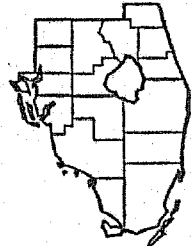


The VOICE



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Covering the 16 Counties of South Florida

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July 24, 1959

Church Constructed in Record 25 Days By New Saint Charles Borromeo Parish



Parishioners gather outside the new St. Charles Borromeo Church, Port Charlotte, which was completed in 25 days

Blessed by Bishop At Port Charlotte

On May 29, 1959, Bishop Coleman F. Carroll of the Diocese of Miami announced the erection of the new parish of St. Charles Borromeo, Port Charlotte. On June 24 construction of a new church was begun. Last Sunday, July 19, Bishop Carroll blessed the church.

That briefly tells the story of the latest record for speed in the fastest-growing diocese in the United States.

Mass was celebrated in St. Charles Borromeo church exactly 25 days after construction started and exactly 51 days after the parish was established.

But there were two disappointments despite the fact that the church is built on Easy Street. The pews, designed to seat 200 persons, were not ready. So temporary chairs had to be provided.

PUMP ORGAN USED

And all the electrical connections could not be made on schedule. As a result, the newly-organized choir sang to the accompaniment of a borrowed pump organ instead of an electric organ as planned.

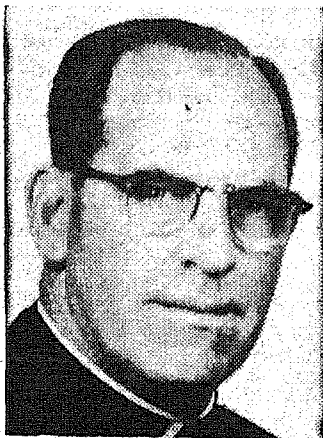
More than 500 men, women and children, it was estimated attended the two Masses last Sunday.

RECTORY ADJOINS CHURCH

Father Hilary McGowan, C.P., the administrator, is preparing to move soon into the new rectory, which adjoins the church. It was not started as soon as the church, but still is expected to qualify as the fastest-built rectory in the diocese.

When St. Charles Borromeo parish was created and Father McGowan appointed as its administrator, the Catholic people
(Continued on Page 2)

Noted Scholars Head Seminary Faculty



The Very Rev. J.-E. Young, C.M.

Vincentians Name Rector, Prefects

Four outstanding theologians and educators will head the faculty of the new St. John Vianney Minor Seminary which will be opened in September for young men studying for the priesthood in the Diocese of Miami, it was revealed today by Bishop Coleman F. Carroll.

All Vincentian Fathers, announcement of their appointment by their Superior General in Paris was made by the Very Rev. Sylvester A. Taggart, C.M., visitor of the Eastern Province of the Congregation of the Mis-

(Continued on Page 2)



The Rev. Paul J. Day, C.M.

OFFICIAL DIOCESE OF MIAMI

July 20, 1959

The following appointments of Dominican priests have been made by Bishop Coleman F. Carroll. The appointments were proposed by the Very Rev. William D. Marrin, Dominican provincial.

THE REV. JOHN F. MONROE, O.P., Chaplain, Catholic Students' Center at the University of Miami.

THE REV. STEPHEN B. JURASKO, O.P., Assistant Chaplain, Catholic Students' Center at the University of Miami.

THE REV. LOUIS M. O'LEARY, O.P., Chaplain and Professor at Barry College.

THE REV. JOHN M. EGAN, O.P., Professor at Barry College.



The Rev. Jose C. Pando, C.M.

Parish Workers Spur St. John Vianney Fund

More than one hundred thousand dollars has been donated so far to the St. John Vianney Seminary Fund. This announcement was made in an address to campaign workers at Immaculata High School auditorium last Monday night, July 20, by Bishop Coleman F. Carroll.

The occasion for the Bishop's announcement was the first worker training meeting for the

new campaign. Fifty-five South Miami laymen heard Bishop Carroll outline the needs of the Diocese and the objectives of the drive.

The memorial gifts chairman, Stuart Patton, explained the memorial system, and cited the most desirable methods of solicitation to be employed.

Parishes represented at the South Miami meeting were:

(Continued on Page 2)



Bishop Coleman F. Carroll and Stuart W. Patton, chairman of the Memorial Gifts Committee of the St. John Vianney Seminary building fund campaign, are shown during a campaign

training meeting held at Immaculata High School on Monday evening. Laymen representative of parishes in the South Dade Deanery attended.



Bishop Coleman F. Carroll officiated at solemn dedication ceremonies for St. Charles Borromeo Church in Port Charlotte last Sunday. Father Joseph DeVaney, V.F., pastor of St. Francis Xavier parish, Fort Myers, and Father Matthew Hartin-

ger, O.S.B., administrator, St. Paul's parish, Arcadia, were chaplains to Bishop Carroll. Father Hilary McGowan, C.P., is administrator of the new west coast parish.

Church Built in 25 Days Blessed at Port Charlotte

(Continued from Page 1)

ple in the community had been attending Mass in nearby Punta Gorda and other places on the West Coast. Meeting with Father McGowan, they decided they wanted a church of their own—and in a hurry.

Ground was purchased, preliminary plans were drawn and a contract was awarded to the Mackle Company for the new church and rectory.

WORK BEGINS

As the first step in the project, the land itself had to be cleared of hundreds of trees. Then bulldozers moved in to sweep away the foliage, and in a few days, the actual work on the church began.

While carpenters, electricians, plasterers and other artisans worked their regular shifts by day, they were aided after hours by a score or more of volunteers, many of them highly skilled, in doing incidental jobs such as helping design the altar, planning the communion railing, confessional and other essentials and in

general cleaning up the entire area, inside and outside.

Included among these men were Ben J. Auchter, formerly of Wisconsin, who helped with the altar and the interior decorating; Jerry Lindquist, a retired Army major; Joseph Shaw, a carpenter; Michael Zenchak, superintendent by day and in charge of volunteers by night, and many others.

WOMEN ASSIST

Mrs. Christine Zenchak served as chairman of the 25 to 30 women who helped make the altar cloths, prepared the linens, did all the necessary sewing and at the same time held socials to help raise funds.

The new church is a frame structure, of contemporary design. It has a shingled, truss roof. To the rear, facing the altar are 24 jalousie-type windows, providing ventilation. There are entrances at each side.

Port Charlotte is located in Charlotte County, on Charlotte Harbor. It occupies 14 miles of highway on U. S. Route 41 and consists of more than 92,000 acres.

Noted Scholars to Head New Seminary Faculty

(Continued from Page 1)

tion of St. Vincent de Paul. The assignments are:

The Very Rev. John R. Young, C.M., rector and superior.

The Rev. Paul J. Day, C.M., assistant rector and prefect of discipline.

The Rev. Jose C. Pando, C.M., prefect of studies.

The Rev. John Long, C.M., spiritual director.

Father Young at the present time is serving as rector of Our Lady of Angels Seminary, Niagara Falls, N.Y., one of the eight major seminaries conducted by the Vincentian Fathers. He is a Doctor of Canon Law, awarded by the Institutum Pontificum Angelicus, in Rome, where he studied from 1933 to 1936. Prior to that time he had been a student at St. Vincent Seminary, Philadelphia, St. Joseph College, Princeton, N.J., Boston College High School and St. Peter School, Dorchester, Mass.

NATIVE OF BOSTON

A native of Boston, he entered the novitiate in 1928 and was ordained in 1933 by the late Dennis Cardinal Dougherty, of Philadelphia. He served on the

faculty of Niagara University, teaching education, philosophy and canon law, from 1936 to 1939, and at Mary Immaculate Seminary, Northampton, Pa., as assistant superior and director of students from 1939 to 1947, when he was appointed to Our Lady of Angels Seminary, where he is rector.

Father Day, presently a member of the faculty at St. Joseph College, Princeton, N.J., was the recipient of a Master of Arts Degree in French from Fordham University, New York.

Father Pando is vice president and dean of the College of Arts and Sciences at Niagara University. He is a native of Tampa, Fla., and completed his theological studies at St. Vincent Seminary, Germantown, Pa. Ordained in 1935, he taught classics at St. Joseph College and served as chairman of the classics department at St. John's University, Brooklyn, and as dean of the University College of St. John's University. He received a Master of Arts Degree at Catholic University of America in 1937 and a Ph. D. degree in classical languages at the same school in 1941.

CONDUCT SEMINARIES

Father Long has been a member of the faculty at St. Joseph College, Princeton, N.J.

Failed to Read Reply to Bishop, Beauty Admits

Long Beach, Cal. — (NC)

Sue Ingersoll, 20-year-old one-time New Mexico entrant in the "Miss Universe" beauty contest, admitted here she had not read the statement she gave newsmen to explain her interpretation of the laity's obedience to bishops.

Miss Ingersoll initially defied the ruling of Archbishop Edwin V. Byrne of Santa Fe against public bathing suit reviews to enter the contest, then abruptly withdrew before it started, charging that her chaperone here would not allow her to receive telephonic calls.

Flanked by press agents, she issued a statement at a hotel press conference following her withdrawal. While admitting that she had not read the statement before its release, she refused to identify its author.

The statement said there exists "an analogy between myself and a Catholic presidential candidate" on the obligation of obedience to spiritual authority. It added:

"Non-Catholics fear the Catholic Church because they hear the clergy dictates to a blindly obedient laity. The implications of such an erroneous belief regarding a Catholic political candidate are obvious. It is my sole desire to show that the hierarchy cannot, under any circumstances, dictate to laity."

Seminary Fund Rises, Parish Teams Briefed

(Continued from Page 1)

Little Flower, Coral Gables; Our Lady of Holy Rosary, Perrine; Sacred Heart, Homestead; St. Agnes, Key Biscayne; St. Brendan, Miami; St. Thomas the Apostle, Coral Gables; St. Hugh, Coconut Grove; SS. Peter and Paul, Miami; Epiphany, Miami, and San Pablo of Marathon.

Similar meetings were held in North Miami, Fort Lauderdale and Fort Myers on Tuesday, Wednesday and Thursday nights. Tonight a meeting will be held at Palm Beach.

Parishes represented at the North Miami meeting were: Blessed Trinity, Miami Springs; Corpus Christi, Miami; Gesu, Miami; Immaculate Conception, Hialeah; St. Patrick's, Miami Beach; St. James, Miami; St. John the Apostle, Hialeah; St. Joseph, Miami; St. Lawrence, Miami Beach; St. Mary's, Miami; St. Mary Magdalen, Miami Beach; St. Mel's, Opa-locka; St. Michael the Archangel, Miami; St. Rose of Lima, Miami Shores; Visitation, Miami, and St. Monica, Carol City.

Parishes represented at the Fort Lauderdale meeting were: Annunciation, Hollywood; Little Flower, Hollywood; Our Lady Queen of Martyrs, Fort Lauderdale; Resurrection, Dania; St. Anthony, Fort Lauderdale; St. Matthew, Hallandale; St. Clement, Fort Lauderdale; St. Pius X, Fort Lauderdale; St. Stephen

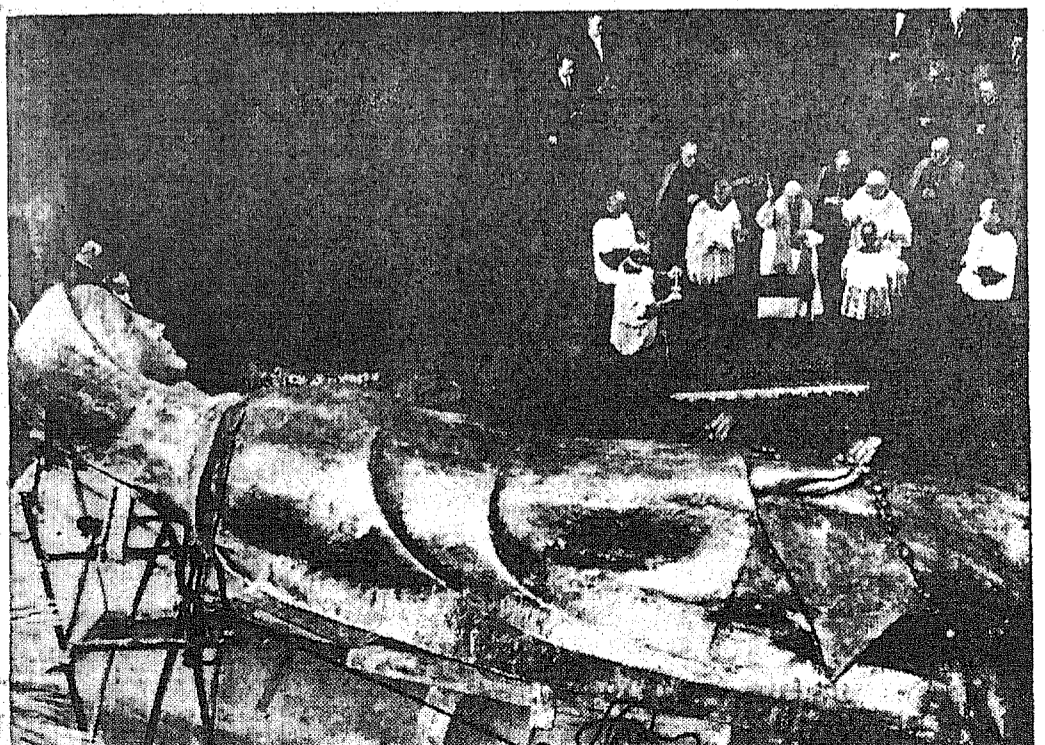
Protomartyr, West Hollywood; St. Sebastian, Fort Lauderdale; St. Colman, Pompano; and Assumption, Pompano Beach.

In the Fort Myers Deanery the following parishes had representatives: Sacred Heart, Punta Gorda; St. Ann's, Naples; St. Catherine, Sebring; St. Francis Xavier, Fort Myers; St. Margaret, Clewiston; St. Charles Borromeo, Port Charlotte; and St. Paul, of Arcadia.

It is expected that the following parishes will be represented at the Palm Beach meeting: Holy Name, West Palm Beach; Sacred Heart, Lake Worth; St. Anastasia, Fort Pierce; St. Francis of Assisi, Riviera Beach; St. Helen, Vero Beach; St. Joan of Arc, Boca Raton; St. Joseph, Stuart; St. Juliana's, West Palm Beach; St. Mark, Boynton Beach; St. Vincent Ferrer, Delray Beach, and St. Edward, Palm Beach.

The campaign goal for the new minor seminary campaign has been set at \$500,000, the minimum amount required to defray construction and furnishings costs. Construction is now underway in the Southwest section of Miami, and diocesan officials state that the dedication will take place on September 6 of this year.

The mere process of growing old together will make the slightest acquaintance seem a bosom-friend.—L. P. Smith.



Destined to look out on the New York State Freeway is this six-ton, 30-foot bronze statue of Our Lady of Fatima, shown being blessed by Pope John XXIII. With the Pontiff are Americans representing the Westchester County

Knights of Columbus who paid \$85,000 for the work, which will be dedicated in September for the grounds of Good Counsel College, White Plains, N. Y.—(NC Photo.)

Two Dominicans to Staff Center at Univ. of Miami

Miami

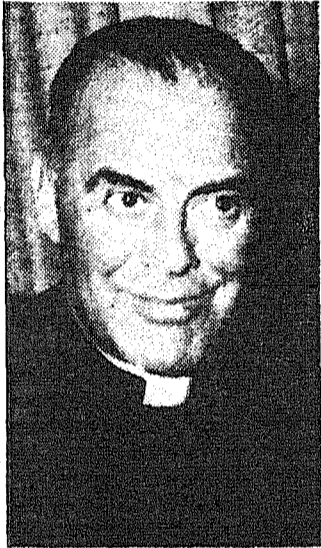
Assignment of four Dominican priests to posts in higher education was announced this week in the Miami diocese.

The Rev. John F. Monroe, O.P., was named chaplain of the Catholic Student Center which is presently under construction at the University of Miami, Coral Gables. Father Monroe has been on the faculty of Barry College, Miami Shores, since 1953.

FATHER O'LEARY, CHAPLAIN

Assisting Father Monroe at the university will be Father Father B. Jurasko, O.P., professor of philosophy and theology at Mount Mercy College, Pittsburgh, Pa.

In appointments affecting Barry College, Father Louis M. O'Leary, O.P., a six-year member of the faculty, was raised to the post of chaplain. He will be assisted by the Rev. John M. Egan, O.P., presently



Father Monroe



Father O'Leary

on the faculty of Providence College, Providence, R. I.

With the appointment of two Dominicans to the university, the Catholic community there will thus be served on a full-time basis by two priest-professors. In the past, the estimated 2,000 Catholic students and faculty members had the services of diocesan priests, usually on a part-time basis. University personnel have also received the Sacraments in parish churches near the campus.

The Catholic Student Center at San Amaro Dr. and Miller Rd. will serve as the focal point of spiritual and intellectual activity for Catholic personnel and will also be the residence of the Dominicans. Facilities include a chapel to seat 500 people. Construction is scheduled for completion in October.

Father Monroe's appointment as chaplain follows a varied academic career which includes an assignment in

'Light' Penalty Seen to Aid Smut Dealers

Washington—(NC)

The chairman of a House postal subcommittee investigating the obscenity problem complained here that light court sentences given smut peddlers are a major impediment to efforts to put them out of business.

Rep. Kathryn E. Granahan of Pennsylvania charged that "the minimal sentences handed down by certain United States courts" amount to no more than a "license fee" for distributors of mail order obscenity.

Rep. Granahan pointed out that violations of anti-obscenity laws are "offenses against the public morals and inflict indignity on the public conscience."

Rep. Granahan said investigations conducted by her subcommittee show that "inadequacy and lack of uniformity in sentencing have been major weaknesses in efforts to implement the anti-obscenity laws."

China, from 1933 to 1939, where he taught philosophy at the major seminary in Foochow, Fukien.

In 1939 he was transferred to the Philippines and studied at the University of Santo Tomas where he received a doctorate in philosophy and letters.

Returning to the United States, Father Monroe served on the faculty of Providence College, Rhode Island, and afterwards was named president of Aquinas College High School, Columbus, Ohio, a post he held from 1941 to 1950.

He served as prior at the Dominican novitiate, Dover Mass., from 1950 to 1953 before becoming chaplain at Barry College.

Seizure of Smut By Police Held 'No Censorship'

Jefferson City, Mo.—(NC)

The second division of the Missouri Supreme Court has ruled that seizure of obscene literature does not constitute unconstitutional prior restraint or censorship.

The decision upheld the findings of the Jackson County Circuit Court in a case involving seizures by police of obscene material from a wholesaler and five retail news dealers in Kansas City.

In its ruling, the state high court reiterated the position of the U.S. Supreme Court that obscenity is not within the constitutionally protected area of free speech and freedom of the press.

"Relegating the state to punishment for the fait accompli (accomplished fact) would overlook and neglect entirely the government's right and duty to protect the public from character contamination and its unfortunate consequences," the decision said.

"If obscenity is as destructive and weakening to the moral fiber as the Federal and state governments have always considered it, then its dissemination should be prevented just as certainly as the spread of disease germs should be curbed among members of a community . . .

"Obviously a state government does not have to permit the homes of its citizens to be destroyed by fire when the arson can be reasonably prevented."

With those words the court answered the contention of the dealers that if the magazines were obscene, the state should have filed criminal charges after the materials had been sold.

Banned Novel OK'd for Mail By U.S. Court

New York—(NC)

A Federal District Judge ruled here that an unexpurgated edition of "Lady Chatterley's Lover," described by the Post Office as an "obscene and filthy work," may be sent through the U. S. mails.

Judge Frederick Bryan reversed a postal ban placed on the novel by Postmaster General Arthur E. Summerfield. The judge held that the book, by British novelist D. H. Lawrence, is not obscene under the legal definition of that term.

Judge Bryan ruled that the book is entitled to constitutional guarantees of free speech and free press. He stated:

"To exclude this book from the mails on the grounds of obscenity would fashion a rule which could be applied to a substantial portion of the classics of our literature. Such a rule would be inimical to a free society."

The case was brought before Judge Bryan by the novel's publishers, Grove Press, Inc., and a book club seeking to distribute it to its members. The publishing company and the book club took action after "Lady Chatterley's Lover" was banned from the mails in early June by Postmaster General Summerfield.

The novel was published in 1928. Up to this time, only an expurgated edition was distributed openly in this country. The book describes a love affair between the wife of a British nobleman and a game-keeper.

In denying the mails to "Lady Chatterley's Lover," Mr. Summerfield had condemned the book as "an obscene and filthy work."

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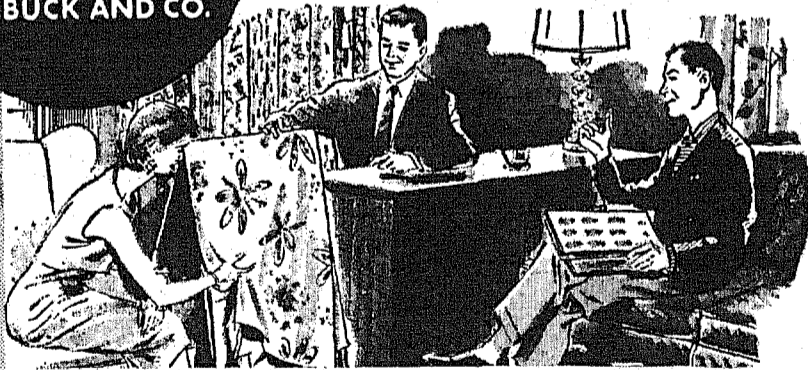
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It seems that every time science takes a step forward, some people expect religion to take a step backwards. Whenever research produces new evidence to support the claim that human intelligence has far to go before it reaches its limits, some are sure to rush forward with the declaration there is no longer need for God.

Ever since Darwin led the unbelievers to believe they had something to crow about, over-eager prophets have been hopping on to the rostrum to read off an obituary notice for God and to assure one and all they would soon be released from the "shackles of faith."

Now with man poised on the rim of the earth ready to plunge into the trackless spaces beyond, the question is being asked: "Will man's first flight into space cast doubts on the existence of God?"

According to a newspaper story, the question was put to two men deeply involved in the quest to conquer outer space. Dr. Wernher von Braun, the civilian scientist, agreed with Major-General J. B. Medaris, commander of the Army's Missile Command, that there is no reason to expect flights into space to disturb traditional belief in God.

Von Braun said: "We should tell the world that religion and science are not

incompatible, that on the contrary they belong together." General Medaris told some army chaplains, "Our first steps into the vacuum of space have re-emphasized the beauty and order of creation . . . and have verified the natural laws which govern all existence." He went on to credit scientific advance "to the grace of God."

An instructed Catholic has never had any fear that the telescope or the microscope or the test tube can bring forth anything that will alter a single revealed doctrine.

What we believe has been given us by God and preserved by His power in the Church without distortion or change or revision. His truths will ever remain the same.

Whatever science produces as genuine fact can only add to the evidence for our faith, because science deals with the material universe created by the same God Who has spoken to us in revelation. God's voice and the work of His hands cannot contradict each other.

No one has summed up the matter more clearly than Pope Pius XII. "Man learns from two books," he said, "the universe for the human study of the things created by God; and the Bible, for the study of God's superior will and truth. One belongs to reason, the other to faith. Between them there is no clash."

What Makes Reds Tick?

Recently the Soviet newspaper Izvestia lambasted Cardinal Cushing for having made the suggestion that courses on communism should be given in all our high schools and colleges. The Cardinal had said: "I don't know how we can arouse our people from apathy and indifference unless we teach communism . . . for what it is—an intrinsic evil—like a medical student being taught about cancer."

REDS NOT HAPPY

The paper expressed the fear communism would be portrayed in schools "in blackest colors, as unmitigated evil." And it is not difficult to see why the Reds are not happy over the suggestion. A great many Americans including some in high places and many summer visitors simply do not know what communism is.

Some still think of it as a brave new venture, as a modern political crusade that may have the right answers for the

By Father James J. Walsh

future. Their ill advised comments prove they do not at all realize what atheistic communism has set as its goal and what it uses as its means to the goal.

In the midst of all the confusing reports and analyses, we should not lose sight of these basic facts about communism:

PARTY, PEOPLE DIFFER

1. There is a difference to be noted between the Russian people and the Communist Party.

I believe it has been estimated that only 3% of the population in the Soviet Union belong to the Communist party. Perhaps the phrase has been used so often, its meaning missed, but it will always be true that we must love the communist and hate communism.

The Church has urged us to express our love for Russians by

never attending a Mass without offering prayers for their conversion. The Russian people and those in Red dominated countries are the primary concern in the message of Our Lady of Fatima.

WORLD DOMINATION

2. The goal of Communism is nothing less than domination of the whole world.

For a generation there have been men and women in every nation trained by Moscow to follow the "party line" and to lay plans to seize power by any means whatever in order to overthrow the existing government and place it under the Soviet regime.

China, Hungary, Rumania and many other nations now enslaved probably laughed off that warning 20 years ago. One third of the world population now can stand up and affirm that communism wants nothing short of the whole earth and all that it can throw a fence around in outer space.

IGNORE MORALITY

3. Communism has no respect for morality.

It changes its tactics, its mood, to confuse and beguile, but it never changes its nature. Communism is essentially immoral, denying any moral restrictions. Long ago Yaroslavsky summed it up in one phrase that has become famous: "Whatever helps the proletarian revolution is ethical." Joseph Stalin once made it plainer: "Words are one thing; actions another . . . Good words are a mask for concealment of bad deeds. Sincere diplomacy is no more possible than dry water or wooden iron."

Hence it is impossible to trust Red Leaders. A treaty means nothing more than a chance to deceive or gain time. A lie is a most useful device; murder is a means to an end; human life is worth less than a little wheat. The end always justifies the means.

4. People in communist countries are denied even the most basic freedoms.

There is no such thing as freedom of speech, of the press, of popular assembly. The papers print what the government decrees and approves.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

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Prayers for 'Martyred Peoples' Of Red Europe Urged by Bishop

New York—(NC)

Prayers for the "martyred peoples" of Central and Eastern Europe were urged during a Mass for captive nations at St. Patrick's Cathedral here.

In attendance were members of the American Friends of the Captive Nations, the Conference of Americans of Central and Eastern European Descent and the Assembly of Captive European Nations.

President Eisenhower has signed a proclamation designating the third week in July as Captive Nations Week.

★ ★ ★

AUXILIARY Bishop James H. Griffiths of New York greeted the groups. He explained, that the Mass was being offered for 85 million people of nine nations "which in the relatively short space of 20 years have been reduced from the status of sovereign and independent states to the degraded position of enslaved colonies of the Kremlin."

Listing Albania Bulgaria, Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, Poland and Rumania in this category. Bishop Griffiths said:

"Since the disintegration of the Roman Empire, this is the first time in history that nations with a higher ethical, political, cultural and economic standard have been forced under the imperialistic heel of an inferior

system which hypocritically mouths anticolonialism in other quarters of the globe."

