

Cold War Forcing Restrictions On Unions, Industry

The VOICE

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AUGUST 31, 1962

ALL ROADS LEAD TO MIAMI BEACH CONVENTION HALL

Cardinal To Ordain Refugee Sunday



Francis Cardinal Spellman, Archbishop Of New York

'St. John Vianney Miracle' Goes On With 198 Enrolled

With an enrollment of 198, the St. John Vianney Seminary will begin its fourth year next week, continuing the remarkable growth which has won for it the designation as "the miracle of St. John Vianney."

The total registration of minor seminarians this year will be 180, it was announced by Father James J. Walsh, Diocesan Director of Vocations. In addition, while the philosophy department of the St. Vincent de Paul Major Seminary is being constructed, the first philosophy class of 18 — all of them graduates of the minor seminary this year — will begin classes at St. John Vianney.

The first class in September, 1959, numbered 57 and each year since that time the enrollment has increased as more boys continued to follow the vocation of studying for the priesthood of the Diocese of Miami.

Facilities have grown, too. Since the first seminary building opened in 1959, other construction has included an addition to that building, a college building, science building, and dining hall, a faculty residence and this year, opening for the first time, a second college building which includes a temporary chapel, seating 400.

In the high school department, those who attended last year will report next Monday, Sept. 3, between 3 and 5 p.m., while newcomers will report next Tuesday, Sept. 4, between 3 and 5 p.m.

All college students will return on Thursday, Sept. 6, between 3 and 5 p.m.

Keeping pace with the larger enrollment, the size of the faculty has been increased to 15, making it one of the most

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All roads will lead to Miami Beach next Sunday, Sept. 2, for the most distinguished and most significant assemblage in the history of the Diocese of Miami.

Beginning at 4 p.m. in ceremonies at the Miami Beach Convention Hall, Francis Cardinal Spellman, Archbishop of New York, will ordain to the priesthood the first refugee Cuban seminarian to complete his studies in the United States.

Then at 7 p.m., a banquet and reception honoring Cardinal Spellman will be held at the Fontainebleau Hotel. It will be the Cardinal's first official visit to the Diocese of Miami.

Seven other members of the hierarchy will be present on the altar when Cardinal Spellman confers the Sacrament of Holy Orders upon the Rev. Mr. Daniel Sanchez, of the Diocese of Pinar del Rio, Cuba. They are:

Bishop Eduardo Boza Masvidal, Auxiliary Bishop of Havana and Cuba's most outstanding exile, who will preach the sermon.

Archbishop Paul J. Hallinan, head of the metropolitan see of Atlanta, Ga.

Archbishop John F. Cody, of New Orleans, La.

Bishop Coleman F. Carroll, of Miami.

Bishop Robert E. Tracy, of Baton Rouge, La.

Bishop Francis J. Reh, of Charleston, S.C.

Bishop Eduardo M. Dalmau, titular bishop of Theuzi.

Because the Miami Beach Convention Hall, at 1700 Washington Ave., is the largest auditorium in the South, with a seating capacity of 15,000, those in charge of arrangements have assured that there will be adequate and convenient accommodations for

(Continued On Page 3)

Collective Bargaining Periled Labor Day Observance Told

Threats and pressures resulting from the cold war have created the most serious crisis ever to confront the United States. The decade of the 1960s may prove to be the turning point in the continuing struggle to counteract world-wide communism and to establish a just and lasting peace.

The outcome will depend in large measure on decisions made in the field of labor-management relations, with the possibility that the government may be forced to intervene by setting up guidelines which could impose upon both labor and management some form of compulsory arbitration.

These were some of the striking views expressed by two Catholic leaders in the field of human and industrial relations at the second annual Labor Day Observance sponsored by the Diocese of Miami Thursday of this week at the Everglades Hotel.

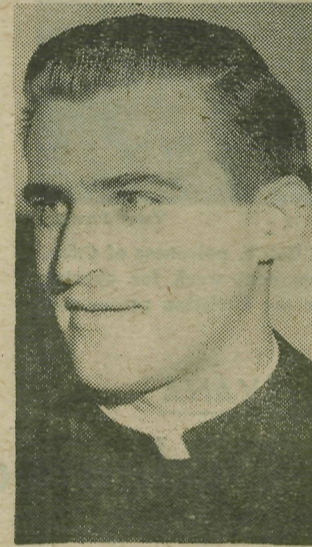
The speakers were Msgr. George G. Higgins, director of the Social Action Department of the National Catholic Welfare Conference, Washington, and Father Benjamin Masse, S.J., associate editor of the magazine "America."

