



The VOICE

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AUGUST 3, 1962

Bishop Boza To Attend Ordination By Cardinal Of Cuban Priest Here

Auxiliary Bishop Eduardo Boza Masvidal of Havana, number one religious exile from communist-controlled Cuba, will come to Miami to preach the sermon during the sacred rites of ordination for a Cuban seminarian.

Francis Cardinal Spellman, Archbishop of New York, will confer the Sacrament of Holy Orders on Daniel Sanchez of the Diocese of Pinar Del Rio, Cuba, during ceremonies scheduled to be held here Sunday, Sept. 2.

One of a group of Cuban seminarians whose studies for the priesthood were interrupted by the Castro regime, the ordinand will be the first of the refugee seminarians to be ordained in the United States for the secular priesthood of his native country.

New Social Action Institute To Aid Latin American Unity

With its primary purpose the training of specialists to lead in the reconstruction of Cuba once its communist - controlled regime collapses, Miami's new Institute of Social Action will have two additional objectives, it was announced this week. They are: . . . Assistance to all Latin America in carrying out needed reforms through programs already begun in many of the countries.

. . . Promotion of mutual cooperation on a hemisphere-wide basis among all the nations of both North America and South America.

Under the direction of Father Salvador de Cistierna, O.F.M., Cap., the training school will be conducted by a team of 10 experts beginning in September. First classes will be held, with the permission of Bishop Coleman F. Carroll, in Centro Hispano Catolico, the Spanish - speaking center of the Diocese of Miami.

"It is our purpose to carry the social doctrines and teachings of the Church into the economic field in such a manner as to reach all the people," Father de Cistierna explained.

Here in Miami, the majority

of Cubans who have escaped from the Castro communist government have accepted the gracious hospitality of the community. Of the more than 80,000 Cubans now residing here, many are leaders in their professions and university students who will take an active part in the rebuilding of their stricken nation.

"Therefore, we are interested in orientating in a Christian manner large groups who some day will carry out the reforms imposed by social justice. In this way, the future tasks of the state will be exercised with a

(Continued On Page 2)

The occasion will mark the second visit of Bishop Boza to Miami this year. Thousands of Spanish and English speaking people of South Florida gathered in Miami Stadium on Jan. 27 to hear the exiled prelate call for unity among the peoples of North and South America and to praise the Diocese of Miami program of assistance for Cuban refugees.

From his residence in Venezuela, Bishop Boza established a Union of Cubans in exile which has as its objective the uniting of all Cubans in exile in both hemispheres. He has established committees of Cubans in Colombia, Spain, Panama, Puerto Rico and the United States and the union issues news bulletins dealing with the communities of the exiles. It is estimated that more than one-half million Cubans have already fled their Red-ruled land.

Love of God and unity of spirit must replace hatred and personal interests if the peoples and nations of the western hemisphere are to combat the communist threat from Cuba, Bishop Boza told the throngs which assisted at Solemn Pontifical Mass offered at an outdoor altar by Bishop Coleman F. Carroll in Miami in January.

A program of social justice must be directed in a "more Christ-like" manner, Bishop Boza said. "The selfish class differences must disappear whereby some have too much and others die in poverty. God wants that the gifts that nature brings us serve each of us equally, and we must bring about the dreams of social justice into reality. Our peoples, our countries, and our nations

Reds Block Roads To Stop Pilgrims

BERLIN (NC) — Soviet soldiers had to put up roadblocks to keep pilgrims away from the shrine of Velikorez-koya in the Kirov region according to a story in the Soviet magazine, October. Russians have been visiting the shrine since 1540.

must find help in the social Christian doctrine."

Forcibly exiled from his native Cuba with 135 priests and Brothers on Sept. 17, 1961, Bishop Boza was put aboard a Spanish liner by officials of the Cuban G-2 and deported to Spain. The action followed a major anti-communist demon-

(Continued On Page 2)



Voice Photo

Auxiliary Bishop Eduardo Boza Masvidal
Exile From Communist Cuba To Preach Here

Spanish Center Has Helped Over 20,000 This Year

More than 20,000 Cuban refugees have been clothed and over 18,000 provided with milk and food at Miami's Centro Hispano Catolico during the first six months of this year.

According to reports revealed this week by the di-

cesan Spanish center at 130 NE Second St., the number of exiles served by the many departments at the center will this year exceed the total who received assistance during 1961.

Since January of this year 7,674 visits have been recorded at the medical clinic where Cuban refugee and American physicians volunteer their services; and 6,569 appointments have been provided in the dental clinic, also staffed by volunteer dentists.

Spanish - speaking priests and the Dominican Sisters of St. Catherine de Ricci who staff the center have interviewed 8,672 persons seeking assistance and visa waiver applications have been provided for 2,229 refugees. During these six months just ended employment was obtained for 323 persons.

More than 9,000 of the exiles have availed themselves of the opportunity to learn the English language at classes taught in the Center. Included in this group are teenagers for whom classes in English just concluded.

According to Sister Mary William, O. P., superior at the Centro Hispano Catolico, 7,971 new cases have been registered since Jan. 1. The center also provides nursery services for young children of Cuban refugee parents who are employed or seeking positions. No charge is made for any of the services.

FIRST LEG OF 21-DAY TRIP

Diocesan Pilgrims Fly To Holy Land

NEW YORK — Twenty-three pilgrims from the Diocese of Miami boarded a jet plane here Sunday night for a 13-hour flight to Cairo and the first leg of a 21-day trip through the Holy Land and Europe.

Three more diocesan participants boarded the plane in Paris, bringing the total number of pilgrims to 26.

Spiritual director for the trip is Father John O'Dowd, V.F., pastor of Epiphany parish in Miami, who is equipped with a camera donated by parishioners for recording the locations visited.

The first were the pyramids surrounding Cairo in the Egyptian desert. The travelers spent Monday and Tuesday in Cairo and boarded a plane for Beirut, Lebanon, Wednesday. After two days in Beirut, they were scheduled to travel by private automobiles to Damascus.

They will then visit Lourdes, Rome and Paris.



Diocesan Pilgrims Pose Prior To Flight From New York To Cairo

Non-Native Cubans Eligible For Relief

Individuals who are not natives of Cuba but who resided there at least five years before they fled to the U. S. are now being accepted for registration at Miami's Cuban Refugee Emergency Center where they can now obtain assistance from the Federal Government.

More than 21,000 Cuban refugees have already been resettled in other areas by Catholic Relief Services - N. C. W. C.

New Social Action Institute To Aid Latin American Unity

(Continued From Page 1)
sense of service to God and for the common welfare of society."

Projecting the program into all Latin America, Father de Cistierna said that there are many representatives of other countries here besides Cubans and that Miami, because of its geographic location, is the natural center for the formation of leaders in Catholic social doctrine essential for reforms in all Latin nations.

"The school can contribute most effectively, too," he continued, in helping break down the wall of separation which has existed between North and South America. This is a danger to the peace of the entire continent. By cooperation of the leadership and the culture of all groups we can obtain a mutual collaboration which will lead to the establishment of a better world in this hemisphere."

The Institute of Social action will give crash training programs in communications, social and economic planning, labor legislation land reform, tax reform and theory and practice of government along democratic lines. Father de Cistierna, a native of Spain, formerly was professor of Catholic Social Doctrine in the School of Economics at the now defunct Villanueva University in Havana.

Distinguished members of the team which will assist him include:

Jose Ignacio Lasaga, former president of World Marian Congregations and professor of psychology at Villanueva.

Oscar Echevarria, former professor of the Pius XII Social Action Institute in Havana.

Lourdes Yero, former professor of the principles of economy at Villanueva and economist of the Cuban treasury department from 1956 to 1960.

Ignacio Pleitas, former professor of labor legislation at Villanueva and secretary of the National Catholic Action group.

Antonio Fernandez Rubio, who holds a master's degree in economic science from Villanueva.

Fermin Peinado, Knight of St.

Gregory and former professor of political theories at the University of Oriente.

Ofelia Tabares, former instructor of history and economic thought at Villanueva and later director of the Department of Economic Development of the National Council of Economy of Cuba as well as director of the Export-Import Department of Commerce of Cuba.

Jose Illan, former sub-secretary of the Treasury Department in Cuba and director of Railroad Consolidate there as well as professor of economy and finances at the University of La Salle in Cuba.

Jose de Jesus Planas, founder and president of the Cuban Young Catholic Workers and former delegate of the Cuban Catholic Action to many international congresses.

Bishop Boza Will Attend Ordination

(Continued From Page 1)

stration outside the Church of Our Lady of Charity in Havana of which Bishop Boza is pastor.

In a major propaganda drive the Castro regime pictured the former rector of Havana's now defunct Villanueva University as part of an anti-Castro network which they charged was working with U. S. Bishops and the U. S. State Department through Georgetown University in Washington and Cardinal Spellman in his capacity as Ordinary of the U. S. Armed Forces.

"We would have liked to remain in Cuba to share the fate of our Catholic brothers," Bishop Boza said after his arrival in Spain, noting that the only way Castro could get the priests and Brothers out of the country was "against our will. We wanted to stay there and care for the faithful but we had no choice." They were expelled from the island solely because they defended the Church, he said.



Voice Photo

DIOCESAN CENSUS of Spanish-speaking persons in Dade County will be concluded Sunday, Aug. 5. Father Eugenio del Busto is shown checking early returns at the Latin-American Chancery located in the downtown Centro Hispano Catolico.

Church To Work In Unison With New Regime In Peru

LIMA (NC) — Church authorities in Peru will work in "harmony and understanding" with this country's new military regime, it was announced by Juan Cardinal Landazuri Ricketts, O.F.M.

Earlier, the Archbishop of Lima had refrained from making any statement regarding the military junta which came to power July 18.

The Cardinal's announcement was made two days before he was scheduled to officiate at a Mass and Te Deum in the cathedral here to mark the Independence Day of this South American nation. Members of the junta were expected to attend.

The Cardinal's statement followed an appeal for support by Gen. Juan Orrego Aguinaga, Minister of Justice in the junta.

Cardinal Landazuri said in his statement:

"Acknowledging what you have said and the integration

of the military junta, we take pleasure in stating on our part the same desire of maintaining mutual cooperation between Church and State and that our relations may continue developing along the lines of harmony and understanding in keeping with the ways and traditions of the country."

Later, the junta released former President Manuel Prado, whom it had deposed and placed in detention aboard a warship. Archbishop Romulo Carboni, Apostolic Nuncio to Peru, had taken the lead in diplomatic efforts to obtain the former President's release.

10 Trappist Monks Join A Union

LAFAYETTE, Ore. (NC) Ten Trappist monks from Our Lady of Guadalupe abbey have joined Millmen's union local 1120 of Portland, Ore.

They were not organizing "for higher pay and better working conditions." Rather they want to enable the abbey to put the union label on products of its woodworking shop, which specializes in high quality furniture.

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Mexico Warned By Bishops Of Grave Communist Peril

MEXICO CITY (NC) — Mexico's Bishops have warned against the "very grave danger" of communism in this nation and called on its people to preserve their Catholic heritage by waging a campaign of prayer, especially the family Rosary.

The Hierarchy pointed out in a joint pastoral letter that there is a need for a "firm foundation of religious and moral life" to help solve the country's social problems and said that all Catholics, particularly the wealthy, must put the Church's social teachings into practice.

They noted that unequal distribution of wealth is a cause of injustice and recalled that the Church has always defended the interests of the poor and workers.

The Mexican Bishops issued a similar warning against the Red threat in 1960.

World communism, the prelates declared, "continues to expand its destructive activities." They continued:

"Mexico, unfortunately, is not exempt from the infiltration of such an evil, which instead is also finding a welcome here, first among those who have

made themselves known for their hatred of religion, secondly among those who join new trends because of their spirit of novelty or to advance their own interests, and finally among those who, lured by false promises, fall prey to them, are converted into propagandists and later become victims of their own deceit."

The pastoral stated that "sadly, communism is presenting itself as a promoter of social justice and is taking advantage of the misery and social injustices which exist in various parts of public life."

The Bishops recalled the Holy See's condemnation of communism and also noted that at the last meeting of the American foreign ministers "the high representatives of the government of our country openly stated that communism is incompatible with genuine freedom and democracy, which must be the priceless inheritance of our peoples."

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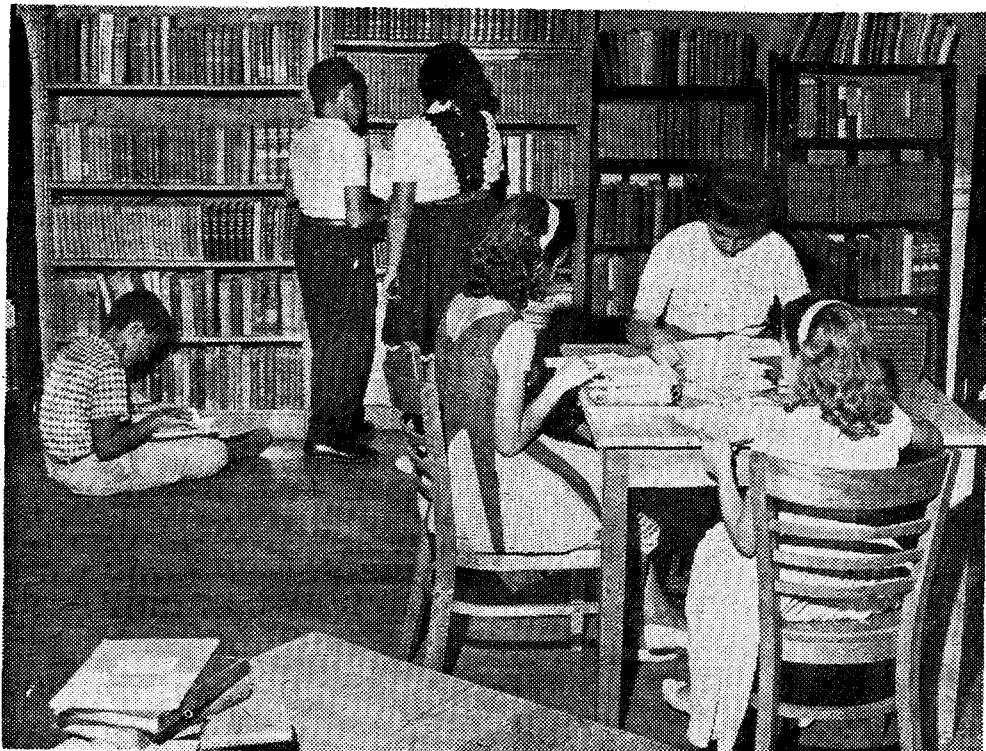
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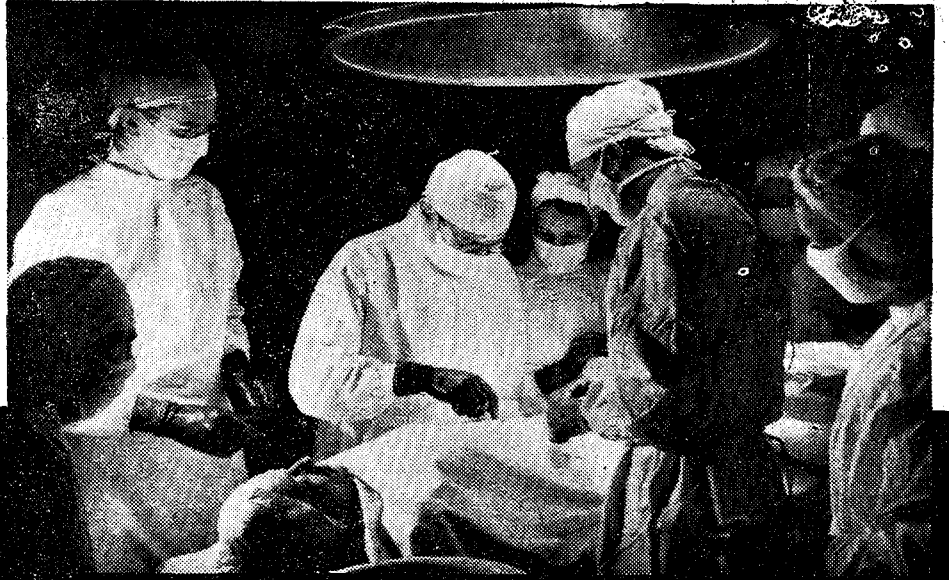
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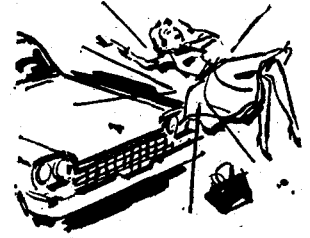
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Algiers Bishop Makes Plea For Christian-Moslem Peace

ALGIERS (NC) — Archbishop Leon Duval of Algiers again issued an appeal for peace as this newly independent north African nation faced the threat of open civil war.

The Archbishop issued many similar pleas during the country's more than seven-year-long struggle for independence from France and denounced the acts of violence committed by European extremists in the Secret Army Organization.

Now the prelate has condemned the kidnappings and extortion by Moslem nationalists which have followed the winnings of freedom on July 3, as well as other violent incidents that continue to mar relations between Moslems and Europeans.

Two weeks before the Archbishop's appeal, the Algerian

Around the WORLD

Bishops held a meeting at which they resolved to bring these matters to the full attention of Algeria's Association of Safeguard, set up to solve conflicts between the nation's Moslem's majority and its Christian community, which once numbered close to a million but is declining as Europeans continue to leave Algeria.

The Bishops also discussed the country's economic decline since independence and the consequent growth of unemployment.

Archbishop Duval's peace plea came as fighting broke out between two factions of the nationalist forces which waged the successful battle for freedom. Forces loyal to Vice Premier Mohammed Ben Bella, who is vying for power against the faction headed by Premier Benyoussef Ben Khedda, seized control of two major cities — Constantine and Bone.

Premier Ben Khedda's group wants close ties with France, which ruled this country for 130 years, and cooperation with the Western powers. The Ben Bella party is calling for a loosening of ties with the French and closer relations with the communist bloc.

The Archbishop recalled in his statement that he had many times called for justice for Algeria's Moslems and their friends. He continued:

"Numerous are the Christians who agreed, without ulterior motives and with humble disinterestedness, to seek their future in the new Algeria and to dedicate themselves to the common welfare of a country they wished to serve on condition that their dignity would be respected. I see them now on the brink of despair.

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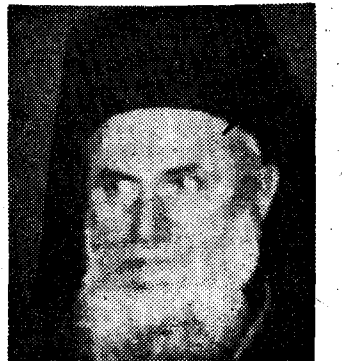


NC Photos

50,000 LEPERS, in the Cameroons, Africa, are under spiritual guidance of Msgr. Gerard Bakker, 71, left, seen chatting with his son, Father Leo Bakker, S. J. in Rome. Msgr. Bakker, a former insurance company owner, was ordained at 63 and has built 10 churches for African lepers.

Death Of Cardinal Coussa Reduces The College To 85

ROME (NC) — The death of Acacio Cardinal Coussa, Secretary of the Sacred Congregation for the Oriental Church, reduces the College of Cardinals to 85 members.



Cardinal Coussa

The 65-year-old Cardinal, a Melkite Rite priest, died of acute peritonitis after his appendix had ruptured. The day before the Cardinal's death, Pope John XXIII journeyed from his summer residence at Castelgandolfo to visit him at Salvatore Mundi Hospital in Rome.

The Pope imparted absolution to Cardinal Coussa at the Byzantine Rite Requiem Mass offered in St. Peter's basilica.

A few hours after the death of the Cardinal, the Pope offered his Sunday morning Mass for him. In an appearance at noon to visitors at Castelgandolfo, the Pope praised Cardinal Coussa.

He said: "A native of the East and a member of the Con-


gregation for the Oriental Church, he combined remarkably in his person the concern which the entire Church has for the West and for the East, together with the hopes and sufferings of all the faithful in the single bond of charity."

Pope John recalled that he consecrated Cardinal Coussa as an archbishop in April, 1961, and paid tribute to him as a member of the Oriental Church, of the Vatican administrative staff and of the Central Preparatory Commission for the Second Vatican Council.

Mass For Nazi Victims

BERLIN (NC) — More than 2,000 young Berlin Catholics attended a Mass here for victims of the Nazis. The Mass was sponsored by the Berlin diocesan youth organization.

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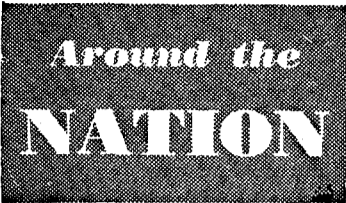
PORTLAND, Ore. (NC) — The U.S. Supreme Court's school prayer ruling was a symbol rather than a cause of the "establishment of secularism as the present official religious view in the United States," Bishop John J. Wright, of Pittsburgh, declared here.

He deplored the influence of "secularism and scientism" in the keynote address at the 19th biennial convention of the National Catholic Laymen's Yearly Conference.

"This establishment of secularism as an official American creed has brought about something entirely new in the American civic and cultural traditions," he said. "It has built a wall of separation, not between Church and State — such a wall has existed, and happily so, since the disestablishment of the Anglican and Congregational churches in Virginia and New England, respectively — but between public law and social reality, between the pretensions of legalism and the realities of the national life."

"Fortunately, it is not true that when the Supreme Court speaks, that it is the end of the matter," Bishop Wright added. "It is true that citizens must give external compliance with what is ruled; it is not true that they have to give internal consent or agreement. No one who believes in freedom would ever pretend that any human court speaks with such finality."

He urged his listeners "to



build up the internal spiritual resources needed to resist the pretensions of established secularism."

In this process, he continued, the lay retreat movement plays "a major part."

Through the lay retreat movement he explained, "tens of thousands of men withdraw for a few days each year from the areligious, if not antireligious, atmosphere of secular society to meditate on those truths of the Old and New Testaments which gave their original inspiration to the founders of the American republic and to the authors of its basic documents."

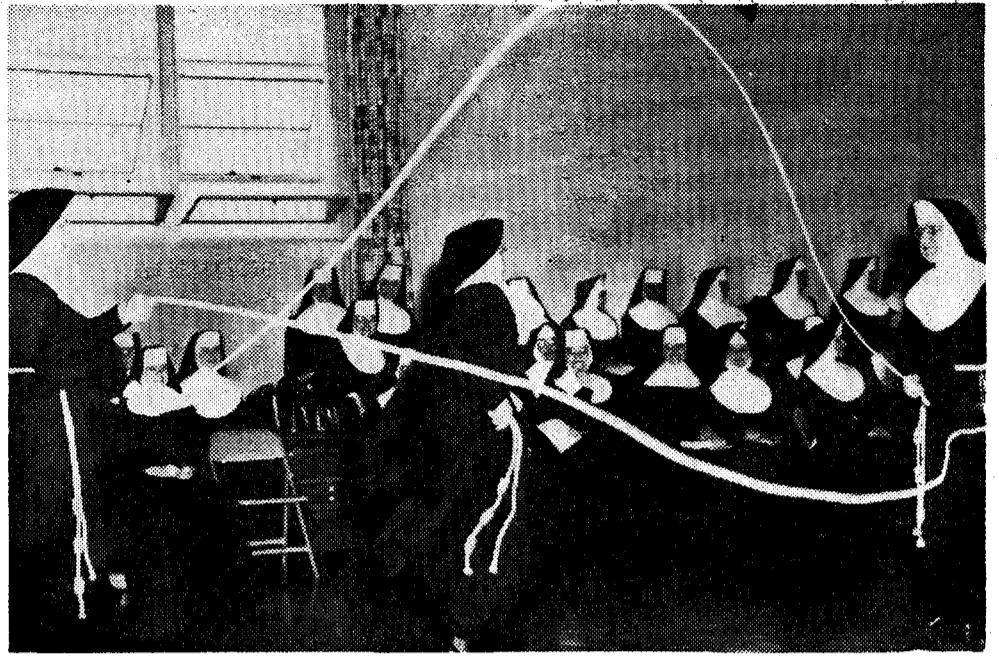
Bishop Wright also spoke of the "spirit of scientism," which he sharply distinguished from the scientific spirit. He predicted increasingly fantastic scientific progress in space during the remainder of the century, and added that "men will eventually explore, conceivably even venture, beyond, the limist of our own galaxy."