★ ★ ★

ALLUDING to a report that Soviet Premier Nikita Khrushchev ridiculed prayer before a meeting of Polish coal miners during his visit to Poland the Bishop continued:

"Khrushchev obviously does not know about the real top secret weapon in the hands of the free. That secret weapon is prayer.

"The remarkable thing about it is the fact that neither he nor his intelligence group will ever be able to penetrate it or steal in or crack its code as long as they know not God."

African Tribal Chief, 99 Baptized On Deathbed

Chisemphere, Nyasaland—(NC) Kaluluma, aged 99, eldest chief in Nyasaland, Africa, was baptized on his deathbed by Father Henry Stumpf, superior of the Nkhamenya mission and a member of the White Fathers' congregation.

Chief Kaluluma had always been friendly to White Fathers and welcomed them to open the Nkhamenya mission. As time passed his interest in the Catholic Faith deepened. He became a catechumen and followed instructions faithfully walking to the mission for years. He was baptized on June 26, three days before his death.

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The Diocese of Miami Weekly Publication

The VOICE

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Film Censorship KO'd?

The advertisement for "Lady Chatterley's Lover" in the staid New York Times was an appeal to intellectual curiosity. The half-page ad on the opening day of the movie, said that the film was "the most controversial motion picture of the year."

It quoted New York Justice Charles Conway and the movie critic of "The Washington Post" who called attention to the shocking features of the movie. It also quoted both U.S. Supreme Court Justice Felix Frankfurter and the critic of the "Los Angeles Examiner" both of whom labeled it as in-offensive to modern sensibilities. The ad's implication was that you ought to find out for yourself what the picture is like, so go and see it.

Knock Out Blow

In reading the daily press, we get the impression that this movie is not to be considered shocking by 1959 Americans. The notion seems to be that the movie-goer has grown up and that former taboos on realism are now necessary.

Bosley Crowther, in the "New York Times" wondered "why in the world there should ever have been any question raised" about this film for it is nothing but an

By Father John B. Sheerin

"old-fashioned French film version of the outspoken D. H. Lawrence novel which was something of a shocker 30 years ago."

Regardless of the low state of public morals and esthetic taste, there is one point in this whole Lady Chatterley episode that has been misunderstood. Foes of censorship have interpreted the Supreme Court decision as a knockout blow for all forms of State movie censorship. If you read the decision carefully, you will see this is absolutely incorrect. Only one of the judges came out against all film censorship and that was Justice Douglas. The court itself refused to discuss the film's firm's contention that New York should have no licensing power over movies.

Test of Obscenity

What the Supreme Court did say was simply that the New York Court of Appeals had banned the film for a wrong reason. The New York Court banned the film on the ground that it advocates the idea that adultery under certain circumstances may be proper behavior. The U.S. Supreme Court, on the other hand, asserted that the whole purpose of the First

Amendment is to allow free expression even of unconventional ideas.

If the New York Court had banned the picture not because it advocates a wrong idea but because it portrays "acts of sexual immorality, perversion or lewdness," the higher court would probably have approved the N.Y. Court's action. "If New York's statute had been so construed," said Justice Clark, "I believe it would have met, the requirements of due process. Instead it placed more emphasis on what the film teaches than on what it depicts. This is where the confusion enters."

Did the Supreme Court oppose censorship? No. Did it favor obscenity? No. It simply said that the N.Y. Court's concept of obscenity was too imprecise for legal purposes. The officials attitude of the U.S. Supreme Court still stands i.e. that the First Amendment allows the publication of any printed matter or movies that have material of social significance and is therefore not protected by the First Amendment.

And the court has formulated the test of obscenity: "Whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest."

AN ALTAR BOY NAMED "SPECK"



"Separate checks, please."

QUESTION CORNER

In Spain Faithful Eat Meat Friday---If I Visit, May I?

Msgr. John J. Fitzpatrick

I understand that the Church allows service men to eat meat on Fridays. Does this hold true even when meatless meals are available? I'm told that in Mexico and Spain the Church doesn't insist on Friday as a day of abstinence. Would an American be allowed to eat meat, when he visited such a country.

The first part is rather easy. The Church realizing the difficulties involved in peacetime as well as in wartime dispenses service men and women from the common law of fast and abstinence.

Obviously it would not be possible to feed non meat dishes to Catholic soldiers on Fridays and other days of complete or partial abstinence. And an army may not travel very well on cheese souffles.

The dispensation lifts the ban on meat altogether, so that the men need never have to worry about making a proper choice in the matter. Even though other foods are available they are free to eat meat.

A Turning Point

Regarding the second part of your query, I cannot give very much information, but perhaps enough to satisfy those with whom you have been having discussions.

I understand that the Church dispensed from the general law of abstinence Spain and her colonies following the defeat of the Turks at the battle of Lepanto in the 16th century.

This defeat was a turning point in modern history and saved Europe—and the Church—from many centuries of persecution and deprivation.

Shows Gratitude

The relaxation of the law showed the gratitude of the Holy Father and the Church for the tremendous courage and dedication of the Spanish peoples during that crisis. The dispensation followed the Spanish wherever they went.

In recent years however, perhaps because of abuses that crept in, the Church has withdrawn that privilege in certain areas.

I understand that the Bishops of some of our American dioceses in our Southwest have in-

sisted that all in their areas obey the general law of the Church. Someone has said that this is the case also in Mexico.

Local Dispensation

However, the dispensation is a local or territorial one and governs everyone in that area. If you should go to Spain, I understand that you would enjoy the privilege also.

Maybe that's how they get rid of all that beef from the latest bull fights!

Incidentally, do you think that, if the Holy Father promised the Catholics in the United States that he would dispense all of us and our descendants for the next two hundred years from the laws of the fast and abstinence on the condition that we wiped out the Communist menace among us this year or brought 1 million converts into the Church during the next 12 months, do you think we'd knuckle down and get at it?

If the priest refuses to allow a non-Catholic or a fallen-away Catholic to be the sponsor at a Baptism is it allowed to use a perfect stranger, who is called in at the last moment but who cannot foresee any possibility of keeping in touch with the child and thus cannot very well be a good sponsor?

It is not proper to say that someone upon whom the priest may call to fill the function of sponsor is unqualified merely because he does not know the family.

Actually, such a person may sometimes regard his burden even more seriously than some friend or relative the parents may choose for merely social reasons.

Now as to the question about the preference of dispensing with the sponsor altogether rather than having one who has no serious intention of assuming the obligation, the answer seems to be that it is preferable to have no sponsor at all.

If there is a probable hope that the child will be raised as a Catholic, then it is better for the priest to go ahead with the Baptism without a sponsor than to deny the child the Sacrament.

The Church law says that there must be at least one sponsor even though that sponsor be of a different sex than the infant. However, if two sponsors are used, one must be a man, the other a woman.

MAKING MARRIAGE CLICK

Teach Death Early in Life

"I have heard children ask embarrassing and even cruel questions like: 'What's in that box?' 'Won't Uncle Henry come back at night to scare us?' When there was a funeral in my own family, the children under seven were sent to friends for the duration. Isn't this intelligent and considerate?"

Such things as death, money, love, sex, misfortune, suffering are the very ingredients of life—almost in the same sense that food is. We believe, that children should be taught these realities in some degree as soon as possible. If this is neglected, children risk being scarred, wounded, and unbalanced.

Attitude Important

Certainly, the "how" of this education depends on their age, sex, urban or rural background, whether they have personally experienced death in the family, or whether their knowledge is only from movies, cartoons, or conversation.

We will today refer to children and to death in general. Children are more affected by the shock of separation from the family, a feeling of being shut out, the sad, mysterious goings-on than by participating in a funeral.

Of course, the attitude of the whole family towards death is important, so if there is excessive weeping, hysterical outbursts, rebellion against God, then, yes, remove the children. But if the family is understanding and resigned, then the children should remain and have part in whatever the family does to honor the dead. They, too, should pray next to the dead, should visit the grave, should enter a period of mourning and of penance.

Emotional Blackmail

In education, actions participated in and attitudes encountered, succeed even better than talk and pictures, and this is true regardless of age. After the age of reason, a child has a right

By Msgr. Irving A. DeBlanc

to know about death if he desires it.

Relatives must beware, however, of emotional blackmail. They must not overdo: "Your Father would want you to do this." This is sometimes unfair to a dead parent, who then becomes a threatening tyrant in the eyes of a child.

Taking a child to a museum can be another occasion to teach death and the separation of body from soul. It does lack emotional undertones and the mysterious tomb, but the skeleton can at least be pointed to as being present here, though the soul is in heaven.

A tiny tot in the presence of death often worries what will happen to him. Relatives should more than ever just take the child in their arms and love him. Friends and neighbors should

add to the whole sense of security and affection by sending dishes of food for the family and guests during the days of the "wake."

St. Charles Borromeo once asked an artist to paint a picture of death. The artist later returned with the drawing of a skeleton and a scythe. "But," why this?" Borromeo asked. "That does not represent death. Draw us an angel with a golden key. Let his face show triumph. Beneath the drawing, inscribe: 'At last!' The accent is not to be on death but on what goes before and after."

The six-year-old son of Maria Augusta Trapp, when told that his father had died, said quickly, "Ah, Papa is lucky to die on Friday. The Blessed Mother promised those who wore a scapular that she would take them to heaven on the next Saturday."

Missal Guide for This Week

July 26—St. Anne, Mother of the Blessed Virgin Mary. Mass of the feast, Gloria, second prayer of the tenth Sunday after Pentecost. Credo, common preface.

July 27—Ferial Day (weekday). Mass of the preceding Sunday without Gloria or Credo, second prayer in Low Masses only of St. Pantaleon, Martyr, common preface. Second Mass allowed of St. Pantaleon from the common of Martyrs, Gloria, second prayer in Low Masses only of the Sunday, common preface.

July 28—St. Nazarius and St. Celus, Martyrs, St. Victor I, Pope and Martyr, St. Innocent I, Pope and Confessor. Mass of the feast, Gloria, common preface.

July 29—St. Martha, Virgin. Mass of the feast from the common of Virgins, Gloria, second prayer in Low Masses only of St. Felix II, Pope, and St. Simplicius, St. Faustinus and St. Beatrice, Martyrs, common preface.

July 30—Ferial Day (weekday). Mass of the preceding Sunday without Gloria or Credo, second prayer in Low Masses only of St. Abdon and St. Sennen, Martyrs, common preface. Second Mass allowed of St. Abdon and St. Sennen, Gloria, second prayer in Low Masses only of the Sunday, common preface.

July 31—St. Ignatius, Confessor. Mass of the feast, Gloria, common preface.

August 1—St. Peter the Apostle in Chains. Mass of the feast, Gloria, second prayer of St. Paul, Apostle, third prayer in Low Masses only of the Holy Machabees, Martyrs, preface of the Apostles. Second Mass allowed of the Immaculate Heart of the Blessed Virgin Mary, Gloria, Credo in Sung Masses only, preface of the Blessed Virgin Mary.

August 2—Eleventh Sunday after Pentecost. Mass of the Sunday, second prayer in Low Masses only of St. Alphonse Maria de Liguori, Bishop, Confessor and Doctor, Credo, preface of the Trinity.

AROUND THE NATION

American Will Restore Place of Mary's Death

Russels Point, Ohio—(NC)
An American businessman devoted to the Blessed Mother is showing his affection and gratitude in a concrete way—literally—at ancient Ephesus in Asia Minor, thought by many to be the place of her death.

George B. Quatman, Ohio telephone company executive, has organized the American Ephesus Society with these objectives:

1) To restore the Basilica of St. John the Evangelist, built at Ephesus around 550 A. D. and long in ruins.

2) To preserve the residence at Ephesus believed to have been built by St. John the Apostle for the Blessed Mother, already two-thirds restored.

3) To rebuild the ancient double church of the Virgin at Ephesus—half dedicated to the Blessed Virgin; half to St. John—where the historic Council of Ephesus was held in 431 A.D. to proclaim Mary as the mother of God.

Mr. Quatman and his wife, Lucille, visited Turkey in 1955 while making a Marian Year pilgrimage. They viewed the remains of the Basilica of St. John, and visited the site of the residence believed to have been occupied by the Blessed Virgin.

At the shrine of the Blessed Virgin in Loreto, Italy, the Quatmans prayed for the recovery of a grandson from paralytic polio.

Mr. Quatman reports that not only did the boy's paralysis disappear but that he himself recovered from a cardiac ailment. In thanksgiving he undertook the work at Ephesus and the formation of the American Ephesus Society, of which he is president.

★ ★ ★

Beauty Queen Resigns, Picks School Over Title

Omaha, Neb.
"I put my Catholic education above the other," stated Mary Jean Belitz, 18, in resigning her title of Miss Omaha of 1959 because she had been told she could not re-enter Duchesne College here if she participated in a bathing suit contest for the title of Miss Nebraska. Miss Belitz, a Catholic, holds a four-year scholarship to the college, conducted by the Religious of the Sacred Heart.

★ ★ ★

Ecumenical Council In 2 Years, Pope Says

Honolulu
The ecumenical council for Christian unity will be held in two years, according to Bishop James J. Sweeney of Honolulu. The tip-off, the Bishop explained, came from none other than Pope John XXIII himself, on the occasion of Bishop Sweeney's "ad limina" visit to the Vatican. On taking leave of the Pontiff the Bishop said; "I will see your Holiness in five years," since Bishops must visit the Holy See every five years to report on conditions in their diocese. To this the Pontiff replied: "I will see you in two years at the council."

★ ★ ★

Priest Persuades Crazy Father To Surrender

Meriden, Conn.
A 27-year-old father who held his four sons captive, and police at bay for two hours recently, surrendered to a local priest. Father Albert G. Healey, of St. Joseph's church, persuaded Victor Jones, despondent over his extended unemployment, to re-

lease his sons and surrender to police.

★ ★ ★

Judge Criticizes Stand Of Civil Liberties Union

San Francisco, Calif.
A Municipal Court judge here has termed "crazy" an American Civil Liberties Union protest regarding his order that an 18-year-old Catholic youth go to Mass every Sunday for two years in putting the boy on probation despite assault and battery charges. Judge Andrew Eyman had set the condition that the youth attend Mass weekly and abstain from alcoholic beverages. "I'm not Catholic myself," Judge Eyman said, "but I would do this whether the boy was a Hindu, a Methodist, a Mormon or any other religion. My interest is to see whether I can help rehabilitate a boy without sending him to jail." The ACLU had protested the action on the grounds that "state or government has no right to require support or adherence to any faith."

★ ★ ★

Lay Missionary Charges Catholics Lack Converts

Louisville, Ky.
Catholics have failed to communicate their faith to others, a woman lay missionary charged here. Elizabeth Reid, an Australian member of the Grail Movement, delivering the keynote address at the national convention of Our Lady of Fatima Rosary Making Club here, declared: "We are here for a purpose, to turn history in a Godward direction." Only one-fifth of the world's population is baptized, she noted.

★ ★ ★

Blaze Razes Home Of Church Sculptor

Seattle, Wash.
Fire destroyed the home, studio and a number of the works of noted church sculptor James H. FitzGerald here recently. The fire started when a pot of wax which was to be used for casting, boiled over while FitzGerald was interviewing a caller, igniting two tanks of butane gas which were used to heat a kiln. The craftsman is noted for his work appearing in many Northwest churches.

★ ★ ★

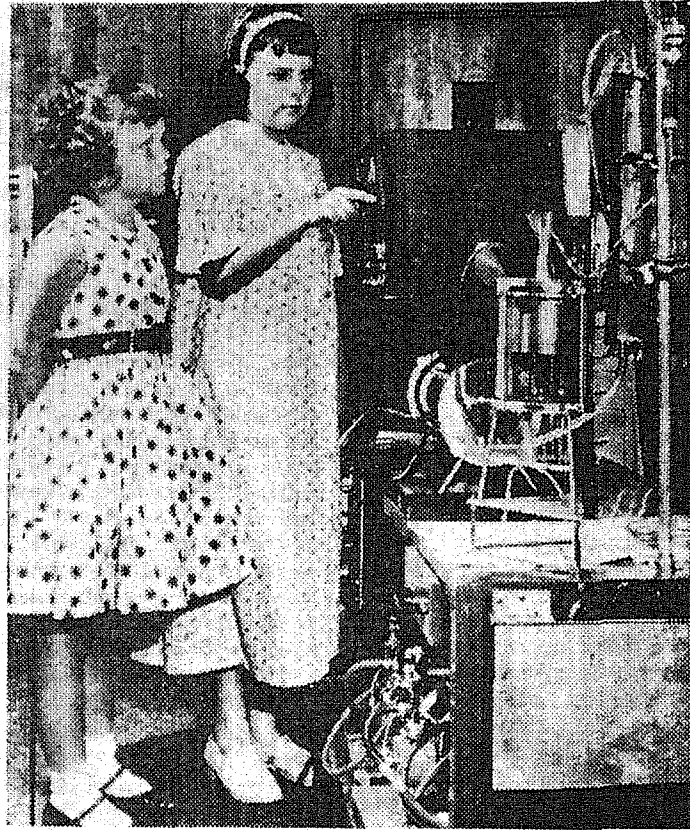
'Litany of Evils' Said To Ruin Neighborliness

Belpre, Ohio
Praising residents for combating the "litany of evils that are ruining neighborliness," Bishop John King Mussio of Steubenville dedicated Ambrose Hall, a parish-community project here. Noting that the hall, intended for community social gatherings, was "a wonderful start in the direction of unity, truth, and love for one another," the Bishop listed in his "litany of evils": secularism, divorce, birth control, too many baby sitters, working mothers, the itch to be on the road, television, the automobile and too many gadgets.

★ ★ ★

Ex-Internuncio to China Visits Enroute to Ireland

Vancouver, B. C.
Once sentenced to 10 years imprisonment by the Chinese Communists for "fostering the Le-



Diane Stein, 9, points to the artificial "heart and lung machine" which recently made it possible for surgeons at St. Francis Hospital in Roslyn, N. Y., to patch a half-dollar-size hole between the inner walls of her heart. Two years before, St. Francis surgeons had repaired an identical defect in the heart of her sister, Mary, 6 (left), by a "freezing" process to slow down her heartbeat. The hospital specializes in treatment of heart patients.—(NC Photo.)

gion of Mary," former Apostolic Internuncio to China Archbishop Antonio Riberi arrived here on his way to a new post in Ireland. A former associate of Edell Quinn, founder of the Legion of Mary, whose cause for beatification was recently introduced, Archbishop Riberi said Chinese Legionnaires of Mary were: "a great help in unmasking the communist campaign to separate Chinese Catholics from the Church." When the Archbishop's sentence was shortened by diplomatic intervention, he went on to carry-out his duties on Formosa.

★ ★ ★

Pius X Statue Donated To U.S. National Shrine

Washington, D. C.
A statue of Pope St. Pius X has been given to the National Shrine of the Immaculate Conception here by the International Federation of Catholic Alumnae. The high-relief figure in stone, by George Snowden, is already in place on the exterior wall of the Shrine's east porch. The group consists of more than 500,000 women graduates of Catholic secondary schools and colleges.

★ ★ ★

Philadelphia Will Host Laymen's Retreat Talks

Covington, Ky.
The 18th biennial National Catholic Laymen's Retreat Conference convention will be held Aug. 4-6 at the Sheraton Hotel, Philadelphia, Pa., it was announced here. Host will be John Cardinal O'Hara, C.S.C., Archbishop of Philadelphia.

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AROUND THE WORLD

Three Million Expected To View Coat of Christ

Trier, Germany.—(NC)

More than three million pilgrims from Europe and abroad, including five cardinals and 50 bishops, are expected here this summer to view the first exposition of Trier's Holy Coat in 26 years.

The exposition of the Holy Coat, claimed to be the seamless garment for which soldiers cast lots at the Crucifixion, was opened here by Joseph Cardinal Frings, Archbishop of Cologne, and Bishop Matthias Wehr of Trier.

Bishop Otto Spuelbeck of Meissen in Germany's Soviet zone, who preached at the Cardinal's Mass, said Christ's seamless coat is a symbol of the unity of the Church.

He asked pilgrims to pray for a united Germany and the unity of all Christians. He also reported that, despite Red suppression and atheistic propaganda, a new love for Christ is flourishing among East German Catholics.

In a statement on the exposition Bishop Wehr urged pilgrims to Trier to pray for Germany, for all nations, and for love, harmony and peace in the world.

ter, the Archbishop stated that at present, student organizations "do not satisfy the greater and higher needs of students—their moral and spiritual guidance," and are thus open to communist influence.

Five American Bishops Received by Pontiff

Vatican City

Five U.S. bishops were received in audience by Pope John XXIII last week. They were Bishop Richard O. Gerow of Natchez-Jackson, Miss.; Bishop Bernard T. Espelage, O.F.M., of Gallup, N. M.; Bishop Dermot O'Flanagan of Juneau, Alaska; Bishop Charles H. Helmsing of Springfield-Cape Girardeau, Mo., and Auxiliary Bishop Francis J. Green of Tucson, Ariz.

Priest Dies in Milan; Co-Founder of University

Milan, Italy

Father Agostino Gemelli, O.F.M., noted scientist and co-founder of Milan's Catholic University of the Sacred Heart, died here last week at the age of 81. Father Gemelli was a life-long foe of fellow scientists who scoffed at religion. Giovanni Cardinal Montini, Archbishop of Milan, administered last sacraments to the prelate.

Summer Schedule Set For Papal Audiences

Vatican City

General audiences will be granted by Pope John XXIII at his summer residence of Castel-

gandolfo every Wednesday and Saturday evening at 6 p.m., Vatican sources have announced here. The Pope will also continue his custom of publicly reciting the Angelus every Sunday at noon. While at Castelgandolfo, his voice also will be heard by radio in St. Peter's basilica.

Peru Missioner Uses Music to Tell of Travels

Huancane, Peru

A Pittsburgh missionary will use "the international language of music" to express his experiences in the Land of the Incas, to the people of his home town this summer. Father Vincent B. McConaughy, M.M., has given successful piano recitals yearly in Lima, Peru. Friends of the missioner have arranged for him to give a similar concert in Pittsburgh during his six-month leave in the U. S., beginning in July.

The truest kinship with humanity would lie in doing as humanity has always done, accepting with sportsman-like relish the estate to which we are called, the state of our happiness, and the fortunes of the land of our birth. — G. K. Chesterton



These five Korean orphans, ranging from two to eight years of age, made the trip from the Columban Sisters Hospital in Mokpo, Korea, to the U. S., where they will be claimed by foster parents. Greeting them at the Seattle-Tacoma Airport was Father Lawrence M. Willenborg,

Diocese of Seattle director of resettlement. Accompanying the children was Sister Mary Enda of the Korean hospital's staff. Relocation of the youngsters was under the auspices of the Catholic Committee for Refugees, UCWC. —(NC Photo.)

Portugal's Constitution Will Omit Name of God

Lisbon, Portugal

The name of God, which occurs in the constitution of almost every major nation, will be excluded from the preamble of Portugal's new constitution. The Portuguese National Assembly recently voted against the inclusion, 42 to 37.

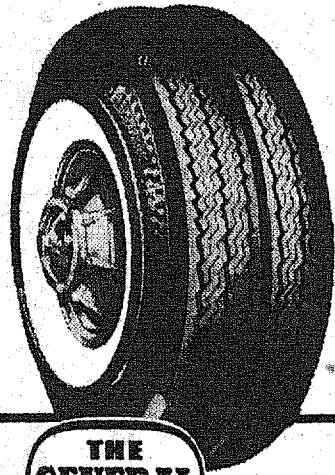
Help Halt Red Inroads, Bishop Asks Students

Iloilo City, Philippines

A strong student movement to check Red infiltration in Philippine schools has been urged here by Archbishop Jose M. Cuenco of Jaro. In a recent pastoral let-

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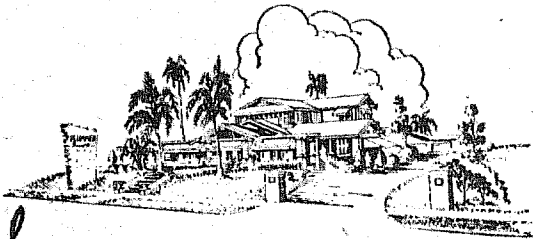
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Cuban Peasants Called 'Most Disinherited Class'

Havana—(NC) The peasant population is "the most disinherited class" in Cuba, so it must be the main goal of land reform to raise the standard of living of the peasants, a Cuban Bishop declared here.

In a magazine article on the land reform program adopted by the government of Premier Fidel Castro, Bishop Alberto Martin y Villaverde of Matanzas said:

"Even though there exist debatable points in the recent law, as Catholics we should be glad that there is an agrarian reform."

Bishop Martin added: "We should pray to God to enlighten those who implement it so that they will accomplish its essential purpose—to obtain a more decent way of life for our peasants."

WARNS AGAINST REDS

Warning against possible Red influence in the land reform program, the prelate said:

"The communist ideal, that the lands should sooner or later belong to the State, is contrary to Christian principles because it tends to make man a slave of public authority. Whatever form the Cuban agrarian reform may take in the future, it should carefully avoid having the peasant become excessively dependent on the State."

Bishop Martin also appealed to all connected with the land reform program "to proceed with great calmness at all times, so as to avoid violent actions . . . that might create hatred between one class and another."

IN 'BOHEMIA' MAGAZINE

The Bishop, whose commentary appeared in Bohemia, secular weekly magazine published here, is the third member of the Cuban hierarchy to speak out on land reform, which Premier Castro has made a basic point of his social revolution.

Auxiliary Bishop Evello Diaz y Cia of Havana and Archbishop Enrique Perez Serantes of Santiago on previous occasions, have voiced support of the agrarian reform program.

Bishop Martin, in his article, said that if the peasants were to be made too dependent on the State, it might "practically void the legal right to (own) property."

CITES STATE CONTROL

"We hope on the contrary," he said, "that State control over property, which the law now provides for, and which many believe to be necessary in the initial stages of agrarian reform, will in the future be less rigid, having as a goal educating and helping the peasants so that they will be able to make use of the land."

"On this point," he added "we have noted with satisfaction certain recent statements in which the Premier has said that (the development of) co-operatives will be in no way a step toward collectivization of the land, but rather will be a way of making the work of the peasants more effective, without loss of liberty to them."

The land reform law, which has aroused considerable controversy both inside and outside Cuba, provides for expropriation

of certain categories of large landholdings and for redistribution of land to landless peasants in 66-acre parcels.

SEEKS TO VARY CROPS

The law stipulates that landholdings taken over by the government be paid for in long term government bonds. It also seeks to diversify Cuban agriculture to the point that the country is not totally dependent on sugar, and is aimed at curbing unemployment.

Bishop Martin in his article defends the right of minorities affected by the law to have their complaints heard by the State. Airing of grievances, he held, is "a necessary element to all well-ordered democratic governments." He pointed out that the Church both upholds the right of private ownership and insists on just distribution of property.