Msgr. Higgins presided at the two earlier seminars held morning and afternoon in the Everglades Hotel and he also delivered the sermon at the 5:30 p.m. Mass celebrated at Gesu Church by Msgr. William Barry, P.A.

Father Masse spoke at the afternoon seminar on "The Public Interest in Labor and Management Relations."

Principal speaker at the banquet which closed the ob-

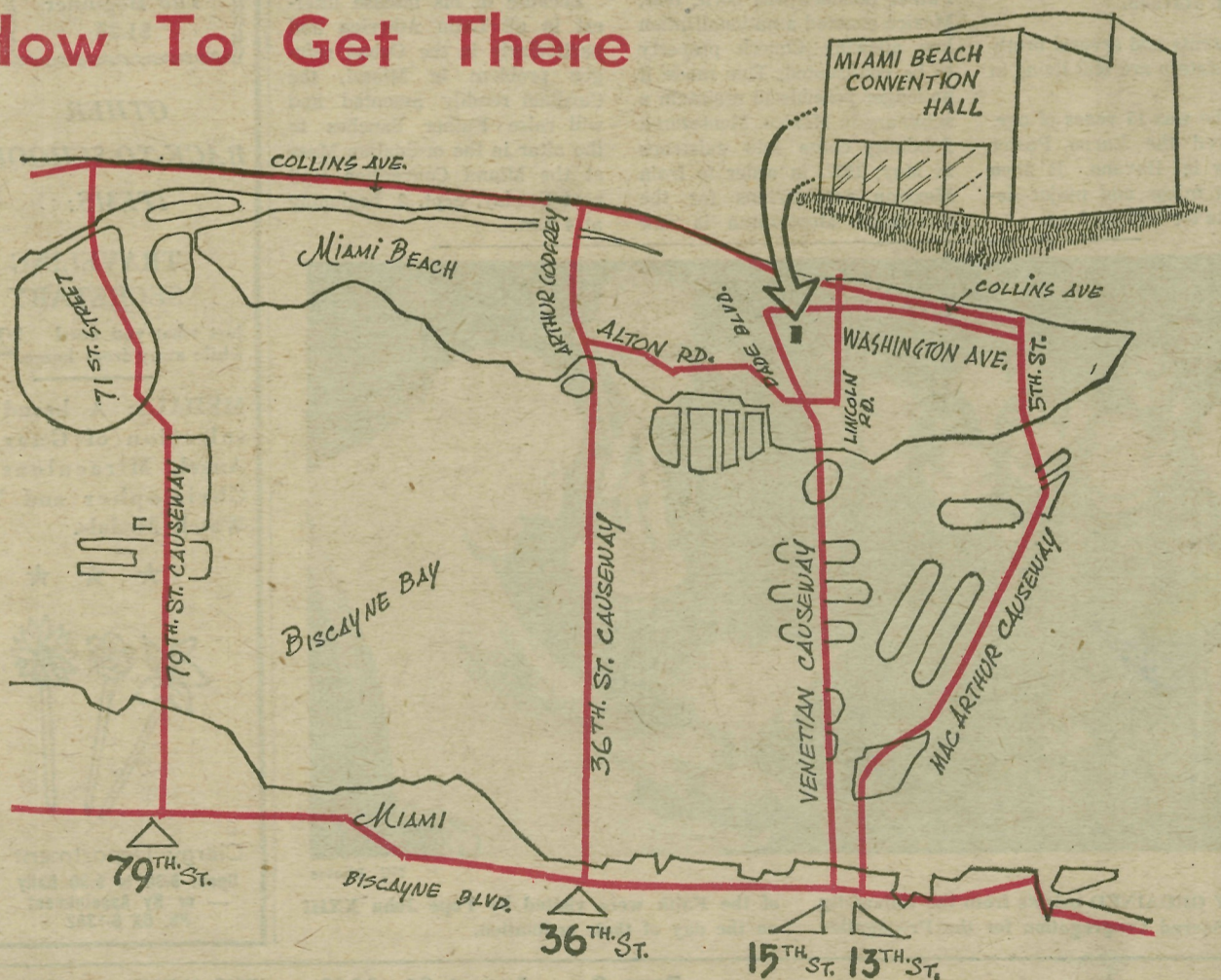
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How To Get There



Week Of Prayer Here For Cuba

Bishop Eduardo Boza Masvidal, exiled auxiliary bishop of Havana, will open a week of prayer for the Christian reconstruction of Cuba following the ordination of a Cuban seminarian by Francis Cardinal Spellman in the Miami Beach Convention Hall next Sunday.