"Such astonishing progress of science holds no contradiction or terror for the devout," he said. "The scientific spirit is God-given and should be Godcentered. But the spirit of scientism, like the spirit of secularism, is reprehensible

and dangerous, not because of what it affirms, but because of what it excludes.

"In an age of scientism, as distinct from an age of science, it is necessary to raise the questions: What does it avail man to control the universe if he cannot control himself? What does it profit a man to gain the whole world and suffer the loss of his own soul?"

"These ancient questions, never more urgent than in the space age, are the questions which the retreat movement exists to help answer," said Bishop Wright. "Hence the special importance of the lay retreat movement in an age threatened, but not yet conquered, by secularism and scientism."



NC Photos

DOUBLE-DUTCH jumping rope was a highlight of recent gym sessions for Sisters of St. Francis of the Providence of God near Pittsburgh. The

Sisters hope to teach their pupils a number of simple exercises in cooperation with the President's direction on physical fitness.

Aid For Private Colleges Stumbling Block In Senate

WASHINGTON (NC) — Sen. Wayne Morse of Oregon told the Senate that his committee negotiating with House members on Federal aid to colleges may come back for instructions.

The chairman of the Senate education subcommittee said "Senators must do some thinking" on the matter of how to extend Federal assistance to church-related colleges.

The Democratic lawmaker has been presiding at the series of unsuccessful meetings to iron out a compromise version of college aid.

The Senate has adopted a \$2.67 billion measure, whose main provision is to lend \$1.7 billion in five years to colleges to help finance construction of non-religious academic facilities. The House bill, on the other hand, would spend \$1.5 billion, but would distribute it in both loans and outright grants, at the option of the college seeking assistance.

The focus in the House-Senate negotiations is on aid to church-related colleges. A majority of the Senate delegation is known to think that the bill should have only loans in the belief that they are clearly constitutional. House members, however, argue that both loans and outright grants are constitutionally permissible.

He noted that a study by Rep.

Edith Green of Oregon, author of the House's college aid bill, shows that qualified colleges affiliated to various religious denominations have gotten in the past both Federal grants and loans on an equal basis with public institutions.

Morse made his comments in an exchange with Republican Sen. Winston L. Prouty of Vermont, a member of the Senate conference committee, who had taken the floor to denounce a report by columnist Drew Pearson purportedly about the most recent session of the House-Senate conferees.

Prouty charged that the columnist had indicated that Catholic colleges "may be afforded some type of preferred treatment in the way of grants."

With Morse agreeing, Prouty denounced this report, saying that both Senate and House bills would treat all colleges, public or private, on an equal basis.

Prouty said that among the nation's private colleges, there are 308 Catholic, 475 Protestant and numerous Jewish institutions.

Prouty also took note of the columnist's statement that President Kennedy had told Morse "to favor outright grants to Catholic colleges."

Morse arose to deny that the President made such a statement.

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Australia City Teaches U.S. Lesson In School Relations

Few of us in the United States had heard of Goulburn, in Australia. However, in recent weeks, that comparatively small community in the country "down under" has presented and proved two very important lessons to America.

First, Goulburn demonstrated the need — indeed, the vital necessity — of Catholic schools in the educational life of the community.

Secondly, Goulburn revealed the importance and contribution to the nation of the private school system made possible by voluntary self-sacrifice.

Catholic parents in Goulburn voted to close the Catholic schools to draw public attention to their need for some state aid. They said the financial burden was becoming intolerable. When Catholic pupils applied for admission to public schools, most were turned away because of the lack of facilities and teachers. The result was that 1,500 of the 2,000 pupils involved were without schools.

Their point having been made, the Catholic parents reopened the parochial schools after one week and the situation has now returned to normal. Archbishop Eris O'Brien, of Canberra and Goulburn, said that the decision made by the Catholic parents was not a challenge or threat to the government. He explained:

"They believed that, in view of the fact that governments, newspapers and a section of the community are obviously taking for granted that the Catholic schools can continue to bear their increasing financial burdens indefinitely, an emphatic gesture was opportune.

"The purpose of that gesture was to draw the attention of the government and citizens generally to the extent of the public service rendered by our Catholic schools. Without such a gesture, the government and citizens might continue to be unappreciative of this civic contribution and to disregard the sound business proposition that the preservation of non-state schools presents to governments."

By an interesting coincidence, the demonstration in Australia came at a time when our own Census Bureau was revealing officially the exact number of children attending non-public schools in the United States.

In Washington it was announced that the 1960 population census showed that there were 5,552,042 pupils enrolled in kindergartens and elementary and private schools in this country at that time.

The Census Bureau said this figure represented 13.6 per cent of the total number of school-age children in the United States. That would mean that for every 86 children in public schools, there were nearly 14 in private schools. Earlier, the Department of Education of the National Catholic Welfare Conference, basing its figures on reports from Catholic school children, had reported 5,253,791 students in Catholic schools.

For Florida, the Census Bureau reported that the number



of children in private schools was 7.5 per cent of the total school population of the entire state. Without question, that figure is considerably higher now, as a result of the increased enrollment made possible by the construction of so many new grade and high schools in the past two years by the Diocese of Miami alone.

Happily, cooperating with the excellent public school systems in all 16 counties of the Diocese, our Catholic schools are proud to be, as the Goulburn Catholic schools showed themselves to be, "integrally associated within the effective state pattern for education." Further, as Archbishop O'Brien, of Canberra and Goulburn, said of his schools, so can it be said of the schools of the Diocese of Miami:

"Having that essential usefulness and wishing to be nationally cooperative, Catholic schools will endeavor to continue their work, regarding it as being significant to the nation as well as to their Church."

For A Free Latin America

There are two disturbing matters bothering those who are concerned with the tragic situation in Cuba and the dangers in Latin America.

The one is the realization that castroism in particular and communism in general are being carefully advocated in all of Latin America in subtle and effective ways without adequate forces available at present to counteract these evils. The other worry among many who have thoughtfully considered the future of Cuba is the chaos that might grip that country when finally Castro and his Russian partners are overthrown. What can be done then to fill the vacuum left by the defeat of communism in a country bled white by the reds?

A small group of Latin American educators living in South Florida have been goaded by these concerns to do something positive about them. With the permission and encouragement of Bishop Coleman F. Carroll, these scholars, numbering perhaps a dozen, all of whom held eminent positions in Latin American Universities, are planning to open a high level school in Miami to deal with these problems. They are organizing the Institute of Social Training.

Incidentally, the same building that has been identified with the origin and continuance of spiritual and material help for the Cuban refugees, Centro Hispano Catolico, will now offer further facilities for these intellectual goals of the Institute.

From the beginning these men are making it clear that they are not planning the military overthrow of Cuba nor are they forming a new political party. It will be their purpose indeed to expose the faults and the fallacies of communism. But more than that they will present sound doctrine consistent with the needs and dignity of human beings. It is their aim to train leaders with an understanding of these matters so that the truth can replace the deception and lies of communism.

Both Cuba and Latin America in general are their target, as they plan the use of radio, movies, and the written word to help promote understanding among the people of the hemisphere and to seek valid means of bettering their lot.

Such a positive approach to the social ills of Cuba and of our Pan American neighbors by these scholarly men should merit our commendation and cooperation, as we wish the blessing of God on their plans.

Strong World Court Needed But Russia Holds It Back

By FR. JOHN B. SHEERIN
Will Russia pay the U.N. for its share of the Congo and Middle East operations? That is the question that is being discussed in the daily press now that the International Court of Justice has decided that debtors nations should pay up.



This, however, is not the important question. As I see it, the big question is whether or not the World Court should have the power to force nations to submit to its decisions.

My answer is in the affirmative. Some problems can be settled around the conference table of the U.N. but when it comes down to knotty legal problems involving great issues, a World Court with muscles is needed for the peace of the world.

In this vale of tears, no matter how swift the pace of political, social and moral education, nations will continue to get at each other's throats. Of course, they will have legal reasons to offer in defense of their actions. The Rule of Law is therefore indispensable and a strong Court is indispensable for a Rule of Law.

I admit that the communist powers, mainly Russia, are the stumbling blocks to respect for a Rule of Law. The Soviets have no respect for law as we know it. It is this fact that motivates Americans who want to keep the Connolly Amendment which provides that we will submit cases to the World Court but on our own terms.

We will recognize the jurisdiction of the Court except in "domestic matters" — and we are to be the judges of what is a "domestic matter." Yet, I think that in spite of this controversy about the Connolly Amendment (and I am against the Amendment) we should do all we can to build up respect for the World Court. As Catholics, we are morally bound to work for the

strengthening of international law.

The bottleneck, I say, is communism. To the Russians, the only law is "Socialist legality" and this concept of law is gross caricature of law as the free world knows it. According to the Soviet Legal Dictionary, "Socialist legality" is one of the devices used by the dictatorship of the proletariat to obtain its ends and it rejects the idea of impartial administration of justice by an independent judiciary.

RAY OF HOPE

There is a ray of hope on the horizon, however. Soviet law seems to be undergoing a change. Knowing that "Socialist legality" under Stalin was the tragic story of arbitrary arrest, torture and murder of innocent citizens, Khrushchev in 1955, and again at the 20th Party Congress in 1961, announced revisions in Soviet criminal law.

At the 1961 meeting, moreover, elaboration of a new theory of "Socialist legality" was started, the dictatorship of the proletariat to be replaced by a "Soviet democracy of a classless society." As against these encouraging developments, there is unfortunately the brutal fact that the Soviet Union in 1961 extended the death penalty for economic crimes.

There is a ferment going on in Russia. One speaker at the 1961 Congress dared to say: "A monument should be erected in Moscow to the memory of the comrades who fell victim to arbitrary rule." But until impartial justice is respected by the Soviets at home, we cannot hope that they will respect the Rule of Law abroad in the form of a World Court.

As long as the administration of justice remains a weapon of Soviet policy and as long as Soviet judges take orders from their Party bosses, Khrushchev will not submit to the impartial justice of the Court at the Hague. This, however, does not dispense us in the free world from working for the advancement of an international Rule of Law.

Strange But True

By M. J. MURRAY

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IN THE EARLY CHURCH, RINGS WERE SOMETIMES USED AS RELIQUARIES. ST. GREGORY'S SISTER WORE ONE CONTAINING A FRAGMENT OF THE TRUE CROSS.

THIS ILLUSTRATION OF ST. JOHN THE EVANGELIST COMES FROM THE GOSPEL BOOK OF ST. MARGARET, PATRONESS OF SCOTLAND. A FAMOUS LEGEND RELATES THAT WHEN THE BOOK FELL INTO A DEEP STREAM IT WAS RECOVERED LATER, UNDAUNTED, FROM THE WATER.

IT IS BELIEVED THAT THE CHURCH LABYRINTH, A FINE EXAMPLE OF WHICH CAN BE SEEN IN CHARTRES, WAS INTENDED TO BE TRAVERSED ON THE KNEES AS A FORM OF PENANCE—OFTEN CALLED "CHEMINS DE JERUSALEM"

ST. ANGELA MERICI, FOUNDESS OF THE GREAT TEACHING ORDER, THE URSULINES, NEVER HERSELF LEARNED TO READ OR WRITE!

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Sobbing Fanatics Would Ignore God's

Fifth Commandment

By FATHER JAMES J. WALSH

All the publicity about mercy killing and abortion being advocated in recent days ought to make us at least a little sick and fearful. We should be jolted into some realization of how far we have traveled down the road of publicity when we see in the headlines that doctors, clergymen and some mothers are urging with varied degrees of emotion that certain unborn babies or deformed infants be put to death without further delay.

Traditionally, we have always thought of mothers and doctors and, needless to say, clergymen as protectors of the child's rights and dignity. History is full of examples of them as their defenders, finding a home a refuge for the sick, abandoned or orphaned child when society had no use for it. We really have come upon sad days when we find that position reversed and the infants' protectors of past generations now join the atheist and the agnostic in calling for the executioner, as if a sick cat or a diseased dog needed to be put away.

Several curious things stand out in the expressed view of these people demanding abortion or mercy killing. (1) Usually they do not speak of either the fetus or the deformed infant as a human being. They refer to it as if it were an animal. (2) Their viewpoint is strictly material without a shade of the spiritual in it; it's all concerned with this earth, and not the next world. (3) Almost never do they imply that God figures in this in any way or that revealed religion has already a solution to this tragic problem.

The arguments advanced are completely emotional. They are not based on sound reason nor our traditional convictions in American society or on Christian principles dealing with matters concerning life and death.

Take the two sad situations currently in the news. Instead of the emotional approach, let's apply the principles of Christian ethics to them.

CHRISTIAN PRINCIPLES

1. How will the mother who has taken Thalidomide, the drug believed to cause deformity in unborn babies, form her judgment as to the "right thing to do." She is urged on all sides to have an abortion. However, the civil law and very likely her conscience forbid it.

In the Arizona case which has been on the front pages for several days, the distressed mother was definitely seeking

an abortion. But Judge Yale McFate of the Supreme Court of that state withstood the avalanche of emotional pressure to interpret the law of the land to make it say what it was never intended to say.

He rejected the combined plea of the parents and the hospital which stood ready to cooperate in aborting her infant, even though in her case there is no certainty the child will be deformed.

The parents are so set on an abortion they are now prepared to travel to any place for "help in a more favorable legal climate . . ." However every one of the 50 states forbids abortion, although some allow it if the life of the mother is in danger.

How does any mother who has taken this drug make up her mind as to the right thing to do?

Will her decision be based on what appears to be the easiest way out of a tragic situation? Or on what will prevent more heartache in the future? Or on what is physically best for the child later on? Or on what her own feelings and fears urge her to do?

But right and wrong cannot be determined by her feelings, her fears or emotions, or utility or sympathy. We have to live our lives by principles based on the law of God. And one of these principles is "the direct killing of an innocent person is never permissible."

This applies to the unborn baby as well as to the adult. It means that direct abortion is never allowed. To ignore this principle is to ignore God, the Master of life and death.

Now if it seems harsh in its application, we must remember merely from the common sense viewpoint as one doctor put it, "once you break that line, an opening is left for promiscuous demands for abortion." And then the door is wide open to the wholesale murder of infants and to other abuses of morality.

2. If the child has been born deformed, the mother finds now that the same voices are raised in an urgent plea for "mercy killing." The arguments in favor of this are again laden with emotion and without regard either for the law of God or for the evil consequences for society once mercy killing is allowed for any reason.

Christianity reminds us again that it is forbidden to kill directly an innocent person. Therefore, mercy killing is against the fifth commandment, "Thou shalt not kill."

We should not forget so soon that there is a case history of

so-called mercy killing given us by Adolf Hitler.

Even little children in Germany were taught in school what a great expense and burden to society it was to keep the hopelessly sick and infirm, so 275,000 of them were killed in September of 1939.

It was simple after "making an exception" for mercy killing to broaden the program. It came soon to include not only those considered a burden on society, but disloyal party members, unwanted races, the unproductive and the undesirable.

Impossible in the United States? Don't believe it. There are several thousand doctors and clergymen actively trying to obtain passage of laws to apply euthanasia to certain people whom they deem better off dead.

TRUTH OF THE MATTER

Let a law be passed allowing euthanasia to clear up mistakes of scientists and doctors such as in the case of these deformed babies. Then it's a short step to "mercifully killing off" the incurables and the chronically ill; then of course, the insane, the addicts, even the tramps and others considered "useless." Who can stop the ball rolling now?

Next, members of certain religions or races or political parties? Is it too fantastic? It wasn't in Russia and Germany, where Christian principles regarding the inviolability of human life were discarded. And not in the United States if we no longer live by such principles, but instead resort to emotion and hysteria as a basis for decisions concerning life and death.



AN EYE ON THE FUTURE

Christ And His Bond With The Christian

By FR. KILIAN MCGOWAN

Never to have established an intimate human bond — as well as a supernatural union — with Christ is to fail to realize the meaning of the word Christian. Not to have felt the full impact of His Personality is the only real tragedy in the life of a Christian. Not to have loved and leaned upon Him, not to have truly known and sought Our Blessed Lord is to have missed the meaning of life.

Perhaps the unending parade to the priest and psychiatrist would slacken off did more people turn to Christ as the perfect fulfillment of all their needs. When the Church sings of Christ as being "totally desirable," she means that there isn't a single



Father Kilian

BE YOU PERFECT

legitimate desire of the human heart that cannot find rest and satisfaction in Him.

Take the sadness and discontent that seems to increase almost in proportion to our standard of living. Our Lord offered the remedy: "Abide in my love . . . that my joy may be in you, and your joy may be full." (John 15:10-11) This is God's way of saying that true joy is possessed only by those living in God's love.

What about those unsure and uncertain even about the basic truths of human existence? St. Peter gave the answer to these when he said to Christ: "To whom shall we go — thou hast the words of eternal life." All the answers the human heart demands may be found in the words of Christ, the Light of the world.

What is the balm needed to curb and calm a restless human spirit? St. Paul answered this one with his statement that "He himself is our peace." (Eph. 2:14) Our Lord promised us the peace that surpasses all understanding when he said: "My peace I leave with you, my peace I give unto you." (John 14:27)

Where can we find relief when we are fatigued from the constant tensions and trials of daily life? Many complain that they just can't take any more, but how many accept the invitation of Our Lord to receive the rest and refreshment they need? Yet, he offered a very special invitation to the over-burdened: "Come to me all you who labor and are burdened and I

will refresh you." (Matt 11:28)

What do you do when your heart seems empty and life appears to be quite meaningless? Are you tempted to believe that no one really cares about you or what happens to you? Isn't this forgetting that Christ promised: "Behold, I am with you all days — even to the consummation of the world." He also said that He is our life — here and hereafter.

Whether in the power of his miracles, or the seeming weakness of his sufferings — whether in the humiliation of his Passion, or the triumph of his Resurrection — whether in the bitterness of his tears, or the joy of his glory — Our Blessed Lord is in every way desirable. He stands by us at every stage of our human lives and caters to every need of our human hearts. He is indeed "totally desirable."

Catholic Authors And The Field Of Labor

By MSGR. GEORGE HIGGINS

Philip Scharper of Sheed and Ward, a well-informed and very perceptive Catholic layman, complained in a recent article in The Commonwealth that there is a lack of worthwhile Catholic writing on the philosophy and-or the theology of work.

Mr. Scharper's point is well taken, although the record will show, I think, that the number of scholarly books by Catholic authors on the philosophy or the theology of work is presently on the increase. I was able to locate four recent books on this subject merely by browsing through my own library.

Their titles are as follows: "Philosophy of Labor" by Remy C. Kwant, O.S.A. (Duchesne University, Pittsburgh, Pennsylvania, 1960).



Msgr. Higgins

THE YARDSTICK

"Work: An Inquiry into Christian Thought and Practice." A symposium edited by John M. Todd (Helicon Press, Baltimore, Maryland, 1960).

"Work" by Stefan Cardinal Wyszynski (Scepter Press, Chicago, Illinois, 1960).

"Labor Christianus: Initiatum in Theologiam Spiritualem Systematicam de Labore" (Christian Labor: Introduction to a Systematic Spiritual Theology of Labor) by Charles V. Truhlan (Herder, Freiburg, Germany, 1961).

The publication during the past few years of these books does not, of course, negate the validity of the point made by Mr. Scharper. The authors of these books would probably be the first to admit that they have barely scratched the surface of a very profound problem.

Mr. Scharper, in turn, would probably agree that there is also a need for more worthwhile Catholic books on a related subject of equal, if not greater, importance — namely, the philosophy and-or the theology of leisure. We have at least one good book on this subject by the German Catholic philosopher Josef Pieper. An English translation of Dr. Pieper's book, "Leisure: The Basis of Culture," was published in 1952 (with an introduction by the British poet and essayist T. S. Eliot) by Pantheon Books, Inc., New York.

Pieper's book is a good introduction — but hardly more than that — to a subject which, for some strange reason, seems to be of much less interest to Americans than the subject of work.

Within recent weeks two books on the subject of leisure

have been published in this country; "Of Time, Work and Leisure" by Sebastian de Grazia (The Twentieth Century Fund) and "Work and Leisure" by Neils Anderson (The Free Press of Glencoe, New York). Although both of these titles include the subject of work, they are concerned primarily with the problem of leisure.

Mr. de Grazia's book is attracting a great deal of attention. According to de Grazia the philosopher, there is a fundamental difference between leisure and free time. We Americans, he says, don't have very much leisure, but we like to think that we have oodles of free time. But de Grazia the statistician says we are kidding ourselves. In summary, he says, the difference between 1850 and 1960 comes down to a few hours. "The great and touted gains in free time since the 1850s . . . are," he insists, "largely a myth."

The Ecumenical Council - Church And Christendom

What Will Be Subjects Considered By Council

(This is the fourth installment in a series which presents striking passages from a brilliant and timely book of the above title, written by a renowned scholar and just printed in English translation by P. J. Kenedy & Sons, New York.)

By MOST REV. LORENZ JAEGER
Archbishop of Paderborn, Germany

On Jan. 25, 1959, at the conclusion of the world octave of prayer for unity, Pope John XXIII announced the second Vatican Council, which should also be an invitation to our separated brethren to seek unity.

In an address on Aug. 9, 1959, the Pope expressly stated that it was when he was meditating, in the unity octave, on Christ's sacerdotal prayer and His prayer for unity that the idea of a Council came "like the spontaneous flowering of an unexpected spring," not as the fruit of long consideration, but — as the Pope said elsewhere — as a sudden inspiration from above, a personal intimation by the Holy Spirit.

It is still too early to do more than guess at individual subjects; but we may point out that the Councils of Trent and of the Vatican both remained incomplete. The former dealt with the doctrine on Scripture and Tradition, original sin and justification, and on the sacraments, but not with that of the Church itself, though this was the focal point of the disputes between the Protestants and Catholics.

The split between the two sides was fundamentally over the doctrine of the Church. But the Council was constantly under pressure of time and the conclusion of its final period was rushed through too hastily, owing to the Pope's serious illness and the likelihood of his death.

PAPAL INFALLIBILITY

Three hundred years later, the Vatican Council intended to bring out the doctrine "on the Church of Christ" omitted by Trent. The outline submitted to the Fathers on Jan. 21, 1870, and expanded on March 6, dealt with the Church and its structure in 15 chapters.