Condemning as "anti-Christian" the "class state which looks after the defense of one social class—be it the working class or the proprietors," the Bishop said:

"The State, according to Christian principles, should serve the welfare of all, but take special care of the classes that are most in need. This means, in the concrete case of Cuba, that the State has the obligation to give special preference to serving the peasants, who constitute the most disinherited class of our society. This should be the supreme goal of the agrarian reform — to elevate the standard of living of our peasantry."

Lay Apostolate To Meet In Cuba

Havana, Cuba — (NC)

The Bishops of Cuba will convene a first Congress of the Lay Apostolate in November, intended to extend Catholic spirituality and participation in all phases of national life.

This was announced here by Auxiliary Bishop Evello Diaz y Cia of Havana following the meeting in Santiago of the Bishops of Cuba.

He issued the following statement:

"Aware of the historic moment that our country is experiencing, and with the aim of revitalizing the spiritual life of Catholics and extending and vigorously increasing their apostolate in each sector of national life, we (the Bishops) call the first Congress of the Lay Apostolate."

The announcement preceded by a few hours a television address by Fidel Castro during Cuba's recent government crisis.

Bishop Diaz y Cia said the lay apostolate congress will close with a gathering of the faithful at the Shrine of Our Lady of Charity, in Cobte, near Santiago.

He denied press reports which had listed the Bishops' meeting in Santiago as one of "close secrecy."

"At this meeting," he stated, "we dealt only with priestly vocations, the apostolate in parishes, and particularly with Marian practices in order to enliven devotion to Our Lady of Charity."



Shown with Francis Cardinal Spellman are two veteran Maryknoll Sisters who soon will return to the island of Formosa where they will continue their work, after a period of recuperation from Red imprisonment. Sister Dominic Marie, R.N. (left), of Long Island, N. Y. will make the journey along with Sister Joan Marie, of New York City (right).—(NC Photo.)

Castro Dumps Urrutia, Blasts Attacks on Reds

Havana—(NC)

Revolutionary leader Fidel Castro has ousted Manuel Urrutia from the Cuban presidency and charged him with betraying the Castro regime by posing as the "champion of anti-communism."

While accusing the ex-President of needlessly attacking the communists, Mr. Castro himself publicly repudiated the Reds. In a televised speech giving his reasons for the former President's removal from office, Mr. Castro said:

"I have always rejected communist support and I believe that all true revolutionaries should reject communist support."

"We mobilized the forces of the nation to free man from fear of political dogma," he continued. "Capitalism kills a man with hunger. Communism kills him by wiping out his freedom. Cuba has a revolution that satisfied man's material needs without sacrificing his freedom."

The country's new President, Osvaldo Dorticos, who was educated in Catholic schools, said in a speech last February that he was against legalizing the Communist party in Cuba.

Before his removal Mr. Urrutia said in a radio address that

the land reform program adopted by the Castro regime is aimed against the Reds.

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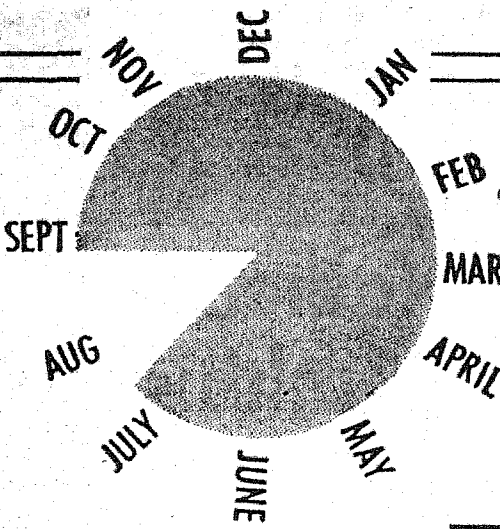
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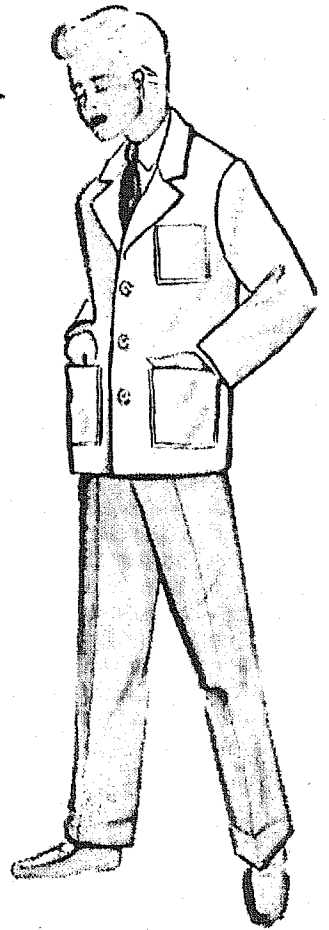
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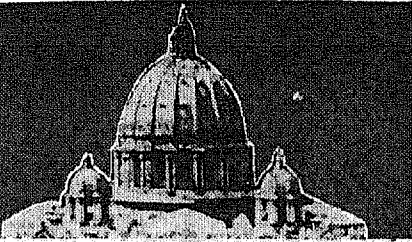
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Our New POPE



Fr. Roncalli Named Monsignor, Becomes an Archbishop at 44

PART V MISSIONARY IN ROME

Pope Benedict XV summoned 40-year-old Father Angelo Roncalli to Rome in 1921. Thirty-seven years later his brother Cardinals elected him to succeed Pope Pius XII.

The 56-year round trip to Rome and back fittingly began with the education of the future pope in one of the Church's greatest fields—the missions.

Father Roncalli's job was to help coordinate the activities of the Congregation for the Propagation of the Faith. The problem of coordination was not an easy one. None of the three subsidiary mission organizations which contributed heavily to the financial support of mission work were located in Rome.

New Approach

The Society for the Propagation of the Faith had its headquarters in Lyons, France. That of the Society of the Holy Infancy was located in Fribourg, Switzerland. And the Society of St. Peter the Apostle for the native clergy was administered from Paris.

For many years the popes were content to have these organizations remain outside of Rome. But after World War I it became clear that it was not desirable in some cases to have one country closely identified with the operation of missions in Asia and Africa. It was seen that with the rapid developments of modern times a new approach was needed to meet the demands of missionary work.

Benedict XV had this in mind when he called Angelo Roncalli

From: POPE JOHN XXIII: An Authoritative Biography by Zsolt Aradi, Msgr. James I. Tucek and James C. O'Neill. Copyright, 1959, by Farrar, Straus and Cudahy, Inc., Publishers.

to Rome to study the possibility of coordinating these various associations. The Pope knew of Roncalli's outstanding organizational abilities and sound spiritual, political and intellectual qualities. He had known intimately Bishop Radini Tedeschi and through him knew what kind of a priest and man the Bishop's young secretary was.

Surveys Russia

Three years prior to Roncalli's appointment, the Pope had selected another close friend of Bishop Radini Tedeschi, Achille Ratti, for a crucial task. Ratti had been sent to Poland as a papal representative to investigate the chance for a new approach toward Russia which was in the throes of revolution.

Benedict XV died a few months after he called Roncalli to Rome. The new Pope who emerged from the conclave was Achille Ratti, whom Benedict had made Cardinal less than a year before.

Pius XI was a scholar, a man of quick action. He had met Father Roncalli years before when as a very young priest the future Pope John XXIII had embarked on the ambitious project of writing and editing the pastoral travels of St. Charles Borromeo in Roncalli's native diocese of Bergamo.

Appointed Monsignor

Ratti asked Father Roncalli to remain in his post at the Propagation Congregation. He named him a Prothonotary Apostolic

which gave him the rank and title of Monsignor.

Pius XI also appointed Roncalli a member of the board of the Society for the Propagation of the Faith, the governing body of which was still in France, and also president of the Italian national branch of the same association.

Roncalli's task was to make further studies and suggestions on the coordination of all the subsidiary agencies of the Congregation of the Propagation of the Faith, a study which was already well-advanced.

New Constitution

Father Roncalli helped prepare the new statutes of the association and acquainted himself with the thoughts of the Pope on the missions in general, on building up the native clergy, and on the legitimate aspirations for independence in the spirit of the universality of the Church.

On May 3, 1922, Pope Pius XI decreed that the headquarters of the Society be transferred to Rome and he provided a new constitution for the society. From then on it was to be known as the Pontifical Society for the Propagation of the Faith.

Father Roncalli remained a member of the supreme council and president of the Italian national branch. He also received an additional delicate task. This was to help form new national branches.

European Travels

Between 1922 and 1924 he traveled often to various European capitals, giving advice and explaining the new statutes, helping the national organizations to overcome difficulties.

These trips took him to Paris, Brussels, Munich, Amsterdam, Vienna and elsewhere. It was important that everyone concerned should properly understand the reasons behind the reorganization and that the transfer to Rome did not aim at unnecessary centralization.

Angelo Roncalli was one of the people whom the Pope knew well. Pius XI knew his capacity for work and so he did with Roncalli what he did with others of similar stature: he gave him more work.

Heads Exhibit

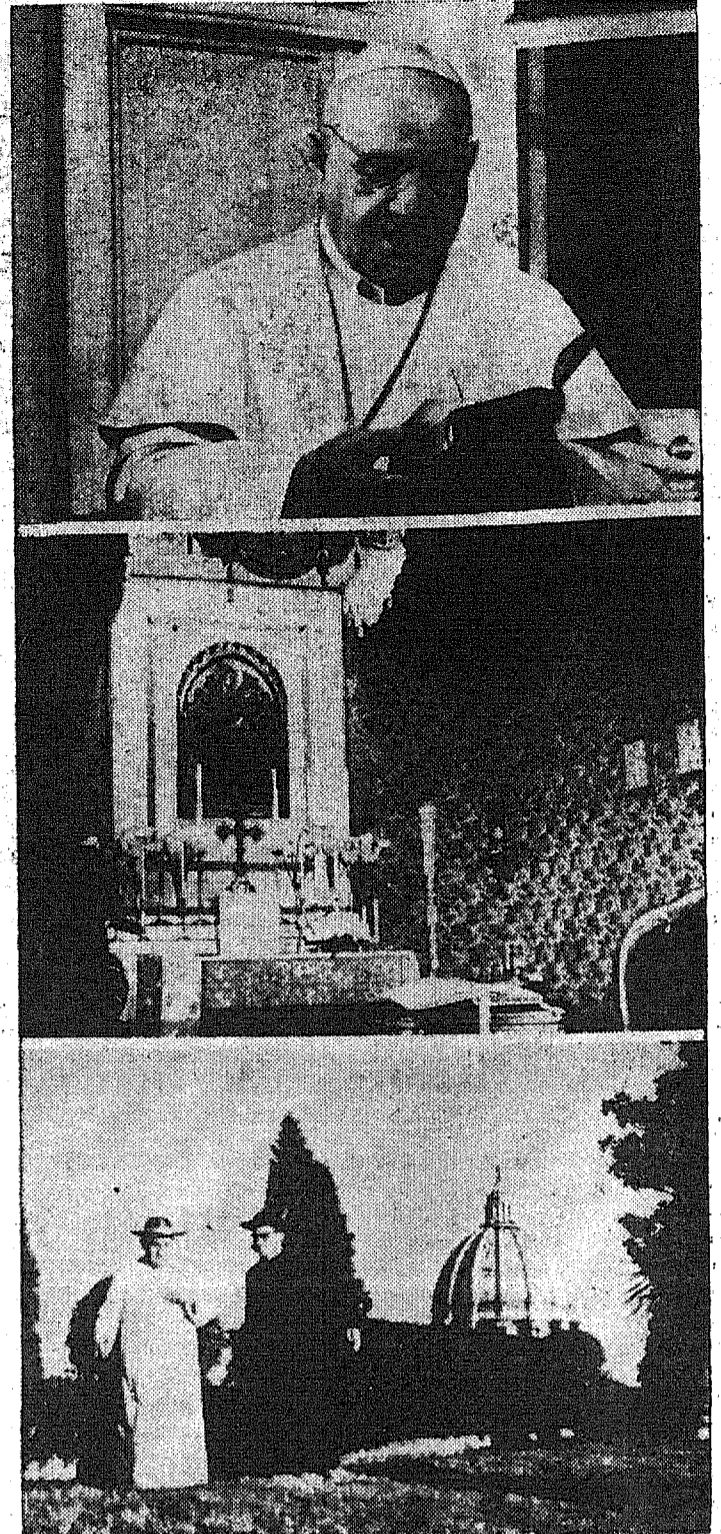
In 1924 the Pope announced that 1925 would be a Holy Year. Among other projects the Pope decided to set up a missionary exhibition, the first of its kind. He chose Msgr. Roncalli for the job, naming him to the central committee of the Holy Year.

The missionary exhibit was so dear to the heart of the Pope that he mentioned it to the Cardinals in a speech as early as May, 1923. It was to show the daily work of the missionaries and the life of their people, in Africa, Australia, Latin America and the Far East.

It needed more than ordinary organizational talent to contact all missionary centers, coordinate the work and select and set up the displays, charts, pictures.

Dealt With Press

Msgr. Roncalli worked with a legion of enthusiastic dedicated priests. He himself dealt with the press, Italian and interna-



A day in the life of Pope John XXIII was depicted in a recent Italian television broadcast. These "shots" from the film depict (top to bottom): The Holy Father reading his breviary; the Pope's private chapel, and Pope John with his private secretary, Msgr. Loris Capovilla, taking an afternoon walk in the Vatican gardens.—(NC Photo.)

tional, and with Catholic and non-Catholic scholars.

The exhibition was, in addition to its religious interest, of great importance to ethnologists and anthropologists. Out of it grew the present Ethnological Missionary Museum housed in the Lateran Palace, considered one of the best visual exhibits of people's ways of life gathered in one place.

The Pope was satisfied with the exhibition and he praised the experts, the scholars, the missionaries and, of course, Roncalli.

A Teacher Again

Besides his organizational work, his traveling and his other duties, Msgr. Roncalli went back to teaching. Beginning in 1923 he became a professor of Patristics (the Fathers of the Church) at the Roman Seminary where he had been a student 20 years earlier.

He had taught a similar course at the Seminary in Bergamo. It required him to keep constantly in mind the first 12 centuries of Christianity, especially the first six centuries when the unity of the Church both east and west was unbroken.

This professorship was of great value to him in his later assignments. His knowledge of the works of the Fathers of the Church was to be bound up with his assignments in Bulgaria, Turkey and Greece in his contacts with the Orthodox and the non-Latin Rite Catholics of those nations.

It also gave him the chance to formulate definite views on the

question of reunion with the dissident churches of the East. Thirty years later he was to announce his plan to convoke an ecumenical council to explore the possibilities of union.

Busy as he might be with his three or four jobs, Msgr. Roncalli never gave up his priestly vocation for the care of souls. For Angelo Roncalli the priestly duty was part of his nature.

Even in Rome, in spite of his busy days, he always had sufficient time to do pastoral work, hearing confessions, preaching, and giving retreats for priests and laymen.

Mussolini Appears

While Angelo Roncalli was busy learning the workings of the Roman Curia offices which administer the over-all affairs of the Church, a young man of 35, Benito Mussolini came to power as Prime Minister under King Victor Emmanuel III.

It was to be another interesting fact that in his years which groomed him for the papacy, Angelo Roncalli was not to be in Italy while Mussolini held absolute power.

At the beginning of 1925, Pope Pius XI's attention was drawn to Eastern Europe. In February of that year, the Apostolic Administrator of Latin Rite Catholics died at Sofia, Bulgaria.

Named Archbishop

The event required the Pope to deal in detail with Bulgaria and with certain unsolved problems of the 50,000 Catholics who

(Continued on Page 21)



Shortly after his election to the papacy in 1921, Pope Pius XI named Father Roncalli a Prothonotary Apostolic which gave him the rank and title of Monsignor. The above portrait of Pius XI was taken a few months before his election, when he was Achille Cardinal Ratti.

Text of the First Encyclical of Pope John XXIII

Following is the third and final installment of the encyclical of Pope John XXIII entitled "Ad Petri Cathedram." The complete text of the document has now been made available to readers of THE VOICE.

To Religious Women

We would not wish in this letter to pass over in silence the holy virgins who after taking their vows, devote themselves to the exclusive service of God, and by reason of the mystical bond between them, are intimately united with their Divine Spouse. Whether their life is lived in the hiddenness of monastic cloister, or in dedication to the external works of the apostolate, they are able not only to care for their own salvation more easily and happily, but they can also give very great assistance to the Church, both among Christian peoples and in far off lands where the light of the Gospel has not yet shone.

How much these holy virgins accomplish! How extensive and how notable the work they do which no one else can carry out with the same mixture of virginal and maternal solicitude! And this not in one only, but in many fields of labor: in the training and education of the young; in giving catechism to boys and girls in the homes of parishes; in hospitals where they can care for the sick and direct their thoughts towards higher things; in hospices for the old whom they attend with a patient, joyous and merciful charity, and whom they can turn by a wonderful sweetness of manner to desires for eternal life; finally, in homes for foundlings and for the illegitimate, in which they play a mother's part and cherish with motherly affection those who are bereft of their parents or have been abandoned by them, and thus have neither mother nor father to nourish, fondle and hold them to their heart.

These holy women undoubtedly have given service of the highest quality not only to the Catholic Church, to Christian education and to what are called the works of mercy, but also to civil society. And they are winning for themselves the imperishable crown which is one day to be theirs in heaven.

To "Catholic Action" and Other Apostolic Workers

Nevertheless, as you well know, Venerable Brethren and dear children, men's needs today, in what concerns Christianity, are so extensive and so varied that priests, members of religious institutes, dedicated virgins, seem now inadequate to the task of providing the complete remedy.

Moreover, priests, religious men and virgins who have given themselves to God cannot make contact with every class of citizen. Not all paths are open to them, for many ignore them or escape their attention, and there are even some, alas, who despise them and withdraw themselves from them.

For this important reason, which was also a cause of deep sorrow, our predecessors summoned the layfolk into the ranks of a peaceful militia called Catholic Action, with the wise intention that they should cooperate in the apostolate with the ecclesiastical hierarchy—in such a way, of course, that what the hierarchy could not do in the prevailing circumstances, these Catholic men and women would generously carry out, working alongside the bishops and in entire obedience to them.

It is indeed a great consolation



Leisurely peering into catalogs, microfilm viewing machines, ancient manuscripts and other features of the Vatican Library, Pope John XXIII is shown on a recent visit. Eugene Cardinal Tisserant, Vatican librarian, replaces on the shelf a book that the Pontiff had borrowed while Abbot Anselmo Albares, O.S.B., the library's prefect, looks on.—(NC Photo.)

tion to us to consider what, in the course of time, even in the mission territories of the Church, these auxiliaries of bishops and priests, of every age and class and rank, have endured with zeal and good will, and what undertakings they have promoted so that all men may be inspired and attracted to the practice of Christian virtues.

Yet the field of their labor is still very extensive. Too many still need their shining example and the effort of their apostolate. On this point it is our intention to speak again in the future at greater length and to more purpose, for we regard the matter as of the highest moment. Meanwhile we are fostering the sure hope that those who are playing an active part in the ranks of Catholic Action or in the many other devout associations which flourish in the Church, will continue with the utmost diligence to pursue this necessary work. The more extensive the needs of this present age of ours, the greater should be their efforts, care, industry and enterprise.

Let all be of the same mind, because, as they know well, united strength is more effective. Let them put aside their own personal theories whenever it is a question of the cause of the Catholic Church, for nothing is greater, nothing more important than that. And they are to do this, not only in doctrinal matters but in what concerns ecclesiastical and Christian discipline which demands obedience from all. With closed ranks, and united always with the Catholic hierarchy and in obedience to them, let them advance to yet greater conquests. Let them spare no labor and avoid no personal hardship to secure the triumph of the Church.

To be able to do so in the proper manner, let them make it their first duty—a point on which they are surely convinced—that they give themselves a careful formation in Christian doctrine and Christian virtue. Then only will they be able to impart to others what, by the help of divine grace, they have won for themselves. We particularly commend this to those passing out of their school days and growing towards maturity, whose eager enthusiasm is readily stirred to ideals, but in whom especially there must be prudence, control and due obedience to those in authority. To these most dear children, who are the rising hope of the

Church and in whose salutary and enterprising work we have such confidence, we wish to make known our deep gratitude and love.

To Those in Trouble and Affliction

But at present time there seems to reach us the sorrowing cry of those who struggling in sickness of mind or body, are tormented with the sharpness of their pains, or are so involved in economic difficulties that they have no shelter fit for human habitation, nor can they obtain by their own toil the means of livelihood for themselves or their families.

We are deeply moved as we listen to these cries. And to the sick, the weak, and the aged, we desire to impart that consolation which comes from above. Let these remember that we have here no abiding city but look for one that is to come (cf. Heb. 13, 14).

Let them recall that by the sufferings of this life which cleanse, upraise and ennoble the mind, we can gain the eternal joy of heaven. Let them bring to mind that the Divine Redeemer Himself, to atone for and wipe away the stain of our sins, endured the Cross and on that account freely bore insults, tortures and the most cruel sufferings. Like Him, we all are called from the cross to the light, according to that counsel: "If anyone will come after Me, let him deny himself and take up his cross daily, and follow Me" (Luke 9, 23); and he will have in heaven treasure which never fails (cf. Luke 12, 33).

In addition, we desire—and we trust that this counsel of ours will be gladly welcomed—that the sufferings of body and soul become not merely, as it were, steps by which the sufferers can climb to their eternal country, but that they also contribute very much to atonement for others' sins, to the return to the bosom of the Church of those who have unhappily fallen away, and to the much desired triumph of the Christian name.

To Those in Grave Want

Those citizens who are less well endowed with the world's goods, and complain at their too difficult standard of life, should also know, because that we feel no less grief at their lot. And

this, not only because we have a father's desire that in social matters, justice, which is a Christian virtue, should rightly control and rule and shape the respective relations of the classes of citizens, but in particular because we feel the deepest grief that the enemies of the Church easily abuse the unjust conditions of the proletariat so as to lure them to their own side by false promises and specious errors.

We beseech those dear children of ours to note that the Church is not opposed to them or to their rights, but like a loving mother, she protects them, and preaches and insists on the kind of teaching and rules in social matters which, if they were put into practice as they ought to be, would wipe out all manner of injustice and introduce the way to a better and fairer distribution of goods. (cf. Litt. Ency. "Quadragesimo Anno," A.A.S. vol. XXIII, 1931, pp 196-198).

At the same time, friendly joint planning and cooperation between the various ranks of citizens will be fostered so that all can not only be called, and really be, free citizens of the same society, but also, brothers of the same family. For the rest, if the advantages and conveniences which the wage earner has obtained during recent times are calmly considered, it has to be admitted that they arise from the same action which Catholic men, following the precepts and repeated urging of our wise predecessors, skillfully and efficiently introduced into the social field.

Those, then, who claim to be defending the rights of the proletariat, already have in the Christian social teaching sure and correct norms which, if only they are put into practice under proper control, provide sufficiently for those rights. Consequently, they ought never to hand themselves over to the supporters of a doctrine condemned by the Church.

Indeed, those who lure them on by false promises, wherever they have control of the state, have no scruples in their actual attempt to deprive the souls of the citizens of those things which are the soul's highest goods—we mean the Christian Faith, Christian hope and the Christian commandments.

In addition, what men of the present age and civilization esteem above all else—true liberty, the true and proper dignity of the human person—those

men either weaken or entirely suppress. And thus they endeavor to overthrow the very foundations of social and Christian culture. Those, therefore, who have a real desire to preserve the Christian name, must entirely shun, as a very grave obligation in conscience, those false tenets which our predecessors—and especially Pius XI and Pius XII of happy memory—condemned, and which we again condemn.

We are aware that not a few of our Children, because they are poor or nearly destitute, often make it a ground of complaint that the Christian social teaching has not yet been put into practice.

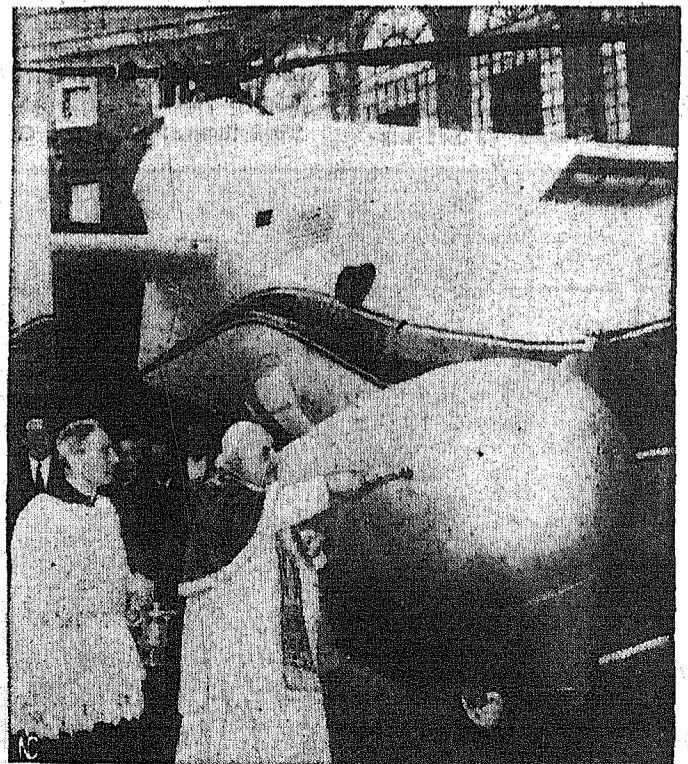
Work in this field, then, must be done, with zeal and enterprise, not only by private citizens but particularly by those who hold public office in the state, so that Christian social doctrine which our predecessors on several occasions clearly and wisely proposed and proclaimed, and which we ourselves ratify, may as soon as possible—though by graded stages—be made really and thoroughly effective. (cf. Address of Pius XII to the members of the Italian Christian trade unions, March 11, 1945).

To Refugees and Emigrants

We feel no less anxiety for the lot of those who, from the need to seek a means of livelihood or because of the wretched conditions in their native countries or on account of religious persecutions, have been forced to leave their own land. The difficulties and hardships these have to endure in consequence are numerous and considerable, for they have been brought from their father's home to distant lands, and often have to live, in crowded cities and amid the noise of factories, a life very different from that based on their ancestral customs, and sometimes, what is worse, gravely harmful and opposed to Christian virtue.

The not infrequent result of such circumstances is that many are led into grave danger and gradually stray from the sound religious practices which they had inherited. Further, since husbands are often separated from their wives and parents from their children, the bonds and relationships of home life are weakened, with damage to the family tie.

We therefore give our fatherly
(Continued on Page 12)



Two Americans landed their helicopter in the San Damaso courtyard of the Vatican recently. Pope John XXIII is shown here with Monsignor Enrico Dante, prefect of the Vatican ceremonial office, as the Pontiff blesses the craft. It was piloted by William Booth of Montclair, N. J., and William Coffey of Cleveland, Tenn., and was the first helicopter to land in the Vatican.—(NC Photos.)

