POPE APPEALS FOR BAN ON ATOMIC BOMBS

Faith Is Faith In Christ

The bishop said that the Christian, in his efforts to imitate Christ, should see first not the "burdens" of the laws. He should first behold by faith the gifts of the Spirit. Above the forbidding gloom of the Ten Commandments, he should see the bright halo of the Sermon on the Mount, Bishop Dougherty declared.

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

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

RECOMMENDS RESEARCH

"I would strongly recommend," Bishop Dougherty said, "that the critics of Church authority should do some research on the concept of authority in the New Testament, a member of the American hierarchy told delegates to the annual American Bar Association here.

Auxiliary Bishop John J. Dougherty of Newark preached the sermon during the traditional Votive Mass of the Holy Spirit offered in the grand ballroom of the Hotel Fontainebleau.

RED MASS was offered for delegates to the annual American Bar Association convention by Bishop Coleman F. Carroll in the Hotel Fontainebleau last Sunday. At left are ABA President and Mrs. Lewis F. Powell, Jr., and U. S. Supreme Court Justice and Mrs. Stanley Reed, who were among the hundreds of jurists from areas throughout the country who attended the traditional Mass.

POPE PAUL VI relaxed a rule against special audiences at his Castel Gandolfo summer residence to receive the "king" of the Ashanti tribe of Ghana, Africa. Here Pope Paul greets Nana Otumfuo Sir Ayeman Prempeh II Asantehene. The Holy Father gave the Ashanti leader and his wife mememories of the occasion including a gold medal.

PLEA AGAINST REPETITION

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

"And we have observed, looking at some publications which were sent to us, the picture of a group of persons who are praying, honoring the memory of the innomerable victims of the infernal massacre and exploring humanity and asking God that this slaughter of human life, this outrage of civilization, may never repeat itself. This is a pious human and moving gesture.

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

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

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

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

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

POPE URGES SUDAN To Cease Fighting

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

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

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600,000 In South Viet Flee From Cong Terrorism
By Father Robert Crawford, C.M.

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

The refugees have no place to go, no one to receive them, little or no money. Aiding them is extremely difficult. Food is scarce and prohibitively expensive,

s and the communists are scarce and prohibitively expensive, and the communists are constantly disrupting provincial and district communications.

LIMITED MEANS

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

In many districts the refugees are almost all Catholics, who are always special targets for the Viet Cong. Local bishops and priests are doing their best for them by digging up roads or carrying supplies.

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

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

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

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Pope Calls On Modern Man To Rely On Church, Papacy
CASTEL GANDOLFO (NC) — Pope Paul VI called on modern man to rely on the Church and the papacy.

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

ATTITUDE DOGMATIC

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

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

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

SPARKS TO VACATIONERS

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

sister karen gossman of louisville, ky., tries to quiet the fears and tears of this young refugee at holy family hospital, assisted to hundreds of refugees each week at the hospital.

sister karen is the superior.
Government Family-Planning

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

That was the stand taken by 26 Catholic leaders, including clerics, teachers, physicians, and others. They expressed united views in joint statement of "opinions" put forward as a "suggested basis for resolving" disputes over the government's role in family planning.

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

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

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

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

1) In a legitimate concern over public health, education and poverty, the government may properly establish programs which permit citizens to exercise a free choice in matters of responsible parenthood in accordance with their moral standards.

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

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

4) While norms of private morality may have social dimensions so affecting the common good as to justify opposition to public funding of family planning programs, government action itself in the exercise of a free choice in matters of responsible parenthood should not be imposed "willy nilly" on the public. "Direct coercion" on doctors or patients should not be imposed, however "indirect coercion." This latter would be intolerable.

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

FATHER HANLEY

Among them were these:

- Family planning programs "so long as human life and personal rights are safeguarded and no coercion or pressure is exerted against individual moral choice."
- Change its position? Whether the moral positions can change or not, the legal issue is quite a separate one, dealing as it does with social values and problems.
- "Family planning said there appears to be a "consensus" today that "family planning is a legitimate public concern."
- "Though disputes do remain about the means to be used in bringing about such regulation," he said, "the goal is a legitimate one for individuals and for society as a whole... Thus not only can government have a legitimate concern over family limitation but it may support and encourage wide research into all aspects of the problem.

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

- Family planning programs should not be imposed "willy nilly" on the public. "Direct coercion" on doctors or patients who participate in such programs would be intolerable.
- "Care must also be taken to avoid mañana coercion" resulting from other things programs must be geared to clear up moral and medical ignorance and permit "an informed moral choice" by prospective participants. It also rules out making participation in such a program a condition for receiving welfare payments, as well as tolerating economic and social conditions that make family planning an "economic imperative" for the poor.

"The United States in its foreign aid programs should be careful not to seem to be forcing birth control on countries where there are "social, religious and traditional objections" to such practices."

Abortion as a family limitation technique cannot be tolerated. In particular, this would raise serious questions about the use in a public family planning program of sterilization coil contraceptives, whose effect is thought to be perhaps abortive.

Huge Anti-Poverty Project
In Natchez-Jackson Diocese

WASHINGTON (AP) — The Office of Economic Opportunity has announced what it called the public's "biggest effort yet to help the poor." The program, known as the "Huge Anti-Poverty Project," was to be aided regardless of their religious or race, and that the program is independent of the church, that the church receives no remuneration and that the Catholic church is among the central administrative personnel.

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WITH UPHOLSTERED KNEELERS

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IMPERIAL WOODWORKS, Inc. 

August 13, 1965
CARDINAL LERCARO WARNS OF DANGERS OF EXCESSIVE INDIVIDUALISM

By Giacomo Cardinal Lercaro

CARDINAL LERCARO WARNS OF DANGERS OF EXCESSIVE INDIVIDUALISM

The liturgical revival which we are witnessing is an event which consoles and encourages us to continue the work which has been initiated, so that, not only may the Church once again be the Church of all the holy People of God, within the Holy Roman Catholic Church, but may she also share the spiritual renewal so desired by the Second Vatican Council.