Bishop Boza will deliver the sermon at the ordination Mass which begins at 4 p.m.

The week of prayer will cul-

minate in the celebration of the Feast of Nuestra Senora de la Caridad by the Latin American colony in the Miami Stadium on Saturday, Sept. 8, at 8 p.m.

A statue of Our Lady of El Cobre, patroness of Cuba, smuggled out of that country to the United States last year, will occupy a place of honor on a flower-bedecked platform near the large altar during Sunday's ordination ceremonies.

From there, the statue will be taken to five parish churches for evening devotions next week. Bishop Coleman F. Carroll has granted permission for the celebration of evening Masses on the following schedule in these churches:

Monday, Sept. 3 — The Cathedral.

Tuesday, Sept. 4 — Little Flower, Coral Gables.

Wednesday, Sept. 5 — SS. Peter and Paul.

Thursday, Sept. 6 — Corpus Christi.

Friday, Sept. 7 — Gesu.

On Saturday, Sept. 8, the statue will be taken to the Miami Stadium where it will be carried in procession during the observance there of the feast of Nuestra Senora de la Caridad.

Cardinal's Desire: To Be A Missionary

BOSTON (NC) — Richard Cardinal Cushing said here he would gladly go to Latin America as a missionary of the Society of St. James the Apostle which he founded.

"I would gladly resign my office here and work for my confreres in Peru, Ecuador, Bolivia and other countries where they will be assigned in the future," he asserted.

Latins Warned Of Reds

BURGOS, Spain (NC) — Communism in Latin America has grown from a threat to a tangible reality, according to Manuel Fernandez, founder of the Catholic magazine La Quincena of Havana which was suppressed.



Voice Photos

STATUE of Our Lady of Charity of El Cobre, patroness of Cuba, will be taken to five parish churches next week for evening devotions during a week of prayer for the Christian reconstruction of Cuba.

22,000 Refugees Resettled By Catholic Relief Services

More than 90,000 Cuban refugees have been registered and 22,000 resettled by the Catholic Relief Services, according to Hugh McLoone, director of the CRS refugee program in Miami.

CRS has registered 93,289 refugees, out of a total registered by private organizations of 136,826 since February, 1961. Other welfare agencies and the individuals they have registered, include: International Rescue Committee, 29,947; Church World Service, 10,766 and the United Hebrew Immigrant Aid Society, 2,824.

Of the 37,597 refugees resettle-

d in other areas by these organizations, CRS has resettled 22,553. These welfare agencies, as well as the U.S. Employment Service and the administrative offices of the Cuban Emergency Center, are located in the "Freedom Tower" at Biscayne Blvd. and Sixth St. in downtown Miami.

Catholic Relief Services, an agency of the National Catholic Welfare Conference, employs more than 40 persons in Miami to assist in the refugee work. Since most of the refugees are Catholics, CRS has conducted the major portion of the resettlement program.

ENTERED SEMINARY IN HAVANA

He Will Be Ordained In Exile

The Rev. Mr. Daniel Sanchez, who will be ordained to the priesthood next Sunday, Sept. 2, by Francis Cardinal Spellman, Archbishop of New York, at the Miami Beach Convention Hall, is the first exile Cuban seminarian to complete his studies in the United States and will be the first exile to be ordained to the secular priesthood.

He was born in 1935 in the Diocese of Pinar del Rio, Cuba, a small diocese taken originally from the Archdiocese of Havana.

His parents and several brothers and sisters are still living in Cuba.

When he was 15 years of age, he entered the Bueno Pastor Seminary in Havana. It then had both minor and major departments for seminarians.

He had five years of preparatory study there, followed by three years of philosophy and three years of theology, and received the sub-diaconate in Cuba on May 28, 1961.