Only the two on papal primacy and infallibility could be discussed and officially decided dogmatically. The rest were left, because the outbreak of the Franco-Prussian war and the siege of Rome by the Piedmontese army forced the prorogation of the Council.

Before the discussion on the primacy and infallibility, a decree was issued, in the third session of Apr. 24, 1870, "on the Catholic Faith," in which the errors of the time — agnosticism, pantheism and so-called "Hermesianism" — were condemned, and which dealt, in four chapters, with the existence and our knowledge of a personal God, the necessity of divine revelation, the nature of faith, and the relation between faith and natural knowledge.

CALLED SECOND COUNCIL

After a lapse of 90 years, it is hardly possible to summon a

Council that would be simply a continuation of the former. For that reason, as Cardinal Tardini explained in his address on Oct. 31, 1959, the coming Council will be called the Second Vatican Council, and, like the first, hold its sessions in the Basilica of St. Peter.

In his concluding address to the Roman diocesan synod, Pope John declared: "Oecumenicum Concilium convocandum . . . Vaticanum secundum voca vocabitur." (The Ecumenical Council he convoked will be called the Second Vatican.)

Cardinal Montini, the Archbishop of Milan, pointed out that the coming Second Vatican Council would be the first in history that had neither to surmount internal discord nor to solve problems of doctrine disputed within the Church. On the contrary, the Church was to take cognizance of what was demanded by her growing life, of her evangelizing mission and of her own spiritual needs.

EPISCOPAL AUTHORITY

Among other duties of the Council, he mentioned that of completing the doctrine of episcopal authority, considering the relations between the religious orders and the bishops, and the necessity of greater participation of the laity in the life of the Church. But the two greatest problems were, undoubtedly, the union of all Christians, which admittedly could not be attained all at once, and how to counter the moral crisis the world was experiencing in such tragic contrast to its technical progress.

The Fathers of the Council, he went on, would not fail in authoritative declarations against the ideological errors of the present time.

The aims and themes of the coming Council have been repeatedly stated by the Pope to the strengthening of faith, moral renewal, the adaptation of ecclesiastical legislation to changed conditions, and the preparation of a future reunion of those outside the Church. These may well be called extremely general aims, and one Protestant dignitary has spoken regretfully of the "insubstantiality" of the statements made about the Council up to the present.

DOMINANT MOTIVE

But if we look closely, we can see there is a single basic idea running through all that the Pope has said on the most various occasions. It is his favorite idea, to which he always

returns, and which he designates as the actual program of the Council. The LEITMOTIVE (dominant motive) of all the discussions of the Council is to be the manifestation of the one, holy, catholic and apostolic Church in her Unity and Catholicity.

The two great encyclicals of John XXIII, Ad Petri Cathedram (June 29, 1959) and Princeps Pastorum (Nov. 28, 1959) clarify both the unity and the catholicity of the Church, and the two documents lay down in advance the basic program of the Council.

Great as are the possibilities of a successful outcome, we must not ignore the difficulties in the way of the Council arising from the changed conditions of the present time. Doubtless, the Church stands in her catholic unity as a sign raised aloft among the nations, and she stands in no danger within from heresy or schism. It is also true that there is not the same need of reform as there was at the time of the Council of Trent, and that the administration of the Church works very smoothly.

REASON FOR COUNCIL

What, then, is the reason for a Council?

All Councils have a two-fold aspect, one doctrinal, the other disciplinary; and one or the other of these predominates according to the exigencies of the time. It would seem that, in the coming Council, questions concerning the practical application of Christianity will be foremost, and that they will be considered in the light of determined theological principles.

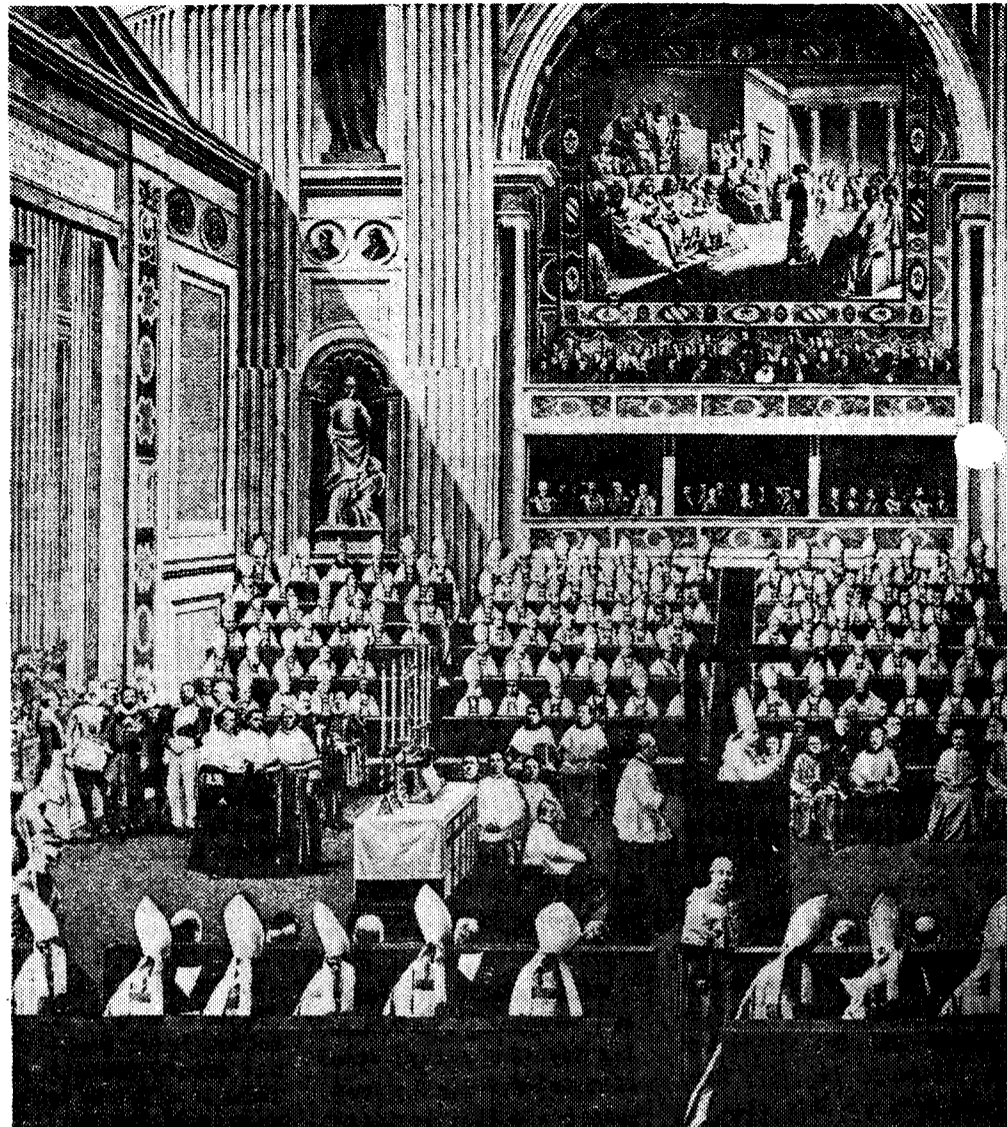
In his first encyclical, Ad Petri Cathedram, Pope John enumerated the chief objects of the Council as the development of the Catholic faith, the moral renovation of Christian life, and the adjustment of ecclesiastical discipline to the needs and methods of the present. Consequently, a good part of its work will be to find the right answers to those problems which have arisen through the changes in the world since the time of the Vatican Council.

STATE OF THE WORLD

Councils always mark important turning - points in the Church's history; and we are now at one of them. The Church is obliged to take account of the wholly altered state of the world, if it is to fulfil its mission. This new situation is due to three great revolutions:

a.) The relations between State and Church. — The Emperor Constantine was the first ruler to take the Church under his protection, so beginning a new era in Christian history. It was the start of the golden age, in which all members of the State were Christians, and Church and State grew up alongside to form a Civitas Christiana. Ideally at least, emperor and kings strove to bring about St. Augustine's City of God.

The union of Church and State underwent its first shock with the rise of nation-states in Europe in the sixteenth Century, and it ended with the secularization of the State in the



NC Photos

FIRST VATICAN council, held in 1869, was the largest of the 20 ecumenical councils and was the first attended by an American bishop.

This portrait was done by Altobelli during the closing session in 1870. The council is known for its definition of papal infallibility.

Eighteenth. Today the Constantinian relation between Church and State is exceptional, even in Christian countries. There are few governments that actively support the Church and work in harmony with her.

SECULARIZED CULTURE

The change arose partly through the secularization of modern culture and partly through a stronger sense of the Church's autonomy. Instead of the former close harmony, we see a friendly attitude, indeed, on the part of many governments, a neutral one with others, and overt hostility on the part of quite a few. In communist countries, Christianity and Church are looked on as survivals of a bygone age, and themselves about to disappear.

b.) The right of supremacy of a world-wide Christian culture is being called in question. — At the time of the (First) Vatican Council, and even until the outbreak of the First World War, the dominant European and American culture was still based on Christian principles. Its ethical foundations were not simply an echo of the Gospels and the moral teaching of the Church, but were the outcome too of the contact of Christianity with the social, political, economic and cultural elements of European and American history.

The peoples of Asia and Africa held in admiration the advanced civilization of the West and Europe's spiritual culture with its ethical roots. This world wide regard for "Christian culture" created a favorable prospect for the work of the mis-

sions.

The situation is now dramatically altered. The two wars have destroyed the prestige of western culture in the eyes of the colored races. At the same time, a large part of the traditionally Christian white peoples has fallen under communist domination; and their governments work to replace Christianity by Marxism. We see how, not so far away, an attempt is being made to replace the Christian meaning of Christmas by an antichristian idolology.

END OF COLONIALISM

Even in many democratic countries of the free world a secularized culture prevails, indifferent or inimical to Christianity. The result is that, there too, the Church is conscious of being in the minority, and that its influence on public life is waning.

(c.) The Colonial epoch is over — The colonial period began with the discovery of America in the Fifteenth Century, and lasted 450 years, until the end of the Second World War. It saw a world wide expansion of European power, industry and culture. Missionaries had no other aim than preaching the Gospel, but they were helped in this by the enormous prestige of the Christian countries with the colored peoples.

On this account, they became, whether they wanted to or not, a means for communicating their own native culture. But it was no fault of theirs that their work of evangelization became linked with the expansion

of European spheres of influence.

Up to the First World War, the favorable prospects of the missions in Asia and Africa were practically unlimited. The superiority of the Christian culture and of the civilization of Europe and America was unquestioned; and the ineffective pagan nature-religions were no longer considered serious rivals of Christianity.

NATIONALISTIC STATES

Today nearly all the colonial regimes have disappeared. In spite of much injustice, they had favored, in one way or another, the spread of western Christian culture and the work of the missions.

They have been replaced by nationalistic governments, often suspicious and unfriendly even directly hostile, to Christianity. Furthermore, the world wide, technological civilization of the present day is wholly secular. Fifty years ago, mankind in general still lived, in some degree, under the influence of a culture whose roots were Christian; but now the majority is subject either to the communist ideology or to the influence of revived non-Christian natural-religions.

(In the next installment, Archbishop Jaeger deals with the present-day world's need of the Church, and of the Church's mission in the world today.)

Bishop Gibbons Was Youngest Prelate At Council

By BURKE WALSH
(N.C.W.C. News Service)

The youngest prelate attending the First Vatican Council, convened on Dec. 8, 1869, was an American — Bishop James Gibbons, first Vicar Apostolic of North Carolina.

Later, as James Cardinal Gibbons, Archbishop of Baltimore, this same prelate was the last surviving Father of the Vatican Council.

Cardinal Gibbons himself wrote that "the youngest Bishop in the council was 36 years old," but he was only 35 at the time the council opened. He was, however, 36 before the council adjourned on Oct. 20, 1870.

"I am the last living Father of the Council," Cardinal Gibbons wrote in 1916. "Now, alone upon this earth, I can report what happened within those sacred walls — not by heresy, nor from books, but from what I actually saw and heard."

Here are some excerpts from his recollections:

The council was held in the right transept of St. Peter's basilica, which was partitioned off and suitably furnished with all the requirements for a deliberative body. Pope Pius IX presided in person at the opening, as well as at all the solemn

sessions, and a bench of five cardinals presided at the business sessions or general congregations.

When the council was convened, the Catholic bishops of Christendom, resident and titular, numbered about 1,200. At an early stage of the council, the number of prelates in attendance was 737. . . . Every continent, every island of importance, every nation on the face of the earth, except Russia, was represented by its hierarchy.

BISHOPS OF THE EAST

No prelates attracted more general attention than the venerable patriarchs and bishops of the East.

"I may here observe that the Oriental Christians comprise two classes — the schismatics, who separated from the Catholic Church chiefly in the fourth, fifth and ninth centuries, and are not now in communion with the See of Rome, and the Orthodox Christians, who acknowledge the judicial supremacy of the Pope. Only the latter had representatives at the council, though the former had also been invited by Pius IX, but they chose to decline.

Whereas only four English-speaking prelates attended the Council of Trent, convened 350 years before, at the Vatican council there were more

than 120 English-speaking representatives present.

Latin was the official language of the council. The jewel of faith is best preserved in the casket of an unalterable language.

"In like manner we can easily perceive the utility, I might say the absolute necessity, of the Latin tongue in the deliberations of the council. Had the bishops no uniform medium to express their sentiments, the council would have degenerated into a Babel of tongues.

★ ★ ★

Several prelates were much enfeebled by years and infirmities, and so exhausted by travel, that they died martyrs to obedience and duty on their way to the council; several others expired in the city or while returning to their dioceses."

"Each bishop brought with him an intimate knowledge of the history of his country and of the religious, moral, social and political conditions of the people among whom he lived. One could learn more from an hour's interview with this living encyclopedia of divines, who were a world in miniature, than from a week's study of books."

"And while I admired their learning and experience, I could not but venerate their apos-

toxic virtues. The great majority of the prelates were venerable, both by their years and by that which they had accomplished in the service of Almighty God, for many of them had endured trials and hardships.

MARTYRS AND EXILES

"Some were exiled from their sees for conscience's sake; others were the successors of martyrs, and were destined themselves to wear a martyr's crown.

"But of all the bishops assembled under St. Peter's dome none excited more sympathy and admiration than the prelates from China and Corea (Korea), where persecution periodically breaks out."

"A prelate representing the smallest diocese had the same rights that were accorded to the highest dignitary in the chamber (the council hall)."

"I may say in passing that there were present many silent solons, like the venerable Archbishop McCloskey, of New York, and the Bishop of Buffalo (Stephen V. Ryan), whose voice was not heard in the council-hall, but whose influence was felt in the committees."

"Archbishop Spalding, of Bal-



YOUNGEST bishop at the First Vatican Council was Bishop James Gibbons who was 35. He later became Cardinal - Archbishop of Baltimore and died in 1921.

timore, was a member of the two most important committees, in which he was busily employed. He delivered but one discourse during the council.

Archbishop Kenrick, of St. Louis, spoke Latin with admirable ease and elegance. I observed him, day after day, reclining in his seat with half-closed eyes, listening attentively to the debates, without taking any notes. And yet so tenacious was his memory that, when his turn came to ascend the rostrum, he reviewed the speeches of his colleagues with remarkable fidelity and precision without the aid of manuscript or memoranda."

"Of the College of Cardinals present at the council, and of whom none survive today, one was afterward the great Pontiff, Leo XII. Although Cardinal Pecci did not take part in the public debates of the synod, he was one of its most influential members."

"The year 1870 will be ever memorable for two great events — the Vatican council and the Franco-Prussian war."

"Certainly thought was never freer in the world than it was within the walls of the council chamber, and never was there a deliberative assembly with greater freedom of debate than that enjoyed by the Fathers of the Vatican council."

SINCE CHRISTIANS SEPARATED

Greatest Dialogue On Unity

(The following article is one of a dozen special articles by the head of the Rome bureau of the N.C.W.C. News Service giving a preview of the ecumenical council which opens next Oct. 11.)

By MSGR. JAMES I. TUCEK

VATICAN CITY (NC) — Whether intended or not, the convocation of the Second Vatican Ecumenical Council has already begun the most widespread dialogue on unity between Christian bodies since Christian unity was first shattered.

The chief purpose of the council, according to Pope John XXIII, is to attend to the Church's internal needs. He has clearly indicated that the road to Christian unity might be opened as a result of the council, but that this could be expected only as a distant and indirect effect.

No sooner was the intended council announced, however, than non-Catholic leaders throughout the world began to voice their hopes and Catholics began to respond. Difficulties were aired on both sides, but definite possibilities were also identified. In a way that had not been done for centuries, eminent non-Catholic and Catholic personalities began to speak with an unprecedented combination of frankness and charity.

The Pope took the lead with his first encyclical, Ad Petri

Cathedram, published June 29, 1959, a few months after he announced his intention to call the council.

HOPE FOR UNITY

He said that the council would be a "wondrous manifestation of unity" which he hoped would inspire those "who are separated from the Apostolic See." And, with characteristic charity, he added:

"Note, we beg of you, that when we lovingly invite you to the unity of the Church we are inviting you not to the home of a stranger, but to your own, to the Father's house which belongs to all."

Greek Orthodox Bishop James Virvos said in London: "There are many theologians who desire a really well rounded rapprochement and they welcome the possibility of serious talks between Orthodox and Catholics."

The presiding Bishop of the Protestant Episcopal Church of the United States, Bishop Arthur C. Lichtenberger, added: "I hope the convocation might result in serious conversations between separated churches to explore those things which we have in common and those things that separate us."

From the World Council of Churches itself came a practical rejoinder to the Pope's initiative. Five Catholic observers were invited to attend its general assembly at New Delhi in November and December, 1961. Equally a sign of the times was

the fact that the Vatican accepted the invitation and sent the observers as its official representatives.

The Central Committee of the World Council of Churches noted, in a five-point declaration published during the assembly, that "the fact that a dialogue with the Roman Catholic Church has become possible is to be welcomed. . . . The change is a change in procedure and climate. The opportunity for dialogue is to be grasped, but it means that the real problems will come to the force."

Augustin Cardinal Bea, S.I., President of the Preparatory Secretariat for Promoting Christian Unity, became one of the most outstanding and respected voices on the Catholic side of the dialogue.

He was first of all realistic, saying: "One must certainly have no illusions about the prospects of achieving Christian unity. It is a task which will require much time, much charity and much patience."

A summary of the difficulties among the various non-Catholic bodies was given by Cardinal Bea in his address to the Protestant theological faculty of Zurich University in Switzerland in November, 1961.

As to the Orthodox, he said that "apart from historical misunderstandings and resentments, the main difficulty lies in the primacy of the Pope and more particularly in the infallibility of the Pope."

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J. M. FITZGERALD



JAMES F. MINNET

Two South Florida attorneys will serve as moderators during labor and management seminars which will highlight the second annual Labor Day observance sponsored by the Diocese of Miami on Thursday, Aug. 30.

Prominent spokesmen for industry and labor will participate in panel discussions scheduled to be held both morning and afternoon at the Hotel Everglades. Arthur J. Goldberg, Secretary of Labor, will be the principal speaker at the 8 p.m. banquet.

Pontifical Mass will be celebrated at 5:30 p.m. in Gesu Church by Bishop Coleman F. Carroll and the sermon will be preached by Msgr. George Higgins, director of the Social Action Department of the National Catholic Welfare Conference. Msgr. Higgins will also be the chairman for the seminars.

Joseph M. Fitzgerald, Miami attorney, and James F. Minnet, United States Commissioner of Broward County, who resides in Fort Lauderdale, will moderate the discussions expected to attract hundreds of men and women from South Florida.

HERE SINCE 1944

Formerly a member of the faculty at the University of Miami Law School from which he was graduated in 1946, Mr. Fitzgerald has been a resident of the Miami area since 1944. He was awarded a Bachelor of Arts degree by Mt. St. Mary College, Emmitsburg, Md., in 1939 and now heads the national alumni association of the college. Mr. Fitzgerald also attended the University of Georgetown and is one of the founders of the Diocese of Miami Catholic Lawyers' Guild.

Mr. and Mrs. Fitzgerald are the parents of three sons and two daughters, and are members of St. Hugh parish, Coconut Grove. He is also a member of the board of directors of Serra International.

A native of Detroit, Mich., Mr. Minnet was graduated from the Lawrence Institute of Technology with an LL.B. degree in 1946 and from the Columbus School of Law of Catholic University of America in 1939. He also studied at Southeastern University, Washington, D.C.; the University of Michigan and the University of Miami.

From 1940 to 1941 and from 1945 to 1949, Mr. Minnet was examiner attorney for the Interstate Commerce Commission in Washington and from 1956 to 1961 was Deputy Commissioner of the Florida Industrial Commission. He has been in general practice of law in Fort Lauderdale since 1949.

He and Mrs. Minnet are the parents of one son and two daughters. He is also a member of the Knights of Columbus, Elks Club, and Optimist Club.

Soldiers Aid Orphanage

INCHON, Korea (NC) — The U. S. Army's Seoul Command has presented a check for \$400 to Bishop William J. McNaughton, M.M., for support of the Star of the Sea Orphanage here.

Mr., Mrs. R. B. Roberts Jr. To Observe Golden Jubilee

Two Miamians who have pioneered in the lay apostolate of the Church in South Florida will observe the golden anniversary of their marriage on Tuesday, Aug. 7 in the Church of the Little Flower, Coral Gables.

Mr. and Mrs. Richard B. Roberts, Jr., will renew their wedding vows during low Mass celebrated by Father Peter Reilly, pastor, at 9:30 a.m. in the presence of members of their family and friends.

A native of Indianapolis who later moved to New York City, Mr. Roberts and the former Louise Lines of New Haven, Conn., were married 50 years ago in the Church of St. Catherine of Genoa in New York. They came to Miami in 1923 and have been residents here since that time with the exception of six years spent in Bradenton.

Active in the charitable work of the St. Vincent de Paul Society here since 1935, Mr. Roberts has been president of the Miami Particular Council for more than 15 years and was one of a group of Vincentians cited by Bishop Coleman F. Carroll two years ago for 25 years of service.

A former secretary in the St. Augustine Diocesan Council of Holy Name Societies, Mr. Roberts is a member of the board of directors of the Miami Catholic Welfare Bureau, a charter member of the Serra Club and a fourth degree Knight of Columbus, as well as chairman of the spiritual committee in the Diocesan Council of Catholic Men which conducted the first diocesan census under his direction. He also served as chairman of the first Diocesan Development Fund Campaign.

Mr. Roberts holds a degree in civil engineering from the School of Mines, Engineering and Chemistry at Columbia University and has been a vice

Bishop Furey In Rome

VATICAN CITY (NC) — Auxiliary Bishop Francis J. Furey of Philadelphia was received in private audience by Pope John XXIII.

president of the Florida Power and Light Co. and director of economic research here since 1950. His interests in civic projects are well known in the Greater Miami area and he served as a member of the first fund raising committee for Mercy Hospital and heads the United Service Organization committee in Dade County.

Mrs. Roberts is a convert to Catholicism and is a past president of the Little Flower Society in their Coral Gables parish as well as a member of the Daughters of the American Revolution and the Daughters of the Confederacy.