We are moved and amazed as we assist at this new "passage of the Holy Spirit of God over the Church" (cf. Acts 2:4). The Holy Father Pius XII so prophetically said nine years ago that the "Consilium," and the norms laid down in it, would bring about a reform of the sacred Liturgy, giving it a form still more splendid and effective.

If anyone of us were to describe, sincerely and objectively, this present history of the churches of the world, since March 7th, he would have to use the words: "Mirabilia Domini." Ample evidence of this is to be found in the reports from individual nations, now being published in "Notiziario," the official news bulletin of the "Consilium," reports which are commented upon, as a rule, written by the President or a qualified member, of the National Commission. In their very brevity, these reports proclaim that the liturgical movement in the whole world is facing a new spring already in full bloom.

VIGOROUS REVIVAL

Nor is it hazardous to predict that this vigorous spiritual revival will develop many and mass as the faithful, becoming once again conscious that they are the People of God, share of and gratitude fully in the mystery of the sacred Liturgy. So we must expect in the whole world a new confidence and a new love for liturgical values, especially in the less privileged nations, a re-awakening of Christian life and of hocket sacrifice, particularly among the laity as they come more and more in contact with the most authentic sources of grace.

While all this cannot but console all of us who are the instruments of the Holy Spirit of God ("P. I, 4:4), within souls, nevertheless we can do everything for the glory of God that lest this fulness of life become embalmed and the river of grace which is the Church "Mother of the faithful God" (Pap. 4:5) be dispersed into tiny rivulets doomed to dry up.

And this could happen at a time when the one centralized Church, is gradually passing from the Center to the outskirts, unless care is taken that the liturgical purpose and action, in the highest sense, do not deteriorate into minimalism.

And since on this bright dawn of a newly acquired liturgical activity, so scattered clouds of new activity, so a brooding light, and this too because in many nations there are able theologians and liturgical experts, at national and diocesan levels, for the study of the proper application of recent norms and liturgical Documents, the "Consilium" has thought it opportune to communicate to the Church in all parts of the world, and through you to the other bishops and priests, both diocesan and religious, to their Nuncios, some clarifications which should be kept in mind as guiding principles of flexible liturgical action.

FLEXIBILITY

1. The clarifying norms have been drawn up with a certain flexibility which permits adaptations to the needs of particular pastoral effectiveness. This does not mean that every priest and people, every bishop and the Church, must be confronted with the task of complying with the norms. How far these adaptations extend in accordance with the ten principles of the "Consilium"?

Hierarchical Sense

2. The new norms must be pointed out the development of the growing sense of "brotherhood" with the bishops of the world, which the liturgy develops and diffuses, and is one of the most pleasant features of the liturgical movement, a result of this new changes, cannot and must not constitute the hierarchical sense of the Church.

This must be expressed by a harmonious and disciplined cooperation, "union" with the bishop, with the college of Bishops united in the Episcopal Conference, and of all with the Vicar of Christ. Such cooperation will take place essentially in the pastoral freshness and effectiveness of pastoral experience in each nation. The new norms will vent arbitrary decisions, unjustified diversity in methods — even by the person of the priest — in laity in their turn, ever more involved as they are in the liturgical work, in their families, in the truly and actually "people" and "family and God," and begin to form the laity of the Israeliites against Moses and Aaron.

It is not to prevent nor slight variety but will express itself in variety, preventing it from becoming excess and barren.

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

Conclusive Work

3. The "Consilium" has been working intensively for 12 of its members for 15 years intensively.

Any permission in this field will always be given in writing; however, the right to exercise the authority with an indication of the limits within which the experiment is to be done. Any initiative, then, is in contradiction to the actual disposition of the Church, and must be considered as personal and arbitary action and as such forbidden by the Constitution and the "Consilium."

AUTHENTIC LEGITIMATION

But these limits remain within the limits of the Church's authentic legislation. They are intended to secure complete action, on the part of all concerned of the provisions laid down in the documents of the Council and in the documents that concur their application.

In fact the work of renewal within the Church suffers equal harm through either great innovation of a kind, or of the inactivity of others, who take no part whether be through lack of initiative or simple want of initiative.

The words of the Holy Father are: "Nothing more than this, we must now recognize that with the Council a new manner of spiritual training has begin; it is the art of the "Consilium" great innovation.

"And we for our part must not hinder but, on the contrary, help all those who are in this new schooling in prayer, and then the upholders of the old must not disturb them, and the". reforms will affect certain cherished and perhaps worthy practices, it may be that they are to be disturbed by individualistic interference.

On the other hand, those who work in this period of transition, must be aware that the Church is secure, and must not consider the "Consilium" which will weigh them, and, thus, that the responsibility for the work of the Church will be the Church, which in this teaches us, in this guarantees us the modesty of the pastoral endeavor to strength- en in men's souls faith and the love of Christ, and the religious sense of the world." (Address at General Audience, 13 January, 1963.)

NATURE OF DevOTion

5. The nature of eschatological devotion, the sacrifice of the Mass, is one which has been brought before us by the Constitution on the Sacred Liturgy, and it is not surprising that the Chapels of the Church, through Pope John XXIII at the Eucharistic Congress of Pisa, June 1965.)

It finds its highest expression in the Holy Sacrifice, and it is natural to expect from the "sacramentum of the altar, joined together in the one faith and the one prayer, presided over by his representative (Constitution, art. 41-47).

And the formation of eschatological devotion, concretely, the celebration, consecration, restored by the Council to the Church in the liturgy of the Eucharist, now assumes a place of special value. It is not but is however to be considered that the solution of certain practical difficulties which sometimes arise produced the practical elimination of the Eucharistic devotion, but rather in true doctrinal significance, as manifest in the Consecration of the Priesthood and Sacrifice, the oneness of action of all the people, consecrated and sanctified in the one patrimony, the fruit of the Eucharist, between those that celebrate this Consecration.

CONCELEBRATION

It will therefore be opportune to promote celebration in those circumstances in which it can be of profit to the piety of the faithful, but the confessor, less than the celebration of the Mass, and less than the Consecration and the Eucharist, be kept in mind as guiding principles of flexible liturgical action.