In July, 1961, he left Cuba, along with more than 100 other seminarians in order to prepare better for the priesthood in the United States.

His last year of theology was taken at Montezuma Seminary, in New Mexico. It is interesting to note that in the year that Father Sanchez was born, 1935, Mexico enacted a nationalization law allowing Church property to be confiscated. This made it no longer possible to maintain a seminary in Mexico. Montezuma Seminary came into existence in May, 1937, in order to train Mexican seminarians for the priesthood. Montezuma is now

celebrating its 25th anniversary and during those 25 years, 1,200 priests have been ordained from there.

When his course was finished at Montezuma in June, Father Sanchez went to the rectory of Msgr. James J. Wilson, director of the Spanish Apostolate in New York City. Since he is the first Cuban seminarian in exile to complete his studies for the priesthood, his superiors asked Francis Cardinal Spellman to ordain him for the holy priesthood.

Because of his intense interest in all Latin America and particularly in the Cuban refugee problem in Miami, the Cardinal readily assented and will raise Father Sanchez to the altar in the ordination Mass at the Miami Convention Hall next Sunday, Sept. 2, beginning at 4 p.m.



NC Photos

NEWLY ORDAINED priests from the University of the Sacred Congregation for the Propagation

of the Faith were visited by Pope John XXIII on the day of their ordination.

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FRANCIS CARDINAL SPELLMAN, ARCHBISHOP OF NEW YORK

DEEPLY INTERESTED IN LATIN AMERICA

Cardinal Spellman World Figure

Francis Cardinal Spellman is making his first official visit to the Diocese of Miami in order to ordain to the priesthood the Rev. Mr. Daniel Sanchez, first refugee Cuban seminarian to complete his studies in the United States.

The Cardinal has been deeply concerned with the problems of the Cuban refugees here toward whose welfare he has contributed generously of time and funds. Interested for many years in all Latin America, he is noted for his many works of charity, especially those on behalf of orphans.

Cardinal Spellman, Archbishop of New York and Military Vicar of the U.S. Armed Forces, was one of the first members chosen by Pope John XXIII in June, 1960, for the Central Preparatory Commission for the Second Vatican Council. He has visited Rome on several occasions to participate in the commission meetings.

As Archbishop of New York the 73-year-old prelate is spiritual ruler of some 1,651,400 Catholics who live in his archdiocese. As Military Vicar he has spiritual responsibility for two million people serving in the nation's armed forces here and abroad.

He has achieved recognition as a scholar, author, poet, editor, diplomat and church administrator. As a stamp collector he has received many honors in philatelic exhibitions throughout the world.

Born in Whitman, Mass., May 4, 1889, son of a grocer, he at-

tended the town's public schools, where he was a good Latin student, a good athlete, and debater.

Following an excellent academic record at Fordham College (now University), New York, he was sent to Rome for theological studies at the North American College and the Pontifical Urban University of the Propagation of the Faith.

He was ordained in Rome on May 14, 1916, and returned to the Archdiocese of Boston where he engaged in pastoral work. From 1922 to 1925, he was vice chancellor of the Boston archdiocese, also acting as staff member and later editor of the Pilot, archdiocesan weekly.

In 1925, Pope Pius XI named him an attache in the Papal Secretariat of State, a post he ably filled until his appointment in July, 1932, as Auxiliary Bishop of Boston. Eugenio Cardinal Pacelli, the future Pope Pius XII, consecrated him Titular Bishop of Sila, on Sept. 8, 1932, in St. Peter's basilica, Rome. He was the first American to be consecrated there. He returned to Boston where in addition to his duties as auxiliary he served as pastor of Sacred Heart Church, Newton Center, Mass.

In October, 1936, when his friend and former superior in Rome, Cardinal Pacelli, Papal Secretary of State, visited the United States, Cardinal Spellman accompanied him on a coast-to-coast tour. When Cardinal Pacelli became Pope Pius

XII, he named Bishop Spellman to be Archbishop of New York on April 15, 1939. In December of the same year, Archbishop Spellman was also named Military Vicar of the United States armed forces, a post he still holds. At the Consistory of Feb. 18, 1946, he was proclaimed a cardinal by Pius XII.