The couple has two sons, Richard B. Roberts, III, president of the Keyes Mortgage Co., Miami, also a member of Little Flower parish; and William, a member of the Sacred Heart Parish, Lake Worth, and a department head in Sears, Roebuck & Co., West Palm Beach; and ten grandchildren.

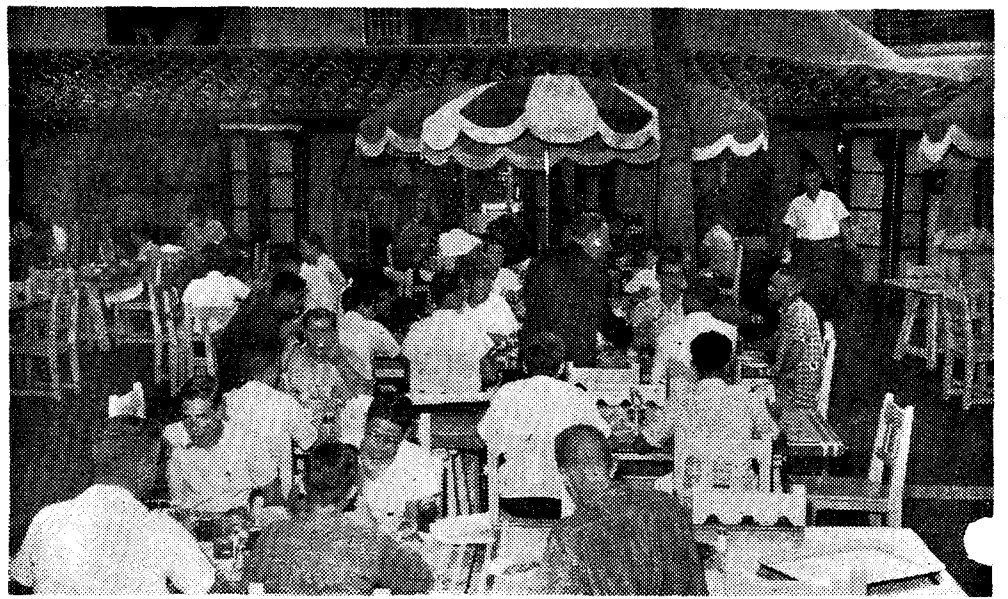
Rector Resigns From Pontifical College In Ohio

WASHINGTON (NC) — The Holy See has acceded to the request of Msgr. Paul Gieringer to be relieved of the office of rector of the Pontifical College Josephinum in Worthington, Ohio, because of his ill health, Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, announced here today.

In accepting the resignation, the Sacred Congregation for Seminaries has named Monsignor Gieringer Rector Emeritus of the Josephinum.

The new rector appointed by the Holy See is Msgr. Ralph Thompson, a priest of the diocese of Davenport who has been serving as the spiritual director at Mt. St. Bernard Seminary, Dubuque, Iowa, Archbishop Vagnozzi also announced.

Monsignor Thompson was a chaplain in the U. S. Army Air Corps from November, 1941, to January, 1946 and served with the U. S. Air Force from November, 1950 to May, 1955.

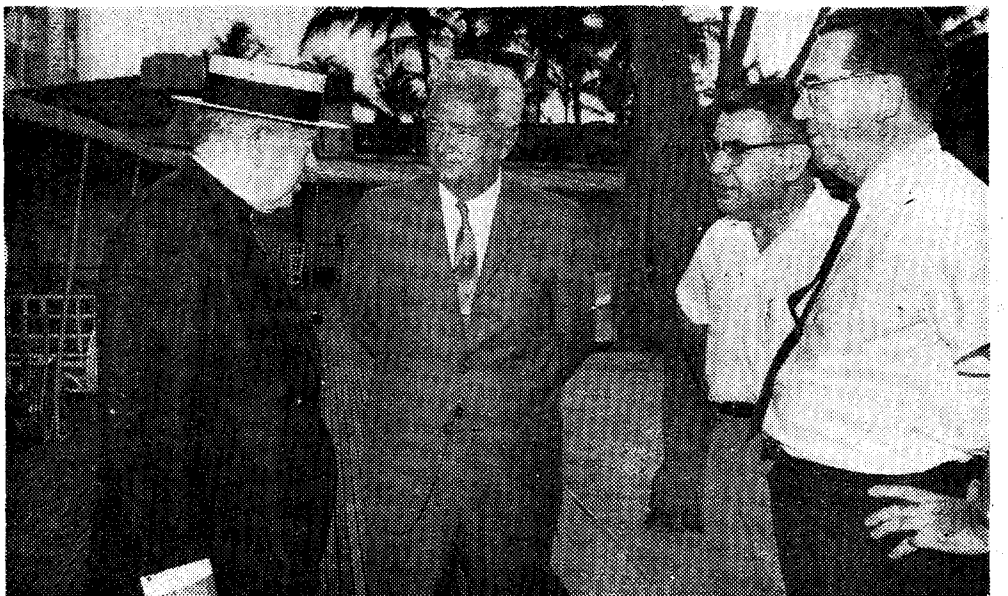


Voice Photos

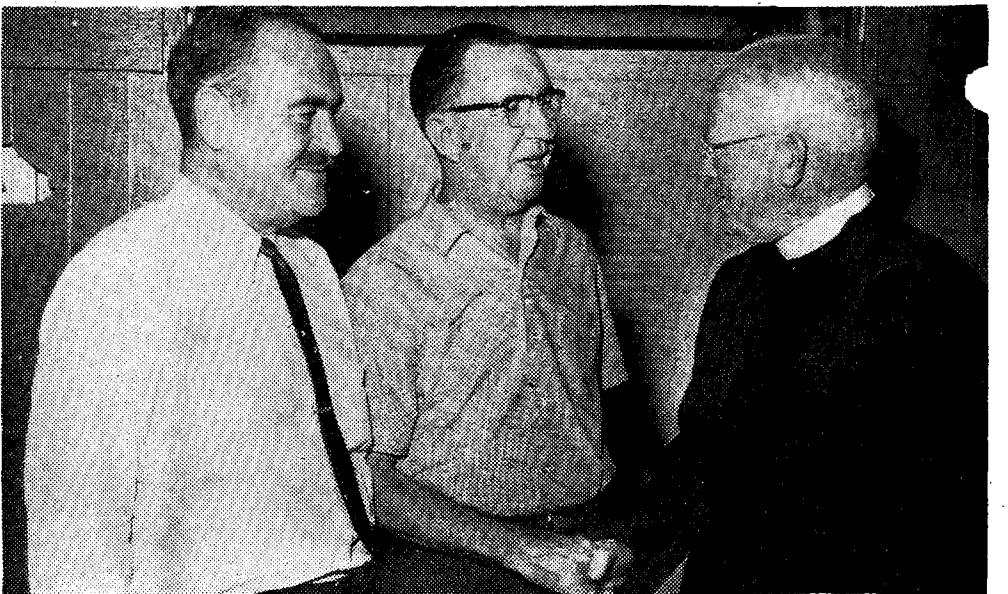
SERRA CLUB was host to seminarians from the Greater Miami area now studying for the Diocese of Miami during a beach party and dinner held Monday at the Bath Club, Miami Beach. Both major and minor seminarians are shown enjoying the picnic dinner on the club terrace.



Chow Line Found a Variety of Appetizing Foods Awaiting Them



Bishop Carroll Talks To Frank Mackle, Michael Assalone and Dick Flynn



Msgr. William Barry Is Welcomed by Dan Sullivan and George McKiever

CCD Classes Begin In Miami Sunday

Training classes for Confraternity of Christian Doctrine workers will be completed in Stuart today (Friday) and will begin again Sunday for workers in Miami.

Miami classes will be held in Barry College for two weeks and will then be held in St. Francis Xavier School, Fort Myers for two weeks beginning Saturday, Aug. 15. Classes are taught by the Mission Helpers of the Sacred Heart, who specialize in catechetical work.

Classes in Miami will follow the same schedule as in the other two areas of the Diocese but a unique twist will be used for the benefit of the area's many Spanish-speaking Catholics according to Father R. E. Philbin, diocesan CCD director. The 30-hour course in Adaptive May Methods of teaching religion will be given to English speaking and Spanish speaking simultaneously. The class will be given in English and a translator will repeat the words in Spanish through a microphone. The Spanish-speaking in the class will be equipped with ear-phones so they can hear the lesson in Spanish.

Also, for the Spanish-speaking, a Sister will teach three hours a day at Centro Hispano Catolico to an all Spanish-speaking class. A translator will also be used for these classes, but without the aid of a microphone.

Besides the 30 hours of instruction in the method of teaching, there will also be eight hours of executive board training, six hours of fisher training and six hours of helper training.

Classes at Barry College will be from 7:30 p.m. to 9:30 p.m. Monday through Friday and from 2 p.m. to 6 p.m. Saturdays and Sundays. Classes in the Spanish Center will be from 2 p.m. to 5 p.m. Monday through Friday.

Registration for all classes will be held during the first day of sessions. Interested parties, who would like to work in the CCD program, should contact their pastors or parish CCD directors before attending classes to ascertain the particular needs of each parish.

Mission Helpers of the Sacred Heart have given similar classes in the Diocese of Miami and are the authors of Adaptive Way Methods of teaching religion.

According to Father R.E. Philbin, the teaching method is designed for pupils who do not attend Catholic schools and is geared to teach each age group according to their ability to understand. Father Philbin called it an extremely effective system and said it is being used by numerous CCD groups throughout the country.



Voice Photos

CCD WORKERS from St. Anastasia parish, Fort Pierce, register for training classes in Stuart. The two-week courses ended today (Friday) and

will begin Sunday in Miami. Sister Gilmery, Pierce, and Sister Mary Dominica, Mission Helpers of the Sacred Heart are shown above.



A CLASS in the CCD training session at Stuart is conducted by Sister Gilmery, MHS. The Mission Helpers of the Sacred Heart conducted

CCD training in Stuart and will teach in Miami and Fort Myers. Four courses are available for CCD workers.

OFFICIAL Diocese of Miami

The Chancery announces the formal erection of the new mission of St. James in Lake Placid with the following boundaries:

All that property of Highlands County south of the township line between townships 35 and 36.

The mission for the present is under the administration of the pastor of St. Catherine parish, Sebring, Father John Vann.

Bid Made To Televisé Mass From The Vatican
DENVER, Colo. (NC) — A spokesman for the American Broadcasting Company said here that the network would bid for live TV coverage of Christmas Eve Midnight Mass from the Vatican.

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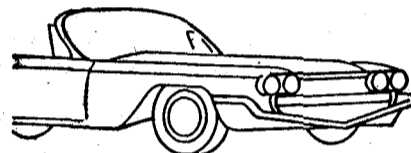
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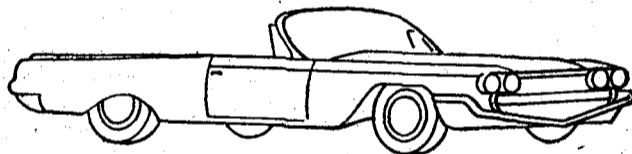
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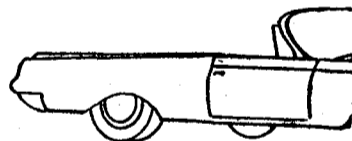
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Lauderdale Knights Will Install Officers

FORT LAUDERDALE — New elected officers of the Knights of Columbus, Council 5235, will be installed Saturday Aug. 4 at 8 p.m. during a dinner in the Governor's Club.

Officers are: Richard Inserra, grand knight; Vincent Roy, deputy grand knight; John Feeny, chancellor; Dr. Lawrence Spi-

ler, warden; Hal Beyer, recording secretary; Gerald McCulley, financial secretary; Roman Gray and James Leach, outside guards and John Steinlage and Anthony Torchia, inside guards.

Edward Bury will conduct installation ceremonies, assisted by William Holzer and Gérard Pazourek.

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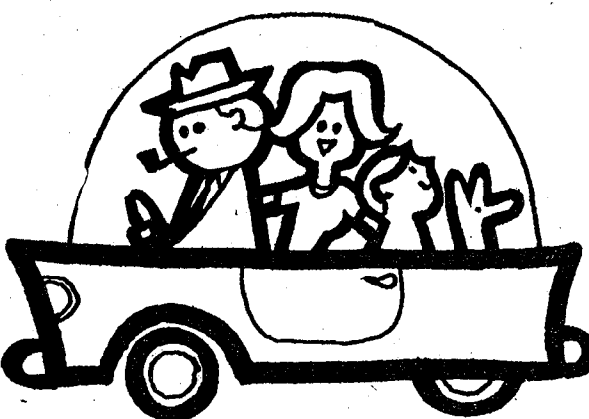
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Voice Photo
 DCCW AND DCCM presidents, Mrs. J. Winston Anderson and C. Clyde Atkins are shown in the new office of their organizations recently opened in the Diocese of Miami Chancery Building.

Office For DCCW, DCCM Opened In Chancery Building

An office of the Miami Diocesan Council of Catholic Women and the Diocesan Council of Catholic Men has been opened in Room 110 of the Diocese of Miami Chancery, 6301 Biscayne Blvd.

According to Mrs. J. Winston Anderson, DCCW presi-

dent, and C. Clyde Atkins, DCCM president, the new office will be open between the hours of 9 a.m. and 5 p.m. daily.

The first diocesan lay organization formed by Bishop Coleman F. Carroll following his installation as Bishop of Miami, the Miami DCCW was inaugurated Nov. 21, 1958. More than 8,000 women now comprise the membership in 94 affiliations throughout the 16 counties of South Florida. The Council was the 107th to be affiliated with the National Council of Catholic Women.

Dunn Elected Grand Knight In Coral Gables

James S. Dunn was elected grand knight of the Coral Gables Council, Knights of Columbus, and in so doing continued a unique pattern followed by members of his law firm since its inception in 1925.

Since that time, each member of the firm has been a grand knight.

His father, the late Judge James A. Dunn, started the chain by becoming grand knight of a Miami council. His partner, the late George A. Brautigam, later served as grand knight of the same council. James Dunn's present law partner, Richard Hickey, also held the office.

Other officers of the Coral Gables council are: Philip A. Josberger, deputy grand knight; William J. Reschke, chancellor; Nicholas H. Kennan, warden; Leonard G. Boymer, recorder; Lewis J. Dorsch, secretary; David A. Burrows, treasurer and John J. Hagarty Jr., advocate.

Other officers are: Victor Lisbon, inside guard; Charles R. Williams and Ramon Lavin, outside guards; Edward J. Creelin, trustee; Richard W. Clark, general chairman and Robert H. Dunn, lecturer.

Chaplain is Father Patrick C. Slevin.

New Officers Elected By 4th Degree K-C

WEST PALM BEACH — Harold A. Hanlon of Riviera Beach was elected faithful navigator of the Father Andrew Doherty General Assembly, Fourth Degree Knights of Columbus of Palm Beach County during elections in the West Palm Beach K of C hall.



Other newly elected officers are: Robert McMahon, faithful captain; John McLaughlin, faithful pilot; Laurent Thibault, faithful comptroller; Barlow Clark, faithful scribe; Gilbert George, faithful purser; Charles Cirvalo, inside sentinel; Leo Carrigan, outside sentinel; Robert Dovey, trustee for three years; Ray Soullier, trustee for two years, and John Klien, trustee for one year.

Mr. Hanlon came to Florida in 1925 from Asheville, Pa. and is a member of St. Francis of Assisi parish where he is a member of the Holy Name Society.

New Welfare Law Provides Aid To Children

WASHINGTON (NC) — A top Catholic Charities official has said the new public welfare amendments hold promise for aid recipients, but he regrets the legislation does not provide for full use of voluntary agencies.

Msgr. Gallagher, whose co-secretary of the National Conference of Catholic Charities, praised Sen. Eugene J. McCarthy of Minnesota for an amendment which permits all child-care institutions to take part in a Federal aid program for neglected children.

Msgr. Gallagher, whose conference coordinates activities of some 375 offices of Catholic Charities throughout the nation, was asked for comment after President Kennedy signed the public welfare amendments, a \$325.8 million program which revises many areas of the Federal government's sprawling welfare effort.

OLD AGE ASSISTANCE

The largest of the programs affected by the legislation are the Federal aid-to-dependent children (ADC) and old age assistance. Other areas include aid to the blind, aid to disabled persons and a new child-care day center program.

"The amendments hold considerable promise of rehabilitation for relief recipients and for disorganized families on aid-to-dependent children programs," said Msgr. Gallagher.

The ADC program includes making Federal payments to children whose parents are unemployed, as well as to those whose parents are dead, disabled or absent.

Msgr. Gallagher said that "The dearth of trained personnel on public welfare staffs will make realization of the noble goals in the ADC program a difficult task."

ESSENTIAL SERVICE

"We regret that the bill in its final form did not provide for maximum use of the staffs and facilities of existing voluntary agencies in meeting the needs of these people," he said.

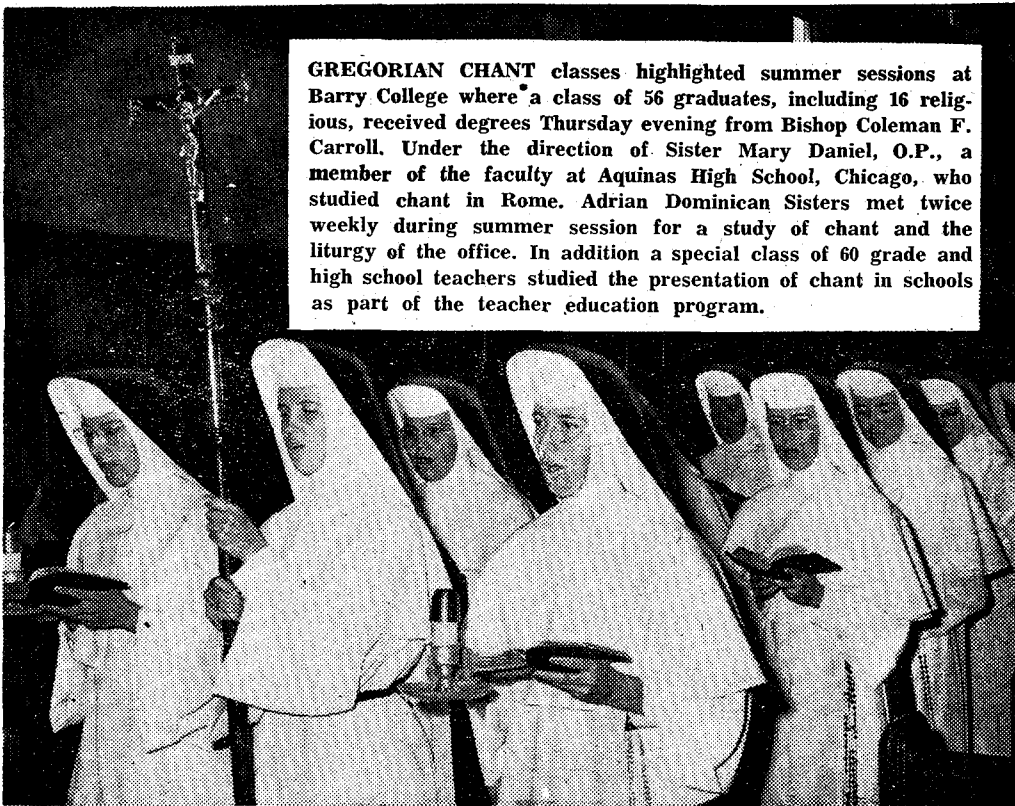
"It is felt that such Congressional endorsement of the role of voluntary agencies and institutions would have helped to maintain the desirable partnership between public and voluntary programs.

"In view of the increased promise of help in this bill, we believe that all forms of welfare service should have been encouraged and supported in their effort to serve."

Msgr. Gallagher said that Sen. McCarthy's amendment "reaffirms the fact that institutions of charity offer an essential service to our nation."

McCarthy sponsored in the Senate an amendment to permit Federal funds to be joined with state and local monies to pay for the care of a neglected child who is taken from his home by court order and assigned to a child-care institution.

This provision was contained in the version of the bill passed by the House, but was stricken by the Senate Finance Committee.



GREGORIAN CHANT classes highlighted summer sessions at Barry College where a class of 56 graduates, including 16 religious, received degrees Thursday evening from Bishop Coleman F. Carroll. Under the direction of Sister Mary Daniel, O.P., a member of the faculty at Aquinas High School, Chicago, who studied chant in Rome. Adrian Dominican Sisters met twice weekly during summer session for a study of chant and the liturgy of the office. In addition a special class of 60 grade and high school teachers studied the presentation of chant in schools as part of the teacher education program.



CHURCH MUSIC AUTHORITY EXPLAINS WHY

Not Heard Gregorian Chant?

WEBSTER GROVES, Mo. (NC) — A leading figure in efforts to preserve and teach the official music of the Church for the past half-century shook his head sadly when asked about "official Church music" in America.

"No wonder more Americans don't like Gregorian chant," said Father Joseph Gajard, O.S.B., choir director for some 40 years at the Benedictine monks' famed Solesmes abbey in France. "They've never heard it."

What they have more likely heard has been the school choir in some parish church laboriously singing the funeral Mass, he acknowledged. Adding to the general confusion has been the church organist, who in too many parishes is "not discreet" in accompanying the chant, he said.

Here for a two-week institute on liturgical music sponsored by the Sisters of Loretto at Webster College, the 76-year-old scholar and musician refused to become dismayed at the thought that millions of American Catholics do not know or like the Gregorian chant he and his abbey have worked so laboriously to save.

"They don't understand it because they hear it sung badly," he explained. "And when nearly everybody sings it badly, you can't blame people for not liking to hear it."

"Chant must first of all be an interior thing," he said.

"It must really come from the heart. It is faith put to music. If you just sing the (Gregorian) chant to be singing, it's really not worth the trouble."

The Benedictines at Solesmes have devoted generations to finding, photographing and synthesizing ancient plain chant melodies, uncovered in museums, monasteries and convents all over the world.

Pope Pius X early in this century gave them the responsibility for preparing the "official Vatican" editions of the Church's Gregorian music; subsequent popes have continued the directive. So the chant at Solesmes is more than a diversion. It is a way of life.

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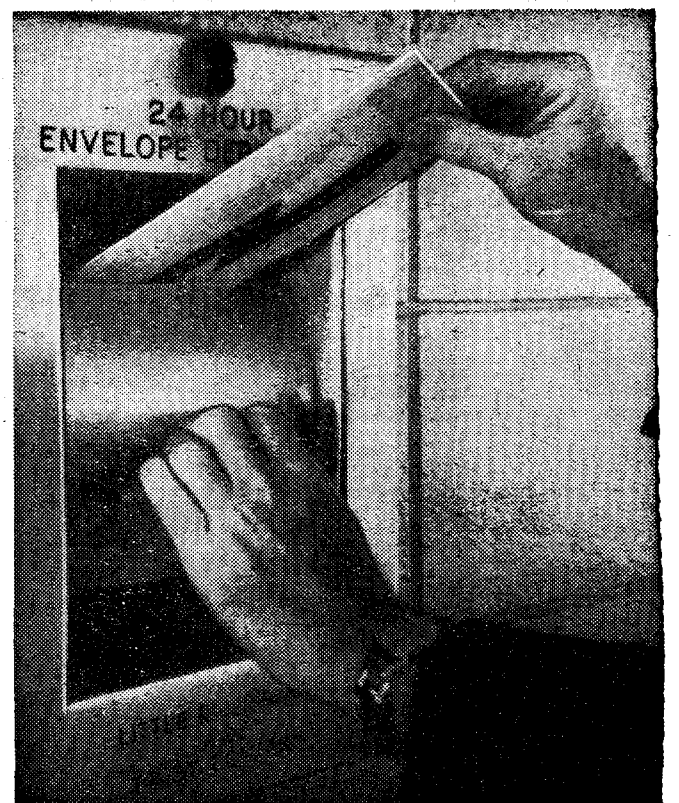
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WELFARE BUREAU'S COUNSEL ON ADOPTIONS

Catholic Child In A Catholic Home

(This is the last in a series of articles explaining in detail the procedures involved in adopting a child through the Miami Catholic Welfare Bureau.)