(Continued from Page 11)

support to the competent and zealous work of those priests who, out of love of Jesus Christ and in obedience to the instructions and wishes of the Apostolic See, becoming voluntary exiles, spare no pains to care for the spiritual and social good of these children, to the best of their power, protect their interest.

They do this in order that these exiles may everywhere feel the charity of the Church as more present and effective, the more they are in need of its care and assistance.

Likewise, we have observed with great pleasure and we value the praiseworthy efforts made by various nations with regard to this important matter, as also the plans and undertakings recently set in motion by the same nations so that this problem, which, indeed, is a serious one, may be brought as soon as possible to the desired solution.

It is our confident hope that all these measures will contribute not only to the opening up of a wider and easier entrance to emigrants, but also to the happy restoration of the association of parents and children within the home. When this has been settled in due and proper order, it will surely be possible to protect effectively the good of these immigrants and all that concerns religion, sound morals and economic stability, and at the same time benefit the countries which welcome them.

To the Persecuted Church

While we exhort all our children in Christ to avoid the deadly errors which can overthrow not only religion, but also human society, there come before our mind the many venerable brethren in the episcopate and the beloved priests and faithful who have either been driven into exile or are held under restraint or in prisons, simply because they have refused to abandon the office of Bishop or priest committed to them, and cut themselves off from the Catholic Faith.

We wish to give offense to none. Nay, we desire freely to pardon all and to beg this of God. But our conception of our holy office demands that we do all we can to protect the rights of our brethren and children; that we persist in our asking that the freedom of law, which is due to all, and also to the Church of God, be granted, as it ought, to everyone.

Those who support truth, justice and the advantage of each individual and each state, do not refuse liberty, do not put it in bonds, do not sup-

press it. They have no need of that way of acting. For this reason, a just state of prosperity among the members of a state can never be arrived at by violence, or by the crushing of their minds and hearts.

And we think the following principle, above all, must be maintained as certain. Namely, if the rights of God and religion have been ignored or trampled upon, the very foundations of human society, sooner or later, collapse into ruin. This is in accordance with the wise comment of our predecessor of immortal memory, Leo XIII, who said: "It follows that . . . if the supreme and eternal order of God, who commands or restrains, is repudiated, the force of the laws is shattered and all authority is weakened." (Epis. "Exeunte iam anno," A. L. vol. VIII, 1888, p. 398).

The following remark of Cicero agrees with that opinion: "Do you, the Priests, . . . show greater care in protecting the city with religion than with walls?" (De N.D. III, 40).

Pondering on these circumstances, we embrace in deep sorrow each one of those whose practice of religion is impeded and restricted within narrow limits, and who frequently are "suffering persecution for justice's sake" (Matt. 5, 10) and for the kingdom of God.

We share in their sufferings, their difficulties and anguish of mind, and we pray suppliantly to God in heaven that for them the first light of better days may at long last shine forth.

This, in addition, is our earnest desire: that in union with us, all our children throughout the world will do likewise, so that a great chorus of entreaty and prayer from every nation may rise towards the most merciful God, and win a plenteous shower of graces on these unfortunate members of the Mystical Body of Jesus Christ.

Concluding Exhortation

From our beloved children we are asking not for prayers alone, but also for a renewal of Christian life which, more than the prayer of entreaty, can gain God's mercy for ourselves and our brethren.

We may again repeat the uplifting and beautiful words of the Apostle of the Gentiles: "All that rings true, all that commands reverence, all that makes for right, all that is pure, all that is lovely, all that is gracious in the telling; virtue and merit, wherever virtue and merit are found—let this be the argument of your thoughts" (Phil. 4, 8). "Arm yourselves with the Lord Jesus Christ" (Rom. 13, 14).

That means: "You are God's

chosen people, holy and well-beloved; the livery you wear must be tender compassion, kindness, humility, gentleness and patience; . . . and to crown all this, charity; that is the bond which makes us perfect. So may the peace of Christ, the very condition of your calling as members of a single body, reign in your hearts" (Col. 3, 12-15).

If anyone, therefore, to his misfortune, has wandered far from the Divine Redeemer because of sins committed, let him return—we entreat him—to the One who is "the Way, the Truth, and the life" (John 14:6).

If anyone, in matters of religion, is lukewarm, weak, remiss and negligent, let him rouse his faith, and by the grace of God, nourish, rekindle and strengthen his virtue. Finally, if anyone, by the gift of God, "is just, let him increase in justice; and he that is holy, let him become more holy" (Apoc. 12, 11).

And since there are many in these days who need the counsel, the enlightening example and the assistance of us all, since they are in a state of misfortune and unhappiness, do you, every one, according to your ability and resources, take part in those "works of mercy" which are most pleasing to God?

If each one strives to persevere in all these, that sign will shine out with renewed brilliance in the Church which is recorded so wonderfully about the Christians in the Epistle to Diognetus: "They are in the flesh, but live not according to the flesh. They dwell on earth, but their proper city is in heaven. They observe the established laws, but they surpass the laws by their manner of life . . . they have no knowledge, and are blamed; they are put to death, and give life. They are beggars, and enrich many; they are in need of all things, and all things are theirs in abundance. They are disgraced, and in their shame they are glorified. Their reputation is torn to shreds, and witness is forthcoming of their goodness. They are rebuked, and they bless. They are treated with contempt, and they render reverence. When they do good, they are punished as evil men. When they are punished, they rejoice as if they are being given the gift of life. . . . To sum up in a word, the Christians are in the world what the soul is in the body." (Funk: Patres Apostolici, I, 399-401; cf. Migne PG, II, 1174-1175.)

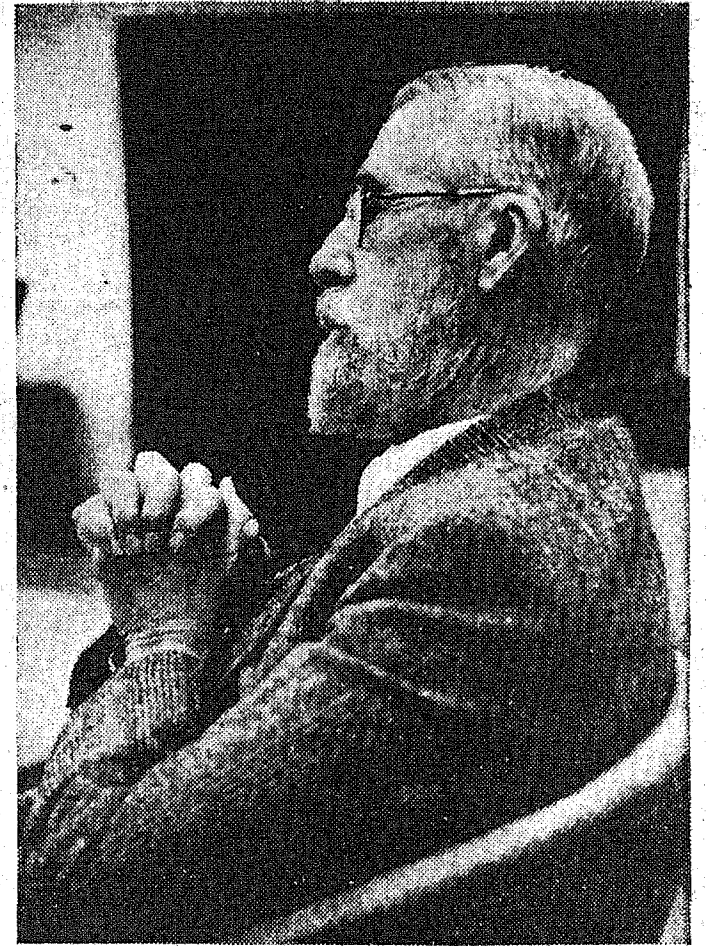
Among those lofty statements, many can be asserted with special reference of those who belong to "the Church of Silence," and for whom we are all particularly bound to make entreaty to God, as we recently recommended with earnestness to all the faithful when we spoke to them in the Basilica of St. Peter on Pentecost Sunday and on the feast of the Most Sacred Heart of Jesus.

We desire this renovation of Christian life, this virtue and holiness, from you all, and we unceasingly implore this from God in our prayers, and not only from those who remain steadfastly in the unity of the Church, but from those also who, out of love for the truth and from good will, are endeavoring to obtain it.

May the apostolic blessing which we impart with a heart full of a father's love for each one of you, venerable brethren and dear children, be the occasion and token of heavenly graces.

From St. Peter's, Rome, June 29, Feast of the holy apostles SS. Peter and Paul, in the year 1959, the first of Our Pontificate.
John XXIII, Pope.

The longer I live the more keenly I feel that whatever was good enough for our fathers is not good enough for us.
—Oscar Wilde



Foremost among Catholic historians is Christopher Dawson (above), British scholar presently on the faculty of Harvard Divinity School as professor of Catholic theological studies. Professor Dawson is author of many volumes on world history and the influence of religion on civilization. A collection of his writings is available in the Sheed and Ward book, "The Dynamics of World History."—(Harvard University Photo.)

The Six Ages Of The Church

By Christopher Dawson

In spite of the unity and continuity of the Christian tradition, each of the successive ages of the Church's history possesses its own distinctive character and in each of them we can study a different facet of Christian life and culture. I reckon that

This article, taken from a lecture given at Harvard University by Christopher Dawson, will be published soon in "The Historic Reality of Christian Culture."

there are six of these ages, each lasting for three or four centuries and each following a similar course. Each of them begins and ends in crisis, all of them except perhaps the first pass through three phases of growth and decay.

First, there is a period of intense spiritual activity when the Church is faced with a new historical situation and begins a new apostolate. Secondly, there is a period of intense spiritual activity when the Church seems to have conquered the world and is able to create a new Christian culture and new forms of life and art and thought. Thirdly, there is a period of retreat when the Church is attacked by new enemies from within or without; and the achievements of the second phase are lost or depreciated.

Somewhat Perplexing

At first these successive moments of achievement and retreat are a somewhat perplexing phenomenon since they seem to suggest that the history of Christianity is subject to some sociological law which limits its spiritual freedom and prevents the complete fulfillment of its universal mission.

It is however a commonplace of Christian teaching, that the life of the Church on earth is a continual warfare and that it cannot rely on any prospect of temporal and terrestrial success. From this point of view the successive ages of the Church are successive campaigns in this unending war, and as soon as one enemy has

been conquered, a new one appears to take its place . . .

Each of these ages has only a limited duration—each ends in a crisis, a divine judgment in which a whole social world is destroyed. And in so far as these social worlds have been Christian ones, their downfall creates a problem for the Christian who sees so much that appeared to be part of the consecrated God-given order swept away together with the evils and abuses of a corrupt society. This, however, is only a particular example of the problem of the relativity of culture which all historians have to deal with. But whereas the secular historian is in no way committed to the cultures of the past, the Catholic, and indeed every Christian is bound to recognize the existence of a transcendent super-temporal element at work in history.

The Church exists in history, but it transcends history so that each of its temporal manifestations has a supernatural value and significance. To the Catholic all the successive ages of the Church and all the forms of Christian culture form part of one living whole in which we still participate as a contemporary reality.

Universal Mission

One of the main reasons why I dissent from the current three-fold division or periodization of Church history as ancient, medieval and modern, is that it is apt to make us lose sight of the multiplicity and variety of the life of the Church, and of the inexhaustible fecundity with which, as in the liturgy at Easter Day, God continually calls new peoples into the divine society, multiplying the Church by the vocation of the Gentiles.

I have spoken of the six ages of the Church—there may be 60 before the universal mission of the Church is completed. But each age has its own particular vocation which can never be replaced and each, to paraphrase Ranke's famous saying, stands in a direct relation to God and answers to Him alone for its achievements and its failures. Each, too, bears its own irreplaceable witness to the faith of all.



Examining a parcel similar to those given to needy mothers throughout the world as part of the Madonna Plan of the National Council of Catholic Women, Pope John XXIII discusses the program with the Sister Superior of Rome's St. Martha Dispensary for mothers and children.—(NC Photo.)

Distrust of Church Seen As New Film's Message

By Russell B. Shaw

Washington—(NC) A movie with a message will be coming the public's way this fall, courtesy of Protestants and Other Americans United for Separation of Church and State.

The movie is called "Captured." Its message is fear and distrust of the Catholic Church.

"Captured" won't win any Academy Awards. In fact, it won't even be seen at neighborhood theaters.

But the POAU is hoping that Protestants in various communities will see, in their church halls, this "documentary" on how the Catholic Church is trying to "capture" the nation's public schools.

A small group of invited guests watched a pre-release showing of the movie here. With a little prodding from POAU associate director C. Stanley Lowell, they got the message.

MOVE INTO TOWN

The film tells the story of a typical young Protestant couple, Bob and Mary Jackson, and their school-age son, Richard, who have just moved into the town of Pleasant Hills.

At first all goes well. Bob is happy in his job as a linotypist with the local newspaper. Mary finds her new neighbors friendly and courteous. But then complications begin.

During a lunch-hour chat with a fellow worker, Jackson learns that several years earlier the Catholics of Pleasant Hills moved in on the local public school. Through a variety of maneuvers—not clearly specified—they managed to have the school staffed with Catholic nuns. Their opponents were intimidated into silence.

BUS COMES EARLIER

Bob's friend tells him that the school bus now comes for children an hour earlier than it used to—so that the Catholic youngsters may arrive on time for Mass. Protestant children either have to "stand out in the cold," or stay in the church basement—or go to Mass.

The Jacksons soon find out what all of this means in their lives. Their son begins making the Sign of the Cross before meals. He informs his startled parents that, according to what he has learned from the nuns in school, they are not really married, since their wedding was not performed by a Catholic priest.

Bob Jackson decides to act. He makes a trip to the "captured" school to have a talk with

Washington—(NC) "Sister Corelli," Richard's teacher, who identifies herself as a member of "the Order of the Sisters of the Most Precious Blood."

"Sister Corelli," Richard's teacher, who identifies herself as a member of "the Order of the Sisters of the Most Precious Blood."

GOES TO CONFESSION

During the conversation, the nun informs Jackson that his son goes to confession to a Catholic priest at the school. "Must he?" Jackson asks. "The other children do," "Sister Corelli" replies primly.

Jackson's next stop is the office of a local lawyer, who gives him a lecture on the history of Church-State separation—followed by a brushoff and a warning that he may lose his job if he persists in his campaign.

From the lawyer Jackson goes to the local superintendent of schools. The superintendent accuses him of being a "secularist." He then adds that "the Roman Catholic Church is above the Constitution."

JACKSON 'DUMBFOUNDED'

Bob Jackson is dumbfounded. The last resort for the indomitable Jackson is the editor of the paper for which he works. But the editor, identified as a Catholic, can only advise the young man to "get off the limb" he has put himself on. He himself would like to support Jackson's stand, the editor says. But he has been cowed into submission by unnamed pressures.

Jackson returns home disheartened. There, his wife informs him that they have been blacklisted by the neighbors as a result of his one-man crusade. And someone has broken their front window, she adds.

Jackson refuses to quit. "Maybe if this were Madrid or South America someplace, I would," he says.

POAU APPEARS

In the nick of time POAU appears on the scene. Jackson puts in a call to POAU executive director Glenn L. Archer—playing himself in the film—and fills him in on the situation.

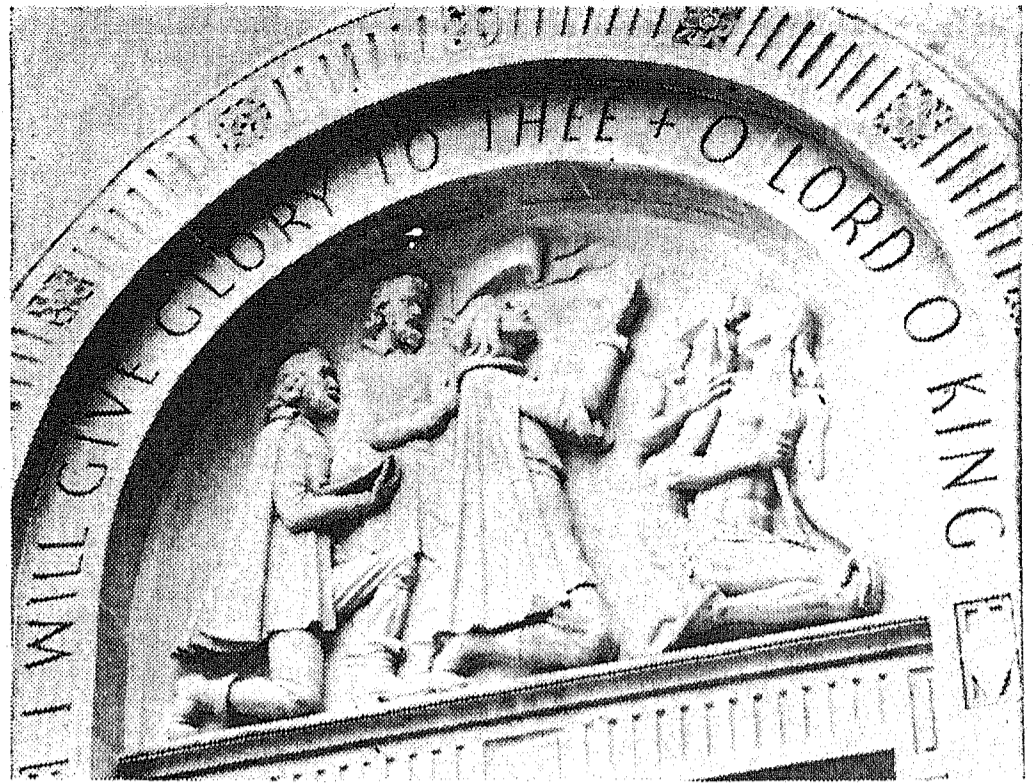
Glenn Archer makes a flying visit to Pleasant Hills. In a talk with Jackson, he tells the young man that his situation is not unique—that there has been a "tendency" in recent years for sectarian groups to "capture" public schools. And, Mr. Archer adds, he has often heard the complaint, "I might lose my job if I try to enforce the Constitution in my community."

From there on, the tide changes—although the film does not make clear why. The newspaper editor suddenly decides to run a page-one editorial denouncing "captured" schools. He takes this step despite the pleas of "Sister Corelli," who tells him: "We were counting on the salary money."

CHANGE OF HEART

The editor's change of heart mysteriously wins over the lawyer who had formerly ignored Jackson. Even the school superintendent joins the bandwagon.

The movie concludes with a scene in the editor's office, where he, the lawyer and the school superintendent join in congratulating Bob Jackson for his courageous fight. In tones the editor: "As a Catholic layman, I think we should promote our own parochial schools. But we should not expect other people of other faiths to support our nuns."



"Discovery of America, 1492," is the title of this high-relief tympanum in stone by John Angel adorning the wall of the east porch of the National Shrine of the Immaculate Con-

ception in Washington, D. C. More than 137 pieces of sculpture adorn the outer walls of the Shrine which will be dedicated Nov. 20.

—(NC Photo.)

Colorful Cardinal Speaker At Liturgical Convention

Cincinnati—(NC)

"He could give lessons to Dale Carnegie!" That was a newspaperman's comment on Giacomo Cardinal Lercaro after watching the colorful Archbishop of Bologna in action.

Widely known for his leadership both in the liturgical movement and in social reform, the dynamic prelate will draw from his experiences in both of these areas when he speaks in the U.S. this summer.

His principal address will be given at the North American Liturgical Week, to be held August 23 to 26 at the University of Notre Dame.

Everywhere he goes he will be quizzed about his imaginative counterattack against communism in an area of Italy where the Reds are strongest.

The one-time Genoa pastor and former Archbishop of Ravenna is the originator of what is called Fraternitas—the brotherhood) flying squads of Religious who make frequent sorties into the marketplace to bring the Christian message to the masses.

The Cardinal himself has been known to drop into village restaurants, haunts of communists and other anti-clericals, to chat with whoever happens to be there.

His works of charity at Genoa got him into trouble, for he protected in his own house Jews and other persons who were targets of nazi or fascist wrath. For a time the future Cardinal had to hide outside of Genoa, while the Germans hunted him. He

used the time for composing a book on mental prayer and planning a dictionary of the liturgy.

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Group Collects Eyeglasses for Needy



Mrs. Stanley Ware, Mrs. B. J. McMenamy and Mrs. James McGovern of St. John the Apostle parish, Hialeah, are shown wrapping used eyeglass frames for New Eyes for the Needy, Inc., a non-profit organization which provides eyeglasses and artificial eyes for the needy throughout the world.

Hialeah

In response to a nationwide appeal for aid in providing eyeglasses for those who cannot afford them, four members of St. John the Apostle parish have organized the Miami chapter of New Eyes for the Needy, Inc.

The group is under the chairmanship of Mrs. James McGovern of 891 SE Fourth St. Her interest in the work of the non-profit organization was sparked by an article which appeared in an issue of The Catholic Digest. More than 500 pairs of used glasses have already been forwarded to the headquarters of the organization in Short Hills, N. J.

TO METAL REFINERIES

According to Mrs. McGovern, who is assisted in the volunteer service by Mrs. Harold Brownlow, Mrs. B. J. McMenamy and Mrs. Stanley Ware, New Eyes for the Needy, Inc., derives its support solely from selling discarded eyeglass frames and broken jewelry to metal refineries.

Through its efforts, funds for the purchase of new prescription glasses and artificial eyes have been established in 64 hospitals and missionary agencies in 23 states, Haiti and Puerto Rico.

Re-usable plastic framed eyeglasses and sunglasses are carefully tested and classified and then sent to medical and charitable agencies and missions for redistribution to needy throughout the world. Shipments have gone to missionaries in Africa, Asia, India, Nigeria, Indonesia, Okinawa and the Caribbean Islands.

TWO CARTONS SHIPPED

Since last September when the Hialeahans began collecting contributions, two full cartons have been shipped to the agency and another box is well on its way to being filled.

The work of sorting, testing, packaging and acknowledging contributions is carried on in Short Hills by volunteers of the organization which is endorsed by the New Jersey State Commission for the Blind, the National Society for the Prevention of Blindness and the American Academy of Ophthalmology and Otolaryngology.

Mrs. McGovern urges anyone in the Greater Miami area who has discarded eyeglass frames, jewelry, dentures, or sunglasses, which they wish to contribute, to contact her at TU 7-2337.

Holy Name Group Installs Sullivan at St. Anthony's

Fort Lauderdale

Bart C. Sullivan was installed president of St. Anthony's Holy Name Society at the group's July meeting.

Also taking office were: Pat Cullen, vice president; Frank J. Heston, secretary; Harry Devlin, treasurer, and Frank Miele, marshal.

us, as parents, to start apprehending the villains.

WHAT TO DO

What to do when your home and your children are outraged by such pornographic literature, or the threat thereof?

Do NOT throw it away or burn it. Save all materials, including envelope and all enclosures. Turn the whole thing over immediately to your local postmaster, by mail or in person.

Only by such forthright action can you save not only your own children but those of your neighbors and compatriots from becoming victims of one of the most vicious rackets ever perpetrated.

Holy Name Women's Guild To Sponsor Dance Saturday

West Palm Beach

Proceeds from the third annual dance of the Holy Name Parish Women's Guild will go toward purchasing altar furnishings for the new church.

The dance will be held Saturday, July 25, in the Armory on Lake Ave., with music furnished by the "Starliters." Dancing will begin at 9 p.m. and end at 1 a.m.

Tickets are available from Mrs. Edward Malys, OV 3-0577 or Mrs. Howard Kelley at OV 3-1950, West Palm Beach.

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At Our House

Poison May Be Entering Your Home Via Mail Box

By Mary Tinley Daly

An appalling situation has arisen recently in America. There is imminent danger to your house and ours—any house where there are children.

I refer to the mailing of pornographic literature to youngsters.

In the bulk of mail, including the "junk" variety received daily by every family, this venomous poison may easily be overlooked unless parents are on the alert.

Please be alert. The stuff is rampant throughout the country.

You may, as we have always done, simply separate the mail each morning: letters addressed to "Mr." go here, "Mrs." there, and a pile for each child.

Never, until the past few months, have we scrutinized the mail addressed to our children. Now we do. We feel justified and believe you will too when you realize that not only your teenagers, but even grade school children are receiving, completely unsolicited, some of the most vile and degrading "come-ons" imaginable.

MONEY IS ANSWER

Why is this infamous assault made upon the children we have tried to train, from infancy, to become true followers of Christ? Money is the answer. A great deal of money.

Purveyors of filth have struck a lodestone as they seize the opportunity to extract quarters, half-dollars and dollars from those childish wallets filled with pictures of pet dogs and classmates—even holy cards. Out of those hundreds of thousands of red, brown or pale blue wallets come allowances, baby-sitting fees, lawn-cutting pay, surreptitiously purloined by the Pied Pipers of Perdition as they promise "thrills" and "the facts of reality."

Alarm right from the top of the U.S. Postal Service is sounded by Postmaster General Arthur E. Summerfield as he tells us that these vicious would-be de-

stroyers of our youth have parlayed their filth racket into a half-billion dollar business.

MAY BE VICTIMIZED

The Postmaster General notes, further, that "even children who are never exposed to the obscene material may be victimized by sex criminals whose minds have been debauched by it."

All too often papers record such grisly incidents. You read them, so do we.

As you read the words of this column, printing presses are rolling and photographic laboratories are processing poison that may well destroy the bodies and souls of your youngsters and ours.

MAILING LISTS

How do these money-mad fiends gain entry to our homes and our children?

From mailing lists, of course. Where they get such lists is anybody's guess. Perhaps from notations of eighth-grade graduations, from births registered during the 1940-45 period—or from innocent "send-aways:" "How to get rid of adolescent pimples," "How to be the strong man of your neighborhood."

Lists procured, the bombardment starts. For two dollars—easy baby sitting money you may have many, many issues of startling this-and-that. You may receive pictures . . .

PARENTS THE KEY

As "key" people, we parents can detect this affront as it enters our mail boxes. It would be a mighty unsophisticated, and uncaring, parent who couldn't spot the "list" material by its addressographed appearance, though it is directed to our children.

The Congress of the United States has become concerned about this menace, with special committees appointed to study the problem. As a first step, last year a law was passed which permits prosecution of criminals sending out such filth, not only at the point of mailing, but in the community in which it is received.

This makes it much easier for

Feast Of St. Anne On July 26, Honors Grandmother Of Jesus

As grandmother of Christ and mother of the Blessed Virgin Mary, St. Anne, whose feast day is observed on July 26th, is everywhere invoked as one of the great helpers in various needs.

Although few facts are known about her, scattered ancient documents indicate that she was a devoted wife and mother, obedient to God's will and anxious for her husband's honor.

Married to Joachim at the age of 14 or 15, Anne remained childless for 20 years and thus they both became a cause for reproach among the Jewish people who considered it a curse of God.

Anne prayed fervently that they would be granted a family as she increased their already generous giving so that one third of their income went to the Temple, one third to the poor and only one third was retained for their own use.