FLEXIBILITY

We will not find, nor will it be for the ordinary in itself, but for the Consecration, but rather in its true juridical meaning. In this context of the liturgical movement, we must be allowed to have a complete and equal participation of the people in the sacred acts of the Church. Care shall also take, that concelebration shall al- so take place only when the number of the faithful participants is a great number.

Whatever solution is chosen from among these suggested in the Instruction (n. 93), it is important that the solution be brought in to the dignity of the tabernacle. Since, for instance, it is necessary to have the tabernacle on the altar, it should be set up in a place that is dignified and prominent in the church, and easily visible to all; if it were hidden, not even by the priest of the person during the celebration of the Eucharist, it would be possible to have ever present the sign and the sense of the Lord in the Eucharistic action.

And since the Council has thought it opportune to give a complete solution of the problem of the altar, it should be set up in a place that is dignified and prominent in the church, and easily visible to all; if it were hidden, not even by the person of the priest during the celebration of the Eucharist, it would be possible to have ever present the sign and the sense of the Lord in the Eucharistic action

Some proposals

It would then seem opportune to suggest one or some solutions which have been already considered or, are actually in use here and there, that do not appear to give a satisfactory answer. For example: tabernacles, inserted in a fixed way within the altar and raised, or isolated on a column lower than the altar, or on a pedestal, or on a table, or on a shelf, or on a pedestal, or on a shelf, which, or immediately below, is placed the celebrant's chair or tabernacle.

In the furnishing of churches according to the postulates of the liturgical movement, there have been some exaggerated settings of the matter of sacred images, which in churches were cluttered with images and statues adhering, on the opposite extreme, creating a tabula rasa, and casting out everything.
Bishop Coleman F. Carroll Offers Votive Mass Of Holy Spirit Facing Delegates To ABA Convention

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

Bishop Carroll Offers The Holy Sacrifice

Greater Miami Parish Choirs Sang During Traditional Red Mass

Bishop Carroll Gives His Blessing To Lawyers During Recessional

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

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

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

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

"The Voice on Page 4 and will be read with considerable interest by priests and laity. It noted that the liturgy reform of the past months has already produced amazing results, so much so that "the Church in all parts of the world is facing a new spring already in full bloom."

This most cheerful analysis suddenly takes on a sharp tone of caution as the Consilium bluntly expresses the fear lest "fullness of change" be "lost, even defiled" by excesses and innovations on the part of some. Then it goes on to enumerate the areas of potential confusion and disaffliliation, some of which have space to grow in the Church, and in particular at all times and in particular at his whim the sacred rites of the Church."

The document pointedly begs for a patient attitude from those who are clamoring for radical changes overnight, in the spirit of the Liturgy. It states that "an abuse of change, with complete disregard for the liturgical Text, is just as dangerous as a reaction which rests on an inadequate appreciation of the liturgical Text."

In a word, make it clear that "these reforms will affect certain cherished and peripheral aspects of life. ..." but "is not absolutely essential for effective pastoral action." It recommends, where possible, a separate chapel for the Church of the Secular Clergy, so that an end may be put to the "inactivity of others who take part in the liturgy." If one group should desire to make the reserve and the reservation of Olive Branch to have a clear idea of the Church of the Secular Clergy, so that an end may be put to the "inactivity of others who take part in the liturgy." If one group should desire to make changes, the Consilium urges that all plans should honor the principles "which safeguard the respect and honor owed to the Eucharist and even without the presence of the people, retains all its doc-

HIERARCHY'S ANNIVERSARY

The 173rd anniversary of the American hierarchy will be observed next Sunday. If we need a reminder of the comparative youthfulness of our nation, it can be found in the fact that not until 1788 was there an American bishop adminis-

tering a diocese. When Bishop John Carroll was made bishop of Baltimore, his diocese was as large as the United States; he had about 30 to 35 priests and 23,000 Catholics in the total population of 4 million Americans. Slightly five per cent of the Catholics were in the two states of Maryland and Pennsylvania.

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

Today, on its 173rd anniversary the number of American bishops is at its highest — 239. Very likely the prestige of the United States hierarchy is also at its highest because of the role the American bishops have played at the Vatican Council. It is interesting in this connection to note that in the United States, the Bishops, in 1958, in their own national council, enunciated the fact that they regard Social Security taxation as a form of insurance and that they feel that participation in any insurance plan implies lack of hope in God. This is a positive and enlightened attitude. In Australia it looks as though we will have these gentle people with us for a long time to come. When President Johnson signed the Medicare-Social Security bill into law on July 30, 1965, he declared that "the legislation is not a forced choice but a voluntary choice, and I believe that the people of the United States have made a choice that is right for them and I believe in the generosity of the American people."

In the course of three years many American bishops have taken leadership in the fight for civil rights. In the United States, the number of Catholics has grown from 300 to 400 of all races to 800,000 to 1,000,000 of all races. In this period, the number of American bishops has grown from 30 to 40, and the number of priests has grown from 300 to 400 of all races to 800,000 to 1,000,000 of all races.

The growth of the American hierarchy is an astonishing and gratifying as the growth of our country. The Church in America has grown from a handful of priests and a handful of supporters to a strong, vital and dynamic Church, which is the pride of the American people and the envy of the world.
Critical Trend In Church Uncomfortable For Many

By Father AMBROSE DE PAOLI

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

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

Indeed, it has been said for criticism in the Church—almost as necessary as the wind is for a sailboat. Not because the Church is a divine society aided by the Holy Spirit, but rather because of the human element of which the Church is composed and in which she must live.

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

Various voices have been heard during this "open season," cautioning criticism to be toned down and to be constructive. Some have flashy opposed any criticism because they felt it to be undignified in the Church. But they were shouted down, repeating as they were, the criticism or the conservative position.

Boredom can set in even with the liveliest of criticism. And when that criticism becomes drawn out into nothing more than the same things said in the beginning, when the issue was new and exciting, except in a rehashed fashion, the majority of Catholics just tend to drop that constitution is framed he layman to the extent that when that constitution is framed he lack all interest in it and then it will take another council to rekindle the concern which initially this council endeavored.

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

This session of the Council should frame a constitution on the place of the laymen in the Church, not the excesive discussion and criticism dull the laymen to the extent that when that constitution is framed he will lack all interest in it and then it will take another council to rekindle the concern which initially this council endeavored.

