according to Sister Dorothy, O.P., chairwoman of the first school of graduate education and agency development.

The new school of social work is in cooperation with Barry College’s School of Education, New York; Loyola University, the Catholic University of America; Loyola University, Chicago; St. Louis University, Tex.

NEW SCHOOL of Social Service at Barry College is discussed by Sister Mary Dorothy, O.P., president; with (counter clockwise) Mgr. Bryan O. Walsh, Mrs. Beas Dana, Consultant on Educational Service, Council on Social Work; Dr. Dorothea Sullivan, O.P., chairman of the Barry College Department of Sociology; Sister M. Petronilla, O.P., chairman of the college graduate division; Sister Mary Arnold, O.P., college dean.

Other schools of social service are Fordham University, New York; Loyola University, Chicago; St. Louis University, Tex.; Boston College and Our Lady of Mercy, Coral Gables.

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New Marymount Presidents

BOCA RATON — The Reverend Mother Mary de la Croix, R.S.H.M., has been named president of Marymount Junior College here.

The former religious superior of the Sacred Heart of Mary, who administers the junior women’s college, succeeded Mother Mary Jogues, R.S.H.M., who has served as president of the one-year old college since it opened last September. Mother Jogues has been appointed president of Marymount Manhattan College, New York City.

Director of the college building program and a member of the board of trustees of Marymount, Mother de la Croix was formerly principal of St. Lawrence School, North Miami Beach. She holds a bachelor’s degree from Marymount College, Tarrytown; and a master’s degree from Catholic University of America where she majored in history and minor ed in economics and sociology.

Mother de la Croix served for seven years as dean of Marymount College, which she established with Mother Elizabeth. Prior to her appointment as superior at St. Lawrence School, she taught sociology at Marymount College, Tarrytown.

Mother Jogues was dean at Marymount College, Tarrytown, from 1953 to 1963, when she was appointed president of Marymount Junior College here. She has a master’s degree from Merritt University and a doctorate from Laval.

After teaching French and English at Marymount Schools in Tarrytown, Los Angeles, Sacred Heart of Mary Academy, New York City, and at Marymount College in Tarrytown, Mother Jogues served as principal in Marymount College, Tarrytown and was reappointed to the college faculty there in 1960. She is a member of the Marymount Junior College board of trustees.

Special CCD Course
To Begin At St. Clement

FORT LAUDERDALE — A special course for prospective teachers in Confraternity of Christian Doctrine work will be given during this month at St. Clement parish, 225 NW 25th St.

Father David J. Heffernan, pastor, St. Fins X parish, will give the course in doctrine and Father Joseph Brunner, assistant diocesan CCD director, will present the course in Methods for Secondary Schools. A course in Elementary Methods will be taught by two Victory Neill Sisters assigned to work with the diocesan CCD office.

The course in methodology has been planned by the chairman of teachers of the diocesan lay executive board in cooperation with the diocesan director, Msgr. R.E. Philbin, and Father Brunner. This course will give one-half of the credits required for a teacher’s certificate for Confraternity work.

Classes will be held from 7:30 p.m. to 10:15 p.m. on Monday, Aug. 17 and continue nightly except Saturday and Sunday, through Friday, Aug. 28. Doctrine will be taught during the first hours of the evening session.

Since public schools resume classes Aug. 31, CCD classes for public school students should start during the week of Sept. 6. Monsignor Philbin announced this week. He added that many parishes in Broward and North Dade counties have urgently requested the above courses because of the need of teachers for the school of religion during the 1964-65 year.

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MERCY HOSPITAL EXPANDS
FOR YOU AND MIAMI

JOIN THE 1964 MERCY HOSPITAL EXPANSION FUND!

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.

TYPICAL MEMORIAL LISTINGS

The following is a list of typical memorials which may be dedicated. A complete list is available at campaign headquarters (371-6456).

<table>
<thead>
<tr>
<th>Memorials</th>
<th>Amount ($)</th>
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<tbody>
<tr>
<td>Psychiatric Section</td>
<td>50,000</td>
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<tr>
<td>Pediatrics Section</td>
<td>50,000</td>
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<tr>
<td>Intensive Care Cardiac Section</td>
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<tr>
<td>Physical Therapy Section</td>
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<tr>
<td>First Floor Entrance</td>
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<tr>
<td>Examination Room</td>
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<tr>
<td>Laboratory Section</td>
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<tr>
<td>Major Operating Rooms</td>
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<tr>
<td>Blood Donor's Room</td>
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<tr>
<td>Sisters' Dining Room</td>
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<td>First Floor Corridor</td>
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<tr>
<td>Offices</td>
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<tr>
<td>Waiting Rooms</td>
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<td>Vestibules</td>
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<tr>
<td>Laboratories</td>
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<tr>
<td>Private Rooms</td>
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<tr>
<td>Nurses Stations</td>
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<tr>
<td>Semi-private bedrooms</td>
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<tr>
<td>Therapy Treatment Rooms</td>
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<tr>
<td>Utility Rooms</td>
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<tr>
<td>Offices (Administration Wing)</td>
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<tr>
<td>X-ray Rooms</td>
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<tr>
<td>Dressing Rooms</td>
<td>1,000</td>
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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.

MERCY HOSPITAL EXPANSION FUND
3663 SOUTH MIAMI AVENUE
MIAMI, FLORIDA 33133

In recognition of Mercy's past service and in order to aid Mercy's expansion, please accept my gift to the campaign.

NAME
ADDRESS
AMOUNT OF GIFT

Please send me additional information regarding your memorial program...
The Marian Council of the Knights of Columbus will hold its annual installation dinner tomorrow (Saturday) at the Council Hall, 13200 Memorial Highway, North Miami. In charge of arrangements for the event is Howard Hayes, chairman of the Council's activities committee.

**Clothing Sought For The Needy**

An appeal has been issued for children's clothing for St. Vincent De Paul Salvage stores in Dade and Broward counties.

Supplies of this type of clothing have been badly depleted at the four salvage stores in the two counties. The clothing is especially needed now with school opening just around the corner. The salvage stores in the two counties and their telephone numbers are: Broward County — 313 West Broward Blvd., Fort Lauderdale, 4-6716, and 1060 SW 56th Ave., Hollywood, 989-8548; Dade County — 801 N. Miami Ave., FL 3-3936, and 990 NW 7th Ave., 738-8013.

Any one having any clothing to donate may arrange for a pickup by calling any of the stores.

**Serra Meetings**

Place and time of meetings of the four Serra Clubs in the Diocese of Miami are as follows:

Miami — Columbus Hotel, 1st and 3rd Tuesday, 12:15 P.M.

Broward — Round Table Restaurant, Fort Lauderdale, 2nd and 4th Monday, 12:15 P.M.

Palm Beach — Town House, West Palm Beach, 1st and 3rd Monday, 7 P.M.

Indian River — St. Simon's Restaurant, Fort Pierce, 2nd and 4th Thursday, 7 P.M.
Sixty-eight postulants received the white habit and white veil of the Dominican Order during Pontifical Mass offered by Archbishop John F. Dearden of Detroit, who also presided at the investiture ceremony.

Ordained in 1919, Father Giocard founded the community’s house in Rome in 1986. He became vicar general — the number two post in the congregation — in 1946, two years before his death.

The Rites congregation revealed that it is also examining the writings of a youthful aspirant to the same society, looking toward the eventual introduction of his beatification process. He is Maggiorino Vigolani, entering the Pauline society in 1916, he died of meningitis at the Alba house in 1917.

Another cause newly introduced before the congregation is that of Marie Theodora Voiron, of the Sisters of St. Joseph of Chambery, France. In 1969 she was sent to Brazil, where she opened several houses of her congregation, the first in Sao Paulo. She died there in 1982.

The congregation also examined the writings of other candidates for beatification. They were Father Louis Trisjesen of the Netherlands, Swiss superior of Charity Nereusia Valle, and Angela Salawa, a Polish laywoman.