ORDERED FROM TEMPLE

Ordered from the Temple by the High Priest Ruben, Joachim wandered sorrowfully from his home and the city of Jerusalem into the desolate wilderness.

For 40 days Anne did not know the whereabouts of her spouse until the angel appeared to her and said, "Anne, the Lord hath heard thy prayer and thou shalt conceive and bring forth, and thy seed shall be spoken of in all the world."

Seeking Joachim, she rushed toward the city gates outside of which she was met by her husband who had had the same vision and the same revelation.

NOT IN BIBLE

Saint Anne or Ann is not mentioned in the Bible and it was only in legendary works of the early Christian centuries that Joachim and Anne were given as the names of Mary's parents. Since the Fathers of the Church rejected the use of such legendary books, no feast was observed in Europe in honor of Saint Anne.

The name and legend of St. Anne was brought to Europe by the Crusaders and the famous Dominican Jacobus de Voragine published the story in his "Golden Legend." Encouraged by the religious orders of the Franciscans, Dominicans, Augustinians and Carmelites, the veneration of the saint spread into all parts of the Christian world.

In southern France a Feast of St. Anne was celebrated in the 14th century and in 1378 Pope Urban VI extended it to England at the king's request. In 1584, the feast became universal when Pope Gregory XIII prescribed it for the whole Church.

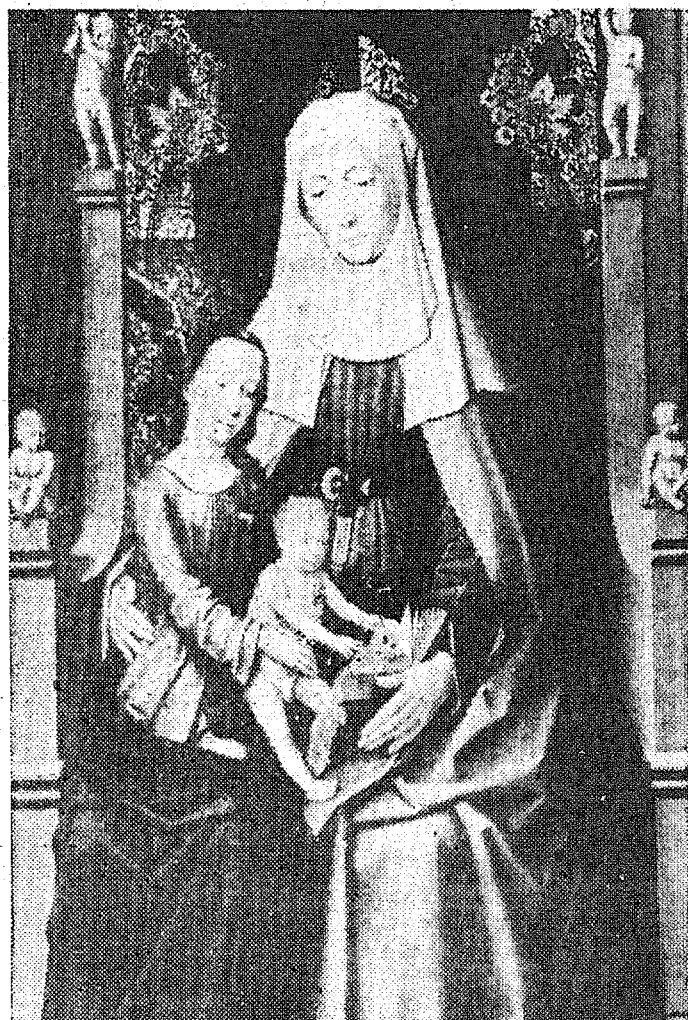
NAME MEANS 'GRACE'

From the 18th century, on Anne, which means "grace" or "all-beautiful" became more and more popular as a favorite name for girls.

Since, according to legend, she was married three times, first to Joachim, after his death to Cleophas and finally to Salomas, young women turned to St. Anne for help in finding a husband.

In the language of European nations, young women implored of her, "I beg you holy mother Anne, send me a good and loving man." Her patronage of fertility was extended to the soil and she became a patron of rain. A popular saying in Italy is that "rain is St. Anne's gift" and in Germany, rain in July, is called "St. Anne's dowry."

According to ancient writers, St. Anne lived to see Our Lady espoused to St. Joseph and to rejoice in the birth of Christ.



St. Anne, whose feast day is July 26, wife of Joachim, mother of the Blessed Virgin and patron of married women, is depicted in this Flemish altar piece in the Widener Collection at the National Gallery of Art, Washington, D. C.—(NC Photo.)

Cites Need for Religious

Family Fails in Urging Vocations, Bishop Says

New York—(NC) Bishop Lawrence J. Shehan of Bridgeport, Conn., stated here that "the Catholic family is failing to do its part in the important work of developing priestly and religious vocations."

The Bishop's views were contained in the keynote address he delivered at Fordham University's ninth annual Institute on Religious and Sacerdotal Vocations here.

Bishop Shehan noted that the 1959 Official Catholic Directory's listing of Sisters in the United States indicates an increase from 1958 to 1959 of less than one-fourth of one percent.

Bishop Shehan attributed the family's failure to contribute to the growth of vocations to fear, lack of knowledge and lack of awareness of its obligation. He added:

"Many parents are afraid that a seeming vocation may lead to the unhappiness and tragedy of a false and irrevocable choice. In spite of all that has been said on the subject, they cling to the thought of vocation as an inner revelation of God's call. . . . Time and again the Church has insisted that neither an interior nor exterior revelation of God's design has any part in vocation. . . . God's will . . . is manifested simply by the presence of certain signs that this or that person has the qualities that fit him for the priesthood or the religious life.

"Well-motivated parents should attempt," he said, "to provide a home dominated by love, by peace and good order—the kind of home in which the well-rounded, well-adjusted personality can develop; for it is only in such a personality that we are likely to find a vocation. . . ."

Msgr. John J. Dougherty, professor of Sacred Scripture at Immaculate Conception Seminary, Darlington, N. J., discussed

the vocation of marriage. Msgr. Dougherty said: "The home can be a school of Christian discipleship as well as the monastery, the convent or the rectory. . . ."

Auxiliary Bishop Walter W. Curtis of Newark urged the assemblage of more than 100 priests and Religious to place more emphasis upon their vocational work with the very young child.

Auxiliary Bishop Philip J. Furlong of the Military Ordinariate suggested the weakening of parish ties as a cause of the decrease in religious vocations. The parish in which evening devotions and other activities are well attended and where there is an abundance of altar and choir boys is the parish from which there will come plenty of vocations, he asserted.

St. James Altar Guild To Hold Splash Party

North Miami A splash party sponsored by members of St. James Altar Guild will be held on Saturday, August 1 at the Shamrock Isle Hotel, Bal Harbour.

Mrs. Anthony Viellela is general chairman in charge of arrangements for the benefit which will begin at 8 p.m. Modern and square dancing and a water ballet are included in the plans.

Ft. Lauderdale Nun Will Be Professed

Ft. Lauderdale Sister Charlene, daughter of Mr. and Mrs. E. M. Richards of Ft. Lauderdale, will be professed as a Sister of Providence, Aug. 15 at the Order's Motherhouse, St. Mary of the Woods, Indiana.

Experience makes us see an enormous difference between piety and goodness.—Pascal.

Old South Dish Cool, Versatile

National popularity of Ambrosia, once considered a Southern dessert, has led to many variations of early recipes. We hope you'll enjoy those printed here.

PEACH AMBROSIA

Using 2½ cups drained, canned and sliced peaches, plus 1 to 1 1/3 cups flaked coconut, arrange alternate layers of peaches and coconut in serving dish. Combine ½ cup canned peach juice with 3 tablespoons lemon juice and sprinkle over contents of dish. Chill several hours before serving. Makes six servings.

FLAMBROSIA

Arrange in alternate layers of serving dish, 1 cup grapefruit sections and 1 cup tangerine sections; sprinkling each layer with mixture of ¼ cup confectioner's sugar and 1½ cups flaked coconut. Repeat until all ingredients are used, topping with coconut. Chill. If desired, before serving, pour three tablespoons Cointreau over coconut-fruit mixture. Makes four to six servings.

The happiest people seem to be those who have no particular cause for being happy except that they are so.—W. R. Inge

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FAMILY CLINIC.

What Does Marriage Offer?

We've been married almost a year and our baby is well on the way. Lately I've been thinking about some of the things they told us before marriage. I know our pastor probably explained it all, but Joe and I are not very clear about what the Sacrament of marriage is supposed to do for us. This sounds awfully selfish—what I mean is, how does it work, how does it fit into our lives?

Someone has remarked that the only person who can be really productive while just sitting around is a pregnant woman. Obviously you're doing more than just sitting around, you're trying to think your way through the significant things of your life.

Perhaps one of the rewards of pregnancy — first pregnancy, at least—is that it takes you out of circulation for a time and gives you a chance to collect your thoughts, or, as an African Bantu saying has it, "it gives your soul a chance to catch up with your body."

What is the sacrament of marriage supposed to do for you and Joe? I don't feel that this is a selfish question at all. What

By Fr. John L. Thomas, S.J.
Assistant Professor of Sociology
At St. Louis University

you're really asking is: What graces or spiritual helps does it offer us, and how can we best use them?

More Pleasing to God

As you and Joe are well aware, marriage, like all the sacraments, gives you an increase of sanctifying grace, thus intensifying your union with God and making you more pleasing to Him. It likewise confers special graces enabling you to live up to your high vocation as Christian spouses.

In the words of Pius XI, the sacrament of marriage adds particular gifts, dispositions, seeds of grace, by elevating and perfecting your natural powers in such a way that you are assisted not only in understanding but in knowing intimately, in adhering to firmly, in willing effectively, and in successfully putting into practice those things which pertain to the marriage state, its aims and duties. Briefly, it gives you a right to the actual assistance of grace, whenever

you need it for fulfilling the duties of your special vocation.

Thus the sacrament sanctifies and strengthens you for the duties and the dignity of your way of life as marriage partners and parents. Note well, the sacrament's effectiveness in conferring grace is not confined to the moment when you make the contract at the altar. The bond that unites you remains an efficacious sign of grace as long as it endures.

A Lifetime Sacrament

In this respect, St. Robert Bellarmine compares it to the Eucharist. "Because it is a Sacrament like that of the Eucharist, which not only when it is being conferred, but also whilst it remains, is a Sacrament; for as long as the married parties are alive, so long is their union a Sacrament of Christ and the Church."

Only as your married life proceeds through the family cycle with its joys and sorrows, its triumphs and trials, its births and deaths, will you grasp the full significance of these sacramental graces for your happiness and success. Remember, when Christ united you for life in the sacrament of matrimony, He expected your home to become a new,

creative cell in the structure of His Church.

In your lives as partners and parents you are witnesses to Him before the world. Through the home you establish the Church takes root in society, and Christ continues His saving mission in time and in space.

All this becomes possible only if you recognize that you are ministers and instruments of divine grace and love to each other, if you regard your home as a vital extension of the Church through which Christ sanctifies His members. Thus the sacrament penetrates every facet of your married lives.

You've no idea what a poor opinion I have of myself—and how little I deserve it.

—W. S. Gilbert.

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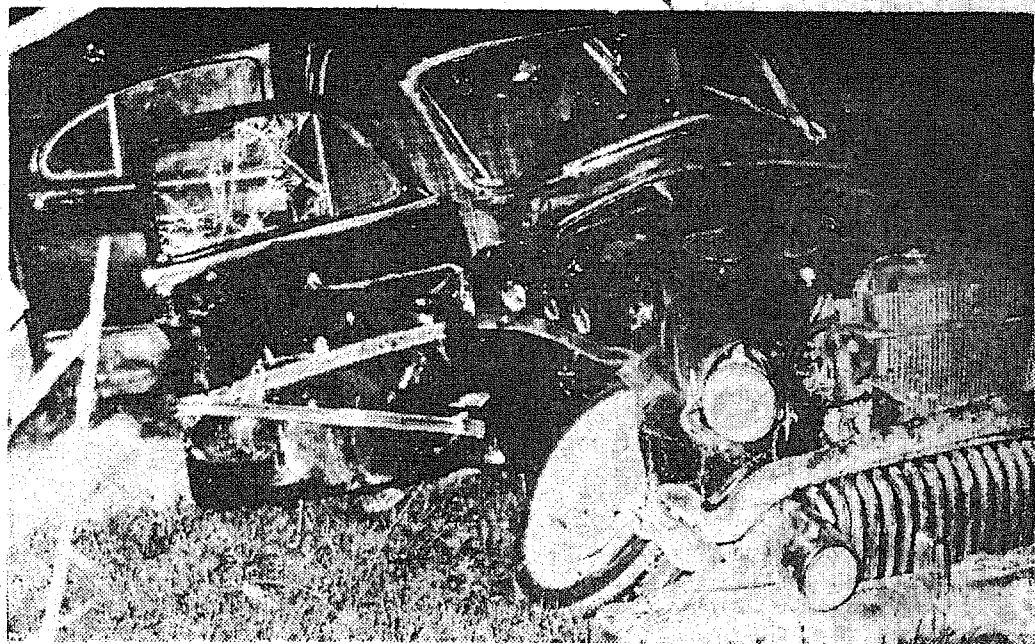
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With more than 45 millions cars and 10 million trucks on the highways today, approximately one and one-half million automobile accidents, such as the one shown above, occur annually

with about 40,000 fatalities. Since the average driver spends about 20 hours per week driving, his primary consideration must be respect for his own life and that of others.

Traffic Tragedies Still on Up-Swing, Speed Seen Sinful

Last week, for the second time in 13 months, an accident on a highway brought sudden death to a Miami family of four.

Coast Guard Lt. Carlos Garcia, his wife, Anita and their two young sons, aged two years and two months, died in a head-on collision on a rainy Georgia highway near Hinesville, Ga.

On June 7 of 1958, another Miami family, R. Warner Ring, his wife Ethyl and their two sons, Marshall, 17, and Michael, 15, met death in a flaming auto crash about 40 miles southwest of Atlanta.

GROWING CRUSADE

As church and lay leaders throughout the country join in the growing crusade for safety on America's highways, the intention of the world-wide Apostleship of Prayer, given to members by Pope John XXIII, calls for daily prayer during the month of July for safety on the highways. An appeal that drivers start and end each auto trip with a prayer has been made by Father James J. Lynch, S.J., associate editor of The Messenger of the Sacred Heart, official publication of the Apostleship of Prayer in the U. S.

"Safety on the highways," Father Lynch said, "is not just a matter of traffic laws and

concern for personal safety; it is an observance of God's commandments and Christ's sermon on the Mount. It is Christ in the hearts of men. It is the love of God and the love of neighbor; it is charity; it is peace on earth through goodwill to men.

"Safe driving depends most of all on mutual goodwill," he said. "The goodwill of one driver has an effect on other drivers. To be a good example to others is a social force of incalculable power. In the good driver, many virtues are required—respect for life, respect for the rights of others, obedience, prudence, justice, patience, calmness, equanimity, a sense of humor and a spirit of courtesy.

HANDBOOK DISCARDED

"The requirements for a license—muscular co-ordination, a good reaction quotient and familiarity with regulations—are at so elementary a level that the test is scarcely more than a registration. Once licensed, the driver will never again look at the little handbook, because he

TEN RULES OF THE ROAD

1. Begin with a prayer.
2. If you start late, arrive late.
3. Alcohol is for the radiator, not the operator.
4. If entry into the flow of traffic is facilitated by the courtesy of another driver, wave in appreciation.
5. If you have inadvertently inconvenienced or endangered the safe passage of another vehicle, wave as an apology.
6. Make it easy for aggressive opportunity-snatchers to get ahead of you—far ahead.
7. So drive that the sudden appearance of a patrol car is a pleasant sight. If you consider all other cars as unmarked patrol cars, your car will stay unmarked.
8. Give plenty of fender space to taxis and cars marked with dents.
9. Never accelerate, and decelerate if, advisable, when another car wishes to enter your lane.
10. End every trip with a prayer of thanksgiving.

doesn't need to. What he needs is a New Testament," Father Lynch declared.

For the past five years, a drive to make "Thou shalt not kill" apply on the streets and highways of Greater Miami, has been conducted by Miami's Mrs. Harold Symons of the Gesu parish.

In 1954, when her youngest son, now in the U. S. Navy, was injured in an automobile accident, Ella Symons vowed to do something about highway safety in Miami. During 1957 and 1958 she received the Carol Lane award from the National Safety Council and was credited with helping to obtain legislation requiring birth certificates for those receiving driver's licenses for the first time and for those turning in expired licenses for new ones. As legislative chairman for the Court Miami 262 of the Catholic Daughters of America, she also was instrumental in securing legislation for setting up financial responsibility for car owners.

SPIRITUAL PERSPECTIVE

In 1957, Mrs. Symons, whose son, Father Keith Symons, was ordained for the Diocese of St. Augustine in the Gesu Church last year, decided to approach the safety problem from the spiritual point of view. At her request, a plea for highway safety was printed in the Gesu Church bulletin and she subsequently contacted churches of the area who cooperated in a similar manner. When the National Safety Council learned of her work, officials informed her that a \$75,000 grant had been given to the council to promote "moral mobilization for safety" through churches.



Saint Christopher by Robert McGovern

St. Christopher Implored For Safety on the Highway

Venerated as the patron against unprovided and sudden death, St. Christopher, whose feast day will be observed tomorrow, July 25, is the patron of all passenger traffic, especially in automobiles.

In many countries cars are blessed on his feast day and at churches that bear his name the blessing is frequently given in solemn ceremonies as hundreds of cars line up in rows.

According to the writings of a famous Dominican Jacobus de Voragine in the 13th century, St. Christopher, was a man of giant stature whose original name was Offerus.

Having decided to serve the strongest man in the world, legend says that he entered the service of the emperor but seeing that the ruler was afraid of the Devil, he forthwith served the Devil. One day when he saw how the Devil trembled at the sight of a crucifix, he decided to serve Christ.

CARRIED PASSENGERS

Told by a hermit that he should carry Christian pilgrims through a dangerous and deep river, Offerus did so. One night a little boy asked to be carried across. As the giant took the little one on his shoulders and started to cross the churning waters the youngster on his back grew heavier and heavier so that Offerus felt he would break down under the burden.

Finally reaching the other

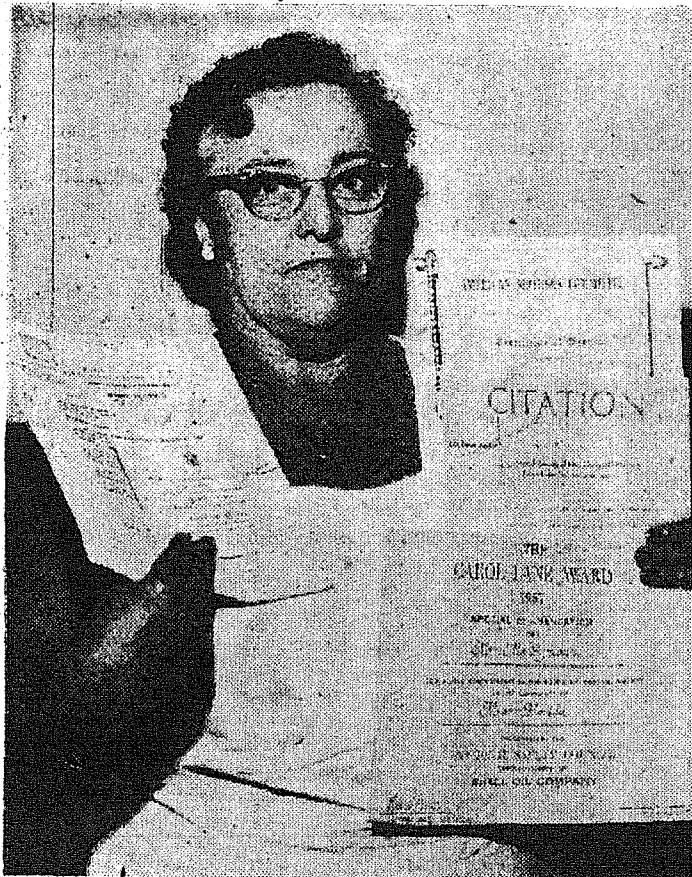
shore panting and exhausted, Offerus asked why the child was so heavy. He received the answer: "You have not only carried the whole world on your shoulders but Him Who created it. I am Christ, the Lord, whom you serve."

Then the Lord Himself took the giant into the water, baptized him and gave him the new name, "Christopherus" (Christ-bearer). In addition He told the saint to ram the tree trunk that he carried, into the ground. As Christopher did so, the tree immediately burst forth into blossoms and leaves.

FAMILIAR IN AUTOS

Medals and plaques honoring St. Christopher, who is also the patron of ferryboats, freight ships, gardeners and more recently skiing, are now worn and placed in autos and other vehicles by Catholics and non-Catholics as a protection against accidents.

Original purpose of the custom of using such images of the saint started in the 16th century when travelers gazed on a picture each morning and asked God to save them from sudden death during the day.



A crusade for "safety" on the streets of Greater Miami has been conducted for the past five years by Mrs. Harold Symons of the Gesu parish, shown here with citations awarded her from state and national organizations.

Prayful Driving Is Easy

Grant me, O Sacred Heart, a steady hand and watchful eye,

That no one shall be hurt as I pass by.
 Thou gavest life, I pray no act of mine
 May take away or mar that gift of Thine.
 Shelter those, dear Lord, who bear me company,
 From the evils of fire and all calamity.
 Teach me to use my car for others' need;
 Nor miss through love of undue speed
 The beauty of the world; that thus I may,
 With joy and courtesy go on my way.

—The Sacred Heart Auto League.

The Sinner, His Sorrow and God's Forgiveness

It is evident that there is a difference, from the point of view of their psychological reactions, between the hardened sinner and one who has sincerely repented whenever he has fallen into sin.

Theologians refer to the former group as obstinate, or obdurate sinners. Obstinance is described as a disposition of will by which a sinner is so strongly attached to evil that he no longer has any desire to reform his life.

Obstinance is complete when it occurs in circumstances which render conversion impossible, as in the souls in hell. There are all degrees of incomplete obstinance, in which conversion is not impossible, but more or less difficult.

The influence of obstinance is directly opposed to that of actual grace in the soul.

Where grace is operative, there is a right judgement in relation to good and evil, and a corresponding affection of desire or aversion on the part of the will.

In the obstinate soul, on the other hand, judgement of what is right or wrong is perverted, and the will becomes inclined towards sin. Both these elements

This article was prepared at St. John's Seminary, Brighton, Mass., and is condensed from "The Pilot"

thus enter into what we may call the psychology of obstinance. The obstinate person either has no grasp at all of the supernatural truths by which life should be directed, or his perception of them has no practical effects in his soul.

God's Grace

Intellectual blindness goes hand in hand with the perversion of the will in which obstinance properly consists. Just as the natural light of reason and the supernatural light of divine revelation develop in the will a habitual disposition to follow the inspirations of God's grace and to be obedient to His law, so spiritual blindness develops the tendency to remain fixed in habits of sin and to resist the graces by which temptations to sin may be overcome.

The obstinate person becomes slowly insensitive to the warnings by which normal people are persuaded to conform to the norms of virtuous conduct. Under the influence of repeated deliberate sins, the sinner becomes

more and more determined to live by his own opinions, and more and more convinced of the futility of the program of life marked out by the law of God.

Repeated Sins

The causes of obstinance are many and varied. Within the soul, the cumulative effect of repeated sins is to establish habits of sin which become increasingly difficult to break.

These habits are strengthened by the reading of vicious and indecent literature, by contacts with others who encourage resistance to divine grace and speak disparagingly of virtue and self-discipline and by increasingly lowered standards of morality.

Dangerous companionships, pornographic literature, indecent theatrical spectacles—all these external factors are employed with deadly efficacy by the devil and his cohorts as means of confirming sinners in their attachment to moral evil.

As since the divine grace by which temptations may be resisted is the gift of God, we are constrained to recognize the part which God Himself has chosen to play in the obstinance of the sinner.

God, to be sure, never wills positively and directly that men should commit sin; this would be inconsistent with His infinite goodness and mercy. God does, nevertheless, permit men to fall into sin.

This is equivalent to saying that He withdraws from the sinner the grace by which he might do battle successfully with temptation. As sinners themselves become more and more obdurate, the assistance of divine grace becomes less and less efficacious.

Here is the principal problem in what we may call the theology of the obdurate sinner. To what extent does God make it possible for men to commit sin?

Not every sinner is obdurate. Theologians are agreed that sinners who only occasionally fall into sin receive from God more frequent and more powerful graces than do those who become confirmed in habits of serious sin. It is certain that anyone who falls into sin, even under the influence of a transitory impulse, has been deprived of what is known as efficacious grace.

Deprived of Graces

Is it likewise true that, by reason of the very fact of their obduracy, God deprives habitual sinners of many special graces which He grants to those who are less obdurate, and which are immediately sufficient, if not actually efficacious?

No theologian would hold that God deprives even the most obdurate sinner of all graces by which he might be converted and rescued from his habits of sin. In other words as long as a person lives no matter how deeply he may have plunged himself into sin and no matter how guilty he may have been in forming within himself an attitude of resistance to God's graces, it is always possible for him to be saved. No one is irrevocably lost until, the moment of his death arriving, he has persevered in his attitude of aversion from God.

At any given moment, God may deprive the sinner of even the minimum of grace by which it would be possible for him to be converted. Even at this moment, however, he still has at his disposal the grace to pray, and thus to take the first step towards the graces by which his salvation would be effected.

No one as long as he lives, can ever become so obdurate that God will deprive him of all

grace and make it completely impossible for him to save his soul.

There is no such thing in this life as an unforgivable sin; there is no condition of obduracy which is entirely beyond the reach of God's grace. The force of evil habits can always be broken; the power of God's grace never fails the sinner completely. God often punishes the obdurate sinner by depriving him of the abundance on those less determined in their attitude of resistance; but He does not withhold this grace completely from anyone.

This teaching of Catholic theologians is not easy to grasp. Some non-Catholic theologians, perplexed by its difficulties, hold that God has, by a positive decree of His will, independent of personal merits or demerits, predestined some to be saved and others to be lost.

This teaching is inconsistent with the infinite wisdom and goodness of God. From God's very nature it follows that He could not have created any free human beings without willing that he reach his last end of eternal happiness. To say that God deprives the obdurate sinner of all grace would be equivalent to saying that He "as positively willed that he be lost."

Eternal Happiness

It is true that merely sufficient grace is not efficacious. This does not mean, however, that merely sufficient grace has no practical significance at all. By granting to all men, even the most obdurate sinners, the grace which will be sufficient for their conversion and their salvation, God indicates His positive will that they gain eternal happiness.

If sufficient grace does not become efficacious, this means simply that the sinner himself has freely willed the state of enmity with God which will draw down upon him God's sentence of eternal damnation at the moment of his death. God, knowing from all eternity that this voluntary refusal to be saved will be persisted in, wills to deny the grace which, were it granted, would be efficacious in bringing about the sinner's conversion.