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

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

MEDITATION CHANTS

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

PRAYER OF THE FAITHFUL

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

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

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

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

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

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

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

PEOPLE: Lord, have mercy!

OFFERTORY ANTIHON

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

COMMUNION ANTIHON

All generations shall call me blessed; because he who is mighty has done great things for me. (Luz. 1, 46-50.)

ASSUMPTION OF THE BLESSED VIRGIN MARY

August 15, 1965

ENTRANCE ANTIHON

A great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. Ps. 97, 1 Sing to the Lord a new song, for he has done wondrous deeds. V. Glory be to the Father. A great sign. (Ap. 12, 1)
painfully ulcerous legs stretched out on the ground. She looked next morning after Mass, I found Elizabeth sitting with her heartbroken, and with tears in her eyes said, ‘Father, the church, the picture was badly splashed so I took it down. The Our Lady of Sorrows, framed in wood without glass, hung in a tiny mud and thatch hut in the mission compound. She often do now, that this ailing old African woman is much grave bow to the photo of her momma. I thought then, as I slowly to Christ hi the Blessed Sacrament and then make a real joy to see Elizabeth every morning after that genuflect into heaven than to bring a crowd with you!

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

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

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

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

Cut out this column, pin your sacrifice to it and send it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 856 Fifth Avenue, New York, N.Y., 10019, or to your Diocesan Director, Rev. Neil Fleming, 5900 Biscayne Blvd., Miami, Florida.

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Executive Named

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

Announcement of the appointment was made by Bishop John J. Carberry of Columbus and Coadjutor Bishop Leo C. Byrne of Wichita, Kan., honorary president of the NCCC. The conference is the chief coordinating agency for Catholic social welfare programs in the U.S.
Aerial View Of Miami's Mercy Hospital Showing New Wing

ADOPTION OF VOTING GUARANTEES

Milestone In Civil Rights

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

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

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

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

BASIC CIVIL RIGHTS

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

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

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

POWER OF NEGRO VOTE

One indication of the power of the Negro in the South is the fact that a majority of Floridians, for the so-called, segregated states, met in special sessions of their legislatures to pass legislation on reapportionment.

The paradox is that the so-called Dirksen amendment on reapportionment would have given the power to apportion seats to the states. Congress instead, has left the states to do the job, which they have done with a sort of discrimination. Congress will take the power to apportion seats to the states, which they have done with a sort of discrimination. It is not merely a question of numbers. Congress too will feel the impact of the change, since the court has carried the same principle into federal elections.

ECONOMIC OPPORTUNITY

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

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

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

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

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

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

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This could well be the most important news you've heard in years! Now you can enjoy a special low-cost health protection plan that pays "extra cash" direct to you when a sudden accident or an unexpected sickness hospitalizes you or a member of your family. This is a brand new health plan, especially for Catholics like yourself! It is called the—CATHOLIC HOSPITAL PLAN.

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"Try" This Plan For Only $1.00

To make it easy for you to "try" this new plan and see for yourself just how it can benefit you and your family, we now make you this string "introductory" offer:

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

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

How The Catholic Hospital Plan Differs From Ordinary Health Insurance

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

As a Catholic, it is to your advantage to go to a Catholic hospital when sickness or accident strikes. In a Catholic hospital, the spiritual need of the patient is met; but you have the comfort of having spiritual guidance always available. In addition, you will be sure of receiving the sort of medical care that is in strict accord with the ethical and religious directives of the Church. (Of course, even if you enter a non-Catholic hospital, you will be covered under the Catholic Hospital Plan, but your cash benefits are actually greater if you go to a Catholic Hospital.)

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

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

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills?

All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many times—as you are hospitalized, right up to the maximum $7,500, if you are the head of the family (all eligible children included)?

It's a fact that people over 65 are greater risks. They can get the extra cash protection needed during the high-risk senior years simply by filling out the Enrollment Form at the right without any other qualifications!

You may agree that your present insurance isn't enough, but you can't afford to pay the extra cost as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

If you are the only parent living with your children, we suggest the One-Parent Family Plan. This covers you and all your children under 21 and any extra cost as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

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

Notes: In a non-Catholic hospital, benefits are reduced by 5%.

If you're a young, growing family, then we recommend the All-Plan. You and your wife are covered for all new sicknesses and accidents (including maternity benefits, after your policy has been in force for 10 months). And all your unmarried dependent children between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

On all plans, once you are covered by the plan, you cannot be denied coverage during the enrollment period—whether the following modest monthly increases apply. (This is the only increase that can be made as long as you continue your policy in force.)

Chose the Plan That Suits You Best—Only $7.95 a month for the All-Plan; only $5.75 for the One-Parent Family Plan; only $3.25. (When you become 65—or if you are 65 or over when you apply for the plan, you will not only accept a discount, but you will not have to name a beneficiary other than your parish, check the box on your Enrollment Form and a change form will be sent to you along with your policy.)

Carry As Much Other Health Insurance As You Wish!

Yes, the Catholic Hospital Plan pays in addition to any health insurance you carry, whether individual or group!

Furthermore, all your benefits are tax-free!

Surprisingly Low-Cost

Membership in the Catholic Hospital Plan costs considerably less than you might expect. You pay only $1.00 for your first month's coverage (regardless of your plan), then only $7.95 a month for the All-Plan; only $5.95 a month for the One-Parent Family Plan; only $3.25. (When you become 65—or if you are 65 or over when you apply for the plan, you will not only accept a discount, but you will not have to name a beneficiary other than your parish, check the box on your Enrollment Form and a change form will be sent to you along with your policy.)

Special Feature for Peace of Mind and Security

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

Are Your Parents Senior Citizens?

Most senior citizens need more protection! And that's why some hospital plans won't accept them or charge rates beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is within your means. If you are over 65 or you become 65, the following modest monthly increase applies. (This is the only increase that can be made as long as you continue your policy in force.)

Male on any Plan 3.00

Female on any Plan 3.00

Are Your Parent Senior Citizens?