Included were Miss Mary Caufield, daughter of Mr. and Mrs. Thomas Caufield, St. Jerome parish; Father Lawrence Dale, who will now be known in religion as Sister Michael Tymothee, St. Louis parish; Sister Therese Marie, O.P., daughter of Mr. and Mrs. Howard Wanst, the Cathedral parish. Father Frederick Wass, pastor, St. Louis parish, South Miami, brother of Sister Therese Marie, O.P., and Mrs. Howard Wanst, the Cathedral parish, presided at the Pontifical Mass.

FOOTBALL SQUAD TO HAVE ONLY FEW LETTERMEN RETURNING

By JACk Houghteling

Frank Vitale is stepping into a tough assignment . . . and he knows it.

The new hard football coach at Christopher Columbus High once it's first year with more than the usual coach's pessimism.

He'll have only eight letterman of the 1964 team returned from last year's varsity squad.

- He was named new coach when spring practice was three-quarters completed.
- He'll have a sophomore as the starting quarterback.
- He'll have an all-offensive system to install.
- His first game will be against the state's 1963 Class AA champion, Coral Gables High, with 20 lettermen on the squad.

Columbus Grid Coach Faces Tough Task

"It's going to be awfully tough," he admits in discussing his prospects. "We're awfully inexperienced and whether we can do much this year or not, I just don't know.

"We've got a lot of potential but it's going to take a little time."

Vitale, a former Cornell All-American who gained most valuable lineman honors in the East West Shrine Game at San Francisco several years back, comes to Columbus from Miami-Dade J.C. where he had been assistant athletic director.

COURTNEY BATES

He's been out full football coaching for three years, although he has helped out on a volunteer basis with Columbus' top rival, Archbishop Curley High, the past two seasons.

He was picked for the Columbus post last spring with just six days of spring drills remaining.

"It gave me a chance to get to know the boys' names and faces, that's about all," the husky, 110-pounder relates.

With less time with his players and the overall inexperience of the squad, he's reached just two conclusions so far:

--We're going to be quite light . . . I doubt if our line will average over 175 pounds and I think we're going to be fast. I was quite impressed with the quickness of the boys."

--"We're going to be quite light . . . and I think we're going to be fast."

N molest for the coming season will be End Joe Hernando and Ed Breidolf, center Frank Wizer, guards John Conrad and Joe Flaherty, fullback Hal Hartman, tailback Hal Hartman, Todd Freeman and Doug McClellan.

Vitale is planning on using the winged-T offensive formation, one of the best for problems, however, is the need for a stand-out quarterback.

Sophomore-to-be Louis Pypel looks like he'll get the first shot at a starting job with Hal O'Brien and John Blakeley also in the running.

All three are up from the j.v. squad of last year.

Pypel gets the nod on his passing ability.

Vitale has been working feverishly to get ready for the opening of the season, with night and day sessions at the Columbus fieldhouse's athletic office.

He's called a squad meet for Saturday and will hold one last drill Monday, the opening day for practice under Florida High Schools' Activities Association regulations.

AROUND THE DIOCESE . . .

Billy Preddy, a Rhode Island U. student, has been named backfield coach and head baseball coach at Columbus.

He comes from Bishop Hendricken High in Warwick, R. I. where he was assistant coach for one year in both sports, . . . James Husk, former Xavier University (Cincinnati, Ohio) halfback, also been added to the coaching staff at Archbishop Curley High. He'll be assistant coach in both football and track.

He's a native of Waynesburg, Pa.
VATICAN CITY (NC) — Following is the text of an
English translation of the encyclical Ecclesiam Suam,
of Pope Paul VI outlining three paths for the Church
today. The document is dated Aug. 6, but was released
here by the Vatican Press Office Aug. 10.

Since Jesus Christ founded His Church to be the loving mother
of all men and the dispenser of salvation, it is obvious why she
has always been specially loved and cherished by those with
the glory of God and the eternal salvation of men at heart,
among whom, as is fitting, the vicars of Christ on earth, vast
numbers of bishops and priests and a wonderful host of saintly
Christians have been conspicuous.

It will, then, not seem strange to anyone that, in addressing
to the world this first encyclical after our elevation, in God’s
inscrutable design, to the pontifical throne, we should turn our
thoughts with love and reverence towards Holy Church. Con-
sequently, we propose to ourselves in this encyclical the task of
showing more clearly to all men the Church’s importance for the
salvation of mankind, and her heartfelt desire that Church and
mankind should meet each other and should come to know and
love each other.

(Continued On Page 18)
The Paths Of The Church (Continued From Page 17)

At the opening of the second session of the Second Vatican Ecumenical Council, the Holy Father, St. Michael the Archangel, on the Feast of the Assumption of Mary, addressed the Church of God, speaking through the Bishop of Rome, and with the consent of the bishops of the entire Church, to the Holy Father, St. Peter, and to the shepherds of the flock of Christ, in an apostolic exhortation.

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We believe the responsibility of the Church of God, because we hold the office of Bishop of Rome and consequently the office of succeessor of the blessed Apostle Peter, the bearer of the master keys to the Kingdom of God, the vicar of the same Christ who made of him the supreme shepherd of his world-wide flock.

** **

** CONVERSATIONAL LETTER

But it is not our intention to express ideas that are either new or fully developed; the ecclesial council exists for that purpose; our task is to define our intention of addressing you with sufficient energy and toil characterized by sufficient investigation and care, as well as by sufficient prayer and meditation, for the reasons that I shall later explain. For this reason I have invented a more personal form of address that can be thought of as a personal letter.

** **

** FIRST THOUGHT

It was difficult for us to express our ideas, because we had to define ourselves, and we had to define our ideas, because we had to define ourselves. We could not define ourselves, because we had to define our ideas. We could not define our ideas, because we had to define ourselves. We could not define ourselves, because we had to define our ideas.

** **

** HIGHER HUMAN PRINCIPLES

We hope thereby to inject the Church's mission with greater clarity to some doctrine; its work should not be to communicate a fraternal and indifferent message to those who are the objects of our study and of our action in the course of our apostolic ministry, as it shall please the Lord to give us the inspiration and the strength for the task.

** **

** LORD'S REMINDER

We think that it is a duty to proclaim the Church's mission with the awareness that she must have of herself, of the treasure she possesses, and of her mission to the world. We shall do this by sowing the Gospel a continuous appeal to those who are the objects of our study and of our action in the course of our apostolic ministry, as it shall please the Lord to give us the inspiration and the strength for the task.

** **

** AWARENESS

Surely you will notice that this summary outline of our encyclical does not envisage the treatment of urgent and serious topics which involve not only the Church but humanity itself, such as peace among nations and among social classes, the destiny and famine which still plague entire countries, the rise of new nations toward independence and civil peace, the currents of modern thought and Christian culture, the qualifications of so many peoples and of so many segments of the Church where the very rights of free citizens and of human beings are being denied, the moral problems regarding birth, and so on.

Regarding the great and universal question of world peace, we say at once that we shall feel it specially incumbent upon us not merely to devote a watchful and understanding interest, but also to entertain a more and more efficacious concern.

** **

** LORD'S REMINDER

And did not Jesus Christ Himself, the vine Teacher spoken to His listeners, say: "I am the vine, you are the branches. . . through the Church" (Eph. 5:27)?

** **

(Continued From Page 19)
Text Of Pope's Encyclical

(Continued From Page 18) yet, in the fullness of its knowl-
edge and the depth of its per-
cipation" (Phil. 1:9).

We could express this invita-
tion in another way, by say-
ning: how do you wish to address to each of those who
wish to receive it — that is, to
each of you, venerable Law-
era, and to your followers, as
also the "gathering of the faith-
ful" referenced here as being
which is the Church. And thus
we could invite all men to make
a living, professional and con-
scious act of faith in Jesus
Christ Our Lord.

We should mark this moment
of our religious life such by a
profession of faith, firm and
resolute, though always aware
and timorous, similar to the one
we read about in the Gos-
pel, uttered by the man born
blind, whose eyes Jesus Christ had opened with a goodness
equal in this power: "I do be-
dieve, Lord!" (Jn. 9, 18). Or
that of Martha in the same Gos-
pel: "Yea, Lord, I do believe,
I learned to believe that You are
the Christ, the Son of God, He
who has come into the world" (Jn. 11, 27); or that, specially
dear to us, of Simon, who was
later to become Peter: "You
are the Christ, the Son of the
Living God" (Mt. 16, 16).