Hence we must hold, as a teaching of Catholic faith, that every sinner, no matter how obdurate he may be, is still bound seriously to do penance and to return to the friendship of God. Sacred Scripture abounds in texts which record the exhortations of God to the sinner, regardless of his condition. Implied in these texts is the conclusion that, if the sinner does not repent, it is because of his own malice.

The sinner is always able to save himself. If this is so, it follows that God is always ready to grant him the grace by which he may be saved.

Grace Is Denied

Certain passages of Sacred Scripture might seem to point to a different conclusion. Thus Our Lord, speaking of those who did not believe in Him, applies to them words of Isaiah: "He has blinded their eyes and hardened their hearts, lest they see with their eyes and understand with their mind, and be converted and I heal them." (John 12, 39-40).

Texts of this kind are easily

interpreted in conformity with the teaching set forth above. God does not effect the blindness of those who refuse to believe in Him. He denies His grace to them only because he has foreseen that they will not be worthy of it and will not cooperate with it. He has predestined them to be lost independently of their own merits. In fact it would be difficult to interpret these texts as indicating that the malice of the sinner played no part in his condemnation.

It will never be possible for us to understand how God can know from all eternity who will be saved and who will be lost, and how He can will from all eternity to give efficacious grace to those who will be saved and to deny it to those who will be lost. Our inability to penetrate this mystery arises in our inability to comprehend with our finite minds the infinite richness of God's essence.

We are not unreasonable, therefore in assuming that God has the answer to the difficult, and that His denial of grace to obdurate sinners is the effect, rather than the cause, of their own malice.

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Knights' Day at Beach

Sea, sand and sun spell "fun" and wholesome recreation for families of members of the Father Lawrence J. Flynn Council of the Knights of Columbus.

Each Sunday, families of St. John the Apostle and Immaculate Conception parishes in Hialeah, join friends from Blessed Trinity parish in Miami Springs and St. Mel's parish, Opa-Locka, for an all-day outing by the sea.

After the first Mass in their respective churches, they gather at a meeting point and drive in caravan style to a nearby beach where breakfast is prepared picnic style.

Leaving behind household chores and cares, mothers with mutual interests relax while dads and youngsters enjoy swimming and games.



Knights and future council members work up an appetite before breakfast by loading an adequate supply of food and beverages for every member of the family into station wagon.



No one is too young to join the crowd and an "outside guard" is provided for the youngest member of the family.



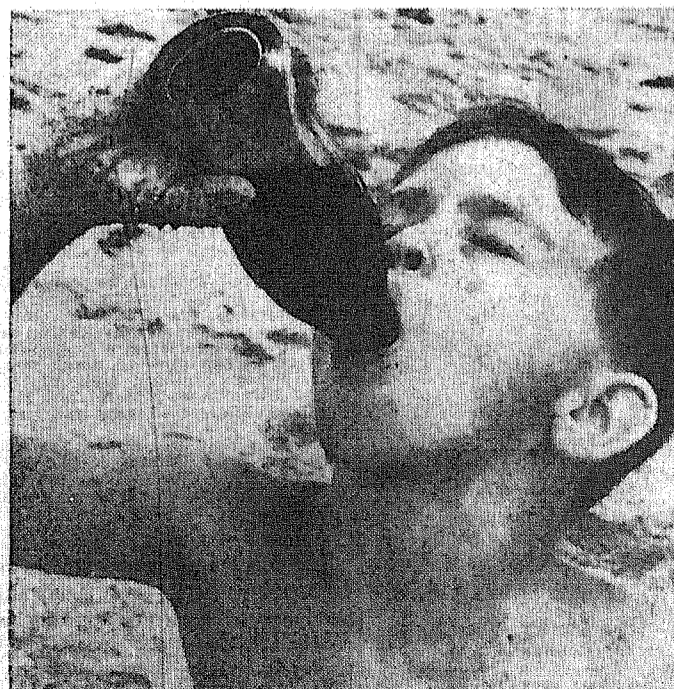
Bacon, eggs and flapjacks are prepared on gas stoves at beach pavilion as Knights and their wives act as short order cooks.



Mother never forgets importance of beginning the day with a nourishing breakfast and children's menu includes vitamin-packed fruit juices, milk, dried cereals and fresh fruit.



After breakfast, the family gathers on the sands to enjoy the sun and ocean breezes. As Dad directs building of sand castles, Mother keeps a watchful eye on swimmers.



A good time for all is climaxed by a pause for refreshment in late afternoon and the homeward trek is brightened by plans for the following week.

Auto Accident Kills Parents, Two Children

Coral Gables

Solemn Mass of Requiem for Lt. Carlos Garcia, 26; his wife Anita, 25, and their two sons, Carlos, two and Andrew, two months, was sung in the Church of the Little Flower at 9 a.m. Monday.

Father Joseph Cronin, assistant pastor, was the celebrant; Father John J. Donnelly, administrator, Annunciation parish, West Hollywood, deacon and the Rev. Mr. Charles Cross, sub-deacon.

The couple and their children were killed in a head-on auto collision on a Georgia highway on Thursday, July 16, enroute here from Charleston, S.C. where Lt. Garcia was stationed with the U.S. Coast Guard. Mrs. Garcia, the former Anita Simonpletri, was graduated from Miami Senior High School and the University of Miami. She is survived by her parents, Mr. and Mrs. Rafael Simonpletri; a sister, Mrs. Mary Garcia and a brother, Rafael Simonpletri, all of Miami.

The son of Mr. and Mrs. Carlos M. Garcia, of Coral Gables, Lt. Garcia was the first ensign of Spanish descent to graduate from the U.S. Coast Guard Academy in New London, Conn. in 1955. The couple was married in SS. Peter and Paul's Church in 1956. Lt. Garcia was assigned to the Charleston Coast Guard station about a year and a half ago. In addition to his parents, he is survived by a sister, Mrs. Evelyn G. Rodriguez, Camaguey, Cuba and his grandmother, Mrs. Elvira Medina of Coral Gables.

Burial in Woodlawn Park Cemetery was under direction of Philbrick Funeral Home.

Timing is the chief ingredient in judgment.—William Feather.

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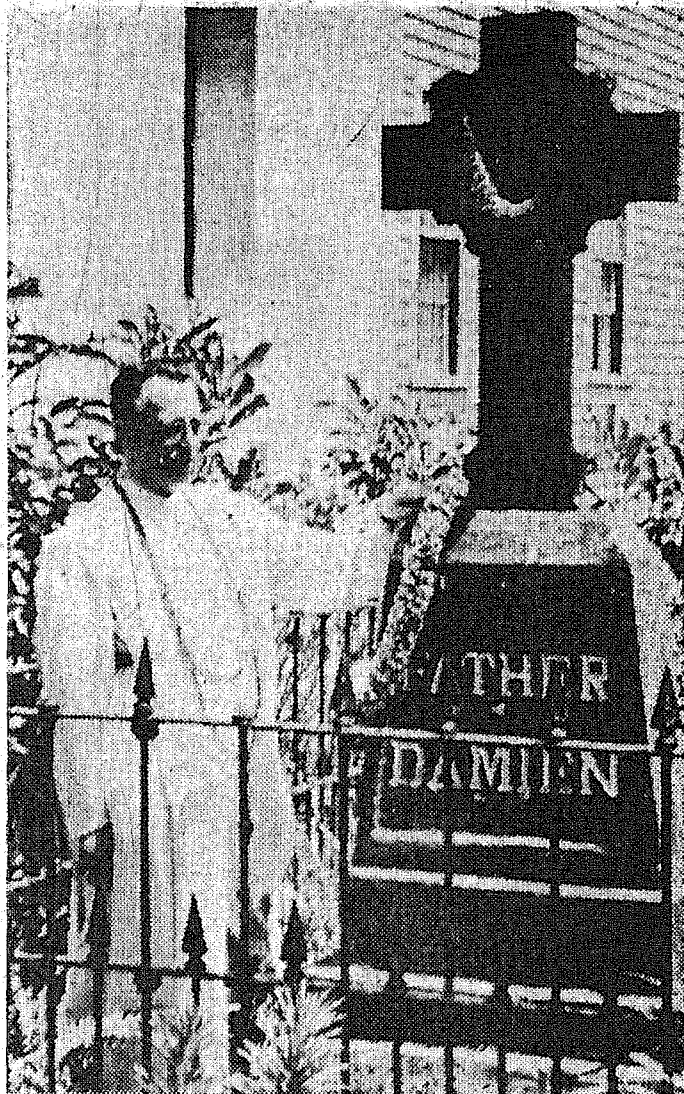
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Father Damien de Veuster, S.S.C.C., who gave his life serving the Leper Settlement at Kalawo, Molokai, is honored in this monument in Hawaii. Father Henry Systemans, S.S.C.C., Superior General of Father Damien's order, is shown as he places a lei on the monument, located where the priest was buried in 1889. The remains were removed to Father Damien's Belgian birthplace in 1936; cause of beatification was introduced in Rome in 1955.—(NC Photo.)

Deaths in Diocese

Mrs. Grace M. Cunningham

North Miami Beach
Mass of Requiem for Mrs. Grace M. Cunningham, 73, of 1201 NW 22nd Ave., was celebrated Wednesday in St. Mary Magdalen Church. She came here 15 years ago from Indianapolis, Ind., and was a member of St. Lawrence parish. Her husband, Earl, is the only survivor. Burial was in Southern Memorial Park under direction of Lithgow Funeral Home.

Rafaele DeNisco

Miami
Requiem Mass for Rafaele DeNisco, 92, of 431 NE 77th St., was celebrated Thursday, July 16 in St. Mary Cathedral. He came here 11 years ago from Yonkers, N.Y. and is survived by a daughter, Jeannette C., two sons, Ralph and George, five grandchildren and nine great-grandchildren, all of Miami. Burial was in Southern Memorial Park under direction of Van Orsdel's Funeral Home.

George Downey

Hialeah
Mass of Requiem for George H. Downey, 75, of E. Eighth Ct., was celebrated Friday, July 17 at Immaculate Conception Church. He came to Miami six years ago from Newark, N.J., and was a member of the Fraternal Order of Eagles. Surviving are his wife, Mildred M. and a daughter, Mrs. Jane Biglin, of Hialeah. Burial was in Our Lady of Mercy Cemetery under direction of Carl F. Slade Funeral Home.

Matthew Klein

Miami
Mass of Requiem for Matthew Klein, 68, of 2421 SW 21th St., was celebrated Saturday in SS. Peter and Paul's Church. A retired landscape gardener, he came here a year ago from Cleveland and is survived by his wife, Rose. Burial was in Woodlawn Park Cemetery under direction of King Funeral Home.

Francis J. Quinn

Delray Beach
Mass of Requiem for Francis J. Quinn was celebrated in St. Vincent Ferrer Church at 9 a.m. Thursday, July 16. A school teacher, he came here three years ago from Brooklyn, N.Y. Surviving are his wife, Helen; three sons, Francis Jr., Kevin and Andrew; three daughters, Kathleen, Winifred and Dorothy, all of Delray Beach; six brothers, John, Bertrand and Kenneth, California; Alexander, Miami; Hugh of Tampa and Gerald of New York City. Four sisters also survive. They are Mother Mary Carmel, F.C.J., Providence, R.I.; Mother Mary Felicitas, F.C.J., Fitchburg, Mass.; Mrs. Andrew Anderson of England and Miss Dorothy Quinn of New York City. Burial in Delray Beach Cemetery was under direction of Lorne-Babione Funeral Home.

Samuel L. Bickford

Miami Beach
Mass of Requiem for Samuel L. Bickford, 79, winter visitor who resided at 4023 Sunset Dr., Sunset Beach, was celebrated Tuesday in St. John's Church, White Plains, N.Y. Owner of a nationwide chain of restaurants including seven M & M Cafeterias in Miami, Ft. Lauderdale and Sarasota, he died in St.

Vincent's Hospital, Bridgeport last Saturday. Surviving are his wife, Mary A., a son, Harold E., president of Dickford, Inc., and six grandchildren. Burial was in Gate of Heaven Cemetery, Mt. Pleasant, N.Y.

Peter Riley

Miami
Requiem Mass for Peter J. Riley, 82, of 120 NE Third St., was celebrated Tuesday in the Gesu Church. A retired carpenter, he came here 34 years ago from Providence, R.I. and was a member of the Gesu, Fishers Club and the Knights of Columbus. Surviving are a daughter, Miss Margaret Riley, Miami, and a son, Sgt. John J. Riley, stationed with the U.S. Army in Virginia. Burial in Woodlawn Park Cemetery was under direction of Ahern-Plummer Funeral Home.

Henry Hagenbrok

Hialeah
Requiem Mass for Henry G. Hagenbrok, 51, of 1015 W. 32nd St., was celebrated Monday in St. John the Apostle Church. A tool and cutter grinder, he was

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Edward Feldman

Miami
Requiem Mass for Edward Feldman, 48, of 6540 SW 16th St., was celebrated Monday in St. Brendan's Church. The owner of a dry cleaning plant, he came here from Chicago 19 years ago. Surviving are his wife, Mary; a brother, William and his parents, Mr. and Mrs. E. Feldman, all of Miami. Burial in Our Lady of Mercy Cemetery was under direction of Van Orsdel's Funeral Home.

Edward Maguire

Miami Shores
Mass of Requiem for Edward J. Maguire, 72, of 1102 NW 103rd St., was celebrated Monday in St. Rose of Lima Church. A retired New York court clerk, he came here 12 years ago from Brooklyn. Surviving is his wife, Rose. Burial was in Dade Memorial Park under direction of Van Orsdel's Funeral Home.

John T. Jones

Miami
Mass of Requiem for John Thomas Jones, 81, of 6250 NE 2nd Ct., was celebrated Monday in Corpus Christi Church. A retired carpenter, he came to Miami five years ago from East Northport, N.Y. Surviving are his wife, Gertrude; a son, George, Miami; two daughters, Mrs. Rita Fahey, Weehauken, N.J. and Mrs. Louise Woods, Bellmar, N.Y.; two brothers, Fred, Houston, Tex. and Ted of Smyrna, Ga.; 11 grandchildren and ten great-grandchildren. Burial was in Dade Memorial Park under direction of Lithgow Funeral Home.

Mrs. Lea L. Bernardo

Miami
Mass of Requiem for Mrs. Lea L. Bernardo, 92, of 1900 SW 85th Ave., was celebrated Saturday in St. Brendan's Church. She came here from New Jersey 11 years ago and is survived by a son, Peter, of Miami, and two grandchildren. Burial was in Woodlawn Park Cemetery under direction of Van Orsdel's Funeral Home.

Hector DeCocco

Miami
Funeral services for Hector DeCocco, 45, of 637 W. Flagler St., were held in Pittsburgh, Pa. He was a member of the Gesu Parish and the American Legion and is survived by a sister, Mrs. Helen Ricci, Opa Locka. Local arrangements were under direction of Philbrick's Funeral Home.

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Nikita Promises Poles 'Happiness on Earth'

Berlin—(NC) Premier Nikita Khrushchev of the Soviet Union told a gathering of miners in Poland that "priests promise you paradise in heaven," but "we'll offer you happiness on earth."
He also is reported to have said that happiness does not come through prayer, but through hard work, adding:
"I say to you capitalists, if there were a God and He could act He would take a strong broom and sweep you out."

Columbian Squires Organize; Initiate 44 Charter Members

Coral Gables
Forty-four charter members were recently initiated into Our Lady of Good Counsel Circle of the Columbian Squires, marking the establishment of the first circle in the Diocese of Miami, and the only chapter in Florida.
Sponsored by Coral Gables Council No. 3274 of the Knights of Columbus, the boys have undertaken an active program of religious, social, physical and cultural activities.

The initiation of a monthly dance for local teenagers and the repainting of 400 chairs for Epiphany parish are their most recent projects.
Officially established in 1925 as a junior branch of the K. of C., with its original group in Duluth, Minnesota, the Squires movement has now expanded to more than 550 Circles with approximately 20,000 members. Chapters exist in most states, Canada and Cuba.

TWO-FOLD OBJECTIVE

The purpose of the Columbian Squires is more than to provide future membership for the Knights of Columbus, however.

According to John F. Tracy, Sr., civic-cultural advisor of the local group, the general objective is twofold: "to assist young Catholic boys through the dangerous period of adolescence, and to develop leadership among older boys by affording them frequent opportunities to assume responsibility, demonstrate initiative and direct their own affairs."

Columbian Squire Advisors take no actual part in the carrying out of Circle projects.

ADULT COUNSELORS

Cal Milner, local radio personality and Chief Counselor for the new Circle, heads a battery of adult counselors which also includes: Tracy, Herbert Gilbert, Paul Tuveson, Mike Karcher, Mike Nuin, Phil Trembley, John Bechamps, Val Bunetta, George Gallagher Jr., and Ronnie Sabin, all members of the Gables K. of C.

In the spiritual field, the group's activities will include corporate Mass and Communion, organization of an Altar



A recent project of the newly-established Coral Gables chapter of the Columbia Squires was the painting of some 400 chairs for Epiphany parish. Chief Squire John Tracy Jr., in foreground above, sprays a chair while (left to right) Mike Broyard, Joe Eisenhart, Eddie Blebrich, Tom Eisenhart and Joe Kreider scrape away at others in the background.

Boy "Emergency Squad" and Legion of Decency projects. The social program will feature, in addition to the monthly dances, parties, dance instructions and Father and Son Communion breakfasts.

Sponsorship of Little League baseball squads, along with participation in group and individual sports such as basketball and bowling will highlight the physical program.

LECTURES SCHEDULED

"Sports night" programs will schedule talks by local athletic celebrities along with lectures on firearms safety, first aid and other topics. Civic-cultural activities will be highlighted by field trips, council meeting participation and talks by municipal, state and federal officials.

Officers of the group include John Tracy, chief squire; William Hirsch, deputy chief squire; Michael Broyard, notary; Eugene McCormick Jr.,

bursar, and Edward Biebrich Jr., Marshal.

Louis Kane and Edmund Burke III, captains; Lewis Dorsch Jr., sentry; Nicholas Arroyo, Jacques Fleischer Jr. and Joseph Mota, auditors.

Pa. Diocese To Build 2 New High Schools

Altoona, Pa.
Ground will be broken in the fall for two new Catholic high schools in the Diocese of Altoona-Johnstown, according to an announcement by Bishop Howard J. Carroll. The schools, with aggregate facilities for over 1,400 students, will be established in the See cities of Altoona and Johnstown.

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Peace Group Seeks Aid For Refugees

Washington—(NC)
"The refugee problem cannot be resolved in one year, but by focusing attention on the needs of refugees during this designated period, many thousands of people can be helped to reestablish their lives and build a future for the children."

This observation was made by the committee on social questions of the Catholic Association for International Peace in a statement dealing with "The World Refugee Year."

The statement recalls that the United Nations set aside the period from June 28 1959, to June 30, 1960, as a World Refugee Year to secure increased assistance for refugees throughout the world.

Some 50 governments, including the United States, have endorsed the year and voted to support the observance, the statement said.

"Since the beginning of World War II, 40 million men, women and children have been displaced from their homelands," the statement said. "The majority of these people have either been resettled in new countries or have managed to find a means of livelihood in their present country of asylum. There are, however, five million refugees who still need international and local help of one kind or another in finding a solution to their problem."

The statement said these five million refugees are grouped as follows: Europe, "hard core" and new refugees, 140,000; Algerians refugees, 180,000; Palestine Arab refugees, 1,000,000; Chinese refugees in Hong Kong, 1,000,000; Chinese refugees in Formosa (Taiwan), 250,000; Koreans, 500,000; Vietnamese, 200,000; Refugees in Bengal, 1,500,000; refugees in Pakistan, 500,000, and European refugees in China, 10,000."

A comprehended God is no God.—St. John Chrysostom

Biography of Pope John

(Continued from Page 10)

lived there in the midst of the members of the Orthodox Church.

The problems were many and complex and they involved other nations besides Bulgaria and there was a need for an investigator to learn the facts first hand and to report.

Pius XI made up his mind quickly. He appointed Angelo Roncalli Apostolic Visitor to Bul-

garia. The date was March 3, 1925. The appointment carried with it the rank of archbishop.

Returns Home

Thus Angelo Giuseppe Roncalli on the 25th anniversary of his first arrival in Rome and on the feast day of his patron saint, St. Joseph, March 19, 1925, was consecrated a bishop in the church of San Carlo on the Corso, dedicated to St. Charles Borromeo.

The next day Archbishop Roncalli celebrated his first pontifical Mass at the altar said to stand over the tomb of St. Peter in the Vatican Basilica, the same altar where he had said his first Mass after ordination.

Because he was not governing a diocese his title was that of Titular Bishop of Areopolis. He was 44 years old. Before assuming his new duties he went home to Sotto il Monte.

He visited with his 68-year-old mother and his 71-year-old father. He lived in the family farm house where the majority of his married brothers and sisters also lived. The new archbishop and his peasant family and friends share those few brief weeks together. Then they said their goodbyes and the archbishop headed East, not at all sure of what the future held.

(Next week — Peacemaker for the Pope).

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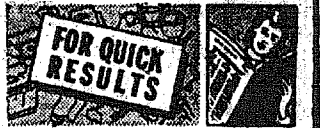
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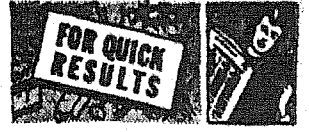
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Associated Southern Builders
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Barry College Graduation Set Thursday

Graduation exercises marking the close of the 1959 summer session at Barry College will be held at 8 p.m. Thursday, July 30, in the auditorium.

Monsignor William Barry, P.A., pastor, St. Patrick's parish, Miami Beach, will confer degrees on 37 graduates and Dr. F. A. Rhodes, specialist in surveys, of the State Department of Education in Tallahassee will give the graduation address.

Of the 23 candidates for Masters degrees, ten are Adrian Dominicans, ten are lay women and three are men. All of these are already engaged in areas of education, either as teachers or administrators in public and private schools of Florida.

Degrees will be conferred on the following: **MASTER OF ARTS**, Ruth E. Martens, Mary Ellen Stratton Niles and Sister John Elizabeth Schmagner, O.P.; **MASTER OF SCIENCE**, Winifred Long Amdor, Sister Kathleen Marie Barry, O.P., Sister Thomas Ann Burke, O.P., Sister Thomas James Burns, O.P., Murn Halsey Canham, Joseph Charles Caterino, Sister Michael Henry Cavanaugh, O.P., and Gordon S. Chesser.

Also Doris Evon Doyle, Leonard Stephen Frischman, Henrietta H. Gehring, Sister Peter Mary Hafey, O.P., Sister Marie Peter Hafey, O.P., Sister M. Michael Cecile Quirke, O.P., Sister Therese Margaret Roberts, O.P., Erma Champlain Sheeley, Sister Mary Coral Anne Studer, O.P., Jane G. Payne Surface, Katie Burton Ledwell and Marie Oscar.

BACHELOR OF ARTS, Virginia DeSiato Doran, Sister Michael Eilese Doherty, O.P., Sister Mary Cyprian Moyle, O.P., Sister Rosaire Marie Roberts, O.P.; **BACHELOR OF SCIENCE**, Norreen Geyer Burroughs, Grace Watson Carr, Melinda Jones Culliver, Frances M. Furtney, Olga S. Jensen, Sister Mary Consolata Kunkel, C.S.F.N., Sister M. Theresa Cecilia Lowe, S.N.J.M., and Anna M. Rumpf.

Sister Mary Annine Doll, O.P. will receive a Bachelor of Arts degree and Sister Thomas Andre Renuart, a Bachelor of Science degree from Siena Heights College in Adrian, Michigan during the exercises.

Girls' Academy To Register New Students

Miami

Ten Sisters, Servants of the Immaculate Heart of Mary of West Chester, Pa., have arrived in Miami to operate the Notre Dame Academy, 130 NE 62 St.

According to an announcement made this week by the Diocese of Miami Department of Education, registration of new pupils will be taken at the school from 10 a.m. to 4 p.m. beginning on Monday, July 27, and continuing through Saturday, Aug. 1.

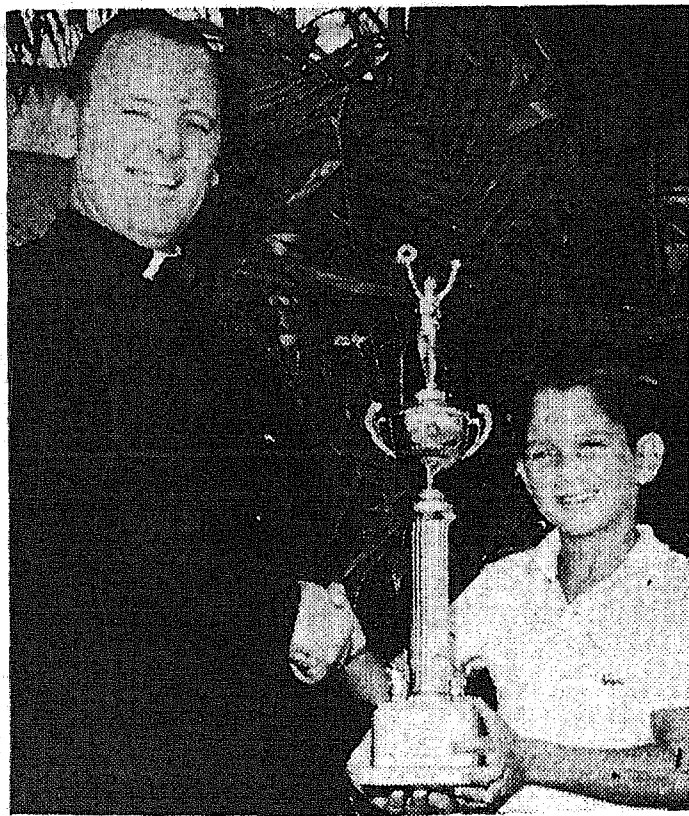
Students who attended the girls' high school last year or who enrolled during the spring registration need not re-register at this time, according to Mother Maria Jane, I.H.M., principal.

New students should be accompanied by a parent and present their final report card.

Nicaragua Crisis Forces Mission's Postponement

Managua, Nicaragua

A nationwide two-week mission scheduled to take place this month has been postponed because of Nicaragua's current political crisis. One of the chief aims of the mission was to attempt to have couples now living in concubinage validate their marriages in Church.



Named the all-around camper attending the CYO summer camp in Marathon, Killian Byrne is shown receiving a trophy sponsored by the Kiwanis club of the area. Extending congratulations is Father James Connaughton, pastor of San Pablo Parish, Marathon. The parish conducts the camp each summer.

Miami Beach K-C Installs Officers

Miami Beach

Michael Stanco was installed as grand knight of Miami Beach Council No. 3270 Knights of Columbus at a buffet Monday evening in St. Patrick's Youth Center. He succeeds L. Joseph Wessel. Installing officer was District Deputy Charles Hartley.