If you or any member of your family is over 65, please fill in the blanks here and mail to your address c/o your parish. We will send you the policy and premium notices to you. Just enclose $1 for the first month's coverage.
How Can We Do It?
At this point, you must be asking, "How can we offer so much for so little?" The answer is simple; we have lower sales costs. The Catholic Hospital Plan is a mass enrollment plan and a large volume of policies is issued only during certain limited enrollment periods. And all business is conducted before you and the company by salesmen. No salesmen are used. There are no costly investigations or any extras fees for you to pay. If all up to are real savings we share with you by giving you top protection at lower cost.

A Respected Company
In addition to the exceptional value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get the added value of the backing of Catholic Church authority and an insurance company whose name is backed by the resources, integrity and reputation of the Mutual Protective Insurance Company. "The Catholic Company," your backing in low-cost protection for Catholics all over America for more than 35 years. Catholics everywhere, where possible, right in your own community (many persons), know about us and may be insured by us.

Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout many priests, know about us and may be insured by us. Mutual Protective Insurance Company, headquartered in Omaha, Nebraska, where it is incorporated and licensed.

Easy To Enroll—No Red Tape—No Salesman Will Call
If you enroll now, during this limited enrollment period there is no red tape, no letter other than to complete and mail the Enrollment Form below. We will issue your Catholic Hospital Benefit Policy (Form P147 Series) immediately—same day you fill out your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time have a claim, you can be sure that your claim will be handled promptly.

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

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

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

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19 Important Questions Answered
ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What is the Catholic Hospital Plan?
The Catholic Hospital Plan is a brand-new, low-cost health insurance protection—created especially for Catholics—that pays extra income direct to you when you are hospitalized or illness hospitalizes your entire family.

2. Why should the Catholic Hospital Plan be of special interest to you?
When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in accordance with the ethical and religious doctrines of the Church. Under the Catholic Hospital Plan you will receive physical and moral support—subject to the maximum (Aggregate of Benefits) of your policy.

3. Why do we choose the Catholic Hospital Plan in addition to any regular insurance?
Probable your present hospital insurance won't cover all your hospital expenses, for even if it does, you will still need help to cover such extra charges as you are hospitalized. It is important that you be covered by a Catholic plan.

4. Can I collect even though I carry other health insurance?
Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group. And all your benefits are added to your regular payments—at such a low cost—because this is a mass enrollment plan.

5. Is there a lot of red tape to qualify? None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline shown in the form below.

6. Which plan should I choose?
You may choose any of four low-cost plans—you can actually select the exact plan that suits you best.

7. If you are a present household member, what are your qualifications?
If you are a present household member, you are covered for all new sickness and accident. (Incidental expenses are included after your policy has been in force for 10 months.) All your unmarried dependent children (and future additions) between 3 months and under 21 are automatically included at no extra cost, as long as they live at home. If you are the father or mother living with your children, we will accept the ALL-FAMILY PLAN. This covers you, your wife and all eligible children living at home between 3 months of age and 21 months of age. If one of your children additions are not included since no maternity benefit is provided in the ONE-PARENT plan. You have no children, or if your children are grown and no longer depend on you, you will write the HUSBAND-WIFE plan.

8. How much can I be paid?
Each plan has its own "Aggregate of Benefits," which we call the maximum. The maximum (Aggregate of Benefits) for the FAMILY PLAN; the maximum is $10,000 to $20,000 a week ($142.86 a day) for each eligible child. Under the INDIVIDUAL PLAN, the maximum is $5,000—$1,000 weekly if you have one eligible child; $7,500—$1,250 weekly if you have two eligible children.

9. If I become hospitalized, when are my benefits paid?
All on all, your cash benefits are paid from the first day your policy is in force and will continue as long as you are hospitalized, to the maximum (Aggregate of Benefits) of your policy.

10. When does my policy go into force?
It becomes effective the very same day we receive your Enrollment Form. The sooner your Catholic Hospital Plan will protect you and your family.

Don't delay—fill out and mail Enrollment Form today, with $1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105.
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Page 12 August 13, 1965 THE VOICE Miami, Florida
St. Stephen's

TWO WORKSHOPS SCHEDULED

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

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

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

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

Two workshops are planned for the convention, according to Joseph Santella, Diocesan CYAC president.

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

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

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

The convention hall is scheduled to be held at 9:30 p.m. following the banquet with Ross Gilboe and his orchestra furnishing the music. A skit called "CYAC Caper" directed by Mike Fabal is to be presented at the ball.

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

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

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

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

Mark Bonomo, general chairman; Joe Santella and Mark Bonomo, co-chairmen of the general sessions; Joetta Kirchgeesser, registration; Mary Af- fronte, elections; Frank Mathay, prizes and gifts; Peggy McGraw, workshop; Mike Fadal and Ed Cataldo, entertainment; Jose Shalesky and Pat Meehan, hospitality; Dick Allardyce and Tom Knapstein, Mass and transportation.

Also, Jane Shalesky, treasurer; Msgr. Holubowski, sports; Ann Graves and Arlene Schrock, food; Joetta Kirchgeesser, awards; Mary Af- fronte and Pat Meehan, constitution; and Joe Araco, publicity.

CYAC Convention To Open

Hialeah—The idea of the "oneness in Christ" contained in the church's doctrine of the "Mystical Body of Christ" should be carried into the marketplace by members of the Mystical Body of Christ or as potential members thereof, we shall be patient with him."

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

Father Garney urged his listeners to "take this idea of oneness in Christ into the marketplace" declaring that "regardless of where we go if we look on our fellowman as members of the Mystical Body of Christ or as potential members thereof, we shall be patient with him."

HIALEAH— CYO Softball

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

Two Holy Name Societies

Hold Corporate Communion

Hialeah—Two Holy Name Societies of St. Theresa and of the Confraternity of Christian Doctrine of St. Louis parish at 7:30 p.m., Tuesday, August 17, at the Domini- cal Retreat House in Kendall.

The theme for the evening, "The Mystical Body of Christ," will be presented by Msgr. Da- vid E. Bushby, pastor of Sa- members of the Confraternity of Christian Doctrine of St. Louis parish at 7:30 p.m., Tuesday, August 17, at the Domini- cal Retreat House in Kendall.