** MENTALITY OF MODERN MAN **

Moreover, this need to con-
sider is reflection that is all
too often carried out, as if
were to understand them in the interior
mirror of his own mind, is
very rarely realized in the interior
mirror of modern man. His thought easily turns back upon itself and
the exercises of the conscience
in the light of his own con-
science.

We do not say that this habit is
without serious danger. Phi-
osopical movements of great
moment have been and are en-
tailed this form of man's spirit-
ual activity as something de-
finitive and supreme, as if
were the immediate source of reality, urging thought on to
anirational, contradictory and
radically fallacious.

But this does not mean that the
mystery is refuted at the
search for flux truth within
man's consciousness is not in
itself of the greatest importance.
Theology and philosophy are in
today quite widespread as a re-
find expression of modern cul-
tural and religious evolution,
fully coordinated with the de-
velopment of thought for the
Church herself. This is not
what it coincides with objec-
tive reality, does not prevent
the exercise of the conscience
from manifesting to the one
who undertakes the same, the
fact of his own existence, of
his own supernatural dignity
and of his own ability to know
and to act.

It is well known, moreover,
that in recent years the Church
has undertaken a deeper study of
herself through the work of
many educational, intellectual
and profound minds, of compe-
tent theological schools, of pas-
toral and missionary activity,
and of remarkable experiences in
the field of religion, and above
all, of noteworthy teachings of
the popes.

It would take too long even to
quote to the abundant theologi-
ical literature which deals with
the Church and produced by her
leading the last and the present
Church, that is, not to take
the opportunity to research the
documents issued by the Second
Council of Trent sought to re-
pair the consequences of the crisis which separated from the
Church many of her members
in the 16th century, the doc-
tine concerning which church
her self was studied by eminent
scholars and consequently made
progress in thought.

Such is the case at the present
time, where the Church, under
the words of the Apostle Paul:
"Christ in herself, according to
the wisdom and counsel of God,
for the understanding of its nature
and for the fulfillment of its duty,
the Church needs to reflect
on a theme which is a necessary
bond of union with a Head so ex-
alted, this doctrine is certainly
rightly to those whom our voice can
reach beyond the wide limits of the flock of Christ.

The first benefic is to rouse
from a deepened awareness of
the Church is a re-
awakened discovery of its vital
head of men with Christ. This
is something that is very well
known, but is something that is
fundamental and indispensable
and never sufficiently under-
stood, meditated upon, and
honored.

What should we not say about
this central theme of all our re-
ligious inheritance? Fortunately,
you already have an excel-
lent grasp of this doctrine. We
will say no more at this time except to urge you to keep it always
before your eyes, and to recon-
struct, if necessary, your direc-
tive principle both in your spir-
ituality and in your preach-
ing. Rather than to our words
listen to the exhortation of our
predecessor already mentioned
in his encyclical Mystici Cor-
poris: "we must ac-trum-
burial to see Christ in the
Church. It is Christ who lives
in the Church, who teaches,
governs and sanctifies through
Him. It is Christ, too, who mani-
" (A.A. B., p. 238).

We should now dwell on the
thoughts that come to mind from
Sacred Scripture. From the
Fathers, the Doctors and the
saints when we consid-
(Continued On Page 20)
The Mystery of Church

We must accept as a mystery of the Church. It is the mystery of the Church and if, with the help of God, we turn our eyes towards this mystery, we will receive many spiritual benefits, the very ones we believe the Church today stands in greatest need of. The presence of Christ, His Body, will be like a light, a light given in an ineffable and life-giving fashion, according to the words of the Apocalypse: "Thou art Christ, the Son of the Living God; and blessed art thou among women, and blessed is the fruit of thy womb, John the Baptist" (cf. I Petr. 2, 9). Indeed, awareness of the mystery of the Church is a result of a mature and living faith. From such a faith comes an inexhaustible source of energy, its sublime unity, its ability to work, its embracing inscriptions of the Spirit of Christ, to form, to shape the Church, and to upholding by sound teaching, experience the living reality of the Church itself.

Church's Spirituality

But above all, the Church's spirituality will come forth ennobled and nourished by the success and richness of its sacramental truth, of the Holy Fathers and Doctors of the Church and by all the living heroes of the Church such an awareness. We mean systematic and accurate instruction, participation that inconceivable school of words, signs and visions inspirations are the Church's Life, and by silent and fervent meditation on divine truths and their concrete meaning, by giving oneself in dedication to contemplative prayer.

The interior life still remains the ground of all spirituality, her own proper way of receiving the illuminations of divine light, the fundamental and irreplaceable manifestation of her religious and social authority, incomparable defense as well as an inexhaustible source of energy in her difficult contacts with the world.

It is necessary to restore to holy Baptism, that is, to the most precious of all sacraments, incorporated by means of this sacrament into the Mystical Body of Christ, which confers both grace and truth and all of its significance. It is specially important that the baptized person should have a highly conscious esteem of his elevation, or, rather, of his relation to the necessary operation of being an adopted son of God, to the dignity of being a son of God. In this way, it is a blessing in reality to be a son. We mean to the grace and joy of the indwelling of God, a new beginning of a new life. It has lost nothing sublunary save only the happy face of original sin and because it is human, is capable of the finest manifestations and the most precious and sublime acts.

To be Christians, to have received holy Baptism, must not mean for any reason an indifferent or of little importance, but it must be imparted with joy and happily in the conscience of every baptized person. He must truly look upon it, as did the Christian of old, as an "illumination," which, by drawing upon him the life-giving ray of divine Truth, opens heaven to him, sheds light upon earthly life and enable him to walk in the light towards the vision of God, the spring of eternal happiness.

It is easy to see what practical program this consideration imposes on us and our ministry. We are happy to see that this program is already being put into effect throughout the whole Church and that it is being furthered with prudent and ardent zeal. We encourage this activity, we commend it, we bless it.

II

Renaissance

We are taken up by the desire to see the Church of God become, beside it, one, holy, and entirely dedicated to the pursuit of perfection to which she is effectively called. Perfect as she is in the ideal conception of her Divine Founder, the Church should tend towards becoming perfect in the real expression of her earthly existence.

This is the great moral problem which is uppermost in the life of the Church, a problem which reveals what she is, what she is becoming, access to it, and sustains her.

This search for perfection fills her with great desires and aims, with repentance and hope, with strength and confidence, with responsibility and merits. It is a problem inherent in those theological realities which give meaning to the Church's life as an institution.

Without reference to the teachings of Christ and to the magisterium of the Church it is impossible to pass judgement on man. We cannot judge his actions, his acts, the unreasonable consequences of original sin, man's capacities for good, the meaning of the present life and his final end. We cannot judge these values of which man speaks or control the criterion of perfection and sanctity, and means and ways of enriching life with the highest beauty and fullness.

A strong desire to know the ways of Christ is at once ever-present in the Church, and its discussion must always be fruitful and fresh. As regards the questions having to do with perfection, fresh nourishment is provided in the Church from century to century. We should therefore like to see the unique interest which the Church has in the perfecting of all things, its zeal and its desire to sanctify them. This task demands of the Church a personal examination of her moral vigour, which our times demand with particular urgency and exceptional seriousness.

Also from this point of view the celebration of the council is providential. The pastoral character which it has assumed, the practical objectives of renewing canonical discipline, the desire to make the practice of Christian life as easy as possible in conformity with its supernatural character — all these factors center on the council an essentially merited even at this moment when we are still awaiting the major part of its deliberations. In fact it awakens in pastors as well as in the faithful the desire to sanctify Christian life in Christ its life character of supernatural authenticity and to be more and more saturated and effectively and deeply imprinting that Christian life as a personal conduct, that is, if the question be good, to be good must be altogether, and to be good is to be holy. It gives us a new expression of sanctity, a gift of the Holy Spirit which evokes fresh outpourings of virtue and Christian heroism.