By **RACHEL ERWIN**
Miami Catholic Welfare Bureau
Supervisor of Child Welfare

The age of an infant at the time of placement through the adoption agency varies. Our agency occasionally places a child at four weeks of age. This would be a child of whom we obtain early custody and who is medically approved for adoption at an early age because of better - than - average growth and development. This would be a child who has an exceptionally good background and no history of mental retardation.

The usual time of placement is when the child is two or three months old. Many times placement is delayed beyond this because of the natural mother's indecision regarding a plan for her child, because of legal entanglements in securing custody, or because the child is not medically approved for placement.

LEGAL GUARDIANSHIP

From the point of view of protection to the child, private adoption leaves the child with no legal guardianship for a period of several months. In the event State Welfare recommends against the adoption to the court, the family already has become attached to the child and the child to them, and the consequence can be heart-rending. The courts frequently approve questionable adoptions because of this already existing attachment.

The judges are hard put to decide whether the damage involved in replacement will be more harmful to the child than allowing it to grow up in a

family which is not as good for the child as many other families who might have been chosen through an agency. A study of the private placements indicates, from a study made at Yale University of 100 children adopted independently and 100 adopted through agencies, the following:

	Independent Adoptions	Agency Adoptions
Good	46	76
Fair	26	16
Poor	28	8

When natural parent or parents are Catholic, they have a real duty to see to it that their children are raised Catholic. Many Catholic unwed mothers request of a doctor or lawyer that their child be placed with a Catholic family, but the child does not get good practicing Catholics as parents. Sometimes there is deliberate deceit as to the religion of the adoptive couple and in many instances the couple do tell a doctor or lawyer or other individual making a placement that they are Catholic, but they may not be good practicing Catholics.

WELFARE STATISTICS

We have known many instances where families rejected by the agency because they were not practicing Catholics received a Catholic child in an independent adoption from an outside source.

State Welfare statistics for the year 1961 showed that the Catholic agencies throughout the state placed 173 children for adoptions whose parents were Catholic. There were 30 whose upbringing was Catholic but who refused referral to a Catholic agency because of



Voice Photo

LOVING PARENTS and a good Catholic home await the above infant being presented to his new father and mother by Mrs. Lang Barone, a member of the staff at the Catholic Service Bureau, Fort Lauderdale.

having fallen away from the Church.

In the independent adoptions throughout the state there were 172 children of Catholic mothers placed in independent adoption. The percentage of these children who would have found good practicing Catholics as parents is unknown at present.

Catholic parents who find it necessary to surrender their children for adoption for one reason or another have a real moral obligation to see to it that their children are reared

in a Catholic atmosphere. While it is impossible for any human being to predict with certainty the outcome of any adoptive placement, the children are entitled to the greatest safeguard humanly possible. With the care given to studies on adoptive families through the Catholic Welfare Bureau, adoptive children placed through the agency have probably a better chance of getting good Catholic parents who are able to provide well, both for the material and the spiritual needs of the children, than the average child gets in life today.

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Voice Photo

SOCIAL WORKERS in South Florida recently participated in retreat conferences at the Dominican Retreat House, Kendall. Father Lucian Lauerma, of the National Catholic School of Social Service is shown with Mrs. Louise Cooper, Miss Rachel Erwin, one of his former students; and Mrs. Mary Alice Owens.



Voice Photos

"BLAST-OFF" party to aid Morning Star Schools for Handicapped Children will be sponsored by the Daughters of Isabella, Saturday, Aug. 4. Mrs. Bernard J. DiCristafaro, Mrs. Wayne Willoughby and Miss Catherine Elder prepare colorful decorations.

Dinner-Dance To Benefit 2 Morning Star Schools

Morning Star Schools for Handicapped Children in Miami and West Palm Beach will benefit from a dinner-dance sponsored by the Daughters of Isabella, Saturday, Aug. 4 at the K. of C. Hall, 270 Castalonia Ave., Coral Gables.

Mrs. Wayne Willoughby and

Mrs. George Weschler are co-chairmen of arrangements for the party which will have as its theme "Outer Space."

Dinner will be served at 6:30 p.m. and dancing to the music of Ed Cook and his Astronauts will begin at 9 p.m. and continue until 11 p.m. Tickets may be purchased at the door.

Other members of the committee are Miss Catherine Elder, decorations; Mrs. Phillippe Croteau and Mrs. Arthur Crosswell, food; Mrs. Bernard DiCristafaro, awards; and Mrs. Justin White, publicity.

Hialeah Parish Altar Society Names Chairmen

HIALEAH — Sixteen women from St. John the Apostle parish have been named to committees of the parish Altar-Rosary Society.

Mrs. Anna R. Hopkins, president, announced the appointments of the following committee chairmen:

Mrs. Mary Lou Barron and Mrs. Eileen Cosgrave, Burse; Mrs. Katherine Janelle, altar; Mrs. Lottie Ledoux, thrift shop; Mrs. Mary Biencardo, religious articles; Miss Ruth Covell, diocesan paper; Mrs. Eunice Ware, publicity; Mrs. Louise Sargent, civic participation; Mrs. Florence Salvio, hospitality; Mrs. Helena Stanton, shrine; Mrs. Dorothy Walsh, Confraternity of Christian Doctrine; Mrs. Ellen Peters, retreats; Mrs. Maria Kranz, international and Inter-American relations; Mrs. Leona Roland, Mrs. Martha Fogart and Mrs. Kathryn Magill, welfare.

St. Juliana Women Plan Rummage Sale

WEST PALM BEACH — Plans for an August rummage sale have been announced by members of St. Juliana Women's Club.

A preview sale for parishioners will begin Saturday, Aug. 4 in the school kindergarten from 8:30 a.m. to 3 p.m. The sale for the general public will begin Aug. 18 and continue until Aug. 25.

Proceeds will be donated to the parish building fund.

Party Will Benefit St. Joseph Hospital

PORT CHARLOTTE — A card party for the benefit of St. Joseph Hospital will be sponsored by members of the auxiliary at 7:30 p.m., Thursday, Aug. 9 at the Yacht Club.

Mrs. Nina Schorz, ways and means committee chairman, is in charge of arrangements for the party to which the general public has been invited.

Mrs. Edalia Hallgren, named outstanding woman of the year by the Miami Diocesan Council of Catholic Women, is president of St. Joseph Hospital Auxiliary.

Latin American Women Head 2 Dade Auxiliaries

Two members of Miami's Latin colony are now guiding the activities of medical auxiliaries in Dade County.

Mrs. Manuel A. Gonzalez of Little Flower parish, Coral Gables, has been installed as 34th president of the Dade County Medical Association Auxiliary, and Mrs. Miguel A. Mora of St. Lawrence parish, North Miami Beach, head the Women's Auxiliary of the new Pan American Hospital expected to open in the fall at NW Seventh St. and 59th Ct.

A native of Cuba who was

reared in Philadelphia and is now an American citizen, Mrs. Gonzalez is the wife of a general surgeon and gynecologist who came to Miami 14 years ago. A member of the board of directors of the Centro Hispano Catolico, she is the mother of two children, Laura Maria, 18, and Manuel Juan, 16.

The wife of a Cuban psychiatrist who is a member of the faculty at the University of Miami Medical School, Mrs. Mora was born in New York City. She came to Miami seven years ago after living in Peru. They have three children, Melinda, five; Michael, three and Joseph, 21 months.

Other officers of the Pan American Hospital Auxiliary are Mrs. Marita Scharf, St. Dominic parish, vice president; Mrs. Gimel Ortega, SS. Peter and Paul parish, secretary and Mrs. Jose Pintado, St. Rose of Lima parish, treasurer.

Aug. Plans Made By Altar Society

FORT LAUDERDALE — A Corporate Communion will be observed by members of St. Clement Altar and Rosary Society during the 8 a.m. Mass, Sunday, August 5 in St. Clement Church.

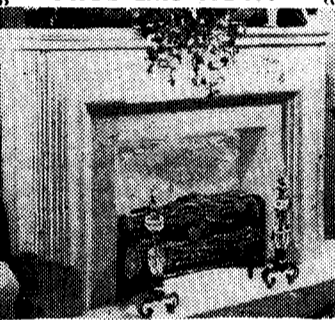
Father John O'Brien, S. J. will be the guest speaker when the organization convenes for its monthly meeting at 8 p.m. Tuesday in the school. His topic will be "Personal and Educational Counseling for Youth."

A benefit card party sponsored by the society will begin at 8 p.m. Thursday, Aug. 9 in the school. Reservations may be made by calling Mrs. Joseph Uhlar at LOfan 4-3555 or Mrs. Nellie Cornwell at LOfan 4-9866.

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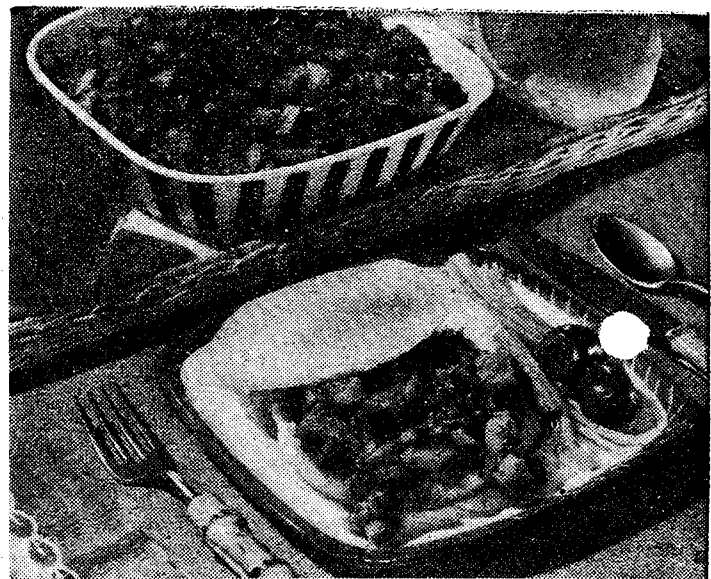
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Barbecued Chicken on a Bun is satisfying and simple to fix. You first prepare your own barbecue sauce of brown sugar, mustard, onion, catsup, vinegar and Tabasco sauce. Simmer gently to allow all the flavors

to blend. The chicken and chopped stuffed olives are added last, and the mixture is served over warmed sandwich buns.

For backyard or patio service, bring out your prettiest covered casserole. Fill it with barbecued chicken and then place it on a tray with the warm buns alongside and let everyone help himself.

Sandwiches such as these need no more accompaniment than your favorite cool salad to make a good nourishing meal. Below are recipes to show you what we mean. Serve them during August, National Sandwich Month, and every month of the year. For sandwiches are an all-season standby for snacks, for lunch or supper or to go into lunch boxes. Do you know Americans eat more than 100,000,000 sandwiches every day?



Chicken On A Bun For Twilight Dining

BARBECUED CHICKEN ON A BUN

- | | |
|---------------------------------|-----------------------------------------------------|
| 2 Tablespoons brown sugar | 2 5-ounce cans boned chicken, chopped (about 1 cup) |
| 1 teaspoon dry mustard | 1/4 cup chopped pimiento-stuffed olives |
| 1 teaspoon instant minced onion | 6 hamburger buns |
| 1/2 cup catsup | Butter, softened |
| 1/4 cup vinegar | |
| 1/4-cup water | |
| Dash of Tabasco sauce | |

Blend together brown sugar, mustard, onion, catsup, vinegar, water and Tabasco sauce. Bring to boiling, reduce heat, and simmer for 30 minutes. If necessary, add a small amount of water to thin sauce slightly. Add chicken and olives and heat through. Spread hamburger buns with softened butter. Spoon chicken mixture onto buns. Serve very hot. Makes 6 sandwiches.

THE MacINTOSH

- | | |
|-----------------------------------------|-----------------------------------------------------------------------|
| 12 slices enriched white sandwich bread | 36 to 48 thinly sliced rings McIntosh apple unpeeled (6 small apples) |
| Mayonnaise or salad dressing | 24-1-ounce slices process American cheese |
| Mustard | |
| 12 1-ounce slices baked ham | |

Spread bread lightly with mayonnaise or salad dressing, then with mustard. Cover each slice with 1 slice ham, 4 rings apple and 2 slices cheese. Arrange sandwiches on baking sheet. Broil until cheese melts and is slightly brown. Serve hot, 2 slices per serving. Makes 6 open-faced sandwiches.

RUEBON SANDWICH

- | | |
|-----------------------|----------------------------------------------------|
| 8 slices rye bread | 1 cup sauerkraut, drained |
| Butter | About 1/2 pound cooked or canned corn beef, sliced |
| Mustard, salad type | |
| 4 slices Swiss cheese | |

Spread mustard on one side of 4 slices of bread. Top each with cheese, 1/4 cup sauerkraut and sliced corned beef. Cover with remaining slices. Butter top and bottom of sandwiches and grill slowly on both sides until browned and cheese melts. Makes 4.

TROPICAL TUNA SANDWICH


- | | |
|-----------------------------------------|------------------------------------------------|
| 1 cup drained flaked tuna (7 ounce can) | 1/4 cup finely chopped pimiento-stuffed olives |
| 2 tablespoons drained crushed pineapple | 1/4 teaspoon salt |
| 3 tablespoons dairy sour cream | 8 slices whole wheat bread |
| | Butter |
| | Lettuce leaves |

Combine tuna, pineapple, sour cream, olives and salt. Let stand about 1 hour to allow flavors to blend. Spread bread with butter. Spread tuna mixture on 4 slices. Top with lettuce leaves and cover with remaining slices. Cut diagonally into halves. Makes 4 sandwiches (1 1/2 cups filling).

BUTTERSCOTCH NUT BREAD

- | | |
|---------------------------------|----------------------------------|
| 1 large egg | 1/2 teaspoon baking soda |
| 1 cup brown sugar | 1/2 teaspoon baking powder |
| 2 tablespoons melted shortening | 1/2 teaspoon salt |
| 2 cups sifted enriched flour | 1 cup sour milk or buttermilk |
| | 1/2 cup English walnuts, chopped |

Beat egg and add sugar gradually beating well. Add shortening. Sift flour, soda, baking powder and salt together. Add to egg mixture alternately with milk. Add nut meats. Pour into greased loaf pan, 9x5x3 inches and bake at 350 degrees for about 45 minutes, or until cake tester stuck in the middle comes out clean.



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Dating Pattern Causes Difficulties

What do you do if a boy gets fresh or forgets himself on a date, and you have to bring him under control? How do you do it? Should you still date him? I'm eighteen and have had quite a few dates, but this problem still bothers me. Do all girls have this difficulty?

By FATHER JOHN L. THOMAS, S.J.

I suppose that sooner or later, because of the very nature of our current dating patterns, most girls have to deal with the problem you mention, Alice.

At first glance it would seem that a good girl should experience no special difficulties in this matter: if the boy acts up or gets to get fresh, she simply puts him in his place, and that's that. This solution is probably all right as far as it goes but it doesn't go very far, for it ignores the complexity of the social and human factors involved, and the variety of situations under which the problem may arise.

Before answering your questions we must place your problem in context, remembering that the dating system within which it occurs provides the major socially accepted means through which young men and women are expected to select their future marriage partners. As the system now operates in American society, young people must have dates if they are to enjoy any social life, meet possible mates, and eventually establish an enduring love relationship.

Hence, dating has acquired a socially compulsive aspect having consequences that should not be ignored. Although all young Americans are taught to cherish "life, liberty, and the happiness of pursuit" as equal rights, our dating system places girls in a somewhat insecure position, for they are not supposed to take the initiative in this regard. In theory, at least, their role is to attract, allure, and entice, with the result that in their anxiety to please they may become more permissive than they personally prefer and more enticing than they fully suspect.

MISUNDERSTANDING OF PURPOSE

This latter possibility points up an interesting difficulty in cross-sex communications. Some young men feel compelled to demonstrate their sexual prowess on a date, either because they believe that girls expect it, or because they wish to prove what they have been lead to regard it as proper masculine sophistication.

On the other hand, some girls are aggressively "permissive" (who's chasing whom?), either because their ignorance of masculine psychology limits their understanding of how boys must inevitably interpret their actions, or because they believe that such conduct is necessary if they are to hold a boy's interest or continue to attract "dates."

Our loose dating system, of course, also provides an open field for the shallow exploiters of sex. These may include both boys and girls, for sexual exploitation is no longer regarded as an exclusively masculine prerogative. Such exploiters regard mutual sexual stimulation as a legitimate form of "play," and consequently engage in dating with this purpose uppermost in mind.

Now let us turn to your questions. How should you deal with this problem? Well, Alice, the first step should be prevention. Keep in mind that all your actions — the way you dress or dance, your conversation, the friends you have, the places you go for entertainment — necessarily convey an impression of your character. If you give the impression of being "fast," don't be surprised if you are treated accordingly on a date.

RECOGNIZE THE FACTS

Further, don't ignore your own sexuality or the obvious psychological differences between the sexes. Some girls stubbornly refuse to recognize the sexual element in their manifestations of affection and are shocked when young men, who normally experience and identify this element much more clearly, interpret their affectionate responses as permission to proceed further.

However, the problem may arise through no apparent fault of your own. In other words, the young man may either be trying to test you, to show off, to use you, or he may have a mistaken opinion of your character. In any case, you must act quickly and decisively in showing your disapproval, so that he remains under no illusions about your convictions in this regard.

Don't make the mistake of going along half-heartedly or reluctantly for fear of hurting his feelings or losing his affection. You can put him in his place without making a scene, provided he is not the selfish, exploiter type. This latter case will understand only rough treatment, and the sooner you get rid of him the better.

Should you still date a boy who has tried to get fresh with you? The answer should be obvious from what I have said. If he respected your wishes as soon as you made them clear to him, chances are he was either testing you or trying to show off. However, if he's the type one girl described as "all feet when dancing, and all hands when he's not," you'd be more than foolish to date him again.

When dating, always keep clearly in mind that neither



friendship nor love can endure without mutual respect. The young man who refuses to accept your standards shows that he regards you as an object to be used, not as a person to be esteemed.

Father Thomas will be unable to answer any personal letters.

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YOUTH

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 On Etiquette

Dear Doris:
 Can you recommend a book on Etiquette just for Catholic functions?
 A Mother

For you and all the young readers who have asked about courtesy, manners and et... te particularly for Catholic functions I recommend, American Catholic Etiquette by Kay Toy Fenner, The Newman Press, Westminster, Maryland.

SISTER UPSETS HER

Dear Doris:
 I have a problem with my older sister. I'm 14 and she is 17. Whenever I meet a boy I like and she is with me the boy's attention goes to her. I've asked her to stop but she says she is only kidding. She really doesn't bother with them but it upsets me. What do you suggest I do?
 Bonnie

Keep your sister away from the boys you like.
 Is it really all her fault? Perhaps the boys are flattered by the attention of an older girl. Or perhaps they are just teasing you. Whatever the reason, be a good sport and don't let them see it bothers you. This is the best way to end it.

FORGET SENIOR

Dear R.R.:
 No, don't ask the senior for her picture or send her a card or gift. September will roll around soon and there will be friends to meet and old acquaintances to renew. I'm sure you will find some fine qualities in a girl nearer your own age.

Doris Revere Peters answers letters through her column, not by mail. Please do not ask for a personal reply. Young readers are invited to write to her in care of The Voice.

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CYO Invited To Double-Header

The Miami Marlins have invited all members of the Diocese of Miami CYO to attend a double-header between Miami and Lakeland of the Florida State League Sunday, Aug. 19 at 6 p.m.

Tickets are available from parish CYO moderators or can be obtained by calling the Diocesan Youth Department at 757-5714, ext. 70.

Lake Worth Club Plans Card Party

LAKE WORTH — The third in a series of card parties sponsored by St. Luke Catholic Women's Club will be held Wednesday, Aug. 8 in the parish hall.

Mrs. Denzil Wells is general chairman of arrangements and reservations may be made by calling Mrs. Michael Pivarnik at JU 2-6098. Refreshments will be served.

Miamian Studying In Wis. Novitiate

A former member of SS. Peter and Paul parish is now studying at the novitiate of the Norbertine Fathers in DePere, Wis.

Frazer Lucian Sooder, the son of Mr. and Mrs. E. Sooder of Miami, attended SS. Peter and Paul and entered the novitiate last summer.

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Reds Influence Free Nations To Promote 'Line'

As a part of their regular course of instruction on the evils of Communism, Miami Diocesan school pupils study "Questions and Answers on Communism" by Richard Cardinal Cushing. The Voice therefore publishes another installment of excerpts from this authoritative source through the courtesy of the Daughters of St. Paul, at whose bookstore, 2700 Biscayne Blvd., the complete volume is available.

Q. What is the Communist line?

The Communist line is that series of proposals which Moscow wants free world countries to adopt at any particular period in order that those countries will weaken themselves by thus doing what Moscow wants them to do.

Q. Has this been an effective method to influence the United States to help build up Soviet Power throughout the world?

A. It has been the decisive means by which Moscow has induced the United States during the past 25 years — sometimes with hesitation, but always too frequently — to build up Soviet Power. It can be said that none of the nations now behind the Iron Curtain (known as captive nations) would be enslaved by the Soviet dictatorship today were it not for the aid given that dictatorship by our Government and our sources of information.

Q. When we say this, do we mean that every American official and every American source of information thus follow the Communist line?

A. Certainly not. There are some officials and some sources of information that were intelligent enough and alert enough to oppose the line. But by and large, the line was far too successful in bringing about the great retreats and defeats for the United States during the past 25 years.

Q. Can you give a striking example of the victory of the Communist line by consent of the United States Government?

A. Of the many that could be cited, the one that first comes to mind is the recognition of Soviet Russia by the United States in 1933. This gave to atheistic Communism and its representatives a prestige on which they built their continued conquest of great sections of the globe.

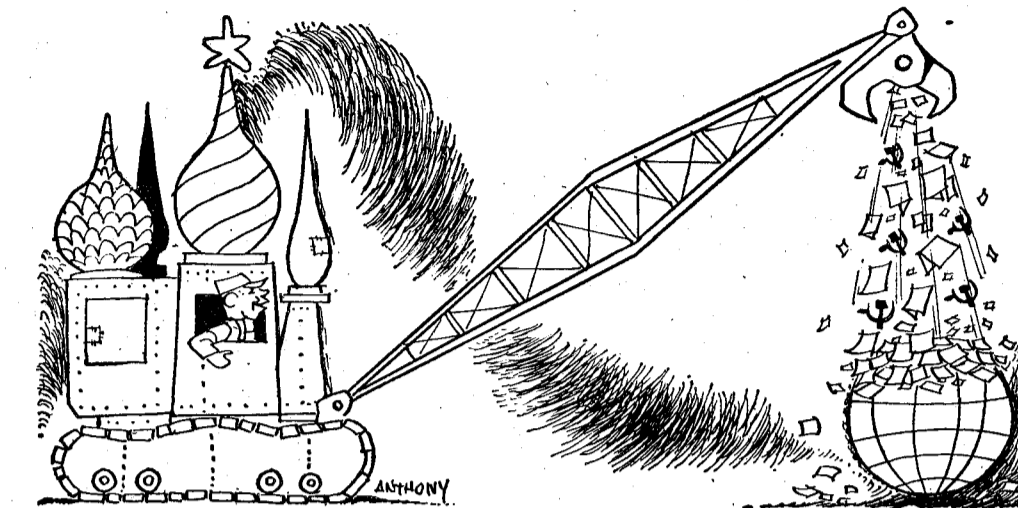
Q. At this time, were we given examples of Soviet perfidy in connection with our Government's agreeing to follow the Communist line?