ALL ROADS LEAD TO MIAMI BEACH CONVENTION HALL

Cardinal To Ordain Cuban Refugee Sunday

(Continued From Page 1)

the representatives coming to the ordination from all parishes in the diocese, as well as large numbers expected to attend from throughout Florida and other sections of the South.

Present at the banquet and reception at the Fontainebleau Hotel honoring Cardinal Spellman will be more than 1,000 guests. They will include members of the clergy, representatives of organizations of the laity and leaders in government and civic affairs. They will be headed by Gov. Farris Bryant, of Florida, who will come from Tallahassee to extend the state's welcome to Cardinal Spellman. Principal speaker will be Archbishop Hallinan

The ordination Mass in the Convention Hall will begin with a procession of 500 members of the hierarchy, clergy and laity. It will be preceded by a color guard representing all the armed forces of the United States. Cardinal Spellman has been head of the military vicariate

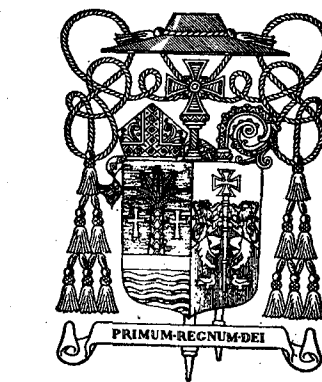
for many years. The color guard will include members of the army, navy, marines, air force and coast guard.

They will be followed by the color guard of the Fourth Degree of the Knights of Columbus and members of the four Serra clubs in the Diocese of Miami, in Miami, Fort Lauderdale, Palm Beach County and the Indian River area.

Following them will be 175 seminarians attending the St. John Vianney Minor Seminary, now studying for the priesthood of the diocese; priests of the diocese; the archbishops and bishops and Cardinal Spellman.

Present also will be members of the Diocesan Council of Catholic Women, the Diocesan Council of Catholic Men, the Knights of Columbus, the St. Vincent de Paul Society, altar societies, women's guilds, parent-teacher associations and other organizations representing every parish in the 16 counties of the diocese.

An outstanding group will be 1,500 refugee Cuban boys



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Bishop of Miami

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of

THE REVEREND DANIEL SANCHEZ

by

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Archbishop of New York

Miami Beach Convention Hall

Miami Beach, Fla.

Sunday afternoon, the second of September

at Four O'clock

who will come to the convention hall in special buses from their quarters under the direction of Father Bryan O. Walsh to pay tribute to Father Sanchez.

Members of the consular corps from most of the Latin American nations already have accepted invitations to be present for the occasion.

Music will be provided by the combined choirs of the Cathedral and St. John Vianney Minor Seminary, under the direction of Clayton Brenneman, diocesan director of music. Mr. Brenneman has composed especially for the occasion a new "Ecce Sacerdos Magnus" in tribute to Cardinal Spellman which will be sung for the first time. An organ will be especially installed by Baldwin.

Commentary will be given before and during the Mass in English by Father James J. Walsh, director of vocations, and in Spanish by Father Joaquin Guerrero.

Dr. Edward J. Lauth will be

in charge of medical and first aid services to be provided from all parts of the convention hall by members of the Catholic Physicians' Guild and by doctors exiled from Cuba, assisted by nurses of the Catholic Nurses' Guild. Ambulances will be available through a committee headed by Edward McHale.

Msgr. John J. Fitzpatrick, coordinator for Bishop Carroll, is general chairman in charge of arrangements for the ordination and banquet. Committee chairmen include Msgr. James F. Nelan, Msgr. Dominic Barry, Father Peter Reilly, Father James J. Walsh, Father Bryan O. Walsh, Father Neil J. Flemming, Father Eugenio del Busso and Brother David.

Lay committee chairman include Joseph M. Fitzgerald, James McCaughan, Dr. Edward Lauth, Elliott Mackle, Frank Mackle, Anthony Abraham, Michael Assalone, Philip Lewis, Clayton Brenneman, Edward F. McHale, Richard Fincher and Mrs. Mildred Geary.