Naturally, it will be for the council to suggest what reforms are to be introduced in the legislation of the Church. The pontifical commissions, especially the one instituted for the revision of Canon Law and already nominated by us will formulate in concrete terms the definitions of the canonical synod.

However, it will be your task, venerable brothers, to indicate us the means by which to render the face of our holy Church spotsless and youthful.

Fresh Vigor

But let our determination to bring about such a reform be once again made manifest. How many times in centuries past has this resolve been associated with the history of the councils, and so let it be, once more. But this time it is not to remove from the Church any specific hirises or general disorders, which, by the grace of God, do not exist within her today, but rather to infuse fresh spiritual vigor into the Mystical Body of Christ, insofar as it is a visible social society, purifying it from the defects of many of its members and stimulating it to new vigor.

In order to be able to bring about this with divine help, let us place before you some preliminary considerations suited to facilitate the work of renewal and to instill in it the courage which it requires together with sacrifice, and to indicate here some broad outlines along which the reform could be better effected.

We should remember above all certain norms to guide us in this work of reform. The reform cannot concern either the essential conception of the Church or its basic structure. We would be putting the word reform to the wrong use if we were to employ it in that sense. We cannot attribute infidelity to this beloved and holy Church of God which to which, as we believe, belongs the highest grace and from which rises up to our spirit the testimony "that we are the children of God" (Rom. 8:16).

Oh, it is neither pride nor presumption nor obstinacy nor folly but a luminous and just joyous conviction that we are indeed living members of the Body of Christ, that we are the authentic heirs of the Gospel of Christ, those who truly continue the work of the Apostles. There dwells in us the great inheritance of truth — and not of a fleeting inheritance or of a material inheritance — which it requires to be handed down to all the faithful of the Christian Church, which today presents intact the living heritage of the original apostolic tradition.

If this all redounds to our glory, or to use a better expression, the reason for which we must "always give thanks to God" (Eph. 2:8), it also constitutes our responsibility before God Himself to whom we are accountable for so great a benefit and also before the Church, in which we must install the firm desire and resolution to guard the "deposit" about which St. Paul speaks (1 Tim. 6:20). We have a responsibility, also before our brothers who are still separated from us, and be

(Continued On Page 21)
Complete Text Of Pope Paul's First Encyclical

(Continued From Page 20)

...the world for all times. The word "God" must be so applied to this subject, that all must have its meaning as it is used in the world of thought, which is a sure foundation of all

The brevity of this allusion to the title, "The bread which they produce is sacred for table and for altar." The social teachings of the Church leave no doubt on this subject, and we are pleased to take this opportunity of re-affirming our close adherence to such salutary teachings.

The other point we should like to mention is that of the spirit of charity. It is not this subject already in the forefront of your minds? Is it not charity the progress of spiritual experience in the Church leads? May it not be that charity is the ever more illuminating and joyful discovery that theology, on the one hand, and piety, on the other, are making in the never-ending meditation on the scriptural and sacramental treasures of which the Church is heir, guardian, mistress and dispenser.

We consider, with our predecessors, with the bright company of saints which our age has given to the Church on earth and in heaven, and with the devout instinct of the faithful, that charity should assume today its rightful position, that - is, the first and the highest, in the scale of religious and moral values. Not only should this be in theoretical estimation, but also by being put into practice in the Christian life.

Let this be-your first encyclical (Continued On Page 22)
The dialogue of salvation was made accessible to all; it was made universal. But it was not at all without difficulty, without challenge, without all-embracing and capable of including all, excepting only one who would absolutely reject it or insincerely pretend to accept it.

Some of salvation normatively experienced a gradual development, successful advances, and a genuine harmony between the Church and society, the Church's success (cf. Mt. 20, 19). Today, one can only hope that the dialogue will be able to be honored and served by us: love is our supreme command, whatever we are to do for our neighbor as if for ourselves.

The dialogue of salvation was opened spontaneously on the initiative of the Church itself (Jn. 3, 16); it was to be a dialogue, without waiting to be summoned. In virtue of the divine gift, the Church is called to achieve a still greater selflessness in its own dialogue with all who wish to talk to it.

Concerning our own small, ali- ments to speak of it and would prefer not to attract to it the atten- tion of others, the Church has passed over in silence, in this deliberate communication to the episcopal hierarchy and to the Christian people our resolution to persevere, as far as we weakly will permit and, as far as the grace of God will grant us the necessary means, in the same direction.

The dialogue of salvation was not proportioned to the merits of the interlocutors, but rather to the results which it would achieve or fail to achieve. It is the Church that responds to it, by making all the gifts of truth and of grace of Christ present in the customary, in order to communicate with the world our good news: "God so loved the world as to give his only Son (Jn. 3, 16); nothing but fervent and unselfish love should motivate our dialogue.

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For if this approach does not aim at effecting the immediate conversion of the interlocutor, inasmuch as it respects both his dignity and his freedom, nevertheless it does aim at helping him, and tries to dispose him for a fuller sharing of sentiments and convictions.

Hence, the dialogue supposes that we possess a state of mind which allows us to adapt ourselves to others and to foster in all our neighbors: It is a state of mind of contemplation and of self-control, but above all, the burden of the apostolic mandate, of one who realizes his own salvation or his own way of living through the message of which he is a custodian into the mainstream of human activity.

The dialogue is, then, a method of accomplishing the apostolic mandate, which is the art of spiritual communication. Its characteristics are the following:

1) **CLEANLINESS** above all; the dialogue supposes and demands communication that is free of all impurities and all painful, souring of thought; it is an invitation to the exercise of the highest powers which man possesses. This very claim would be enough to classify the dialogue as a means of accomplishing the apostolic mandate. Even too, this is the way religious truth is imparted to men. An infinite number of men who have wished to communicate the message of faith have gone astray, only to discover that it was a dialogue. Such a dialogue is friendship and, even when it is directed, it must remember and strive to put into practice according to the rules of love the form of the words that Christ left to us (cf. Jn. 13:34).

2) **PATIENCE**

The dialogue is a work of reason, and part of its patience and of its fruitfulness will make us discover elements common to others, it will force us to express our teaching with great clarity and concision. Without the work of having explained it in accordance with the mind of the other, without allowing his speech his own accent or his slow assimilation of our teaching. The dialogue will make us wise, it will make us understand.

And how is the dialogue to be carried on?

Many, indeed, are the forms of dialogue of salvation that can take on the art of spiritual communication. It chooses the appropriate means, it does not have to make an effort to cling to hard and fast forms when these have lost their power to move others.

The question is of great importance, for it concerns the relation of the Church to the lives of men in a given time and place, a given culture and society. It concerns the world.

To what extent should the Church adopt itself to the historic and cultural context in which its mission is exercised? How should it guard against the temptation to conform to the forms which would falsify its moral and dogmatic truth? And yet, at the same time, how can it fit itself to approach all men so as to save all, according to the example of the Apostle: "I became all things to all men that I might save all" (1 Cor. 9, 22)?

Invoking principles which would but separate the Church from the world could never save the outside. As the Word of God became man, so must a Christian apostle come to identify himself with the forms of life to those to whom he wishes to communicate the Church's message. Without invoking principles which would but separate the Church from the world, beyond employing utilisable terminology, he must bear the common way of life of the men of his time, his society and his culture.

Thus, if the Church is not aware of the formidable dimensions of such a mission; if it tries to hold dialogue with men of good will, within and without its own sphere. There is no one who is a stranger to its heart, no one in whom its ministry has no interest. It has no enemies, except those who wish to be. Its name of catholic is not an idle title. Not in vain has it received the commission to foster in the world unity, love and peace. It knows, likewise, its own human weaknesses and failings.

It recognizes, too, that the unique form of unity, which the Church apostolate maintains, is an impotence which ultimately upon any apostolic efforts of its own or upon any social, political, and cultural conditions, for faith is a gift of God and God alone defines in the world and time and limits of salvation.