A. We were indeed: A perfidy which has distinguished all Soviet acts. For one thing, in the Roosevelt-Litvinov Pact of recognition, Soviet Russia agreed solemnly and in writing to end all subversive activities in the United States. This, of course, turned out to be a farce, since the Communist Party of the United States appeared in 1935 at the Seventh World Congress of the Communist International and joined with the other parties in acclaiming Stalin

A. a) By the Communist International representative, who functions in the shadow of the United States, directing the Communist Party here from Moscow. b) By means of the publications sent throughout the world from Moscow (and now Peking) and by their echoes in the United States, designed for American Communist consumption.

Q. What are the main features of the current Communist line?

A. a) "Face to face meetings between the leaders of the East and West," in order that thereby the United States will be pledged in world opinion to acquiescence in the enslavement of the peoples behind the Iron Curtain. This had been achieved in the visit of Dictator Khrushchev to the United States, by which in effect we put our sanction on the slaughter of the Hungarians and the tyranny over the captive nations. At least that was the impression made by the visit on people from behind the Iron Curtain.



b) "Cultural exchanges," a big feature of the February, 1956 "report" by Dictator Khrushchev. This is designed to expand the Soviet espionage — military, political, and industrial — which formerly produced such servants of the Kremlin as Alger Hiss in the Government and the Rosenbergs. This process is now going forward and the United States

is now wide open to Soviet espionage against our country.

c) The final breaking down of all security precautions in the United States against the Communist conspiracy, by making permanent the American superstition engendered by the Reds in "the battle against McCarthyism." This has now gone so far as the result of the Supreme Court decisions, which have been criticized by the American Bar Association, that the United States is now without internal security protection of any real kind.

d) Persuading the United States to go to a "Summit meeting," which has been a big item in the current Communist line. It is designed to achieve at least two purposes: 1) to attain new Communist conquest in Asia, Africa, or Latin America while the United States is distracted by long talks which come to no agreement, and 2) to create serious rifts among the Western Powers, particularly possible since Great Britain seems constantly given to the appeasement tendency.

e) To get the United States eventually to make concessions on West Berlin and West Germany as to make certain the final achievement of a Soviet Germany and therefore of a Soviet Europe.

f) To persuade the United States to agree to the recognition of Red China and to the admission of that barbarous regime into the United Nations, in order to make easier the Communist conquest of all Asia and also Red dominance in Latin America, where the "prestige" of Red China is being used in Moscow's infiltration.

g) Strengthening of the Communist Party in this country by complete failure to do anything substantial against that conspiracy and by the encouragement to appeasement raised by the Khrushchev visit. This is to be accompanied by a great campaign for the infiltration of the youth of the nation, first by getting them to adopt features of the Communist line and then by getting key figures among the young people to become secret Marxists.

Hoover Says Red Espionage In U.S. At All Time High

By J. J. GILBERT

WASHINGTON (NC) — Communist spying activities are at an all time high.

This revelation comes at a time when Khrushchev professes to want peace with the United States and publicly accuses this country of ill will.

In testimony before a Congressional committee given last January but just now made public, J. Edgar Hoover, director of the Federal Bureau of Investigation, said:

"For over three decades the Soviet Union has directed a vicious, concerted espionage attack against the United States. This activity continues unabated and, in fact, throughout the history of the world, espionage has never been emphasized to the extent and with the fanatical dedication now being practiced by Soviet-bloc countries."

NO ACTIVITY IMMUNE

"No phase of American activity has been immune to Soviet-bloc intelligence attempts," Hoover told the Congressmen. Their "targets have been all-encompassing," he added, and have included aerial photographs, maps and charts of our major cities, and technical and unclassified information concerning nuclear weapons, planes, ships and submarines. They have had "prime interest" in military bases, missile sites and radar installations, he added.

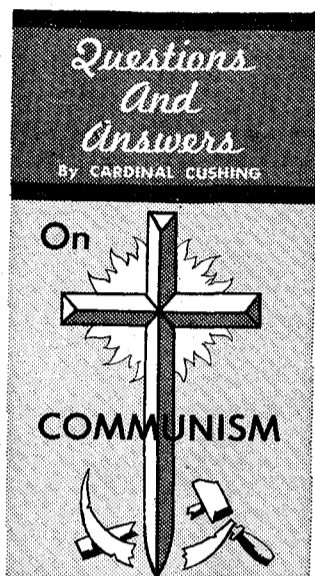
At almost the same time this information was made public here, Khrushchev was telling 12 U.S. secular newspaper editors visiting the Kremlin that he didn't want to boast, but the Soviet Union has a global rocket that cannot be destroyed by any anti-

rocket device, and also has an anti-missile missile that "can hit a fly in space."

The U.S. newsmen were asked to hold up reports on their interview until an official transcript could be released. The transcript was released three days later, and the Americans were quick to note it varied in a number of ways from the actual interview. The transcript toned down Khrushchev's language and altered the form of questions in some cases. This was seen as an effort to withhold information from the Russian people. The transcript omitted part of a question whether the Russian people knew the Soviet Union had conducted 40 nuclear tests in the atmosphere last fall.

While the revised transcript demonstrated the Red regime's ability to feed the Russian people only what it wants them to know, one of Khrushchev's observations during the interview had wry humor in the light of the Hoover testimony. Khrushchev reiterated his contention that inspection is not necessary to a nuclear test ban by nations, and made it plain Soviet Russia would not agree to espionage in its territory.

The FBI chief told the U.S. Congressmen that the number of officials of Soviet-bloc countries assigned to this country has been increasing over the years, and added that "our investigation and penetration of Soviet clandestine intelligence collection has clearly established that these official personnel assigned to the United States have been extensively used for espionage purposes."



as "the leader, teacher, and guide of the proletariat and oppressed of the whole world."

Q. Were there any other Communist acts at this time which showed the dishonest character of this agreement on the part of the Kremlin?

A. Most decidedly. Several months before the Roosevelt-Litvinov agreement was signed the Communist Party here had received instructions from Moscow to Sergei I. Gussev, who had operated here as Communist International representative under the name of P. Green. This directive from Moscow led to the famous "Open Letter to the Party," ordering infiltration into every area of American life. It was then that infiltration began on a large scale in the Government (this being the time when Alger Hiss and his co-conspirators of the Washington "cell" entered the Government).

Q. Was there any other feature of this Roosevelt-Litvinov agreement which showed that Soviet Russia could not be trusted at any time?

A. There was indeed. For as was to be the case right along in Soviet-American relations, the Kremlin was to persuade us that everything it wanted us to do was in order to obtain "peace." That is what President Roosevelt and "President" Kalinin declared in exchanging notes agreeing to the act of recognition. At that very time, both Imprecor (International Press Correspondence, the Communist International reporting agency at that time for the comrades) and the Daily Worker in this country declared that real peace could never come except by the overthrow of the capitalist system and those countries which supported it.

Q. How does the Communist line come to this country?

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Dejamos al Enemigo Sembrar la Cizaña en el Campo Económico Social

"Sin negar los evidentes progresos del catolicismo en Latinoamérica, tenemos que reconocer un hecho: La ausencia de la Iglesia en el campo económico-social; En este sector no se la conoce, no representa nada, no influye nada. Un fenómeno doloroso, pero cierto; la masa obrera ya no nos pertenece; no está con nosotros si es que no está contra nosotros." Así se expresa el R. P. Salvador de Cistierna, al dar a conocer las razones que movieron a la fundación del Instituto de Acción Social que comenzará a funcionar en septiembre en el Centro Hispano Católico.

Profundizando en el tema del distanciamiento entre las clases trabajadoras y la Iglesia, el Padre Cistierna compara esta escisión en la sociedad cristiana de nuestro tiempo con la ruptura de los siglos XI y XVI producida por los cismas de Focio y Lutero.

"Entonces, —dice—, se separaron de la Iglesia de Jesucristo regiones enteras, amplias zonas geográficas. La apostasia moderna es mucho más grave, porque lo que se está perdiendo para Cristo no es un pueblo, no es una o varias naciones como ocurrió en el protestantismo, sino toda una clase social, la más numerosa, la más vilipendiada, la que merced al sufragio universal tiene en sus manos el futuro del mundo."

A la interrogante de por qué los obreros marchan al margen de la Iglesia, el Padre Cistierna afirma que se debe a que ha ocurrido lo del Evangelio:

SEMBRARON LA CIZAÑA

"Cuando dormían los obreros vino el enemigo y sembró la cizaña." Nos hemos dormido los cristianos, no hemos prestado a los problemas económico - sociales la atención que merecían y vino el enemigo y sembró la cizaña del capitalismo liberal y del comunismo.

Es por todo esto que el Padre Cistierna considera urgente una toma de conciencia ante los graves problemas que se presentan en Latinoamérica. La forma de hacer presente a la Iglesia en el Campo económico social, como solución al problema expuesto, el Padre Cistierna va a buscarla a las palabras de un Pontífice, Pío XI:

"Si han de volver a Cristo esas clases que le han negado, es necesario escoger de entre ellos mismos y formar los soldados auxiliares de la Iglesia"... "Buscar con afán esos apóstoles seculares, tanto

obreros como patronos; elegirlos prudentemente, educarlos e instruirlos convenientemente..."

Entonces el Padre Cistierna pasa a referirse a los tres aspectos del Instituto de Acción Social para realizar plenamente esos objetivos propuestos (Los tres aspectos son Enseñanza o formación, Difusión y Propaganda y Adaptación y Aplicación de la Doctrina Social Cristiana).

verdad, para que sirva a la causa de la paz tiene que ser vivida, comunicada, aplicada a todos los sectores de la vida."

"Esa comunicación de la verdad —advirtió el P. Cistierna— debe realizarse desde ahora porque el tiempo urge. Ha llegado el momento de la acción. Por todos los pueblos de América soplan los vientos de una transformación inevitable. No puede ha-

se oyer con frecuencia contra la enseñanza social católica es que esta doctrina es muy hermosa, pero es inaplicable. El ataque, que viene de todos los frentes es injusto pero tiene su explicación, porque, en realidad, esa doctrina no se ha tratado de llevar a la práctica, porque se han hecho muy pocos ensayos de su aplicación. El Instituto de Acción Social se



INTEGRANTES DEL CLAUSTRO de profesores del Instituto de Acción Social, discuten el programa del mismo con el rector, R. P. Salvador de Cistierna, al centro. Aparecen con él de izquierda a derecha, el doctor José M. Illán, las doctoras Loures Yero y Ofelia Tabares, y los doctores José I. Lasaga, Fermín Peinado y Joaquín Martínez de Pinillos; de pie, los doctores Carmelo Mesa Lago y Antonio Fernández Rubio.

Tratando sobre el primero, el de la enseñanza, el expositor advierte:

"Los hombres no se improvisan; si necesitamos hombres que entiendan a la Iglesia, hombres que difundan su pensamiento, hombres que los realicen desde puestos de influencia de cualquier tipo que sean, es preciso escogerlos y formarlos convenientemente."

Afirma que ese aspecto del Instituto no puede descuidarse, porque "si la idea sin la acción es infecunda, la acción desligada de la idea es ciega y loca y con frecuencia sus resultados son contraproducentes."

LLEGO EL MOMENTO DE LA ACCION

Pasando al tema de la Difusión y Propaganda, el director del Instituto de Acción Social enfatiza que no basta la simple formación por extensa, profunda y especializada que sea. Se remite ahora a otro Papa, Pío XII, para enfatizar lo expuesto: "La

ber garantía de una saludable transformación si, en una u otra forma, no se haya presente la Iglesia. Hay que abrir los ojos de aquellos que se resisten a los cambios que vendrán de todos modos."

"Hay que preparar las mentes y los corazones para los sacrificios que exigen tales reformas. Hay que alertar, en fin, a los individuos y a los pueblos para que no cedan a la tentación de la doctrina del comunismo."

Después de exponer extensamente lo que se refiere a los dos primeros aspectos, el sacerdote afirma que no basta con el conocimiento de la doctrina social cristiana ni tampoco con su difusión, sino que es preciso también aplicarla. "Ciertamente que la aplicación de esa doctrina no es misión de la Iglesia. Corresponde a los seculares. Pero la Iglesia puede alentarla y vigilarla."

Más adelante expresa que "una de las acusaciones que

propone hacerle en este aspecto un gran servicio a la Iglesia y a Latinoamérica."

REFORMAS CRISTIANAS

Por tanto, asegura que es necesario seleccionar cuidadosamente un equipo de especialistas, bien seguros en los principios sociales sustentados por la Iglesia, que se entreguen a la tarea de idear fórmulas, delinear métodos de reformas en las actuales estructuras económicas decadentes que imperan en América Latina, tanto en el sector agrícola como en el industrial; hombres que planeen sanas y equitativas políticas fiscales, por ejemplo.

"La ocasión es oportunísima, —expresó finalmente— porque las amargas experiencias del capitalismo liberal y del comunismo padecidas por los pueblos de Latinoamérica les hacen volver los ojos a unas reformas que llevan como garantía la inmutabilidad de los principios del Evangelio."

Formando Líderes

La Diócesis de Miami anunció oficialmente la semana anterior la designación del R. P. Francisco Villaverde, O.P., como director de un Centro para la Juventud Católica de Habla Hispana de Miami, que tendrá como función principal la creación de una Escuela de Capacitación de Líderes.

El referido organismo abrirá pronto sus puertas y ofrecerles a todos los jóvenes de habla hispana de Miami un centro en el cual se siembren y se proyecten las enseñanzas cristianas a la juventud.

El Padre Villaverde contará para esa tarea, con la colaboración de cientos de jóvenes cubanos exiliados, que formaron parte en su patria de las Juventudes de Acción Católica, hasta que el régimen comunista los obligó al destierro, al perseguirlos por su labor apostólica. El mismo es joven y tiene una larga experiencia entre los jóvenes, ya que fue el Capellán Nacional de la Juventud Estudiantil Católica de Cuba.

La importancia de este nuevo organismo se destaca fácilmente, si se tiene en cuenta que en estos momentos se encuentran en la Unión Soviética y otros países socialistas unos diez mil jóvenes cubanos, a los que se ha llevado única y exclusivamente, para inculcarles las doctrinas comunistas y hacer de ellos eficaces agentes del ateísmo y el odio de clases.

Mientras esos diez mil jóvenes están entregados totalmente a su adoctrinamiento, otros treinta mil jóvenes cubanos pudieron huir hacia el mundo libre, encontrándose la mayoría de ellos en el área de Miami. La diferencia entre unos y otros es que aquellos no tienen otra actividad que no sea el disciplinado lavado de sus cerebros, mientras que los que se encuentran aquí, por regla general tienen que dedicar buena parte de su tiempo a buscar su sustento trabajando en establecimientos comerciales, fábricas u oficinas.

Hasta que la Diócesis de Miami anunció la creación de este organismo, se careció de un medio eficaz que los enlazara en la formación cristiana, como antídoto al veneno marxista que se está inculcando, tanto a los que viajan a Moscú, como a los miles y miles que aún no han podido escapar de Cuba y que se encuentran igualmente sometidos a un constante y sistemático aprendizaje de las doctrinas ateas y materialistas.

Aunque auspiciado por la Diócesis, el nuevo organismo no se circunscribirá sólo al ámbito de Miami, sino que a través de boletines y otros medios de difusión, llevará su mensaje a los jóvenes desterrados en distintas localidades, ya en los Estados Unidos, ya en Latinoamérica.

Oportunamente, sobre la marcha, ofreceremos nuevos ángulos del funcionamiento de este organismo, que abre sus puertas a todos los jóvenes con vocación de líderes, ya estén entre los miles de refugiados cubanos, ya provengan de otras naciones latinoamericanas encontrándose aquí como residentes. El les ofrecerá todos los medios para llegar a ser líderes eficaces en la salvación de América de las garras del odio, el ateísmo y el terror.



—No me vas a decir que era mejor habernos quedado en casa a esperar el último programa de TV.

Obispo de Nicaragua Pide Justicia Social

MANAGUA, (NC). — Una minoría acomodada asiste indiferente a la tragedia de sus hermanos que se debaten en la miseria, clama el obispo de Matagalpa, Nicaragua, en una pastoral sobre la situación en su diócesis y en todo el país.

Mons. Octavio José Calderón es secundado en su campaña de alarma por su clero, que también firma la pastoral.

"Existe, por una parte, mucha gente que sufre las mayores privaciones, sometida a condiciones de vida infrahumana", dice el documento. "Otra parte de la sociedad asiste indiferente a la tragedia de sus hermanos, sin importarle nada sus problemas, parapetados tras la seguridad que le dan los bienes materiales."

"Esto ha creado un clima de intranquilidad, de odios y de mutua desconfianza, que puede provocar la ruina de la misma sociedad si no se intentan remedios radicales."

De estos remedios radicales se tiene una idea al repasar los problemas e injusticias que señala Mons. Calderón:

"No se vive el cristianismo, contentándose la mayoría con algunas manifestaciones externas, algunas más folklóricas que religiosas, y soslayando el cumplimiento de los deberes que impone la religión. Por otro lado vemos a Cristo prácticamente desterrado de los poderes públicos."

"La falta de trabajo permanente, derecho natural del hombre ... ha conducido a muchas familias a un estado de postración económica tal que las torna incapaces de mejoramiento moral."

"En la mayor parte de los pueblos no hay médicos, y en ellos hacen su agosto los curanderos. Donde existen hospitales es tal la carencia de medicinas que se forman diariamente filas de angustiados enfermos..."

"El índice de analfabetos es aterrador. El número de escuelas es insuficiente para las necesidades actuales. En esta diócesis ni la mitad de los niños de edad escolar reciben instrucción."

"Hemos observado que en muchos valles de esta diócesis abundan las cantinas, llegándose a constatar que en lugares donde no hay ni una sola escuela, existen hasta 10 o más cantinas."

"Deseamos para todos los fieles una vivienda digna que corresponda a su dignidad de hombre e hijos de Dios. La mayor parte de los obreros y de los campesinos habitan miserables chozas, lo cual viene a ser más bochornoso cuando se observa el contraste en que algunos refugian a sus animales, y las antihigiénicas viviendas de los pobres."

"También hemos podido observar que existen muchas familias sin hogar ni una parcela de tierra para poderla cultivar. Estas familias van de hacienda en hacienda buscando trabajo que, cuando lo consiguen, apenas les sirve para mal alimentarse."

Al hacer la enumeración de estos males el obispo y su clero tienen calificativos muy francos.

Apoiados firmemente en la doctrina de la Iglesia, "condenamos un orden social en el que fatalmente se ha pisoteado la justicia."

Al hombre del pueblo se ha considerado injustamente "como un factor de producción, sin más derecho que una mísera retribución y los jornales de hambre, tan comunes en nuestro tiempo."

"Apartadas las enseñanzas cristianas de la educación del pueblo, esta enseñanza (laica) resulta ineficaz para formar conciencias en el sentido de la verdadera moralidad," dice después el documento. En Nicaragua no se permite la enseñanza de la religión en las escuelas públicas.

En las malsanas viviendas del obrero y del campesino, dice la pastoral en otro aparte, "no podrán brillar nunca ni la moral, ni la decencia ni la alegría del vivir."

Más tarde, refiriéndose al sambenito repetido por la extrema derecha y algunas de las autoridades, Mons. Calderón y sus sacerdotes comentan:

"Creemos que se comete un error lamentable cuando se califica de comunista a todo aquel que reclama su derecho a llevar una vida digna, aunque no dejemos de reconocer que los agitadores, aleccionados debidamente, tratan de sacar las mayores ventajas de este estado de cosas."

"A nosotros nos corresponde quitar a estos agitadores la oportunidad de propagar sus consignas destructoras, procurando que desaparezcan las injusticias sociales."

Viene Mons. Boza a Miami

El Obispo cubano desterrado, Mons. Eduardo Boza Masvidal, vendrá a Miami el mes próximo, para participar en los actos de reafirmación de fe de la colonia cubana, con motivo de la ordenación de un nuevo sacerdote de ese país, a la que también vendrá, como se anunció la semana anterior, el Arzobispo de Nueva York, Cardenal Francis Spellman.

La solemne ceremonia de ordenación de Daniel Sánchez, que terminó sus estudios sacerdotales recientemente en este país, será oficiada por el Cardenal Spellman y presidida por el Obispo Coleman F. Carroll, con la presencia ahora anunciada del Obispo Auxiliar de La Habana, Mons. Eduardo Boza Masvidal, que pronunciará el sermón. Tendrá efecto el do-

mingo 2 de septiembre.

Después de haber sido expulsado de Cuba por el régimen comunista, el Obispo Boza estuvo en Miami en el mes de enero, para participar en un gigantesco acto de fe católica ofrecido en el Stadium de Miami. Actualmente el prelado cubano se encuentra residiendo en Venezuela, aunque ha hecho visitas a las colonias de refugiados cu-

banos en Puerto Rico, Colombia, Centroamérica, Estados Unidos y otras regiones.

Se espera que miles de cubanos, así como otros católicos, tanto norteamericanos como latinos, se congregarán en este acto anunciado, al que vendrán el Cardenal Spellman y el Obispo Boza y que promete ser una de las más grandes manifestaciones de fe religiosa de esta ciudad.

De Aquí y De Allá...

El Papa Juan XXIII dijo a un grupo de peregrinos franceses que el lema de la capital francesa "Fluctuat nec mergitur", (la azotea las tormentas pero no se hunde), podría ser aplicado a todos los pueblos. "Cada nación es como un barco, en ocasiones azotado por el temporal." Pero, añadió el Padre Santo, "la Providencia mantiene y guía la frágil barquilla para que siga a flote."

El arzobispo de Varsovia y primado de Polonia, cardenal Esteban Wysynski, protestó enérgicamente ante la demanda de las autoridades comunistas de tres millones y medio de zlotys — unos 145,000 dólares—, como impuestos por el seminario, cuyo presupuesto es de millón y medio de zlotys. Según informes recibidos el cardenal dijo que consideraba injusto tal gravamen y se encontraba dispuesto a luchar contra la injusticia.

La Comisión Pontificia de la Propagación de la Fe, al celebrar asamblea plenaria en Roma, dispuso un subsidio de 63,000 dólares para cubrir necesidades de la Iglesia en Latinoamérica. La distribución de ese fondo se realizará por medio de la Comisión Pontificia pro América Latina, y entre los beneficiarios figura la Obra de Cooperación Sacerdotal Hispanoamericana. Es el tercer año en que la Obra Pontificia adjudica tal subsidio.