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RECENT TEA honored young women who will be recognized during the Second Annual Presentation Ball this winter. Shown above are Barbara Walker, Susan Swartskauh, Karen Nushawg, all of Fort Lauderdale, and Therese Ann King, of Hollywood.

Isabella Group To Hold Dance
Coral Gables — The annual dinner dance sponsored by the Daughters of Isabella will be held at the Marian School conducted in Corpus Christi parish.

Club Tells Plans For Rummage Sale
“A ‘Flapper Fun’ rummage sale will be conducted during the month of August by members of St. Brendan Women’s Club.

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

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

Young Women Chosen To Be Guests Of Honor At Presentation Ball

Eleven young women from South Florida parishes will be presented to the Bishop of Miami during the Second Annual Miami Presentation Ball on Tuesday, Dec. 23 at the Indian Creek Country Club.

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

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

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

Miss Lucy Melanie Adler, daughter of Mr. and Mrs. William A. Adler of Miami Beach.
Miss Nancy Carlin, daughter of Mr. and Mrs. Frank Joseph Carlin of Lantana.
Miss Diane Eileen Fenn, daughter of Mr. and Mrs. Joseph Fenn of Miami Beach.
Miss Molly Ann Fogarty, daughter of Mr. and Mrs. Raymond Fogarty of Miami.
Miss Therese Anne King, daughter of Dr. and Mrs. William B. King of Hollywood.
Miss Ruth Elizabeth Kott, daughter of Mr. and Mrs. John A. Kott of Miami Shores.
Miss Kathleen Anne Lynch, daughter of Mr. and Mrs. Thomas F. Lynch of Miami.
Miss Karen Nushawg, daughter of Mr. and Mrs. Robert M. Nushawg of Fort Lauderdale.
Miss Susan Phillips Swartsbaugh, daughter of Mr. and Mrs. Joseph B. Swartsbaugh of Fort Lauderdale.
Miss Barbara Joy Walker, daughter of Mr. and Mrs. John H. Schulte of Fort Lauderdale.
Miss Catherine Mary Wrightson, daughter of Mr. and Mrs. John H. Schulte of Fort Lauderdale.

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

C. Clyde Atkins Jr., Herbert C. Bryant, George Bunnell, Talbot D’Aljmberte, Robert C. Pless Jr. and John H. Schulte.

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

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

The couple will reside in Coral Gables.

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THE VICE
Miami, Florida
Jornada Sobre Cooperativismo
Ofrecerán Durante Dos Días

Una jornada sobre cooperativismo, en la que se expondrán los principios esenciales y los fundamentos ideológicos de ese sistema, tendrá lugar los días 21 y 22, sábado y dom.

A ese efecto tendrán desde la mañana las discusiones en plena de reforma agraria; el cooperativismo como instrumento de una transformación social pacífica en el mundo del futuro.

Entre los disidentes se cuentan Andrés Aranda, fundador de la Universidad Francisco Javier de Antiguo; y coordinador eclesiástico de la Liga de Cooperativas de Puerto Rico, el Padre Mariano Barrenechea S.J., el Dr. Antonio Moreno y el doctor Claudio Paredes, secretario general de la Universidad San Francisco Javier de Antiguo, que esta ofreciendo desde el viernes en el Centro de Cooperación y Acción Cooperativa.

El programa se compone de ocho materias, que incluyen historia del cooperativismo, que es una cooperativa, su funcionamiento, estructura y organización; diferencia entre el cooperativismo ocidental, democrático y cristiano, y las mal llamadas cooperativas comunistas; el cooperativismo en las enciclicas; el cooperativismo en las demandas del mundo actual; los problemas de justicia y pobreza como "los focos de la preocupación conjunta de todos los cristianos"; señalando que la misma miseria humana a escala global obstaculiza el "no sólo la paz sino la solidaridad mundiales; también la "causa de Cristo".

"Esto es particularmente cierto", declaró, "en vista de la actual crisis de la Iglesia, que está viviendo a través de la polémica entre sus miembros."

El cardenito Cushing, escribió en Pilote, el periódico que preside, que esa crisis "es un momento de grandes cambios, que no son sólo ricos, sino que cada vez son más ricos."
**Los Prejuicios y el Dios “Látigo”**

Por Enrique Rubello

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

Este hecho no hay que recaerarlo mucho. Basta penetrar ligeramente en el angusti-o que experimentan los nostálgicos de Moscú y desear una derrota moral de consecuencias graves. Dios se ha ido de su seno de una sociedad. Vida que un día conoció que no encuentra, porque intenta hallarlo y disfruto, pero que decidió cambiarlo y anda para recobrar de inmediato la sabiduría, en un rechazo de la gracia con su absurda que resulta. ¿Sería suficiente entonces, un “levantate y vete” para recobrar de inmediato la sabiduría, en un rechazo de la gracia con su absurda que resulta.

El Ateísmo no es una Consecuencia Económica”. L’Osservatore Romano, se-

**EXTRAVIO PERO CIERTO**

La muerte de un Brillante Escritor

Daniel-Rops

La muerte de Henri Da-niel-Rops, uno de los príncipes escritores católicos franceses de temática religiosa y miembro de la Academia Francesa —ocurrida el pasado 12 de julio en su casa de Aix-les-Bains, Prats, es un ruido golpe para el espléndido mundo cultural e intelectual del mundo todo.

Tiene 65 años de edad.

Era un hombre dócil, lo hubiera muy raro; fue un Santo, autor de unos 70 libros, incluyendo 30 novelas de historia y biografías; “Jesús y Tiempo” (de la que se han vendido más de medio millón de ejemplares), y la monumental “Historia de la Iglesia de Cristo”, están entre sus obras más famosas.

Como uno de los escritores católicos más sobresalientes en Francia, Daniel-Rops considera que el cristianismo comenzó a “expansión” desde el momento de su nacimiento, y que siguió un camino no violento, y que el “expansión” no era ninguna cosa fácil y la expansión no se hizo por la fuerza, sino “una fuerza vital que continúa creciendo y transformándose al inicio de una realidad que se desarrolla dentro de la naturaleza, según lo que se podría llamar una ley orgánica”.