But the Church knows that the world is not only salt and light of the world. It is also something more clearly the apostolates and the Church apostolate. Our apostolate, venerable brothers, is above all the complete mission of the Church. We are this very well, but it seems good and reminds ourselves of it now, for sometimes we need in our episcopal duties to see that we have our episcopal activities afield. We must go back to our heart, not of human elapsing or of the Church apostolate, in the genuine art of the sacred Word.

For this reason, we must search for the laws of its simplicity and clarity, for its power and authority, as well as the necessary characteristics of skill in the use of the great and genuine art of the Church of speech and so enable us worthy to compete with others, in the very art of trying to express ourselves passively by living access to the organs of public speech. We must beg the Lord for the great and splinter gift of speech, which is the faith and the grace — its grace and its power — and we must remember and strive to put into practice according to the rules of love the form of the words that Christ left to us (cf. Jn. 13:34).

But the danger remains. The apostolic art is a risky one. We are in danger of coming together as brothers must not lead to a watering-down or subtracting anything from the power of the faith. In our apostolic response must be expressed the complicity of the principles of faith and action on which the apostolate is based.

An immediate desire to make peace and the peace of the billion costs at all, is fundamental, a kind of skepticism about the preaching of the Word of God which we desire to preach. Only the man who is completely lost in love of Christ can be an apostle. And only he who lives his Christian life in Christ's love, as characterized by the errors with which he comes into contact. We believe that the council, when it comes to deal with questions related to the forms in which the modern world, will indicate a number of theoretical and practical guidelines for our dialogue with men of the present-day.

In matters concerning the ecclesiastical mission of the Church, on the one hand, and, on the other, the diverse and changing circumstances in which that mission is exercised, it will be for the wise, attentive government of the Church to determine, from time to time, the limits and forms and paths to be followed in maintaining and furthering a living and fruitful dialogue.

**CHRISTIAN PREACHING**

This aspect of the subject and confine ourselves to stressing once again that it is only the Holy Spirit which by bringing Christ preaching maintains, an importance which cannot be underestimated. The Catholic apostolate and specifically for the dialogue. No other form of preaching can accomplish its place: not even the enormously powerful technical means which are used today, are a sense, the apostolate and preaching are the same.

With some, however, its own human weaknesses and failings. It recognizes, too, that the unique form of unity, which the Church apostolate maintains, is an impotence which ultimately on any apostolic efforts of its own or upon any social, political, and cultural conditions, for faith is a gift of God and God alone defines in the world and time and limits of salvation.

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The council, which, please God, will soon make its voice heard.

We believe that the council, when it comes to deal with questions related to the forms in which the modern world, will indicate a number of theoretical and practical guidelines for our dialogue with men of the present-day. We believe that the council, when it comes to deal with questions related to the forms in which the modern world, will indicate a number of theoretical and practical guidelines for our dialogue with men of the present-day.

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The spirit are crushed by those who would control our world and want to speak in such a state of affairs, how can we offer dialogue, when we are not only more than a "voice crying in the wilderness" (Mark 1: 1)? Silence, growing silence, and always, in such conditions, are the witness that the Church can still not even die can silence it.

But though we must speak firmly and clearly in denouncing and defending religious freedom, human values which the claims and upheavals, we are moved by our pastoral office to school, in the heart of the modern atheist the motives of his turmoil and death.

His motives are many and complex, so that we must examine them with care if we are to know how to act in this particular case. Some of them arise from the demand that divine things be presented in such a way that people can better understand and accept them. We ought to try so purely that they express as perfectly and as clearly as possible the reality of which they are in the sign. We see these men full of yearning, prompted sometimes by passion and desire for the new and final school. Unlike those of our classical tradition, they seek to order human relationships with the heads of nations and the body of the nation in the light of the Absolute and toward the new and final school. This union of aims is a procedure which leads us to a few remarks - none of which we now of necessity defer.

**CHERISHED DESIRE**

But we often imagine people pass away from the contemporary world without expressing a clear understanding of our intentions, of those who seek to order human relationships with the heads of nations and the body of the nation in the light of the Absolute and toward the new and final school. This union of aims is a procedure which leads us to a few remarks - none of which we now of necessity defer.

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The opening of a dialogue, which is in the nature of a conversation, is interested, objective and sincere, is in itself a decision in favor of the free enjoyment of peace. It excludes pretext, rivalry, deceit and betrayal. It cannot be forced, but is, as a crime and destruction, wars of aggression, conquest or domination. It cannot confine itself to relationships with the heads of nations and the body of the nation in the light of the Absolute and toward the new and final school. This union of aims is a procedure which leads us to a few remarks - none of which we know of necessity defer. It is a procedure which leads us to a direction quite contrary to the will of God, who also thinking to find in it an unanswerable proof of their atheism and its own and its enigma, on the contrary, it leads them toward the new and final school. This union of aims is a procedure which leads us to a few remarks - none of which we know of necessity defer.

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**ENTHUSIASM**

Again, it is not uncommon, sometimes with ingenious enthusiasm, having recourse to human reason, with the intention of discovering the meaning of the universe. This procedure is the all the less reprehensible that all are the same: it is but a law of logical thought not unlike those of our classical tradition, which seeks to order human relationships with the heads of nations and the body of the nation in the light of the Absolute and toward the new and final school. This union of aims is a procedure which leads us to a few remarks - none of which we know of necessity defer. It is a procedure which leads us in a direction quite contrary to the will of God, who also thinking to find in it an unanswerable proof of their atheism and its own and its enigma, on the contrary, it leads them toward the new and final school. This union of aims is a procedure which leads us to a few remarks - none of which we know of necessity defer. It is a procedure which leads us in a direction quite contrary to the will of God, who also thinking to find in it an unanswerable proof of their atheism and its own and its enigma.

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**INTEGRITY OF FAITH**

But we must add that it is not in the power of Church to compromise with the integrity of the faith or the requirements of charity. We foresee that this will cause misunderstanding and opposition, but now that the Catholic Church has taken the initiative in respecting the unity of the nation and that it will not cease to go forward with all patience and consideration.

It will not cease to show that the prerogatives, which keep the Church at the top of the world, are not the fruits of his historic ancestry or of gaudy theorizing, but the foundation of the faith of the will of Christ and that, rightly understood, they are for the common good, common, freedom and Christian perfection. The Catholic Church is a dialogue of the Church with the people, the Church and the world. The prayer and penance, to prepare herself worthy for the dialogue.

In reflecting on this subject, it distresses us to see how we, the promoter of such reformation, are regarded by many of the separated brethren as being scathing-block, because of the primacy of honor and jurisdiction, the primacy of Peter, of the pope, the mission of the separated churches with the Catholic Church.

**SEPARATED BRETHREN**

We beg the separated brethren to consider the necessity of this position, not only in that, without the pope the Catholic Church would no longer be Catholic, but also because, without the supreme, efficacious and permanent pontif, the unity of the Church of God would utterly collapse.

We would have it responsive to all truth and virtue and to all the realities of our doctrinal and spiritual inheritance. Since and sincere in genuine spirituality, ever ready to give of our thoughts and of the contemporary world, ever ready to diffuse in every institution, the religious institutions and the Church of God.

**PROPER FUNCTION**

This desire to impress upon the internal relationships of the Church the character of a dialogue between members of a body, whose constitutive principle is charity, does no away with the exercise of the virtues of obedience where the right order necessary in all well constructed societies. Above all, the hierarchic constitution of the Church requires that, on the one side, authority should be exercised according to its function and that, on the other side, there should be submission.

The Church’s authority is instituted by Christ; it is, indeed, representative of Him: it is the sign of the unity of the Church. It is the expression of His pastoral charity.

It confers on the bishops, who are priests of Christ, the power to discern the minds and intentions of the faithful. It is a function, therefore, is motivated by faith, develops a school of evangelical humility, and responds to the demands of the wisdom, unity, constructive and charity by which the Church of God.

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**INTERIOR LIFE**

Anything that makes known the teachings of the Church is both custodian and dispenses our approbation. We have already mentioned the liturgy, the interior life and preaching. We could add also Schools, the press, the spiritual apostolate, the missions, the exercise of charity.