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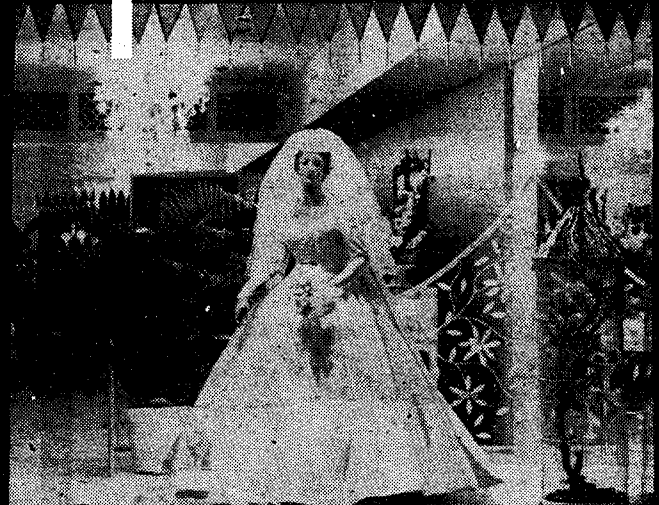
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Rights Of Parents Supreme In Education, Vatican Says

VATICAN CITY (NC) — A Vatican letter to the French-language Social Weeks in Canada has stressed that the rights of families and the Church take precedence over those of the state in regard to education.

The letter, written by Amleto Cardinal Cicognani, Papal Secretary of State, to Paul Cardinal Leger, Archbishop of Montreal, said Pope John XXIII had entrusted him with the task of "expressing to Canadian Catholics his congratulations for the fine educational work they have done in the past and his paternal good wishes for the success-

ful promotion of the undertakings required of them by the needs of the present time."

The Cardinal's letter referred to Pope Pius XI's encyclical on the Christian Education of Youth and stated that Catholics "will always bear in mind that the rights of the family and of the Church concerning education come first and come before those of the state.

The state, the letter continued, does have the responsibility of coordinating "the efforts of the different social bodies and to complete them wherever they are insufficient."

While admitting that states have the duty to regulate educational institutions and to establish them where they are lacking, the letter said that "all scholastic undertakings of the state, even those within its own competence, must respect the lawful rights of the parent and the Church. This is why a just concept of education means close and harmonious cooperation among civilized society, the family and the Church.

"Catholics, therefore, cannot approve — in the name of apparent effectiveness — that all the duties inherent in education be placed unconditionally in the hands of the state alone. This, it is only too obvious, would mean a monopoly contrary to the natural rights of the family and the Church."

East German Bishops Can't Attend Meeting

FULDA (NC) — For the second year in a row the bishops living in communist-ruled East Berlin and East Germany have been denied permission to attend the annual meeting of the German Hierarchy here.

The prelates included Archbishop Alfred Bengsch, Bishop of Berlin, who resides in the city's Red-ruled eastern sector.



KENNEDY JOHN is the name of this baby being baptized in Brazil by Father Conall O'Leary, O.F.M., a Franciscan from New York. The parents, Jose and Helen Maria de Oliverra, named him in admiration of the President's Latin American interest.

Cardinal Warns Polish Reds As 500,000 Visit Shrine

BERLIN (NC) — Stefan Cardinal Wyszynski warned that the programs of Poland's communist leaders are spoiled by a "religious war" and a "hatred of God," it was learned here.

The Polish Primate spoke to a crowd of 500,000 pilgrims gathered at Poland's national shrine to celebrate the feast of Our Lady of Czestochowa.

The Cardinal said that while the Church favors social progress, plans "can be fruitful and reasonable only in agreement with God's laws."

"There are programs with noble beginnings," he continued, "but they are spoiled by the religious war that has begun and this awakens mistrust.

"Should this war be stopped,

*Around the
WORLD*

we could do all we have been asked to do," he said, referring to Poland's Catholics, 90 per cent of the country's population, "even what is difficult and painful — but not in a case where there is hatred of God."

"Some people may be at odds with God," he said, "but they should not put the burden of their quarrels with Him on us. This is opposed to the freedom of conscience guaranteed by law."

The Cardinal delivered his sermon after a procession around the walls of the monastery of Jasna Gora which holds the venerated painting of the "Black Madonna." Young Poles took turns carrying the image in the procession, the first time since 1956 that it has been carried outside the monastery.

Cardinal Wyszynski was at that time still kept under arrest by the old Stalinist regime. He was released from his three-year confinement that October after the bloodless revolution that brought Wladyslaw Gorka to power.