Era un hombre de sus libros, “La Iglesia de Apología y Mística” escribió que la iglesia y la historia de Dios se ha abierto paso a través de las leyes, haciendo evolucionar las instituciones. Al final, las mismas son esenciales en la vida del hombre. La fe es “no era ninguna cosa fácil y la expansión no se hizo por la fuerza, sino “una fuerza vital que continúa creciendo y transformándose al inicio de una realidad que se desarrolla dentro de la naturaleza, según lo que se podría llamar una ley orgánica”.

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

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Por su trabajo al servicio del catolicismo, Daniel-Rops fue seleccionado por el Vaticano “de tal y “el 1984 fue puesta en práctica por el Papa Pío XII a la Gran Cruz de la Orden de San Miguel y San Félix.”

En un telegrama a la viuda del autor, el Papa Pablo VI expresa su condenación y declaración que los “nuevos horizontes” de Daniel-Rops permanecerán como testimonio de su sabiduría, su talento y su amor a la Iglesia que “vi- tán bien.”

**Retiro Para Hombres**

Un retiro espiritual para hombres de habla hispana esté siendo organizado por el Padre Amando Llorente, S. J. y tendrá lugar en la Casa de Los Hermanos Espirituales de Nuestra Señora de la Flört- da, de North Palm Beach, Florida, de segunda del 9 al 12 de septiembre.

Los interesados en participar en este retiro pueden obtener más información llamando al 271-0004 o en el local de la Agrupación Católica Universitaria, 725 NE 27 St.

---

"El Ateísmo no es una Consecuencia Económica”. L’Osservatore Romano, ha-}

**PROYECCION CURSILLISTA**

salió que el ateísmo es “una especie de fe” que desea susti-}

tuirlo “otra fe” y que “el ateísmo es un corporal del cambio de las relaciones económicas en el mundo de la sociedad.”

El diario vaticano se refiri-}

ría al funcionamiento del In-}

stituto para el Ateísmo Cien-}

tífico de Moscú y desea tambí-}

én que se trate de “un ano-}

viento planteo del ateísmo mí-}

litano. El hecho de que la re-}

formación ideológica se ha-}

ga desde hace años ha revelado una más de las consecuencias de la ideología política y religiosa y una más de las consecuencias para combatirla.”

Luego el periódico se pre-}

gunta cómo es posible que en medio de la revolución rusa “cuando las bases de la religión debieran haberse debru-}

mado hace años” se ha en-}

tré en marcha esfuerzo tal}

como para darle un sentido a la misma de la revolución rusa.

Por último expresa: “El}

ateísmo por lo tanto no es un}

corporal natural e inevitab-}

le, como pretende los doe-}

trarios, de la muerte de las}

relaciones económicas de una}

sociedad. El se configu-}

re una especie de fe que}

dice que sustenta la otra,}

y que se establece en el me-}

cro del método y la organi-}

zación”.

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**NEUROS HORIZONTES**

Mi Amo y Señor Es Dios
Por Manoles Reyes

Mi amo y Señor es Dios. Esta profunda sentencia que podemos repetir y practicar siempre que estemos en el pecado arrepentido, y presto a cobrarle cre-}

dencia al que Le hafola como hijo. De a diario reciben los benefi-}

tos de la misericordia. Que cuando habla, consuela. Que cuando aeo-

s, borra las penas. Que desea la divina de Sus brazos. Ahi esta “no era ninguna cosa fácil y la expansión no se hizo por la fuerza, sino “una fuerza vital que continúa creciendo y transformándose al inicio de una realidad que se desarrolla dentro de la naturaleza, según lo que se podría llamar una ley orgánica”.

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Arzobispo Denuncia Resurgir Comunista en el Brasil

BIEN DE JANEIRO, Brasil (NC) — El Arzobispo de Rio de Janeiro afirmó que el par- tido comunista brasileño se está reorganizando, después de haber sido puesto fuera de acción por la revolución de hace 16 meses.

En su transmisión semanal por la radio, el Cardenal Juli- me de Barros Cámera acusó a las embajadas de la Unión Soviética, Polonia y Checoslo- vaquia de distribuir dinero a los comunistas, para que reorganicen su lucha contra el actual gobierno.

El Cardenal de Barros Cá- meras, citó una publicación francesa "Informaciones Pa- trióticas y Sociales", la que de- clara que "pocos dirigentes comunistas fueron arrestados después de la revolución, ha- ciendo esto fácil la reorganiz- ación del partido".

El partido comunista fue ilegalizado en Brasil desde poco después de la Segunda Guerra Mundial. Sin embar- go las facciones rusas y chinas fueron permitidas que ope- raran abiertamente bajo el gobierno de Juscelino, el cual fue derrocado por fuer- mas militares anticomunistas en abril del pasado año.

Pastoral por el Aniversario del Periódico "La Religion"

CABACAS (NA) — El car- denal Jose Humberto Quin- ses, presbítero de Caracas, publicó unas Letras Pastorales en homenaje al 75 an- niversario del décimo de la prensa nacional, el diario La Religion.

El documento dice, al re- ferirse a la seriedad del di- rio desde su fundación: "con espíritu acertado, se ha es-imerado en mantenerse dis- tante de las luchas políticas partidistas y, en difíciles pe- ríodos, nuestra prensa ha sido despierta, ha conservado inac- ta la dignidad, sin duda des-iciones vergonzosas, ni tribu- tos adulterios".

Luego agrega: "Que este aniversario despierte en to- dos nuestra conciencia, y les un mayor interés por es- tudiase, al que han de de- sidirse como propio".

En el decreto sobre ma- dies de comunicación social promulgado el 4 de diciem- bre del año anterior, el Concejo Eclesiástico del Vicariato-El ordenó que se amon- eara a los fieles sobre la neci- sidad de leer y difundir la prensa católica para formas se un juicio cristiano sobre to- dos los sucesos".

"Conocemos con este pen- samiento del concilio, S. S. Pedro VI, en discurso diri- do a una prensa y televen- tana el 2 de mayo del año pasado, declaró temi- miento de que "el diario ca- tólico no es hoy un juicio su- perficial o una devocion fa- cultativa, sino un instrumen- to necesario para estar den- tro del ámbito de las ideas que allanan nuestra fe".