All these are means to which the council will direct our attention. And we bless and encourage all those who, under the guidance of competent authority, take part in the life-giving dialogue of the Church, prints especially and Religion, and our well-loved lady, declared in Christ in Catholic Action and in so many other associations and activities.

A desire of joy and comfort for us to see that such a dialogue is already in existence in the Church and the areas which surround it.

The Church today is more than a "voice crying in the wilderness." But it is a voice that we must consider to consider that everything still remains to be done; the work of dialogue is beginning and never comes to an end.

This is the law of our tender spirit, of the ordinary kind, of our, and of course of the Cecilia, of the ordinary task, venerable brothers, of our ministry, which everything today stimulates us to renew and to make more engaged and intense.

**COOPERATION**

As for us in speaking to you of these things, we are pleased to trust in you, cooperation and offer you our own in return. This union of faith and labor we ask for and offer not long after our elevation to the Chair of the Apostle Peter, the bearing the name and sharing, please God, something of the spirit of the Apostle of the Gentiles.

And so celebrating the unity of Christ among us, we want to be with you, this our first letter, in the name of the Lord, our brothers and father, a blessing which we gladly ex- to the whole Church and to all mankind.

From the Vatican, 6 August 1964.

On the Feast of the Trans-
N. Miami Couple Marks Golden Wedding Year

NORTH MIAMI — A couple who are natives of Italy observed the golden anniversary of their marriage during a Mass of Thanksgiving offered last Saturday in Holy Family Church.

Father Cyril Hodak witnessed the renewal of nuptial vows by Mr. and Mrs. Michele Cannarozzi in the presence of the family and friends of the jubilarians.

Mr. and Mrs. Cannarozzi were married at the United Hall.

Women’s Retreat

UNUSUALLY LONG

LANTANA — A longer-than-usual retreat for women who will be held over the Labor Day weekend at the Cranacle Retreat House.

Father Malcolm McGuigan, C.P. of Our Lady of Florida Retreat House will conduct the conferences which begin at 6 p.m. supper on Friday, Sept. 4 and conclude through 4:30 p.m., Monday, September 7.

Further information may be obtained by calling the retreat house at 936-3324 or by writing to the Retreat Office, 1400 S. Dixie Hwy.

St. Jude Parish

Picnic Aug. 16

JUPITER — A parish picnic sponsored by the combined memberships of the Christian Mothers and Holy Name Society will be held for parishioners of St. Jude Church on Sunday, Aug. 16 at DelBoca Park, from noon to 6 p.m.

Mrs. Thomas Brownlow and Mrs. Eugene Konrad, co-chairmen of arrangements, have scheduled a variety of events for children and adults including a surprise afternoon event by junior members of the parish.

Peter Noonan of the Holy Name Society is in charge of special events. Swimming and fishing are included in the program. Picnic tables and outdoor cooking facilities will be available.

Juvenile Clothing, Furniture Needed

A appeal for juvenile furniture and clothing is being made by members of the Women’s Auxiliary of the Miami Catholic Welfare Bureau.

Cribs and mattress for six-year-olds, high chairs, play pens, jump seats and strollers are urgently needed for dependent children under care of the agency. In addition to diapers, cribs, cribs, infants and toddler clothing and apparel for boys and girls up to size 9.

Those having donations may contact Mrs. Paul Carriaga at 726-1414, Mrs. Pauline Malgarri at PL-8-0861. Members of the auxiliary motor corps will call for the items.

CYAC Council Calendar

LAUDERDALE CATHOLIC SINGLES — Beach party, 1 p.m., Sunday, Aug. 16, opposite Birch State Park. Business meeting, 8 p.m.

Miami Catholic Singles — Business meeting, 6 p.m., Friday, Aug. 17.

Our Lady of Perpetual Help — Breakfast meeting, 10 a.m., Wednesday, Aug. 19. Bowling follows at K, of C. Hall, 3465 NW 17th Ave. Members only. Social party, 7 p.m.

St. Theresa CYAC — Board of directors meeting, 6 p.m., Thursday, Aug. 20. Will be held at the parish hall.

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2 Groups Plan Rummage Sales

Rummage sales have been planned by two women’s groups next weekend in Miami and Hollywood.

Members of St. Brendan Women’s Club will sponsor a sale on Saturday, Aug. 14 from 9 a.m. to 5 p.m. in the school hall. Salable articles will include clothing and appliances.

Proceeds will be donated to the playground improvement fund.

St. Theresa Guild of Little Flower parish, Hollywood, will begin its sale at 7 a.m. on Saturday, Aug. 15 at the Hallandale Women’s Club.

Mrs. Joseph Siska, general chairman, is assisted by Mrs. Joseph Molloy, Mrs. John Den- na, Mrs. Joseph Grun, and Mrs. Mario Malgieri.

DANCE TO MARK PARISH’S 2ND ANNIVERSARY

HOLLYWOOD — A dance to celebrate the second anniversary of the founding of St. Bartholomew parish will be held Saturday, Aug. 22 at the Fraternal Order of Police Hall, NW 121st St. and 17th Ave., Opa-locka.

Music for dancing will be provided by Tony Page and his orchestra beginning at 9 p.m. for the benefit under the auspices of the combined parish societies.

Joseph DeMatteo, Mrs. Eugenia Sullivan and Mrs. A. Bo- jack are general co-chairmen, assisted by James O’Laughlin and Michael Flukis; tickets; I. Nicola and P. Guaraschi, directors, Tony Page and his orchestra, refreshments.

Entire proceeds from the dance will be donated to the church and school building fund.

DEMONSTRATORS during the summer workshops of the national conference of Catholic Art Educators in Cincinnati, Aug. 17-20 will include Sister Stella Mary, O.P., FL. Wallace Beach, Fla.; Sister Judith, O.P., St. James School, N. Miami; and Doris Frech and Gri- zella Hopper, also of Miami. They are shown with illustrations of paper mache projects.

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Catholic Schools Progress To Giant Stature

Time was, not so long ago, that the Catholic school was a silent partner, even an unknown quantity, in the family of America schools.

Catholic education, before the recent urbanization of America, World War II, and the Sputnik Crisis, could be viewed as a solitary savior escorting her grade school flock to the morning recess and might have seemed distant, munificent, and imperturbable. The Catholic schools were seen everywhere, but heard nowhere.

This is no longer so. If anything, the problem of understanding Catholic education has gone to the other extreme; now a wade-ranging and audible controversy, both within Catholic education and within the republic, tends more to obscure the essential facts than to illuminate them.

Catholic education, as seen in the sum of its parts, is a large and costly enterprise. Across the 50 states there are more than 14,300 Catholic schools and colleges, including approximately 10,500 elementary schools, 2,750 secondary schools, 290 colleges and universities, and some 520 specialized institutions.
MODERN DEMANDS MORE EXACTING

Key To Education: Teachers

In Catholic education, as in all sound education, the teacher is the difference between mediocrity and excellence. The effectiveness of Catholic education will be determined ultimately by the quality of teaching at all levels of the educational program, from grade school through post-doctoral study, and, in all branches of a curriculum which is already and becoming wider still.

In common with the ever-expanding curriculum are the demands of specialization, of new courses of study, of activities such as guidance which support the academic effort, together with the programs which demand community-oriented responsibilities for such needs as those of the culturally disadvantaged, the mentally retarded, the emotionally disturbed, and the exceptionally gifted. These needs are being met by a growing capability incorporating the behavioral sciences.

Once again, as in the search for adequate facilities and schools, the pursuit of excellence through teaching is subject to the cruel statistical pressure of supply and demand.

Catholic education, the largest private educational system in the world today, faces a shortage of teachers which is nowhere fully alleviated and which in some places is drastic.

The 201,450 Catholic school teachers, representing about ten per cent of the total active teaching profession in the United States today, are not sufficient in number to meet all the needs of almost seven million Catholic students already enrolled, not to speak of the seven million or so that cannot find places anywhere in the Catholic schools program.

UPHILL BATTLE

One reason for the teacher shortage is the lack of money, but this problem is offset by at least four factors now coming into play in the uphill battle to secure teachers.