Also installed were: Frank Peterson, deputy grand knight; Edward Campbell, chancellor; August Kluborg, warden; Nickola Dilullo and Arthur O'Neill, guards.

Edward Klepser, financial secretary; John Aymonin, treasurer; Dennis Mollica, recording secretary; Robert Reilly, judge advocate and Thomas Kelly, T. B. Hermes and L. Joseph Wessel, trustees.

Pope to Hear Symphony

Vatican City—(NC)

The Vienna Symphony Orchestra will appear before Pope John XXIII on Oct. 7 to play music by Haydn, Mozart, Schubert and Bruckner.

Gables K-C Sets Religion Seminar

Coral Gables

"Introduction to the Catholic Faith" is the title of a five-part program aimed at both Catholics and enquirers into the Faith, to be held at 8 p.m. Wednesday, July 29, at the Coral Gables Knights of Columbus Hall.

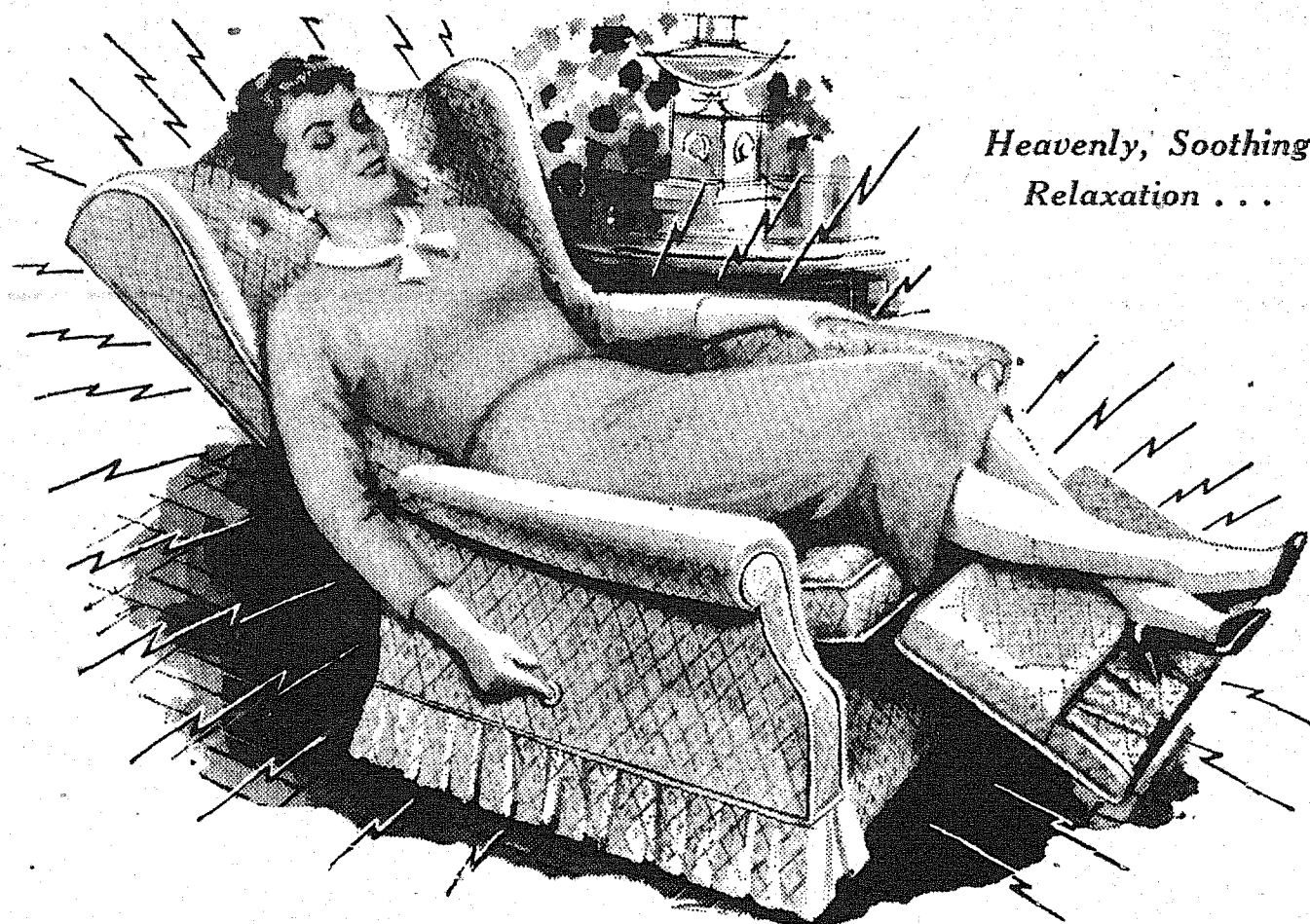
Five subjects prominent in discussions of Catholicism will be covered by local laymen. Speaking on Church history will be Joseph M. Fitzgerald; theology, Dr. Edward J. Lauth; the Mass, Edward J. Atkins; and Church Dogma, "Heaven, Hell and Purgatory," James J. Blain. A fifth speaker, as yet unnamed, will discuss the "Catholic Bible and Revelations."

A question and answer period will follow. The public is invited. The Council Hall is located at 270 Catalonia Ave., Coral Gables.

Boys will be boys, and so will a lot of middle-aged men.

—Kin Hubbard

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A check from the Sears Roebuck Foundation was presented to Sister Mary Mercedes G. Solana and Sister Mary Santiesteban by G. Donnelly, vice-president of the North American Association in Caracas, Venezuela, to cover the costs of their English studies at the Barry College. This photo was taken before they left Caracas for the United States.

Nuns From Venezuela Find Miami Beautiful, English Pretty—Hard

Miami Shores

"Everything is beautiful here," was the reaction of two Spanish nuns from Venezuela who arrived last week to attend English classes at Barry College.

On a visit here sponsored by the Sears Roebuck Foundation, through the North American Association of Venezuela, Sister Mary Santiesteban and Sister Mary Mercedes G. Solana, both teachers in the primary grades of Colegio San Ignacio in Caracas, are enrolled in classes for the phonetic methods of teaching English and kindergarten activity.

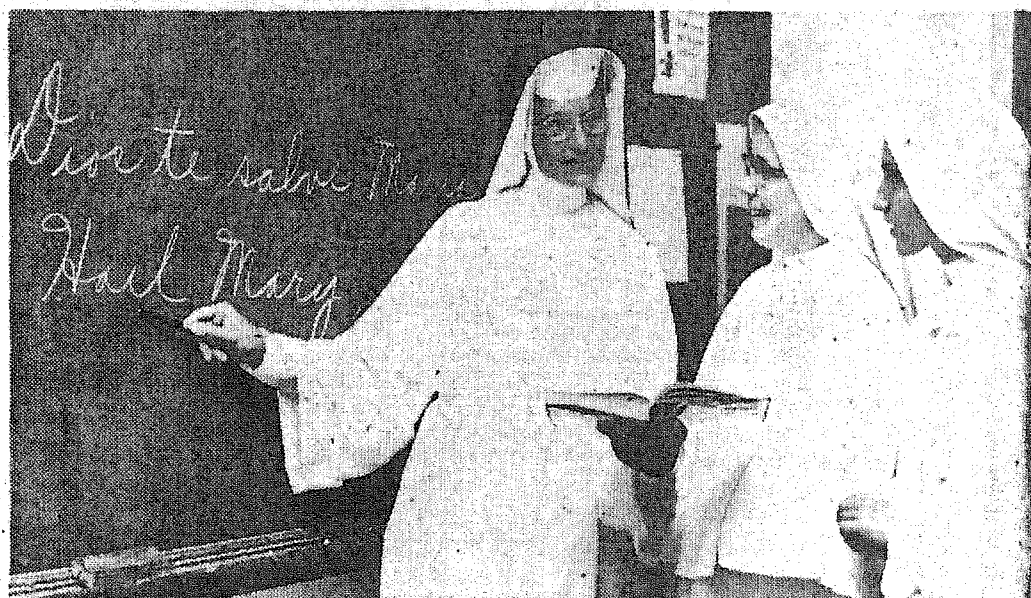
Sisters of the religious order of Servants of Christ the King, founded about 25 years ago in Spain by the late Father Pedro Legaria, S.J., the nuns have been teaching in Caracas for the past four years. According to Sister Santiesteban, who was born in Navarra, Spain, and Sister Solana, a native of Burgos, Spain, the order, whose motherhouse is in Pamplona, has nine convents in Venezuela, four of which are in Caracas. In addition to schools, the Sisters also staff retreat houses.

Distinguished from other reli-

gious on the Barry campus by their all-white habits, both Sisters were tutored in English before leaving Caracas by Father Lawrence Eckmann, S.J., only North American priest stationed there, who has about 500 English-speaking Catholics in his mission.

FIRST TRIP TO U.S.

Transportation expenses for the nuns' first trip to the United



Sister Ellen Cecile, O.P., of Barry College, at left, is shown as she tutors Sister Mary Santiesteban and Sister Mary Mercedes G. Solana

in English. In the U.S. for the first time, the Spanish nuns are both teachers in the primary grades of Colegio San Ignacio in Caracas.

States are being paid by the Catholic Women's Club of Caracas, an organization of English-speaking women formed in 1940.

According to Sister M. Kenneth, O.P., head of the college Spanish department who returned to Miami this year from a 12-year assignment in the Dominican Republic, the Spanish Sisters are learning English rapidly.

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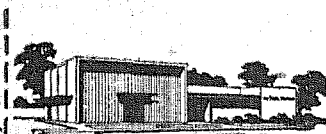
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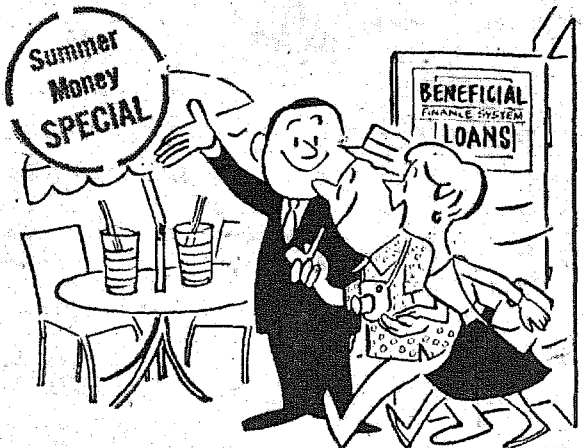
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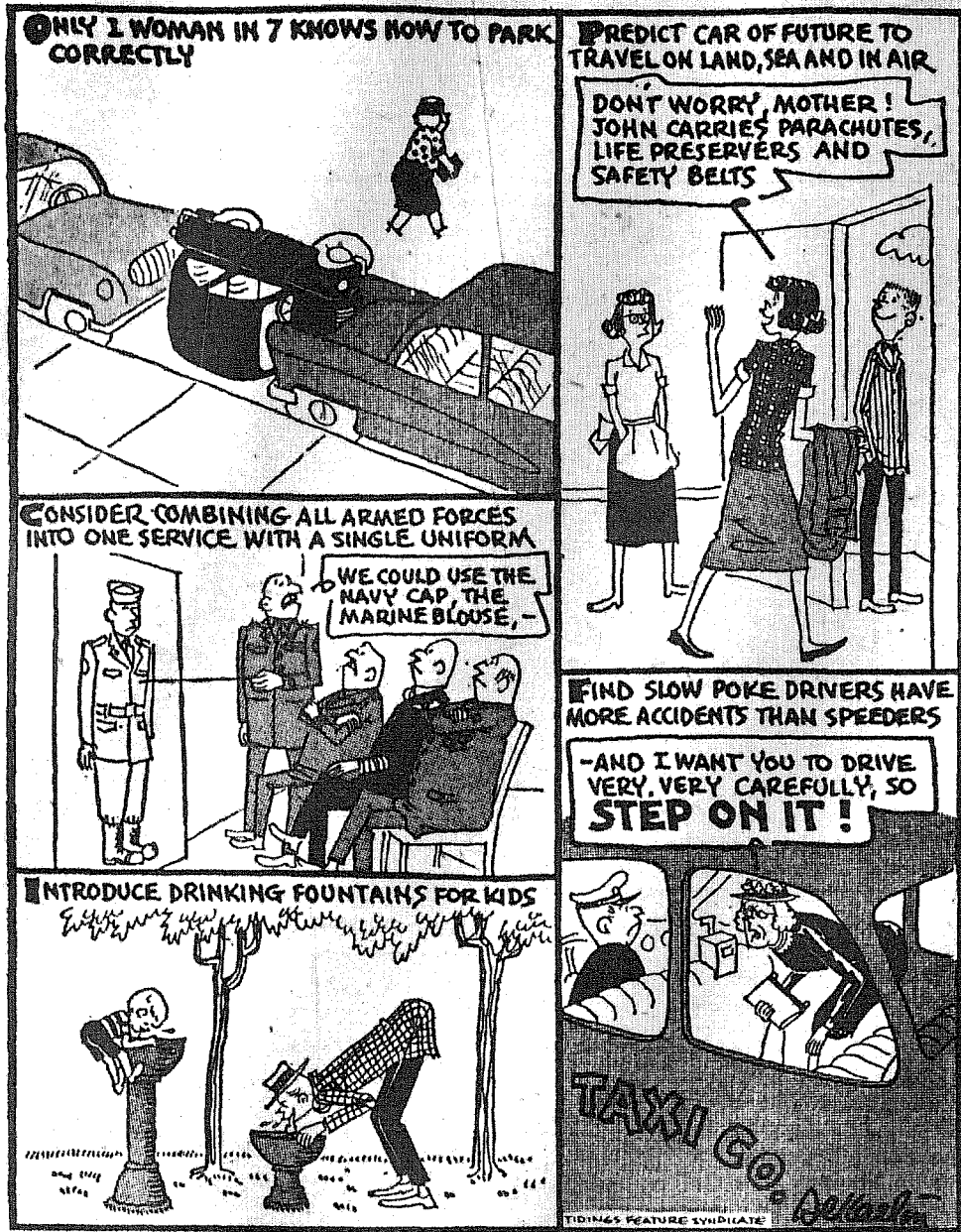
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Red Threat 'No Child's Game,' Senator Avers

Manchester, N. H. Senator Styles Bridges of New Hampshire told a gathering of Knights of Columbus that their organization was "more acutely aware" of the threat of Communism than any other American organization. "This is no child's game," he warned, "our survival is at stake."

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HENDERSONVILLE, NORTH CAROLINA

Court Upholds Bus Ruling For Schools

Albany N.Y.—(NC) Validity of orders issued by the State Commission of Education requiring expenditure of public funds for transportation of pupils to parochial schools in a school district which had voted against such service was upheld in the Albany County Supreme Court here.

Viewed here as a case likely to be appealed ultimately to the U.S. Supreme Court, it involves the transportation of 68 students.

County Supreme Court Justice Roscoe V. Ellsworth in his decision rejected arguments that the action of the Commissioner of Education violated the principle of separation of Church and State.

In May, 1958, voters in the school district defeated a proposal to provide bus transportation for the children going to the parochial schools. The Board of Education for the district acted accordingly. An appeal was made to Dr. James A. Allen, Commissioner of Education, who directed that the transportation be provided in accordance with state law.

Justice Ellsworth held that the board's contention that the commissioner's orders violate the Federal constitution on the ground that it violates the principle of separation of Church and State, also failed.

He said that the Everson case, which originated in New Jersey and was decided by the U.S. Supreme Court in 1947, "determined that a state may provide for the expenditure of public funds for the transportation of pupils to a non-public school without violating the first and fourteenth amendments of the Federal constitution."

Saints of the Week

- Sunday, July 26**
ST. ANNE, the mother of the Blessed Virgin Mary. She was far advanced in age when Mary was born. She was the spouse of St. Joachim.
- Monday, July 27**
ST. PANTALEON, Martyr. He was a physician and with St. Luke is patron of medical men. It is said that early in his life he was led into apostasy, but later re-embraced the Faith. It is certain that he suffered martyrdom at the imperial residence of Nicodemia between 303 and 305.
- Tuesday, July 28**
SS. NAZARIUS, CELSUS AND VICTOR, Martyrs. St. Nazarius, who lived in the first century, was the son of a pagan Roman army officer and embraced the Christian faith of his mother, Perpetua. With St. Celsus, his youthful companion, he was beheaded under Nero at Milan. St. Victor, an African, succeeded St. Eleutherius as Pope in 189 and ruled until 199.
- Wednesday, July 29**
ST. MARTHA OF BETHANY, Virgin. She was the sister of St. Mary Magdalene and St. Lazarus. They entertained Our Lord in their home. She is said to have attended Christ in His Passion and rejoiced with Him after the Resurrection. It is said that with her brother and sister she went to Marseilles and aided in the introduction of Christianity in France.
- Thursday, July 30**
SS. ABDON AND SENNEN, Martyrs. They were Persian nobles who lived in the third century, and were brought to Rome as captives of Decius. They devoted themselves to the service of Christians and to reverent burial of martyrs. When Decius became emperor they were scourged with lead-tipped whips, subjected to other tortures, and finally thrown to wild beasts in the amphitheater.
- Friday, July 31**
ST. IGNATIUS OF LOYOLA, Confessor. He was a native of Spain and served as courtier and soldier until his 30th year, when he renounced the world and founded the Society of Jesus. He won many others to the service of God. He died in 1556.
- Saturday, August 1**
ST. PETER IN CHAINS. This feast commemorates the miraculous delivery of St. Peter from a prison in which he had been placed by the order of Herod.

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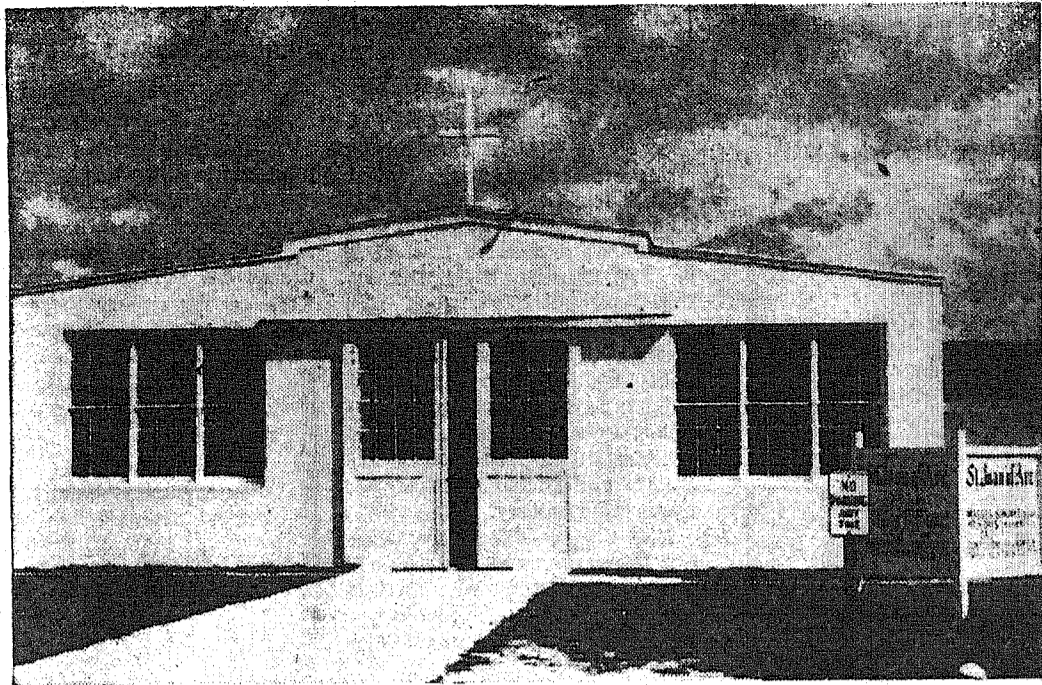
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St. Joan of Arc Church, Boca Raton

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Infant Parish's Growth Rapid

Boca Raton

In the slightly more than two and a half years since its founding, St. Joan of Arc parish has seen its rolls grow to eight times their original size.

Located in the booming Boca Raton area, the pastorate of Father David J. Heffernan has ballooned from 250 faithful, at the time of the parish's establishment on Nov. 1, 1956, to almost 2,000 today.

Prior to the establishment of the parish, Catholic residents had their choice of assisting at a single Mass each Sunday, offered by a priest from Delray Beach, or travel to that city, some 12 miles away, to attend Mass. The Boca Raton Mass, however, was always discontinued at the end of the tourist season.

Father Heffernan is the original pastor of St. Joan of Arc,



Father Heffernan

and currently celebrates Mass in a reconverted World War II warehouse.

The Boca Raton area has become a haven for retired

persons in recent years, an appreciable percentage of whom are Catholics, accounting for the sharp rise in parish rolls.

Tourists on their way to the more highly publicized areas of South Florida are often charmed by the area's natural beauty. The unusual tourist attractions of "Africa U.S.A." and "Ancient America" also serve to swell the transient population. Permanent population of the area is about 4,300.

Organizations in Father Heffernan's parish include Men's and Women's Clubs.

One vocation, to the sisterhood, has been developed from the parish so far.

Father Heffernan, a native Miamian, served as an Air Force chaplain and was probably the first priest to break the sound barrier in a jet aircraft. Currently assisting him in his work is Father John F. Conoley, S.T.D. retired in residence at Boca Raton.

Famed Stigmatic Priest Rallies After Collapse

By James C. O'Neill
San Giovanni Rotondo,
Italy—(NC)

"How is Padre Pio?" "Is he really dying?"

"Ask him to bless me once more."

Round-faced Brother Vincenzo, door-keeper at the small, white-washed Capuchin monastery on the slope of Mount Gargano, hears the questions, the pleas for prayers and blessings a hundred times a day.

Outside the walls a sense of concern and anxiety, especially after Padre Pio's collapse at the beginning of July, have been growing steadily. But it appears that fears for the life of Italy's famed stigmatic are premature.

Brother Vincenzo can tell his questioners that Padre Pio is somewhat improved, that he has had something to eat, and that he is praying for all of them.

FOR 40 YEARS

For the amazing fact that the 72-year-old stigmatic, who has carried on his body the imprints of the Passion of Christ for the

past 40 years, is rallying after an attack of pleurisy, complicated by pneumonia.

On July 1 Padre Pio was able to say Mass in the nearby church. The following day he was vesting for Mass when he collapsed and was taken to the hospital across the street. After two days there he was returned to the monastery at his own request to get him away from some of his overly demanding admirers who sneaked into his room despite police guards at the door.

Father Dominic, an American Capuchin from Milwaukee, one of the seven secretaries who helps Padre Pio answer his normal mail of 500 letters a day, says that in recent weeks the pressure of work has almost overwhelmed the staff.

STILL VERY WEAK

"He sits up now for a while," Father Dominic reported. "We usually visit him after dinner. We tell him some jokes. But he is still very weak and we do not stay very long."

"The stigma," says Father

Pontiff Scores 'Spirit of Change'

Vatican City—(NC)

His Holiness Pope John XXIII has cautioned Catholic Action leaders against indulging in a spirit of change which is today "presented with excessive insistence as a demand of the times."

The Pope sounded the warning in an audience granted to priest assistants of the Italian Youth of Catholic Action.

"No one denies that one must take into account changing external conditions. But when one reaches the point of undermining—and rather thoroughly—the principles which are the very framework of a delicate and important activity then one must be very careful and arm oneself with shrewd alertness."

Domenic, "or any physical manifestation is secondary. Why don't they write of his zeal for souls, of his humility, and of his confessions!"

With his illness, Padre Pio has had to leave his confessional where he customarily spends long hours listening to people unburden their troubled consciences. Today people just kiss the empty confessional.

'Hate U.S.' Drive Tied To Reds in Philippines

Manila

A former Communist editor turned Catholic journalist has charged that Reds are capitalizing on nationalistic emotions to create dissension and to infiltrate here. Douglas Hyde charged that the Communists "have already abandoned their military designs on Asia," and are now engaged in an all-out campaign to gain power through a well-planned "hate America" campaign.

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The Voice, Miami, Fla. 27
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Marshall Proposes Expansion Of Athletics in Junior High

Expansion of the Catholic Junior High School Conference is being planned by Don Marshall, head coach at St. John the Apostle school and president of the league.

"The successful basketball and baseball league schedules completed during the past school year have laid the groundwork for more schools to participate," Marshall said.

"In addition to these two sports, we also have a three-team football league with St. John's, St. Mary's and Epiphany taking part," he added, "and we are very much interested in more schools joining."

St. James, St. Theresa's and Sacred Heart of Homestead have expressed an interest in the football competition this fall.

UNDERWAY IN OCTOBER

The football program is Marshall's most immediate problem as the league schedule will get underway in October. The organizing of school teams, equipment and scheduling requires early co-ordinating.

Miami's two boys' high schools, Archbishop Curley and Christopher Columbus have promised full support to the junior high program. Curley has been particularly helpful in the past with the donation of equipment to the junior high football squads while Columbus High, founded only last fall, has promised its cooperation for the future.

The basketball and baseball programs will probably be expanded from the eight schools in the 1958-59 conference to 12 or 16. In this case, the conference will be divided into two divisions, north and south, for easier scheduling purposes.

OTHER COUNTIES

"We are also hoping to arrange some sort of a tie-in with the Catholic junior highs of Broward and Palm Beach counties in order to determine a diocese champion in each sport," Marshall said.

"To have every junior high participating in the program would be great for the boys and their school, and I'll be happy to hear from any school interested in joining the conference or needing help in setting up its own program."

Don can be contacted at St. John's School or at TU 5-2354.

Several of the other county schools compete already in local area competition and Coach John Hosinski, head coach at St. Ann's Junior-Senior High at West Palm Beach, has expressed a desire for inter-county competition.



Discussing plans for next fall's football schedule in the newly formed Catholic Junior High School Athletic Conference are Jim Moore (left), assistant coach at St. John's, Hialeah, and secretary of the organization; and Don Marshall, president of the group and St. John's athletic director.

TIPS FOR TEENAGERS

Family Life Movement An Aid to the Married

By Gabriel Ward Hafford

The Catholic Family Life movement has not only made great strides the past decade, but it has helped greatly all over the world to raise the standards of married life. Even non-Catholics have profited by the work because their neighbors who are in it have shown such good example. Couples are beginning to realize that their lives must be lives of sanctity. Keep it up, and feel satisfied that the Christ of Cana is with you.

HINT — When the pitcher hits it is more than a hint to his mates that they should do the same or take up umpiring.

Safe Highways?

Even though we have some pretty nifty highways all over the land, they are far from safe. Perhaps drivers are safer on city streets. Keep your speed down so you don't figure in a chain-collision. Such accidents are causing massacres.

FLYING CORKS FROM THE POP HOUSE — "She thinks there are only two kinds of music, popular and unpopular."

Hospitality of Hospitals

Thank God for our hospitals and thank Him too that they don't do just eight hours work each day. You begin to appreciate them when, in the middle of the night, they open their merciful doors as though it were high noon. Doctors and nurses should get more consideration from the general public. We hope that there will be a great number of young ladies going into nurse's training this fall.