El Consejo Evangélico (Luterano) de Alemania, presidido por el Dr. Kurt Scharf, aceptó la invitación de la Santa Sede con el fin de que designe un observador oficial para el II Concilio Ecuuménico Vaticano. La invitación fue aceptada "en principio," por lo que no se anunció de momento el nombre de dicho observador.



ESTA SEMANA terminó el Cursillo de Inglés que durante los meses de junio y julio ofreció el Centro Hispano Católico a niños y adultos. En la foto, una de las aulas de niños, prestando atención a la profesora, Miss Peggy Fillyaw, del Barry College.

Miles de Casos Atiende el C.H.C.

En el primer semestre del presente año el Centro Hispano Católico desplegó una intensa labor de asistencia a las familias latinas de Miami, de acuerdo con el reporte semestral sobre asistencia médica, distribución de comidas y ropas, clases de inglés, asistencia espiritual y otros servicios.

De acuerdo con ese reporte, el Dispensario Médico atendió desde el primero de enero hasta el 30 de junio 7,674 casos, además de otros 6,569 atendidos por la clínica dental. Solamente en el mes de mayo, el dispensario médico atendió 1,422 casos, mientras que la clínica dental prestaba 1,182 asistencias.

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En lo que a distribución de leche y otros alimentos a familias carentes de recursos se refiere, el Centro Hispano Católico distribuyó 18,243 raciones a distintas personas. Por otra parte, a través del ropero se distribuyeron 21,364 piezas de vestir.

El Buró de Empleos del Centro gestionó y obtuvo trabajo para 323 personas en esos seis meses, en distintos tipos de labores.

En lo que se refiere a la enseñanza del Idioma Inglés, el Centro Hispano terminó en

el mes de junio el curso nocturno, con una matrícula de 350 personas. Esta misma semana terminó el cursillo de verano, con matrícula de 400 personas.

La asistencia espiritual, reducida a cifras, ofrece un saldo de 1,852 visitas a los capellanes del Centro en busca de guía espiritual.

Esta es, llevada a las cifras la labor del Centro Hispano Católico durante el primer semestre de 1962, en beneficio de los integrantes de la colonia latina de Miami.

Petición a los Latinos

Aunque se sigue trabajando intensamente en la confección del Censo de la Colonia de Habla Hispana, realizándose a diario cientos de visitas, los organizadores del mismo hacen un ruego a aquellas familias que aún no hayan recibido la visita del enumerador, para que se dirijan personalmente a su correspondiente parroquia, a fin de llenar la planilla de inscripción, o que comuniquen por teléfono su dirección para ser visitados.

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God Love You

Most Reverend
Fulton J. Sheen

A missionary from Nigeria told us of this experience. He has twenty-seven out-missions which he covers on a bicycle, and in many of them he hears Confessions eight hours a day. After the six o'clock Holy Mass in one of these poor "bush" churches, he was told there was a woman in the field who wanted to go to Confession.

She was a leper. Her hands had been eaten away by the disease to just below the elbow; her feet to just above the ankles. After giving her the Sacrament of Penance and the Eucharist, the priest inquired from whence she came. "A village about a mile and a half away," she answered. "But how did you come?" he asked. "I crawled on my elbows and knees."

The priest told her that the following day he would bring the Lord God to her in Communion. But the next morning she was at Mass. "Did I not tell you I would bring the Communion to you, without you crawling a mile and a half?" he scolded. She answered: "I didn't want to be trouble to anyone."

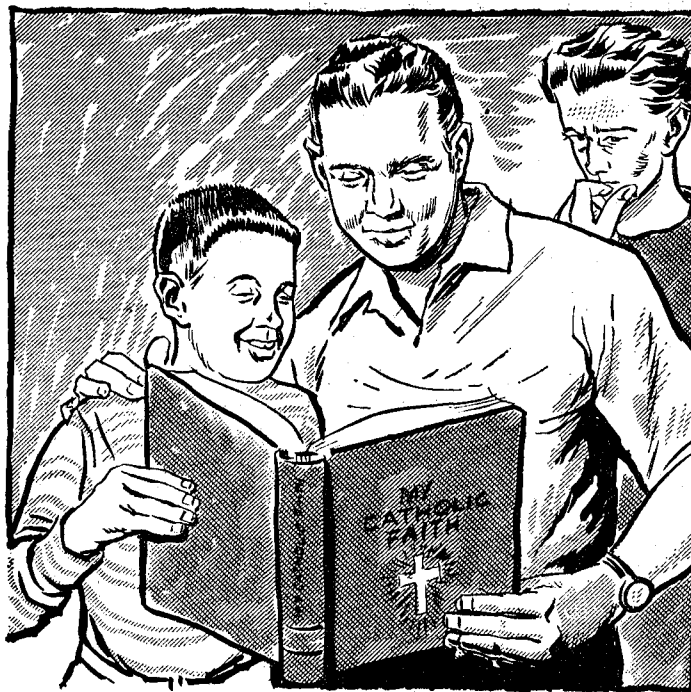
This leprosy woman had so much Faith that she wanted to spare the Eucharistic Lord and His Priest a bicycle ride of a mile and a half. And the exemption from the burden was purchased at the cost of creeping over rough ground and weeds, with her lips almost in communion with dust before they communed with the Savior. Never once did she think of her own leprosy as a burden. Disability claimed no favors from either man or God. As the Father spared not His own Son, and the Son spared not His own Mother, so she, following their example, spared not herself.

"Can you spare a dime?" These words almost seem irreverent in the face of this good woman without hands or feet. And yet, such is the plea we make for such lepers and such missionaries. We who live in prosperity can never "spare" as much as those who live in "adversity." The latter have already given up so much to the Will of God and His Church that crawling on stumps to Communion means nothing to them. But, maybe, in gratitude for the example of this lady, you could "spare" to the Holy Father and his Society for the Propagation of the Faith even a dollar, or a thousand. If you do, "do it in the name of Our Lord" that you may have everlasting reward.

GOD LOVE YOU TO J.L.K. for \$20: "I wish to deposit this in the 'Bank of Heaven' . . . to M. B. for \$1 "A sacrifice with love for the Holy Father's Missions!" . . . to R. E. O. for \$3 "I beg through this sacrifice to refrain from idle gossip and repeating the faults of others." . . . to Mr. M. for \$4 and wallet "As I was unable to find the owner, I want to help the poor of the world with it."

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SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N. Y., or your Diocesan Director, Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 8, Fla.



"At peace with himself . . . Mr. Gallant . . . radiates serenity to others."

SHARING OUR TREASURE

Example Of A Devout Man Kindled Scholar's Interest

By FATHER JOHN A. O'BRIEN

By the kind of life you live, you are helping either to bring people into the Church or to keep them out. No amount of exposition, argument or exhortation can take the place of good example. If the latter be lacking, the most powerful argument falls flat and the most persuasive sermon backfires. But an upright and virtuous life kindles interest in your holy Faith.



Father O'Brien

This is illustrated in the conversion of Lawrence Edward Carter of Norfolk, Virginia. He was reared as a Southern Baptist and attended Church and Sunday school quite regularly. At 16, he was baptized. During World War II he served in the navy, and while there he attended interdenominational services conducted by various Protestant chaplains. This led him to investigate other religions.

"I first examined Christian Science," Lawrence related, "but I could discover no evidence that God had authorized Mrs. Eddy to found a new religion. Then I investigated Unitarianism only to find that it ignored Christ's clear teaching concerning the Blessed Trinity. My interest in Catholicism was kindled when I became acquainted with Edmund Francis Gallant, a physiotherapist in Washington, D. C.

"A devout Catholic, Mr. Gallant is a frequent communicator and is active in the Confraternity of Christian Doctrine in Arlington. He devotes much of his free time to working with mentally retarded children. He lives an exemplary life and I could see how much help and inspiration he derives from the faithful practice of his religion. At peace with himself, he radiates serenity to others.

"This especially impressed me at the time because I was under much pressure and frequently on edge. After getting

out of the service, I had taken my B.A. at the College of William and Mary in Williamsburg, Virginia, majoring in accountancy and being honored with membership in Phi Beta Kappa. I was working as an auditor for the government and was often on the road.

"I was taking tranquilizers for my nerves, but the real remedy, I sensed, was a deeper one: a living faith in God and a closer union with Him through prayer and a religious life. If the Catholic religion gave such serenity to Mr. Gallant, why couldn't it do the same for me? I got down on my knees and prayed for guidance. The next day I called at St. Mary's Rectory in Norfolk and asked for a course of instruction.

"Up to that time I had never been in a Catholic church or rectory. Father William P. Connelly, the assistant pastor, had me come three nights a week for three months. As the instructions proceeded, I perceived the divine character of the Catholic religion, its divine origin, and the authority conferred by Christ upon the Apostles and disciples to teach all nations. He promised to be with them all days even to the consummation of the world. Only the Catholic Church goes back to the days of Christ and the Apostles.

"I was received into the Church January 26, 1957, and made my first Holy Communion. Confession was a bit hard at first, but has since become a source of great spiritual joy. Since embracing the Faith, I've had no need for any tranquilizers. After making a mission conducted by the Passionist Fathers, I decided to devote my life to the service of God and the spread of His holy Faith. I came to Notre Dame to become a coadjutor Brother in the Congregation of the Holy Cross and thus share my precious treasure with many others."

Father O'Brien will be glad to have converts send their names and addresses to him at Notre Dame University, Notre Dame, Indiana, so he may write their conversion stories.

The Question Box

List Of Objections To High Court Ruling



By MSGR. J. D. CONWAY

Q. I have always thought that Catholics were against this non-denominational "we don't all have to believe the same thing; we can worship together" type of religion, and for that reason have established their own schools. Yet prominent clergy and laity are leading protests against the Supreme Court decision against nondenominational prayer in public schools. It seems contradictory to me to want to have parochial schools and at the same time to urge religion in the public schools.

A. Your question gives me opportunity to join the multitude of commentators who have aired their opinions on the Engle vs. Vitale decision. Maybe some other time I will try to answer your question.

The U. S. Supreme Court handed down two notable and highly controversial decisions on Monday, June 25, and Representative Johansen of Michigan stated succinctly a summary of them which reflected the immediate reaction of many of us: "Obscenity yes; prayer, no."

Here is a partial list of my objections to this decision:

● The Supreme Court has lessened the respect of the citizens of the United States for its august dignity; it has used its mighty powers to solve a minute problem, and about the only result is that thousands of similar complaints will be stirred in the nation. If our highest tribunal is going to consider them all it will become a court of trivialities, neglecting the serious problems of our land. And certainly its three widely variant opinions gives no guide for lower courts to follow. Only one thing is certain: Regents may not compose prayers. My remembrance of Roman law is vague, but there was an ancient principle which went something like this: *De minimis lex non curat*. The Supreme Court of the United States should not be messing in the little social embarrassments of tiny group of secularists and atheists.

● The Court has needlessly multiplied the opposition which it has necessarily created in some parts of the country by its decisions upholding essential human rights. It has provided fuel for the rightist fires, and brought support to their frustrated efforts to impeach the Chief Justice.

● The Court here adds to the disconcerting inconsistencies of its decisions — and especially its dicta — on questions of the First Amendment. Compare for instance the opinion written 10 years ago by Justice Douglas in the Zorach case with his new opinion in the Engle case. He is certainly a changed man. In 1952 he insisted that the government must cooperate with religion and encourage religious instruction — that if government were hostile or even indifferent to religion it would thereby show preference to those who have no religion. This same Justice now tells us that the spending of a single dime

of government money to favor religion is unconstitutional.

● The inconsistency of the Court is emphasized by evident contradictions within the opinion written by Justice Black. He strikes down the Regents' prayer because it is official; and then in a soothing footnote, evidently aimed at assuaging public fears and wrath, explicitly upholds a number of other religious activities equally — or even more — official.

● The Court — and especially the concurring opinion of Justice Douglas — emphasizes the frightening trend of our nation towards secularism. Dicta are not law, and in this case they represent only the opinion of one Justice, but they make us fear the decisions of the future if this present trend continues. What kind of rights does Justice Douglas seek to defend when he would deprive young men, drafted involuntarily into the army, of their chaplains — deprive them effectively of the right to practice their religion — "prevent the free exercise thereof!"

● Much as I admire those organizations which seek to uphold the rights of minorities, I think this decision, and the public reaction to it, should warn them to be careful lest they create a dictatorship of splinter groups, depriving the majority of their traditional rights.

In summary I think the Court pulled a monstrous boner in ever accepting this case for trial and that boner has greatly injured its own prestige, divided and confused our country, and has advanced the cause of human rights about two inches — setting back the rule of law at least two feet — both in the Justices' mouths.

Missal Guide

Aug. 5—Eighth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

Aug. 6—Transfiguration of Our Lord Jesus Christ. Mass of the feast, Gloria, second prayer of St. Xystus II, Pope and Companion Martyrs, common preface.

Aug. 7—St. Cajetan, Confessor. Mass of the feast, Gloria, second prayer of St. Donatus, Bishop and Martyr, common preface.

Aug. 8—St. John Vianney, Confessor. Mass of the feast, Gloria, second prayer of the Four Holy Martyrs, common preface.

Aug. 9—Vigil of St. Lawrence, Martyr. Mass of the vigil, second prayer of St. Romanus, Martyr, common preface.

Aug. 10—St. Lawrence, Martyr. Mass of the feast, Gloria, common preface.

Aug. 11—Our Lady on Saturday, Votive Mass (V) of the Blessed Virgin Mary, Gloria, second prayer of St. Tiburtius and St. Susanna, Virgins, preface of the Blessed Virgin Mary.

Aug. 12—Ninth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

Cinerama Enters Story-Telling Field

By WILLIAM H. MOORING

Like many a healthy youth, Cinerama celebrates its 10th "birthday" with a good, forward sprint. Having won the acclaim of world-wide millions, as the movies' magic carpet to spectacular illusions of travel, Cinerama now applies its power to the art of story-telling. It makes an enchanting and highly promising start.

With "The Wonderful World of the Brothers Grimm," a George Pal production, ready for release by MGM, Cinerama undeniably scores Hollywood's most significant technical advance of 1962.

Unveiled for the press at Denver, Colorado, the story of Wilhelm and Jacob Grimm, German writers on language and law, whose fame rests more heavily on the fairy tales they bequeathed, provides exhilarating entertainment for the young in heart.

DELIGHTFUL MUSIC

By combining biographical incidents with more spectacular fantasies suggested by the Grimms' fairy-fiction, screenwriters David P. Harmon, Charles Beaumont and William Roberts, have contrived an enrapturing test for Cinerama's wrap-around screen process, now vastly improved visually and musically.

"The Wonderful World of the Brothers Grimm" shows 19th century Bavaria, the grandeur of its mountains, lakes, forests and ancient castles, authentically caught in Technicolor.

One majestic sequence, filmed in Regensburg Cathedral, presents the world-famed Regensburg Boys Choir, singing Mozart; an enthralling highlight of Cinerama's amazingly improved, high-fidelity sound reproduction.

REPLAY NERVES

Summer replays seem to be taking nervous toll, driving readers from TV to typewriters. Following are a few results from my mail:

Q. Why don't they make a TV comedy series about a guy like you? A sour-puss columnist, I mean. That would be funny, funny, funny! — L.J., Green Bay, Wis.

A. Great idea! I'll sell the rights and portray myself (\$5,000 a week), if you'll produce. Matter of fact, CBS is putting on a new Lloyd Bridges half-hour, about a roving reporter. He can look pretty sour at times. Starts Tuesday, Sept. 11th, 8 p.m., PDT.

Q. A Catholic reviewer recently condemned Ronald Reagan, Jeanne Crain, and "General Electric" Theater for televising the story of Mrs. Marion Miller, who joined the Communist Party to help the FBI. Do you agree with him that such a story does not belong on American TV?

A. Do not know who he is or what he said. I do know the "G.E." story was factual and that it was part of a series dealing with questions of general social interest. In two half-hours, this was well written, splendidly acted and objectively produced. Perhaps like many of the critics, this one prefers fiction to fact, when dealing with

Marxist infiltration within the USA. Others (and please include me) prefer J. Edgar Hoover's report to that of Robert Kennedy. Presumably no-one, least of all a liberal critic, would be for censoring Mrs. Miller's anti-communist facts, any more than say, Stanley Kramer's fiction, "Judgement at Nuremberg," which is anti-Nazi and, according to some opinions, anti-West Germany.

Q. Do you think the Russians will shoot down this Telstar sputnik and send up their own so they can take over world-wide TV? — K.F., Eureka, Calif.

A. Eureka! I hadn't thought of this. They may shoot, but as we put more Telstars into orbit, we shall shout the louder.

Q. It seems to me that TV is pushing old movies which the Legion of Decency has condemned. If they are, what can we do about it? — H.H. St. Louis.

A. Untrue, although as the current movie crop reaches TV, organized action may be necessary. Of 24 fairly recent Hollywood films booked for NBC's "Saturday Night at the Movies" this Fall, eight pass for "family," 10 are rated "adults" (or "adults and adolescents"): six are "morally objectionable in part." None is condemned by the Legion of Decency.

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LEGION OF DECENCY FILM RATINGS

A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

- Across the Bridge
- Air Patrol
- Alias Jesse James
- All Hands on Deck
- Babes in Toyland
- Bashful Elephant
- Best of Enemies
- Beauty and the Beast
- Beyond Time Barrier
- Big Gamble
- Big Jester
- Big Night
- Big Red
- Big Wave
- Bon Voyage
- Blood and Steel
- Boy and the Pirates
- Cast A Long Shadow
- Clown And The Kid
- Comancheros, The
- Conspiracy of Hearts
- Crash Landing
- Dalton That Got Away
- David And Goliath
- Demist In Chadr
- Desert Attack
- Desert Patrol
- El Cid
- Flaming Heaven
- From Terror
- King's Ducky
- Place in the Night
- Face of Fire
- Flaming Frontier
- Flute And Arrow
- Follow That Dream
- Forever My Love
- For the Love of Mike
- Gambler Wore A Gun
- Gift of Love
- Gigot
- Great Day
- Gunfight
- Hey Boy, Hey Girl
- Hey, Let's Twist
- Honeymoon Machine
- Horse Soldiers

A II — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

- As The Sea Rages
- Balloon
- Barabbas
- Because They're Young
- Belles Sommers
- Beware Of Children
- Beyond All Limits
- Big Money
- Brandy Of Alcatraz
- Black Sunday
- Black Tights
- Blueprint For Robbery
- Born To Be Loved
- Brainwashed
- Bride to the Sun
- Broken Lane
- But Not For Me
- Bridge To Sun
- Burning Nights
- Cage of Evil
- City After Midnight
- Colossus Of Rhodes
- Counterplot
- Cow And I
- Crazy For Love
- Dale With Disaster
- Day of Fury
- Dead To The World
- Deadly Duo
- Deadly Companions
- Don't Knock The Twist
- Eleventh Commandment
- Escape From Zahrain
- Experiment In Terror
- Face of a Fugitive
- Fanny
- Fear No More
- Flower Drum Song
- Follow That Man
- Four Horsemen of the Apocalypse
- Four Ways Out
- Francis
- General Della Rovere

A III — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

- Ada
- Adventures of a Young Man
- All in Night's Work
- Another Time, Another Place
- Angel Wore Red
- Ask Any Girl
- Bachelor In Paradise
- Back To The Wall
- Best Of Everything
- Big Deal On Madonna St.
- Black Orpheus
- Boys Night Out
- Breakfast At Tiffany's
- By Love Possessed
- Captain's Table
- Children's Hour
- Claudelle Inglish
- Come September
- Couch.
- Counterfeit Traitor
- Counterfeiters of Paris
- Day of the Outlaw
- End of Innocence
- Explosion of Generation
- Five Golden Hours
- Four Fast Guns
- French Mistress
- Girl With A Sultense Grass Is Greener
- Happy Thieves
- Heroes Die Young
- Howl Is A City
- Hitler

A III — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

- Home From The Hill
- Horror Chamber of Dr. Faustus
- Horror Hotel
- House of Intrigue
- Hustler, The
- I Like Money
- Idiot
- I'm All Right Jack
- Information Received
- Inherit The Wind
- Innocents, The
- Interns, The
- Key Witness
- La Notte Brava
- Last Year at Marienbad
- League of Gentlemen
- Let No Man Write My Epitaph
- Light in the Piazza
- Look Back in Anger
- Magician
- Make Mine Milk
- Mirror Has Two Faces
- Ninth Circle
- Odds Against Tom'row
- On Any Street
- One, Two, Three
- One-Eyed Jacks
- One Foot In Hell
- One Plus One
- Only Two Can Play
- Please Turn Over
- Plunderers, The
- Portrait In Black
- House of Women
- House On The Waterfront
- Indestructible Man
- It Happened In Athens
- It Started With A Kiss
- It Takes A Thief
- Joker, The
- Journey To The Seventh Planet
- Jungle
- Kiss Them For Me
- Law, The
- Legions of Nile
- Let's Make Love
- Live Fast, Die Young
- Look Y' Any Window
- Love In Goldfish Bowl
- Lovers Come Back
- Lovers On A Tightrope
- Maddalena
- Man in the Shadow
- Man Trap
- Mania
- Man of the West
- Man on the Prowl
- Mark, The
- Marrage Go Round
- Mary Had A Little Matter of Morals, A
- Maxime
- Middle of the Night
- Minotaur
- Misfits
- Morgan The Pirate
- Most Dangerous
- Man A Fox
- Naked Dawn
- Never So Few
- Night Of Evil
- Night of the Quarter
- Of Love and Lust

B — MORALLY OBJECTIONABLE IN PART FOR ALL AGES

- Nights Of Rasputin
- Payroll, The
- Pretty Boy
- Private Lives of Adam, Eve
- Purple Noon
- Rebel Breed
- Revolt of Slaves
- Rookie
- Sanduary
- Shakedown
- Shoot the Piano Player
- Solomon and Sheba
- Some Came Running
- Sons and Lovers
- Splendor In Grass
- Strangers When We Meet
- Strangers Of Bombay
- Subway in the Sky
- Summerskin
- Take A Giant Step
- Telltale Heart
- Terror in the Night
- That Touch of Mink
- This Angry Age
- Three On A Spree
- Tomorrow Is My Turn
- Too Bad She's Bad
- Too Late Blues
- Too Young For Love
- Two Faces of Dr. Jekyll
- Two Loves
- Woman In Empire
- Wayward Girl
- What Price Murder
- Wife For A Night
- Wild Harvest
- Wild In The Country
- Wind Cannot Read

C — CONDEMNED

- Dangerous
- Love Is My Profession
- Lovers
- Mating Urge
- Monday Night
- Never On Sunday
- Odd Obsession
- Occur Wilde
- Part Of Desire
- Port Bowler
- Prime Time
- Question of Adultery
- Night Heaven Fell
- Saturday Night And Sunday Morning
- Sins Of Mona Kent
- Temptation
- Third Sex
- Trash, The
- Young and Damned

SEPARATE CLASSIFICATION**

- From A Stranger
- King of Kings
- Never Take Candy
- Suddenly, Last Summer
- Walk on the Wild Side

**A separate classification is given to certain films which, while not morally offensive, require some analysis and explanation as protection to the uninformed against wrong interpretation and false conclusions.