Oportunidad para el día, es "azar" con la in- teligencia y con los mo- nos.

Educar es enseñar a lle- borarse de la tiranía de las necesidades.

Montín y Javier Caballero

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- La Confirmación.
- El Matrimonio.

2.-Los evangélicos señalan que el número de ocasionas en que Cristo efectuó el milagro de la multiplicación de los panes fue:
- Dos.
- Una.
- Cuatro.

3.-El último calendario general de la Iglesia Católica fue establecido por:
- El Papa Pío XII.
- El Papa Juan XXIII.
- El Papa Pio XII.

4.-La reformadora de la orden de las Carmelitas fue:
- Santa Catalina de Siena.
- Santa Teresa de Ávila.
- Santa Isabel de Hungría.

5.-La regla del voto de la Santísima Virgen María, obtenida por el Emperador Carlomagno, se conserva en:
- La catedral de Chartres.
- El Santuario de Lourdes.
- La catedral de Notre Dame en París.

RESPUESTAS: 1.-La Confirmación.
2.-Papa Pío XII.
3.-El Papa Juan XXIII.
4.-Santa Teresa de Ávila.
5.-La catedral de Chartres.

Arte Catolico Español

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WHY PEOPLE BUILD CHURCHES

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The answer is easy: they welcome the opportunity to do something needed where it's needed. Sometimes, besides, they build the church in memory of their loved ones, name it for their favorite saint...Where is a new church needed? In hundreds of towns and villages in our 18-country mission world. In the South Pacific, Koom-pa-ma-pan, with 2,500 Catholics, has no church or full-time priest. The people are pitifully poor: their exercise for pleasure is less than $1 a week...You can build this church all by yourself for as little as $3,600, the rectory for only $1,200. You'll be doing something needed, where it's needed, for Christ—and for people who cannot do it for themselves...Do something at least, as much as you can ($100, $75, $50, $25, $20, $15, $10, $5, $3, $1) to help build this church where the weekly income is only $1, even the change in your pocket will be a Godsend...In the coupon below write Koom-pa-ma-pan.

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$5, $3, $1) to help build this church! Where will $600 will train a native priest, $300 a native Sister, who will pray for you always.

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Cynicism Of College-Educated Son Upsets Parents

THE FAMILY CLINIC

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

By JOHN J. KANE, Ph.D.

— J. K. Kane

Grace before and after meals is frequently neglected.

UNWillingness To Cooperate

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

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

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

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

So far as his eating meat on Friday is concerned, you cannot do anything about it. Where non-meat meals on Friday for the family and in the event he so, at least in the psychological sense. He has left the Church. She should become both your patron and your example of parents, some children find it necessary to reject them in their lives have not been plagued by doubts about their faith. Some of the greatest saints went through such periods.

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

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

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

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

A Powerful Weapon — Prayer

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

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

Every Catholic home should have within it holy pictures, holy water font, Catholic literature, and hopefully family prayer. Grace before and after meals is frequently neglected.
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All the fish you can eat! $1.25
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Specialties of the house • Shrimp • Oyster • Lobster Tail • Clams • Smelt • Crab Claw
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Dania—760 Dania Boulevard
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NEW ENGLAND OYSTER HOUSE
SHIP OF FOOLS" IS COMPARED TO 1932 'GRAND HOTEL' FILM

By WILLIAM H. MOOREING

HOLLYWOOD, Calif. — Om- 
nous silence from the "Puppet 
Place" sets at 20th Century-Fox 
merely confirms what one has 
known and feared for some 
time. Although 13-year-old Mia 
Farrow's "Puppet" contract has 
two years to run and, contrary 
to some press reports, scripts 
still are being written on the 
assumption she will remain in 
the cast, producers probably may 
"retire," if she goes through a form of marriage with 
Mark Sinatra, is not discount-
ed.

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

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

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

"Director"

John then was a top direc-
tor at Paramount, had written "Pajama of the Pope," "Do-
mien the Leper" (which he 
achieved to film), a script on "Gal-
ilo" a study of Cardinal Newman and a first treatment of "Son of Man," "Journey to Che." Also this passed from 
his control, was grossly re-writ-
ten and turned out disappoint-
ingly as "King of Kings.

"Ship of Fools" becomes symptoms of mankind on life's voyage to challenge one such theory.

From "Ship of Fools," Stanley Kramer casts the incisive Simone Signoret, the irresistible Oskar Werner, the crudely compelling Lee Marvin, the attractive Elizabeth Ashley with on a decade social age level — an alluring Vivien Leigh, the urban Charles 
Korvin, the loquacious Jose Ferrer and the genius Heinz Rube-
mann.

ATTITUDES

In specific aggregation, or course, the characters vary and with them, the personal at-
titudes and attributes.

"Ship of Fools," sailing in 1931 from Vera Cruz to Bremerhaven, are a jaded, faded Countess (Signoret), a disillusioned Virginia divorcee (Viv-
ian Leigh); a Texas ball-play-
er (Lee Marvin) and young, un-
married actress (Gena Row-
egg and the society girl (Elizabeth 
Ashley).

Anti-Nazism is the film's main pitch. A loud-mouthed Na-
zi (Jose Ferrer) revives every Jew on board, a genial Jewish 
salesman (Ruehmann) and a cynical agrarian (Mi-
chel Denne) provoking cata-

dal in the general mixture of human perversity. Kramer and 
Mann knock themselves out to make everybody suffer.

Two passengers with a pet bull, care net at all that a poor artist, travelling steerage, loses his life in pulling their poach from the sea.

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

Selectivity, we are told, en-
riches the screen of today with reflections of greater realism. We are exhorted to face each of truth as films were apt to attain back in the 1930's.

But "Ship of Fools," writer Abby Mann and producer-di-
rector Stanley Kramer, not only sacrifice plot to people. They sacrifice realism — as com-
municating truths — in order to make Bohemian writer's char-
acters dance to their own phi-
losophical and ideological tunes. This is propaganda, not Art.
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