HELLO AGAIN — Answer your phone or your neighbors will make you answer to them.

A Phonograph Record Year

Last year over \$285 million were spent on phonograph records. That's a lot of spending. LP's accounted for over \$156 million and 45's \$91 and one-third million. Be sure to spend your record money wisely. Don't help an artist unworthy of the name continue to turn out records unworthy of your ear.

COULD BE — If you don't go to confession that may be the main reason people don't like you . . . you insist on keeping those sins.

Scratching Your Ear

You're constantly being reminded to take an active part in Holy Mass. You must do your part in glorifying God, but you just can't do much about it if you spend your time at Mass fussing with your fingers or scratching your left ear. Take your missal, prayerbook or rosary with you each time and do something about it.

TOO BAD — An old car "just to run around in" usually doesn't co-operate with the plan.

Those Mad 'Mad' Cards

Be sure the people you send those "mad" cards to actually appreciate them. They're a lot of fun, but you have to watch your step. It really isn't the mission of a greeting card to grate on anyone, you know.

Decent Disks and Suitable Songs

"A Pretty Irish Girl"—"Connemara" (Capitol), Ruby Murray-Brendan O'Dowda; "The Three Bells"—"Heaven Fell Last Night" (Victor), The Browns; "Ragtime Cowboy Joe"—"Flip Side" (Liberty), David Seville; "High Hopes"—"Hit Me Again" (Capitol), The Jonah Jones Quartet; "The Hungry Eye"—"Danny Boy" (Mercury), Bill Austin; "Only Those in Love"—"Anna Bosha" (Decca), Kay Armen; "Judy Is"—"Without Her Love" (Victor), Bill Courtney; "Tuxedo Junction"—"Hey Chick" (Decca), Grady Martin and Slew Foot Five.

Palm Beach KC Group Installs Rome Hartman

West Palm Beach

Rome Hartman was installed Grand Knight of Palm Beach Council No. 2075, Knights of Columbus at a meeting last week in the Council Hall. District Deputy John Easterbrook was installing officer.

Other officers installed were: Paul Asenjo, deputy grand knight; Earl Quattlebaum, chancellor; Robert Donofrio, warden; William Ruhlman, recording secretary and Michael Fischer, Jr., financial secretary.

Also taking office were: Sidney Sterchele, treasurer; James Murray, inside guard; William Cleary, outside guard; Bernard Bagley, advocate; Michael Fischer and Thomas Young, trustees. Council Chaplain is Father Peter F. O'Donnell, S.J.

Vatican City
A medal commemorating the inaugural year of his pontificate has been presented to Pope John XXIII by Nicola Cardinal Canali, president of the Pontifical Commission. The medal shows a figure of the Pontiff on one side, while on the reverse there is an image of Our Lady of Lourdes.

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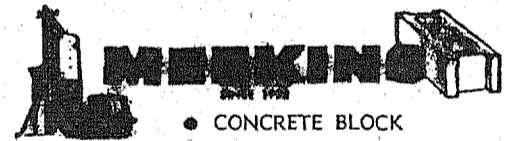
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La Catedral de San Miguel en la ciudad de Tegucigalpa, capital de Honduras en América Central. La catedral fue terminada en 1782.

El primer plano está una estatua de Francisco Morazán, líder político de Honduras.

—(Pan American World Airways Photo.)

El Matrimonio y la Familia

Por Rev. Xavier Morras

Matrimonios mixtos

Al escribir aquí sobre matrimonios mixtos nos referimos a los matrimonios contraídos entre una persona católica y otra no católica.

¿Cuál es la posición de la Iglesia Católica ante tales matrimonios? El Canon 1060 prohíbe severísimamente se contraigan tales matrimonios. Sólo existiendo una causa grave, la Iglesia concede dispensa para matrimonios mixtos. Y al conceder esta dispensa, exige a los contrayentes la firma de ciertas promesas para asegurarse de la catolicidad de los hijos y de la fidelidad de la parte católica.

Las promesas son: que la parte católica gozará de plena libertad para el ejercicio de su religión; que todos los hijos de ese matrimonio serán bautizados y educados en la Religión Católica; y que al contraer ese matrimonio se celebrará solamente la ceremonia prescrita por la Iglesia Católica.

Es demasiado exigente la Iglesia en este punto?

El que se precie de católico y conteste afirmativamente a esta pregunta, tema por su fe; o la ha perdido o la tiene muy débil y está a punto de perderla.

Creemos que la Religión Católica es la única verdadera, la Religión fundada por Jesucristo como único medio de salvación, creemos que todas las demás religiones son falsas; sería pues,

incomprensible el que la Iglesia permitiese a sus hijos unirse para toda la vida a personas que pueden ser un gran peligro para su Fe Católica.

Y aun habría razón para dudar de la Iglesia si bendijese Matrimonios destinados a producir hijos para dejarlos en la obscuridad del paganismo o dirigirlos hacia el error de un cristianismo falso.

Creemos más en la Iglesia Católica, en su verdad y santidad cuando la vemos tan exigente al velar por el bien de sus hijos.

EFFECTOS EN LOS ESPOSOS

Se dice que la política y la religión son dos temas sobre los que no se puede discutir con calma; quizás sea porque el "yo" toma tanta parte en ellos que es muy difícil considerarlos de una manera puramente objetiva.

Claro que una persona puede abstraerse de toda política con frecuencia, pero no puede hacer lo mismo con la religión, la religión es absolutamente necesaria; religión es algo que debe impregnar toda nuestra vida aun los actos que nos parecen insignificantes.

Aquí tenemos dos personas unidas para siempre en el matrimonio, destinadas a compartir toda su vida, con promesa de dejar todo egoísmo y de formar sólo una mente, sólo un corazón, con unos mismos deseos y unos mismos afectos, pero... con esta gran diferencia que los separa tan radicalmente, la religión.

Basta tener los ojos abiertos para ver en esta diferencia

de religión un gran peligro para la unidad y la estabilidad de la vida matrimonial si los esposos pretenden ser fieles cada uno a su religión, como ellos deben.

De hecho, las estadísticas están proclamando un porcentaje de divorcios entre los matrimonios mixtos mucho más alto que entre los matrimonios de personas de una misma fe.

Puede darse, y se da con frecuencia el caso de que los jóvenes esposos prefieran la unidad y estabilidad del matrimonio, olvidándose de sus ideas religiosas y abandonando la práctica de la religión. En estos casos el matrimonio mixto está produciendo un efecto peor que el anterior, la pérdida de la fe de los esposos.

EFFECTOS EN LOS HIJOS

La diferencia de religión de los padres es sin duda, uno de los mayores obstáculos para la educación de los hijos.

Si los padres no practican la religión, no esperen que la practiquen sus hijos; el resultado será, paganismo.

Si los padres practican cada uno su religión, el efecto en sus hijos será, confusión.

Bajo nuestro punto de vista católico, tememos por los hijos de matrimonios mixtos; las estadísticas son alarmantes: el 40 por ciento de los hijos de estos matrimonios no se bautizan en la Iglesia Católica, y el 90 por ciento no reciben instrucción en escuelas católicas.

Si los hijos se educan católicamente y se practica fielmente la religión en la familia, la parte no católica, sea el padre o la madre, está destinada a ser con frecuencia objeto de exclusión en muchos actos familiar-religiosos, y siempre será objeto de compasión entre los otros miembros de la familia.

No es verdad que la Iglesia tiene razón al prohibir los matrimonios mixtos?

Montevideo—(NC)

Tras una serie de conferencias a todo lleno partió de esta capital el Abbe Pierre, fundador del movimiento Emaus para dar techo y pan a los desamparados de París. Visita las barriadas miserables de varias capitales suramericanas.

En la ONU

Rechazado el Racismo Por la Iglesia Católica

La posición católica contra toda discriminación racial es un "acto positivo de fe en el destino del hombre," declaró aquí el secretario general de Pax Romana, Thom Kerstiens.

Kerstiens intervino con otros representantes católicos en la segunda conferencia patrocinada por las Naciones Unidas sobre el desarraigo de los prejuicios raciales y de la discriminación.

Kerstiens dijo que Pax Romana sigue el principio católico de la igualdad ante Dios de todo el género humano, aplicado incluso al caso, cuyos rangos están abiertos a todos los hombres sin distinción de raza o posición social.

Añadió que Hispanoamérica constituye un ejemplo de la aplicación de ese principio, porque españoles y portugueses se mezclaron allí con los indígenas. Kerstiens citó también la firme posición que adoptaron dos cardenales alemanes contra la política racista de Hitler; la encíclica de Pío XI condenando el nazismo, y la declaración hecha en 1943 por la Jerarquía Norteamericana pidiendo para los negros igualdad de oportunidades económicas y educativas, repetida en 1958.

Jorge Hahn, profesor del Instituto Católico de París y representante de la Unión Católica Internacional de Servicio Social, dijo que su organización coopera al logro de una sociedad más humana, en la que se excluya toda suerte de discriminación.

Los representantes de la Unión Internacional de la

Prensa Católica RP Emile Gabriel AA, director de La Croix, de París, y Alberto Trachsel, del Courrier de Ginebra, hablaron también en contra de la discriminación racial, y recordaron lo que dijera en una ocasión Pío XII a un grupo de periodistas norteamericanos de raza negra: "Todos los hombres son hermanos en Jesucristo, que se hizo hombre, miembro y hermano de toda la familia humana."

El rabí Dr. Alex Safran, representante de la organización mundial judía Agudas, elogió la reciente disposición de Su Santidad el Papa Juan XXIII en el sentido de suprimir en la liturgia del Viernes Santo el calificativo de "pérfidos" que se daba a los judíos.

Mns. C. Damiano Dedicó Catedral

Queenstown, Africa del Sur —(NC—

Esta catedral, casa de Dios, es como un símbolo de la posición católica "en defensa de los derechos humanos," afirma en una pastoral el obispo de Queenstown Mons. John Rosenthal.

El prelado publicó la pastoral con motivo de la dedicación de su nueva catedral, un templo con asientos para mil personas en el que se compaginan la tradición y el avance arquitectónico.

La catedral fue consagrada por el Delegado Apostólico Mons. Celestino Damiano, en presencia de once prelados de Africa del Sur y de más de 700 fieles.

Mons. Rosenthal advierte en su pastoral que "la ley de Dios (caridad y justicia, debe inspirar la relación entre todos los componentes de nuestra sociedad." Esta casa de Dios, añade, "es un símbolo visible de la firme convicción que sentimos de que la Iglesia Católica defiende los derechos humanos más universales, otorgados por el Creador."

Representación En el Vaticano

Washington—(NC)

Nuestro país no debe carecer por más tiempo de una representación ante el Vaticano, afirmaron aquí distinguidos ex diplomáticos norteamericanos.

En informe al comité del Senado sobre Relaciones Exteriores, dichos ex diplomáticos, cuyos nombres no fueron revelados, expresan sus razones para abogar en favor del establecimiento de relaciones oficiales con el Vaticano, "centro mundial" y baluarte frente al comunismo. Dicen también que en Latinoamérica causaría "buena impresión" el que Estados Unidos entablara relaciones diplomáticas con la Santa Sede.

Oraciones por la Paz

En Alemania

Meppen, Alemania—(NC)

Una Alemania dividida constituye una herida abierta que puede comprometer la paz del mundo, dijo Mons. Helmut Hermann Wittler, obispo de Osnabrueck, a una peregrinación de mujeres aquí.

El prelado pidió a las peregrinas que iniciaran una cruzada de oraciones por la paz.

"El teísmo moderno pretende librar al hombre del temor al pecado; pero las madres católicas, las mujeres católicas no deben permitir que se consuma este suicidio esta aniquilación de la persona humana dignificada por el cristianismo," dijo Mons. Wittler.

Importante Coexistencia

Cracovia, Polonia—(NC)

En Polonia es "necesaria" la coexistencia pacífica de la Iglesia y el estado, afirma un diputado católico del parlamento polaco.

Stanislaw Stomma, que acompañó a Roma en octubre de 1958 al cardenal Esteban Wyszynski, primado de Polonia, escribe en el Tygodnik Powszechny, semanario católico de aquí, sobre lo que llama "el experimento polaco," y dice que los católicos de este país comparten la responsabilidad por la suerte de la nación, dentro del marco de la situación actual.

El diputado replica a los que en Occidente, y sobre todo en Italia, critican ese "experimento," los cuales, dice, tienen una idea equivocada del momento polaco, cuando no se deben aumentar los conflictos internos, "pues sería ir contra el interés nacional, y, en último término," una política suicida "desde el punto de vista católico."

Stomma afirma también que la coexistencia pacífica en Polonia es doblemente importante: para el progreso económico y cultural de este país y "para el mundo entero, dividido en dos campos hostiles."

Comentario al Evangelio

Por el R. P. Ibarra

Domingo X después de Pentecostes

San Lucas: 18,9-14 "Propuso también esta parábola para algunos que presumían de sí mismos como de hombres justos y menospreciaban a los demás:

Dos hombres subieron al templo a orar: el uno fariseo y el otro publicano. El fariseo, de pie, oraba para sí de esta manera: "Oh Dios, gracias te doy porque no soy como los demás hombres: ladrones, injustos, adúlteros, o como también ese publicano; ayuno dos veces por semana, pago el diezmo de todo cuanto poseo." Mas el publicano, manteniéndose a distancia, no osaba siquiera alzar los ojos al cielo, sino que golpeaba su pecho, diciendo: "Oh Dios, ten piedad de este pecador." Os digo que éste bajó a su casa justificado, más bien que aquel; porque todo el que se ensalza será humillado, y el que se humilla será ensalzado."

Dos hombres

En la vida siempre nos encontramos junto a otros seres humanos. Nunca estamos solos. Y por muy enemigo que alguno pueda ser de la compañía humana, por mucho que se quiera aislar, siempre, aunque sólo sea en su pensamiento, el hombre está cerca de otros hombres. Por eso en todas las circunstancias podemos decir que "estoy yo y me vecino." Existe una constante e inevitable relación de mí hacia mis padres, mis hermanos, mi mujer, mi marido, mis hijos, mis amigos, mis jefes, mis iguales, mis inferiores. Ser hombre quiere decir vivir con otros hombres.

Y siempre de una forma u otra, yo estoy relacionándome, aunque sólo sea en mi pensamiento, con los que viven cerca o lejos de mí. Dos hombres, mi prójimo y yo, subieron a la iglesia a orar, a rezar.

El es así

Al vivir y convivir, al estar en relación con nuestros prójimos, no podemos menos de juzgar. Desde el momento en que tengo inteligencia y ojos, no puedo evitar que en mi juicio se produzcan apreciaciones. Al ver actuar, hablar y moverse a los demás yo los juzgo.

Lo malo es que es muy difícil ser un buen juez; y por eso, de ordinario, somos muy malos críticos, y además injustos apreciadores del vecino. Cuando lo juzgamos lo hacemos al amparo de una ley que yo he dictado, y que claro sólo ha sido promulgada en la intimidad de mi pensamiento. Y cuando me pongo a observar la conducta ajena, mis ojos están protegidos por unos anteojos de color, se entiende que el color es según mi gusto. Y en fin son mis intereses los que opinan y los que juzgan y los que dan una sentencia.

Todos los hombres somos diferentes: él, ella, es así y yo soy así.

Por eso, qué difícil es juzgar bien, rectamente, con justicia! ¡Qué difícil es pensar bien del prójimo!

Estoy equivocado?

Al menos es muy fácil equivocarse cuando sólo pensamos con nuestra opinión particular.

He recibido la semana pasada una carta en que se blasfema de Dios y se dicen algunas cosas desagradables con respecto a mí. Pero no juzgo al hombre que escribió esa carta. No puedo juzgarle porque cada alma es un misterio, y yo no tengo la penetrante mirada de Dios para conocer los arcanos de su conciencia. Tal vez si yo hubiera vivido en sus circunstancias hoy pensaría como él. Sé que estoy en la verdad de Dios, porque Dios mismo vino a este mundo a revelarnos, a enseñarnos el camino de la verdad. Pero no puedo despreciar juzgar al que parece no estar en ese camino.

Quien te ha hecho juez de los demás?

El fariseo se nos apareció miserable, despreciable, fanfarrón, orgulloso. Y ya veis, ya estamos juzgando al vecino. Menos mal que esta vez no nos equivocamos, porque así pensó también Jesús. Aquel fariseo, que juzgaba y condenaba al pobre pecador arrepentido, era un hombre equivocado, y no lo sabía. Una presuntuosa ceguera le impedía ver las virtudes ajenas y al mismo tiempo le ocultaba su propia vergonzosa soberbia y sus propios pecados. Como algunos que se creen superiores por pertenecer a una nación, a una raza, a una familia.

Como nos ve Dios?

El hecho es que Jesús, que es Dios, juzgó a los dos; y al uno lo encontró, porque siendo pecador lo reconocía así humildemente, y pedía perdón de sus faltas; y al otro lo condenó por pecador, no porque lo era, sino porque era tan soberbio que no lo veía, y encima despreciaba al que se reconocía pecador. ¿Quién es justo ante Dios? Sólo El lo sabe.

RITMO INDIGENA PARA LA IGLESIA

Los Misioneros del Verbo Divino publicaron aquí un libro de cánticos religiosos que contiene por vez primera melodías nativas de Nueva Guinea interpretadas en moderna notación musical.

Realizó la obra el RP Bernardo Harrison SVD, experto pianista con el que ha colaborado otro misionero, el RP Enrique Aufenanger SVD, autor de la letra de los cánticos. Este último misionero solía interpretar con una flauta las melodías indígenas, y al escucharle el Padre Har-

rison pensó que se podría lograr una partitura moderna para piano y otros instrumentos musicales.

El libro se titula "Manual de Cánticos Religiosos" y consta de 29 páginas con 13 melodías nativas, recogidas durante 1958 en la región de Chimbu, de la altiplanicie de Nueva Guinea.

Según el Padre Fisher el ritmo indígena se asemeja más al de los salmos hebreos que a la música moderna, aunque una de las melodías parece estar en tiempo de vals. En tono, la estructura de la música de Nueva Guinea puede ser considerada pentatónica, de sólo cinco tonos, pero el Padre Fisher ha encontrado unas seis melodías de ocho tonos que pueden compararse con las de la música occidental.

Otro Obispo Cubano Además Habla de la Reforma Agraria

Sin Dominar Al Campesino

La Habana—(NC)

Meta suprema de la reforma agraria debe ser elevar el nivel de vida de nuestros campesinos, la clase más desheredada de Cuba, declara el obispo del Matanzas Mons. Alberto Martín Villaverde.

"Es lícito dar leyes encaminadas al bien común aunque para ello no haya más remedio que exigir ciertos sacrificios materiales a unos y otros grupos", agrega el prelado.

Mons. Martín advierte con todo que en la aplicación de la reforma agraria "deberá evitarse cuidadosamente que el campesino vaya a caer en una excesiva dependencia del Estado".

Poco antes el obispo recuerda que "el ideal comunista de que, tarde o temprano, las tierras lleguen a pertenecer todas al Estado, se halla en contradicción con los principios cristianos, porque tiende a hacer del hombre un esclavo de la autoridad pública".

"Esperamos que, por el contrario, el control tutelar estatal sobre la propiedad que aparece actualmente en la ley, y que a muchos parece necesario en el momento inicial de la reforma agraria, se haga en el futuro cada vez menos rígido, teniéndose como meta educar y ayudar al campesino para que en el mañana sepa hacer buen uso de su propiedad", reclama Mons. Martín.

"En este punto —agrega en seguida— hemos podido recoger con satisfacción ciertas declaraciones recientes del primer ministro (Castro) en que se expresa que las cooperativas no serán en modo alguno un paso hacia la colectivización de la tierra, sino un modo de hacer más eficaz el trabajo de los campesinos, sin llevarlos por ello a la pérdida de la libertad".

La ley, que ha sido el chispazo de una controversia tan extendida como profundos han de ser sus efectos, acaba con el latifundio, establece la pequeña propiedad familiar de unas 30 hectáreas, fomenta la gran explotación agrícola o ganadera en cooperativas, y expropia los excedentes de los grandes terratenientes mediante el pago en bonos del Estado. Sus autores buscan además diversificar la producción y acabar con el desempleo crónico que produce el monocultivo de la caña de azúcar.

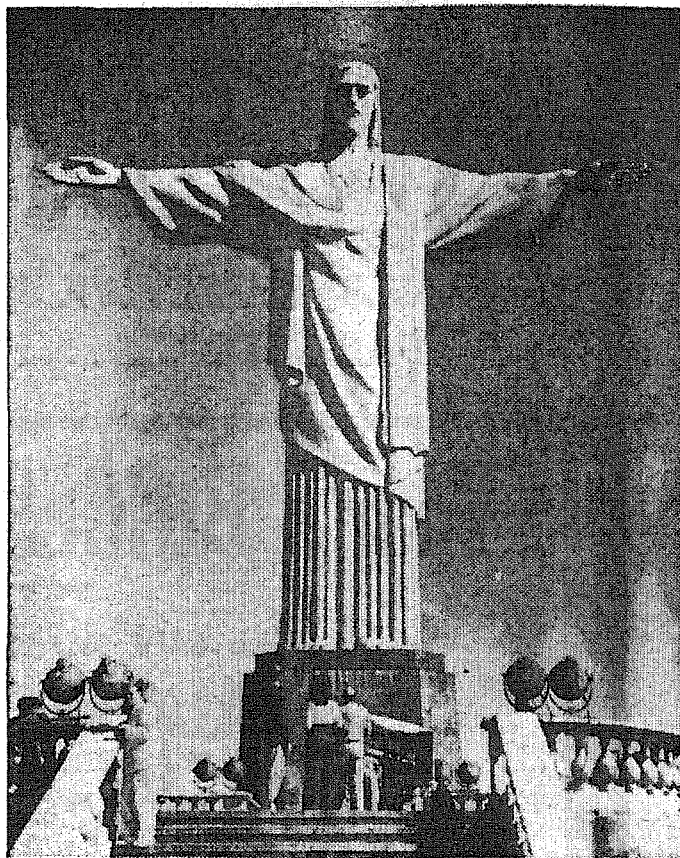
Mons. Martín defiende el derecho de las minorías afectadas, a hacerse oír del Estado en los reclamos legítimos. Este, dice, "es un elemento necesario a todo régimen democrático bien ordenado".

Luego fastiga el "estado clasista que no se ocupa más que de defender a una clase social dada, sea de los trabajadores, sea de los propietarios, concepción anticristiana del Estado".

"El Estado debe ocuparse de procurar el bien de todos, pero atendiendo de un modo especial a las clases más necesitadas. Esto significa en el caso concreto de Cuba, que el Estado tiene la obligación de vigilar con especial preferencia por los campesinos, que constituyen la clase más desheredada de nuestra sociedad.

"Esta debe ser la meta suprema de la reforma agraria: elevar el nivel de vida de nuestro campesinado".

La Iglesia, recuerda, defiende el derecho de propiedad privada, pero también insiste en la necesidad de una distribución justa de la propiedad.



Esta famosa figura de Cristo Redentor colocada en la cima de la montaña Corcovado frente y dominando la ciudad de Rio de Janeiro en Brazil. Entre los días de fiesta nacionales en Brazil están las festividades de San Juan, San Antonio y San Pedro.

—Pan American World Airways Photo.)

Avanza el Catolicismo En los Estados Unidos

Por Jaime O'Neill

Roma—(NC)

Espero que el Catolicismo avance todavía más en los Estados Unidos, declaró a su regreso de ese país el cardenal Alfredo Ottaviani.

Innecesario El Controlar La Natalidad

Búfalo, NY—(NC)

El mundo moderno apenas si tiene más razón que Adán y Eva para preocuparse por el "problema" de la superpoblación, afirmó aquí un teólogo católico.

"Es absolutamente innecesario controlar la natalidad —dijo también el RP Antonio Zimmerman SVD— porque el crecimiento extraordinario de la población parará por causas naturales".

El Padre Zimmerman, que es profesor de teología moral en el seminario de Santa María, de Techy, Illinois, intervino en la XIV asamblea de la Sociedad Nacional Católica de Teología.

Otros "oradores declararon que la teología alcanza un "nuevo resurgimiento" acorde con el avance de la sociedad moderna, y que corresponde al sealar un papel más activo dentro de la Iglesia.

El RP Paul Palmer SJ recordó "que la gracia sacramental viene de Dios y de su Iglesia; cada uno, dijo, la recibe en la medida en que está unido al Cuerpo Místico".

Sobre el aumento considerable de la población humana afirmó el Padre Zimmerman que tendrá un límite seguro. Se debe el aumento, explicó, a que el hombre vive más que antes; al alcanzarse un tope en esa prolongación de la vida, se estabilizará naturalmente el crecimiento de población.

Dijo que es ridículo preocuparse porque no haya "espacio vital" en la tierra para todos los seres humanos. Los temores de ese tipo, añadió, son más bien "producto de la imaginación que del pensamiento razonado".

De todos modos, la solución consiste en incrementar la producción en vez de "construir la vida"; en establecer internacionalmente la libertad de migración, comercio y capital, para que "los pueblos más pobres alcancen un nivel aceptable".

En una declaración exclusiva para Noticias Católicas el Pro-Secretario de la Sagrada y Suprema Congregación del Santo Oficio dijo que durante el viaje apreció sobre todo la situación floreciente de la Iglesia en los Estados Unidos, una situación, explicó, "alcanzada en sólo 70 años", y que supone la diferencia entre ser antes "tierra de misión" y ser ahora "la comunidad católica nacional más pujante del mundo".

Su Eminencia añadió que fue para él motivo de gran satisfacción "comprobar que ese avance no está detenido, sino que se dirige con rapidez hacia nuevas metas". Dijo también que le produjeron favorable impresión las cancelías diocesanas que ha visitado, sobre todo por su buena organización y por la labor que realizan en el ámbito pastoral y en el de la enseñanza.

El cardenal fue distinguido con diversos grados honoríficos por varias universidades católicas norteamericanas. Esas universidades, explicó, coronan todo un sistema educativo que comienza en la escuela elemental y no tiene rival en el mundo.

Su Eminencia alabó asimismo el sentido parroquial de los católicos norteamericanos y el auge entre ellos de las vocaciones sacerdotales y religiosas.

El cardenal dijo de seguido que "al manifestar a Su Santidad el Papa Juan XXIII los sentimientos filiales y la lealtad de la Jerarquía, el clero y los fieles norteamericanos hacia el Papa y la Santa Sede, pudo también asegurarse que mantendrán su amor por Cristo, por la Iglesia y por el Papa, a pesar de que, como en otras naciones, se presente allí la tentación del indiferentismo".

Saludo, concluyó el cardenal, al pueblo católico de los Estados Unidos y envió a todos los fieles el siguiente mensaje: "Manténeos firmes en la fe, sed generosos con la Santa Madre Iglesia y fieles a vuestros obispos."

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