One of these factors exists in the historic teaching resources of Catholic education — the religious communities, where there has always been an uncommon dedication to teaching and where before long there will be a fresh legion of teaching personnel and a degree of professional competence not available in the past.

A second factor is the same population explosion that has filled America's schools to overflowing, having now the effect of producing more nuns and more brothers for religious communities, and more priests for the Catholic seminaries. At the same time, both the religious now in the schools and those in training for teaching positions are getting a much greater exposure to the methods of their profession.

Better prepared teachers will bring a greater mastery of the curriculum and a capacity to cope with the whole range of school needs.

The second of these factors for improved teaching comes in the person of the lay teachers who in 1900 constituted only 17 per cent of the teaching force, who in 1964 represent 40 per cent of the Catholic teaching population, and who will continue to join the religious everywhere in Catholic education.

From the liberal arts colleges, from the great university training centers, and from special diocesan teacher training facilities, the young and enthusiastic lay faculty are joining the religious in an expanding educational team that was never before possible to Catholic education in the way that it is today.

The third of these factors is implicit, if not already explicit, in the heroic efforts now being made to redefine, reorganize, and reconstitute Catholic education at the diocesan level. Professional school administration, operating under new mandates, is now making central and well-planned which once was divided, uncoordinated, and overlapping.

The parochial schools and the private schools, once the principal forms of Catholic education, still exist, but now are joined by new central schools which draw both their students and their finances from a broader area than the single parish.

The fourth factor develops in the recent and rapidly accelerating participation of the Catholic laity in educational decisions once necessarily reserved to the clergy and the religious in a period when Catholic education was under attack.

Now, Catholic parents, aware of the demands of modern society for the soundly educated person, are asking not only for a voice in Catholic educational policy, but also for an active role in helping to produce improved conditions in Catholic schools.

Cost $4 Billions

Catholic elementary and secondary education now account for an annual expenditure of approximately $4 billion not charged to the American taxpayer.

Over twelve per cent of all elementary, secondary, and higher education institutions in America are under Catholic auspices.

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Summer Dessert: Orange Chiffon Pie

By FLORENCE DEVANEY

Surprising, isn’t it, how uncomplicated the preparation of even the most spectacular summer desserts can be? Here’s a smooth chiffon pie that’s no exception — naturally dubbed Orange Surprise Chiffon Pie.

Streamlined ease of preparation is only part of this chiffon pie’s surprise, however. The real treat comes when you serve it. Each wedge of pie reveals two “hidden treasures” layers of sweet chocolate curls!

Like all chiffon pies, orange surprise chiffon pie must be chilled several hours before serving so you can do all the preparation early in the day. Bake the pastry shell first, allowing it to cool while you prepare the filling.

**Orange Chiffon Pie**

- 1½ cups sifted flour
- ½ teaspoon salt
- 4 to 6 tablespoons cold water

Sift together flour and salt. Cut or rub in shortening until mixture is crumbly. Sprinkle with water, mixing lightly until dough begins to stick together. Turn out on lightly floured board or pastry cloth and press dough together. Roll out to circle 4½ inches thick. Fit into each pie pan. Trim and flute edge. Prick bottom with a fork. Bake in a preheated 425°F oven 15 minutes or until lightly browned. Cool.

Blend in orange juice concentrate. Pour into large mixing bowl. Immediately blend in softened gelatin, stirring until gelatin dissolves. Add refrigerated beaten egg whites, 1 cup sugar and beat until stiff. Carefully fold into gelatin mixture. Chill several hours until partially set. Beat cream until frothy. Gradually add 3 tablespoons sugar and beat until stiff. Carefully fold into gelatin mixture.

Turn into pie shell. Chill until firm. Lay out one-third of Orange Chiffon Filling in pie shell. Sprinkle evenly with one-quarter cup shaved chocolate. Spoon half of remaining filling over chocolate and sprinkle with remaining chocolate. Spoon rest of filling over chocolate. Garnish top with orange rind and chocolate curls, if desired. Chill until firm.

**Orange Chiffon Filling**

1 tablespoon unflavored gelatin (1 envelope) ½ cup cold water ¾ cup milk 1 cup sugar 1 cup whipping cream ½ cup sugar

Soften gelatin in water. Scald milk in top of double boiler. Meanwhile, mix together eggs and ½ cup sugar. Blend a small amount of hot milk into egg mixture. Slowly add egg mixture to milk in double boiler, stirring constantly. Chill until gelatin dissolves.


**Guacamole Sandwich**

The Guacamole Open Club Sandwich is the 1964 Grand Champion Sandwich and the 1964 Class Champion in the other categories of the ninth annual National Sandwich Idea Competition, co-ordinated by the Wheat Flour Institute and the National Restaurant Association. The sponsor for this category is the Wheat Flour Institute.

**Guacamole Sandwich**

* 6 slices Russian rye bread
* 3 tomatoes, thinly sliced
* 6 slices cooked crispily bacon
* 12 slices cooked crispy 3 cups finely shredded lettuce
* Bleu Cheese Salad Dressing

Spread butter on bread and place on serving plates. Cover each bread slice with ¼ cup shredded lettuce. Place 2 or 4 tomatoes on lettuce. Cover each sandwich with 1½ cup Sand-which Mix, spreading slightly. Pour dressing diagonally across sandwich in both directions. Place 2 olives in center of each sandwich. Place 3 bacon strips diagonally alongside olives, one on either side. Serve with watercress sprigs.

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Children Require Judicious Discipline

THE FAMILY CLINIC

Are modern conditions making children more disobedient? We have five and they are getting to be almost more than I can handle — the two oldest boys of 10 and 12 are becoming particularly difficult and will do what I tell them only when they want to. My husband works very hard, and since he's a little on the stern side, I hesitate to say too much to him for fear he'll be too rough in punishing them. Maybe I haven't been strict enough. Do other parents face the same problem?

Yes, Gloria, some other parents do face the same problem, and I don't think it's wholly a matter of modern conditions. The experts do not agree about how modern living conditions affect children or adults. Although it appears that considered as a group, children are becoming more rebellious, more restless, more demanding, more precocious — because of television, radio, mobility, and so on — it is not clear that they are therefore becoming more aggressive or inclined to disobey.

Perhaps you haven't been strict enough? Well, Gloria, that's generally the first thought that comes to mind when we observe disobedient youngsters, particularly since some modern parents have adopted a policy of pseudo-permissiveness in raising their children.

Yet disobedience in the home is frequently not the result of being too strict or too permissive.

When children display a pattern of disobedience — all normal youngsters are more or less disobedient at one time or another — parents should ask themselves the following questions. Have they given any thought to what they are trying to accomplish in disciplining their children?

To be sure, one of their immediate aims will be simple survival. A half dozen energetic young barbarians may make a home, but they can wreck a house unless they've been taught some respect for property and the rights of others.

Unfortunately, some parents never look beyond this narrow, negative aspect of discipline, yet their major task must be to help each child gradually acquire a sense of personal responsibility and self-control by enforcing his self-created impulses or drives and internalizing the norms and rules determining acceptable conduct within the society in which he must live. In other words, discipline must aim at the formation of character, not the mere preservation of peace and order around the home.

Changing Needs

Have they given any thought to the changing needs of their children as they grow up? Discipline must be adapted to the various stages of growth. It is a waste of time to try to reason with young children — you simply tell them — but as they grow older they should be given the reasons and motives underlying expected conduct, so that they gradually learn to act on principles rather than out of fear of punishment.

Has their discipline been consistent? Several types of consistency are important in discipline.

First, there must be consistency between the parents. Although parents may have different views on discipline and may disagree in private, they should agree on a common program of action and support each other in carrying it out.

Second, discipline should be consistent from one occasion to the next. It's generally the first thought that comes to mind when we talk of pseudo-permissiveness in raising children. Yet disobedience in the home is frequently not the result of being too strict or too permissive.

Finally, there must be consistency between words and actions. Children soon learn whether or not parents mean what they say, for part of their search for independence consists in testing all rules and superiors.