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FRIDAY, AUGUST 3, 1962 PAGE 24



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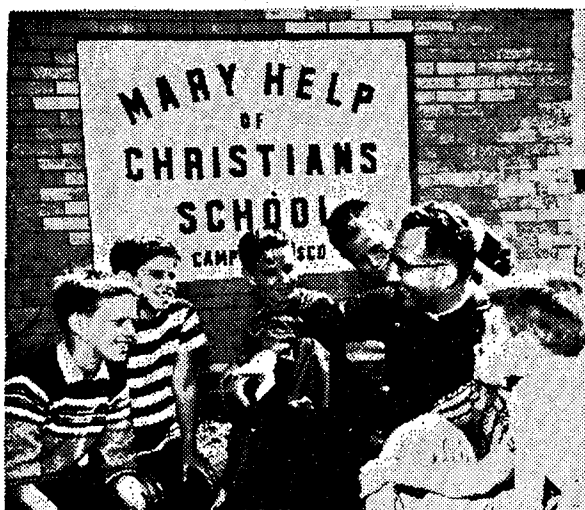
HOMES FOR SALE - N. E.

BLOCK TO ST. ROSE OF LIMA CHURCH
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THREE bedroom, two bath CBS (2 bedrooms air conditioned), large modern kitchen, stove, dishwasher, refrigerator, garbage disposal, fenced back yard. BY OWNER
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ACROSS from Our Lady of Perpetual Help Church and School - THREE bedroom, 2 bath, Florida room, storm shutters, hardwood floors, 2811 N. W. 132nd Ter. MU 5-1436

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Beautiful large three bedroom, two bath Florida room, wall-to-wall carpeting and drapes, built-in all electric kitchen, carport, tile roof, beautifully landscaped, fenced in, near Shopping Center etc. TWO YEARS NEW. NO REASONABLE OFFER REFUSED.
Owner transferred. CALL NA 4-4150

ST. DOMINIC'S PARISH - 2 bedroom fenced yard, separate carport & workshop, owner. CALL MO 7-1503

Want to ANNOUNCE your NEW business address and phone number - or an addition of a new member to your firm - send a reminder to your club members re the next meeting or luncheon - ? Perhaps an ad under 'Announcements' would give you good mileage
... please call PL 8-6772

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NORTHSIDE Shopping Area - 3 bedroom CBS corner. One block to school. \$2000 down. No qualifying. FURNISHED OR UNFURNISHED
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J. A. STONE, REALTOR

ST. MARY'S PARISH - Widow must sell FIVE room CBS, plus Florida room, hardwood floors, all tile bath, tile roof, 6 years old, quiet, near shops and schools. Payments \$39 month on present mortgage. Call owner PL 9-0756.

POOL HOME!

St. Monica's Parish - 3 bedroom, 2 bath (master 11x19) - built-in vanity with sewing machine - Florida room 12 x 24, fenced, sprinklers, beautifully landscaped, LARGE closets plus many extras. Owner, ONLY \$15,500 - TERMS. CALL NA 1-0006 after 3 & weekends.

HOMES FOR SALE - S. W.

MOVE IN TODAY!
2820 S. W. 115th AVE.
THREE bedroom CBS, carport, lot 60 X 270 - \$10,900 TERMS

St. Brendan's Parish - CA 1-6946

St. Thomas's Parish - Sacrifice, leaving town, \$3000 down takes 3 bedroom furnished. Assume FHA mortgage. No brokers. MO 5-3992

HOMES FOR SALE - SOUTH MIAMI

EPIPHANY PARISH - \$18,750
3 bedroom Rancher with Florida room, on EXTRA large lot for only \$88 monthly. Dining room & LARGE utility room. To see at 5761 S. W. 82nd Street - call R. A. FOSSEY, Realtor MO 1-5303

ENGINEER'S HOME

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BY OWNER - MO 6-8227
7925 S. W. 54th COURT
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6445 Pembroke Rd. W. Hywd.
YU 9-8550 OR eves YU 3-4424

New home in Miramar - 2 bedrooms, 2 baths, refrigerator, closed patio, garage, awnings, pump & well. \$13,000. OWNER YU 7-0834

HOMES FOR SALE - HIALEAH

St. John's Parish - Two bedroom, 1 bath, kitchen equipped, \$300 down, total price ONLY \$9700, FHA. 670 E. 14th PLACE

HOMES FOR SALE - FT. LAUDERDALE

1' block to St. Anthony's Church 3 bedroom, 2 bath, furnished JA 3-8708 1009 N. E. 2nd St.

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Homes For Sale - PORT CHARLOTTE

St. Charles Borromeo Parish
2 bedroom home, 6 months NEW, near Church, school and bus. Refrigerator, stove, awnings & draperies. Completely landscaped. Call or write H. McDonnell, 130 N. E. Gladis Ave. NA 7-6069, Port Charlotte, Florida

HOMES FOR SALE - BOYNTON BEACH

St. Mark's Parish - Best residential area - BRAND NEW three bedroom 2 bath, Cathedral ceilings, central heat, carpeted, beautiful kitchen with oven, range, dishwasher etc. Utility room, carport, attractive sheltered patio and LANAI. FHA available. Buy this unusual home DIRECT from builder & SAVE! Call or write Parkwood Const. Co. Box 177, Boynton Beach - CR 8-3422

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Nicaraguan Bishop Asks Social Justice

MATAGALPA, Nicaragua (NC) - The indifference of the rich to the problems of the poor requires that strong remedies for social justice be undertaken in Nicaragua, Bishop Octavio Jose Calderon y Padilla said in a pastoral letter.

The Bishop listed problems that must be solved and social injustices that must be corrected, among them:

- Lack of permanent work, which has brought families to such a sad economic plight that they neglect moral improvement.

- A lack of attention to Christian principles by those in public power.

- Inadequate medical care, poor housing, not enough schools and a lack of training centers for farmers.

Rabbi Raps Resolution To Shun Vatican Council

NEW YORK (NC) - A Reform rabbi called Orthodox Jewish opposition to Jewish representation at the Second Vatican Council "a striking and startling example of isolationism."

Rabbi William F. Rosenblum of Temple Israel here directed his criticism at a resolution adopted July 11 in Miami by the Orthodox Rabbinical Council of America. It called on all Jewish secular organizations to shun the Vatican council on the ground that it might impair Christian-Jewish relations.

Judge Says He'll Refuse To Drop Opening Prayer

ALBUQUERQUE, N. M. (NC) - U. S. District Court Judge Waldo H. Rogers said here as long as he presides over a court it will be opened with prayer no matter what orders he gets to prevent it.

The Judge said he disagreed with the U. S. Supreme Court ruling in the New York state public school prayer case, especially with the opinion of Associate Justice William O. Douglas who contended it is unlawful for a public employee to open a court, classroom or other assembly with prayer.

Priests Will Observe World Council Session

VATICAN CITY (NC) - The Secretariat for Promoting Christian Unity has named two priests to serve as official Catholic observers at the meeting of the Central Committee of the World Council of Churches in Paris beginning August 7.

They are Father John B. Sheerin, C.S.P., of New York, editor of the Catholic World, and Father Jerome Hamer, O.P., theologian attached to the Dominicans' Le Saulchoir house of studies at Soisy, just north of Paris.

U.S. Seminary Graduate To Head Mexican See

VATICAN CITY (NC) - Pope John XXIII has named a graduate of a U.S. seminary as bishop of a Mexican See.

Appointed Bishop of Tulancingo was Father Jose Esau Robles, who attended the Montezuma Seminary in New Mexico, established by the U. S. Bishops in 1925 to train Mexican priests at a time when the Church in Mexico was being persecuted.

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 MIAMI

Thousands At Requiem Mass For Wilmington Archbishop

WILMINGTON, Del. (NC) — An outpouring of prelates, priests and laity paid final homage here to Archbishop Edmond John FitzMaurice, 81, who was spiritual head of the Wilmington diocese for 35 years.

An overflow congregation

Philip D. Lewis, Realtor
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 PALM BEACH COUNTY
 31 West 20th Street
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packed St. Peter's Cathedral as Bishop Michael W. Hyle of Wilmington offered the Solemn Pontifical Requiem Mass. Archbishop Lawrence J. Shehan of Baltimore preached the sermon.

Archbishop FitzMaurice, who retired as Bishop of Wilmington in March, 1960, died in St. Francis Hospital. He had been in ill health since May, 1960, when his right leg was amputated while he was visiting his birthplace, Tarbet, County Kerry, Ireland.

He was a scion of an ancient Irish family noted for its long line of menfolk who served the Church. Four of his uncles served as priests in the Philadelphia Archdiocese. One of these became Bishop of Erie, Pa., — the Most Rev. John E. FitzMaurice, who served from 1899 to 1920. Four of Archbishop FitzMaurice's nephews became priests and other close relatives joined the religious life.

He made his studies for the priesthood at the College of St. Trond, Belgium, and the North American College, Rome, where he was ordained in 1904. He came to the U.S. shortly after ordination and served in the Philadelphia Archdiocese until 1920. At various times he served as Chancellor and rector of St. Charles Borromeo, the archdiocesan seminary.

On Nov. 30, 1925, he was consecrated in Philadelphia to serve as the fourth Bishop of Wilmington. At the same ceremony the Most Rev. Edwin V. Byrne, now Archbishop of Santa Fe, N.M., was consecrated to serve as the first Bishop of Ponce, Puerto Rico.

During his 35 years as Bishop of Wilmington, Archbishop FitzMaurice distinguished himself in the fields of administration, education and social relations.

Cardinal Tours Africa
 JOHANNESBURG, South Africa (NC) — Giovanni Cardinal Montini, Archbishop of Milan, Italy, has arrived here on a tour of the African continent.



Vol 10

ST. JOSEPH Hospital in Port Charlotte recently welcomed two more Felician Sisters to the Staff. Sister Mary Virginia, left, hospital administrator, is shown with Sister Mary Consilia, center, a registered nurse; and Sister Mary Raphael, X-Ray and laboratory technician.

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ANGELO NAPOLITANO, Vice President
 Members of Holy Family Parish

Sunday Mass Timetable

ARCADIA: St. Paul, 10.
AVON PARK: Our Lady Of Grace, 8:30, 10, 11:30.
BELLE GLADE: St. Philip Benizi, 10.
BOCA GRANDE: Our Lady of Mercy, 10:15.
BOCA RATON: St. Joan of Arc, 7, 9, 10:30, 12.
BOYNTON BEACH: St. Mark, 7, 8:30, 10, 11:30.
CLEWISTON: St. Margaret, 8.
COCONUT GROVE: St. Hugh, 7:30, 9, 10:30, 12.
CORAL GABLES: Little Flower (Auditorium), 9, 11:30 and 12:30 (Spanish); (Church), 6, 7, 8, 9, 10, 11:30, 12:30. St. Thomas Aquinas Student Center, 8:30, 10:30.
DANIA: Resurrection (Olsen Junior High School) 7, 9, 10:30, 12:15.
DELRAY BEACH: St. Vincent, 6:45, 8:30, 11.
FORT LAUDERDALE: Annunciation, 9:30. Blessed Sacrament (Case Funeral Home), 8, 9:30, 11. Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m. St. Anthony, 6, 7, 8, 9:15, 10:30, 11:45. St. Bernadette, 8, 9, 10, 11. St. Clement, 8, 9, 10, 11:15, 12:30. St. Jerome, 7, 8:30, 10, 11:30.
FORT LAUDERDALE BEACH: St. Pius X, 8, 10, 11, 12. St. Sebastian (Harbor Beach), 8, 9:30, 11 and 5:30 p.m.
FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 11:30.
FORT MYERS BEACH: Ascension, 8, 10.
FORT PIERCE: St. Anastasia, 7, 12. Auditorium, 9, 10:30.
HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11, 12 and 6:30 p.m.
HIALEAH: Immaculate Conception, 6, 9, 10:30. (City Auditorium), 8, 9:30, 11, 12:30, and 6:30 p.m.
HOBE SOUND: St. Christopher, 7, 10:30.
HOLLYWOOD: Annunciation, (Madonna Academy), 7:30, 9, 10, 11:30. Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, and 5:30 p.m. Nativity, 7:15, 8:15, 9:30, 10:30, 11:30. St. Bernadette, 8, 9, 10, 11. St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11.
IMMOKALEE: Lady of Guadalupe, 11.
INDIANTOWN: Holy Cross, 7:45.
JUPITER: St. Jude (Salhaven), 7:30, 9.
KEY BISCAYNE: St. Agnes, 7, 8:30, 11.
LABELLE: Mission, 9.
LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
LEHIGH ACRES: St. Raphael (Administration Building), 8, 10.
MARGATE: St. Vincent, 8, 10, 11:30.
MIAMI: The Cathedral, 7, 8, 9, 10, 11, 12, and 6 p.m. Corpus Christi, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish). Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30. Holy Redeemer, 7, 8:30, 10. International Airport (International Hotel), 7:15 and 8 (Sundays and Holydays). St. Mary of the Missions and St. Francis Xavier, 7, 8:30. St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30, and 5:30 p.m., 6:30 p.m. (Spanish).
MIAMI BEACH: St. Dominic, 7, 8:30, 10, 11 (Spanish). St. Mary Chapel, 8:30, 9:30, 10:30, 11:30, 12:30 (Spanish). St. Michael, 6, 7, 8, 9 (Polish), 10 (Spanish), 11, 12:30, 6 p.m. (Spanish), 7:30 p.m. Dade County Auditorium, 9, 10:30, 12.
SS. Peter and Paul, 6:15, 8, 9, 10, 11, 12, and (Spanish) 12:55. St. Timothy, 8, 9:30, 11.
St. Vincent De Paul (Central High School cafeteria), 8, 10.
MIAMI BEACH: St. Francis de Sales, St. Joseph, 7, 8, 9, 10, 11, 12 and 5:30 p.m.
St. Mary Magdalen, 8, 9, 10, 11, 12, and 6 p.m.
St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
MIAMI SPRINGS: Blessed Trinity, 6, 7:30, 8:30, 9:30, 10:30, 12 and 5:30 p.m.
MOORE HAVEN: St. Joseph the Worker, 10.
NAPLES: St. Ann, 6, 8, 10, 11.
NORTH DADE COUNTY: St. Monica, 8, 10, 11.
NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 p.m. St. James, 6, 7, 8, 9, 10, 11, 12:15 and 5:30 p.m. Visitation, 7, 8:30, 10, 11:30.
NORTH MIAMI BEACH: St. Lawrence, 7, 9, 11, 12:15.
NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12.
OKEECHOBEE: Sacred Heart, 9. Boys' School, 10:30.
OPA LOCKA: Our Lady of Perpetual Help, 7, 8, 9, 10, 11:30. St. Philip (Bunche Park), 9.
PAHOKEE: St. Mary, 11:30.
PALM BEACH: St. Edward, 7, 9, 12 and 5:30 p.m.
PERRINE: Holy Rosary, 7, 8, 9:30, 10:30, 12.
PLANTATION: St. Gregory, 8, 9:30, 11, 12:15.
POMPANO BEACH: Assumption, 7, 8, 9:30, 11, 12:15. St. Elizabeth, 8, 9, 11, 12.
POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.
PORT CHARLOTTE: St. Charles Borromeo, 7, 8, 9:30, 11.
PORT ST. LUCIE: Marina, 9.
PUNTA GORDA: Sacred Heart, 7:30, 10, 6:30 p.m.
RICHMOND HEIGHTS: Christ the King (Martin Elementary School), 9.
RIVIERA BEACH: St. Francis, 7, 8, 9, 10, 11:30.
SEBASTIAN: St. William Mission, 8 a.m.
SEBRING: St. Catherine, 7, 9, 11.
SOUTH MIAMI: Epiphany, 6:30, 8, 9, 10, 11, 12.
St. Thomas (South Miami Jr. High School, 6750 SW 60th St.), 8, 10, 11.
STUART: St. Joseph, 7, 9, 11.
VERO BEACH: St. Helen, 7:30, 9, 11.
WAUCHULA: St. Michael, 8.
WEST PALM BEACH: Blessed Martin, 9:30. Holy Name, 7, 9, 10:30, 12. St. Ann, 6, 7, 8, 9, 10, 11, 12. St. Juliana, 6:30, 8, 9, 10, 11, 12.

AN ALTAR BOY NAMED "SPECK"



Beatification Cause Advances For Bishop

VATICAN CITY (NC) — A preparatory session of the Sacred Congregation of Rites has voted on two miracles attributed to the intercession of the Venerable John Neumann, fourth Bishop of Philadelphia.

The two miracles were the cure of Eva Benassi of Sassuolo, Italy, in 1923 of acute peritonitis, and the healing of a fractured skull and multiple internal injuries of James Kent of the Philadelphia suburbs in 1949.

Pa. Methodist Bishop Will Attend Council

PHILADELPHIA (NC) — Methodist Bishop Fred Pierce Corson of the Philadelphia area, who is president of the World Methodist Council, has accepted an invitation to attend the Second Vatican Council in Rome.

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Deaths In Diocese

BAHAMONDE, MRS. JOSEFA DIAZ, 73, of 3490 SW Ninth Ter., Miami, St. Michael Church; burial Our Lady of Mercy Cemetery. Emilio C. Mon Funeral Home.

BATISTA, FORFIRIO, 47, of 50 NW 27th Ct., Miami, St. Michael Church; burial Our Lady of Mercy Cemetery. Emilio C. Mon Funeral Home.

BLANCO, MANUEL GARCIA, 48, of 3433 Garden Ave., Miami Beach, St. Patrick Church; burial Our Lady of Mercy Cemetery.

BRADY, MRS. LYDIA, 37, of 18020 NW 47th Ave., Miami, St. Monica Church, Lithgow Carol City-Opa-locka Center.

BROE, JOHN J., 52, of 310 NE 128th St., Miami, Holy Family Church, Lithgow 150th Street Center.

CAMPA DE CARRACEDO, MRS. MAGDALENA, 86, of 49 NW 45th St., Miami, Corpus Christi Church; burial Our Lady of Mercy Cemetery. Edward McHale & Sons Funeral Home.

CANCIO GIL, MISS ANA JULIA, 50, of 445 SW Fifth St., Miami, SS. Peter and Paul Church; burial Our Lady of Mercy Cemetery.

COYA, ALBERTO, 74, of 1065 NE 53rd St., Miami, Corpus Christi Church, Emilio C. Mon Funeral Home.

DERVAL, MRS. ANNA, 67, of 423 NE 132nd St., Miami, Holy Family Church, Lithgow 150th Street Center.

DI GIACOMO, MRS. NINA, 58, of 451 NW Fourth St., Miami, Gesu Church; burial Our Lady of Mercy Cemetery. King Funeral Home.

DUBOUCHET, JORGE, 56, of 200 NW 11th Ter., Miami, St. Rose of Lima Church, Philbrick-Vickers Funeral Home.

DUNDON, JOHN, 70, of 6020 SW Eighth St., Miami, Little Flower Church, Van Orsdel Coral Gables Mortuary.

FLOWERS, CHARLES G., 60, of 233 NW 75th St., Miami, St. Mary

GARCIA-GARCIA, ORLANDO F., 44, of 831 15th St., Miami Beach, St. Patrick Church; burial Our Lady of Mercy Cemetery.

HEDRICK, JOSEPH ALLEN, 38, of 615 NE 90th St., Miami, St. Mary Cathedral.

LUTRO, THOMAS, 62, of 11881 SW 190th St., Miami, Holy Rosary Church, G.D. Peden Funeral Home.

MISLEH, MRS. MARY, 69, of 813 NW 12th St., Miami, Gesu Church, Ahern-Plummer Funeral Home.

NEARGARDER, LEO L., 75, of 260 NE 95th St., Miami, St. Rose of Lima Church; burial Our Lady of Mercy Cemetery. Edward F. McHale & Sons Funeral Home.

NOLAN, ROBERT F., 59, of 2119 NW 89th St., Miami, Immaculate Conception Church, Carl F. Slade Funeral Home.

ODELL, MRS. MARGARET M., 76, of 2009 E. Wilder St., Tampa, St. Mary Cathedral.

RILEY, MRS. ANN M., 62, of 301 NW 11th Ave., Miami, SS. Peter & Paul Church; burial Our Lady of Mercy Cemetery.

ROONEY, JOSEPH PATRICK, 56, of 100 NW Seventh St., Fort Lauderdale, St. Anthony Church; burial

Queen of Heaven Cemetery, Fannin Funeral Home.

SANCHEZ, ANDRES, 81, of 623 W. 28th St., Hialeah, St. John the Apostle Church; burial Our Lady of Mercy Cemetery. Carl F. Slade Funeral Home.

SCHULZ, JULIUS T., 69, of 3730 Irvington Ave., Coconut Grove, St. Hugh Church, Josberger Funeral Home.

STEFANCHICK, STEPHEN J., 45, of 446 Aragon Ave., Coral Gables, Little Flower Church, Van Orsdel Mortuaries.

SURROWS, MRS. MARIA SOFIA, 86, of 7333 SW 21st St., Miami, Little Flower Church, Philbrick Coral Gables Funeral Home.

VASEY, MRS. BERTHA L., 86, of 442 NW Third St., Miami, St. Patrick Church, King Funeral Home.

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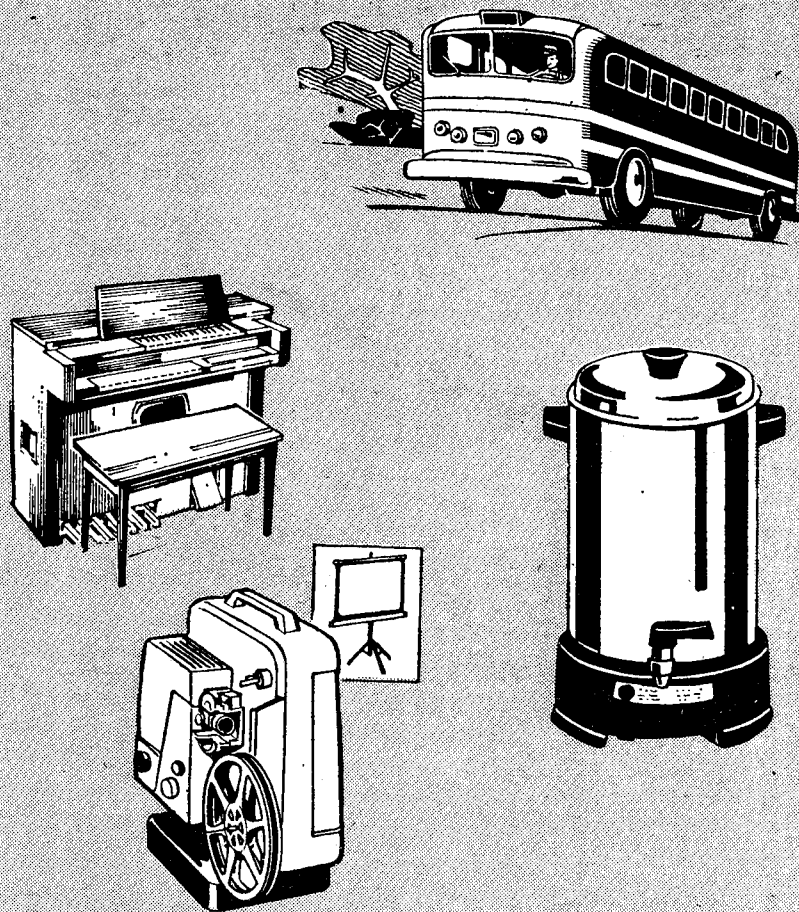
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