A careful review of all these points should throw some helpful light on your problem, Gloria. Above all, you must secure the cooperation of your husband. Once boys reach teen-age, they have even greater need of the firm control and guidance of their fathers. Discuss this need with your husband, reminding him that your aim as parents is not merely to avoid trouble but to raise men.
Khrushchev Sought Vatican Pact, Exiles Meeting Told

KOENIGSTEIN, Germany (NO) — The Soviet Union proposed to the late Pope John XXIII the establishment of diplomatic relations, suggesting that a papal nunciature in Moscow would be welcomed.

The proposal was conveyed to N. Khrushchev by Alexei Adamov, the latter's new ambassador to Moscow, shortly before Pope John died.

Information about the move was given to a congress of Catholic exiles from communist countries, meeting here, by Father Adolf Kindermann, congress director, who said that the news was confirmed by Archbishop Joseph Slipy, exiled head of the Ukrainian archdiocese of Lvov, who himself was released from a Soviet prison after one of the few diplomatic negotiations between the Vatican and the USSR in recent years.

The meeting here, called the Congress of the Church in Need, brought together delegates from 28 nations, including exiles from all parts of the world and experts on different phases of the work of the council.

The panel will function again during the third session of the council.

Bishops Revive Press Panel For Third Council Session

ROME (NO) — The U.S. bishops' press panel will be in operation during the third session of the Second Vatican Council.

The panel was established by the U.S. bishops at the first session of the council in an effort to help newsmen understand their stories and answer exchange between newsmen from all parts of the world and experts on various phases of Church life.

The panel will function again in the lower lounge of the NCCW-USC club at Via della Conciliazione 2, near St. Peter's square.

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Page 30 August 14, 1964 THE VOICE Miami, Florida
Few U.S. Films Created By Lone Artists

By WILLIAM M. MOORING

HOLLYWOOD, Calif. — The same jealous concern for individual artistic identification and authority that once — as mentioned here a few weeks ago — ended a brief, creative collaboration between Chaplin and Orson Welles, lies at the crux of all self-expression among film makers.

Because, in this country, the film output still is larger than in any other, circumstances bear less frequently to grant opportunity to the lone, creative film producer-director-writer.

It happens, moreover, that with rare exceptions such as Sweden's Ingmar Bergman, few US. Films Created By Lone Artists. Britain with its Frank Launder and Sidney Gilliat, or its Boult-Mills partnership between Chaplin and Charles Chaplin, has lately been on the creative front.

The longevity of such successful artist (and commercial) collaborations has probably been as dominant a feature of the Hollywood scene as the studio system itself.

The art film in its rare instances indeed, is, or ever will be, the product of a singular artist. It happens that, in order to survive, it exploits the subterfuge of being classified as "art." And, then, it precipitates a reaction against "art." "Art" for the art of sex and violence.

Screen Actors Guild Fights For Pay-TV In The Home

By WILLIAM M. MOORING

HOLLYWOOD, Calif. — A nuclear blast against the California initiative to prohibit a fair trial of voluntary Pay-TV in the home, comes from the Screen Actors Guild.

In the July-August "Screen Actor," official actors' union mouthpiece, Buck Harris, the Guild's public relations executive, published an article entitled: "A Fuss is Not A Home," bega...
La prensa ha destacado la condonación al comunismo hecha en la Encíclica. Esto es apenas el epílogo del documento de esta encíclica de Juan XXIII, que dice: "Es el amor benigno. El amor no se envidia. Cuando ese pensamiento se extienda, no habrá más odio ni envidias ni envidia alguna, sino que se podrá ver en todas partes el amor cristiano de los esposos, en las restantes cualidades y virtudes del matrimonio, como la amabilidad, la benignidad, la preparación, la alegría, la dulzura, la bondad, la integridad, etc., que puede observarse en todos estos profetas, en todos los que pertenecen más bien al corazón que a la cabeza, que están en el gobierno del mundo. Es la que se atrevió a poner el amor y no se lo llevó.\[...\]"
Poeta Laureado del Ecuador es Huesped de la Diocesis de Miami

En el grupo de sacerdotes y seminaristas ecuatorianos que se encuentran en Miami como invitados de esta Diócesis, en instante charla con el Obispo Coleman F. Carroll, en el extremo lierdo de la foto. La Diócesis los ha ofrecido un círculo de conferencias y les ha facilitado conocer el funcionamiento de las instituciones católicas aquí.

Los SEMINARISTAS Ecuatorianos vieron a Miami a conocer de cerca al pueblo norteamericano y el funcionamiento de la Igle sia en esta nación. En la foto se ve a dos de ellos, (con traje negro) almorzando junto a seminaristas norteamericanos, con los que han establecido una estrecha amistad, intercambiando inquietudes y preocupaciones.

Repetirán Show “Añorada Cuba” Respondiendo al Clamor Popular

El estudiantil del pueblo por la revista musical “Añorada Cuba” no ha decidido en la absoluta, puesto que se ofreció el pasado sabado y domingo en tres funciones a la calle lienne y todavía se repor
tan miles de peticiones de entradas que fue imposible atender, según informaron los dirigentes de ese espectáculo.

Por ello se ha decidido repetirlo en el Dade County Auditorium, el sábado 22 por la noche, y el domingo 23 en mañanas y noche, para hacer frente al persistente reclamo popular.

Esta presentación teatral de un recuento de la música y ritmos folklóricos de Cuba desde la colonia española a nuestros dias, por un cuadro artístico de jovencitos exiliados con un fin de concienciació patrísica y demostración cul
tural de la patria lejana, ha sido acogido por la crítica y por distinguidos periodistas con merecidos éxitos. The Voice se ha hecho eco del éxito de la obra en WCKT, a las 9 a.m., esta ofrece un matinee y noche, para hacerse sentir el deseo de los convpoco+-+ terios para escenografia y la preparación de un mas deno
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ERITREA: GRASSHOPPERS AND GOD

In Zaghêr, Catholics do not have Mass on Sunday, and children are not taught the catechism. In fact, they seldom see a priest. The reason: Grasshoppers... The naked walls of an unfinished church overshadow the villagers' thatched huts. The hut in which a priest once lived is now a mishmash of mud and straw... Five years ago, inspired by their priest, our Catholics in Zaghêr began to build the church. Since then, however, grasshoppers have destroyed the crops year by year, so the people have completely lost faith. The priest, surviving by his own means, now helps the villagers. New to Zaghêr is a parish without God... "I am very worried about the parish," the Bishop writes. "The parish is practically abandoned, and a priest goes there only occasionally. To save the Faith we must finish the church and build a new house for the priest." To complete the unfinished church will cost $2,800. To build a house for the priest, $1,750... Can you spare $1, $3, $5, $10 to save the Faith in Zaghêr? Perhaps you can send more. Please send it now. Zaghêr needs God.

The Catholic Near East Welfare Association is the Holy Father's mission aid for the Church in 18 underdeveloped countries. Whatever you give is used under the Holy Father's direction.

Dear Monsignor Ryan:

Enclosed please find for the Holy Father's mission aid for the Church in Zaghêr, Erithra, a donation of $5.00.

Dear Sir,

I feel that I must write to you to express my deep sympathy for the plight of the Catholics in Zaghêr. The condition there is pitiful. I am only one in a small group of Catholics here, but one of our number came from Zaghêr years ago and talked of the situation in a most heart rending manner. To help, even if only in a small degree, is one of the things that I have always considered to be a very important duty. I feel that I will never regret my decision to contribute what I am able to this worthy cause.

Sr. Mary Ann

Dear Sir,

I am heartily in sympathy with the Catholics of Zaghêr. The condition there is indeed pitiful. I am only one in a small group of Catholics here, but one of our number came from Zaghêr years ago and talked of the situation in a most heart rending manner. To help, even if only in a small degree, is one of the things that I have always considered to be a very important duty. I feel that I will never regret my decision to contribute what I am able to this worthy cause.

Sr. James

The Holy Father's Mission Aid for the Church in Zaghêr, Erithra, is a charity that requires your generous donations to help save the Faith in Zaghêr. The church will cost $2,800 to complete, and a house for the priest will cost $1,750. Your donation, no matter how small, can make a significant difference in this effort.
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