More Land In Chile Donated By Church

SANTIAGO (NC) — Another step in the Chilean Church's program of turning over its farmlands to tenants will take place at Melipilla when the first of 26 acres of grazing and wheatlands will be transferred to the new owners.

The first transfer of property took place in the Talca Diocese in June, when 17 tenants formed a cooperative and took over a 455-acre dairy and truck farm.

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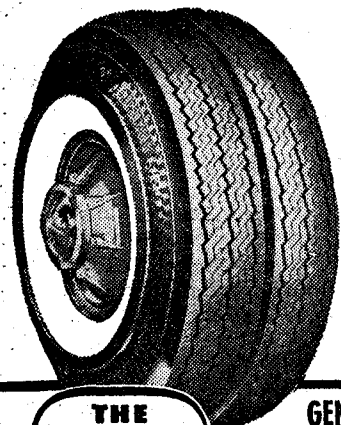
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Constitution Permits Aid To All Schools, K-C Holds

Around the NATION

Cardinal Cushing Asks K-C Aid To Latin America

BOSTON (NC) — Richard Cardinal Cushing called upon the Knights of Columbus to donate one million dollars for establishment of a loan fund which would aid the Church in Latin America.

The Archbishop of Boston made the request at the 80th annual convention of the Supreme Council of the Knights of Columbus here.

The Cardinal, who is chairman of the Episcopal Committee for Latin America, said it is a "special appeal sanctioned and blessed by His Holiness Pope John XXIII and the Bishops of the United States."

Cardinal Cushing read a letter from Pope John, who said "We wholeheartedly encourage" the project. The Pope said: "Of all the organizations which have demonstrated their generous and unflagging devotion to the Vicar of Christ down through the years, the Knights of Columbus undoubtedly rank among the most praiseworthy."

Cardinal Cushing explained the million dollar donation would be used to establish Friendship Loans to Latin American Endeavors, which would be incorporated under laws of the District of Columbia.

"The popular abbreviation of this title will be 'FLAME, Incorporated.' The symbol of the organization will be a torch, fit standard for an entity which, we earnestly believe, will serve so powerfully to bring light and life to Latin America," Cardinal Cushing said.

2 Fargo Schools Will Drop Grades

FARGO, N.D. (NC) — Two Catholic elementary schools are dropping some grades this fall because of a lack of qualified teachers.

St. Anthony of Padua school is dropping grades 1, 2 and 3. St. James Academy is dropping grades 3, 4, 5 and 6.

Fargo Superintendent of Schools Hamilton Vasey told the Board of Education that five teachers will have to be hired to care for almost 200 St. Anthony's students and said \$7,000 worth of additional equipment will be purchased. School Board chairman Millard Dunkirk estimated that the total cost for the new pupils to be about \$32,000.

BOSTON (NC) — The Supreme Council of the Knights of Columbus said here that "sound policy requires and the Constitution permits" aid to private, nonprofit schools "in proportion to the public function" they perform.

The council said it is aware that public funds may not be allocated for the purpose of teaching religion," but it insisted that it is sound and permissible to make grants to private, nonprofit schools "if the Government offers public funds to aid education."

The council declared that these benefits to private schools may take the form of teaching grants or long-term loans to institutions, the providing of textbooks and non-religious equipment, scholarships, tax benefits and other forms of assistance.

Nondiscriminatory treatment would be in harmony with the Oregon School Case and would assist these schools in "their immense public contribution and the vital social benefits they make to the welfare of American society and good citizenship," the council asserted.

The K. of C. Supreme Council spoke in a resolution adopted at its annual meeting.

It expressed the "strongest conviction" that any legislation provide equal benefits for all children, whether in tax-supported or private, nonprofit schools.

In another resolution, the K. of C. council said the U.S. Supreme Court exhibited a "cold philosophy" in making its "whimsical and tortured" interpretation of the First Amendment in the New York public school prayer case. It added that this philosophy could result in "effects restrictive of the religious liberty guaranteed by the Constitution."



NC Photos

SELECTED as the best example of Catholic Church architecture in the past three years is St. Patrick Church, Oklahoma City, which was built largely by men and women of the parish and was designed by Robert Lawton Jones who won a medal in the Spaeth-Lercaro Architectural Competition.

Pagan Pursuit Of Pleasure Peril To U.S., Bishop Says

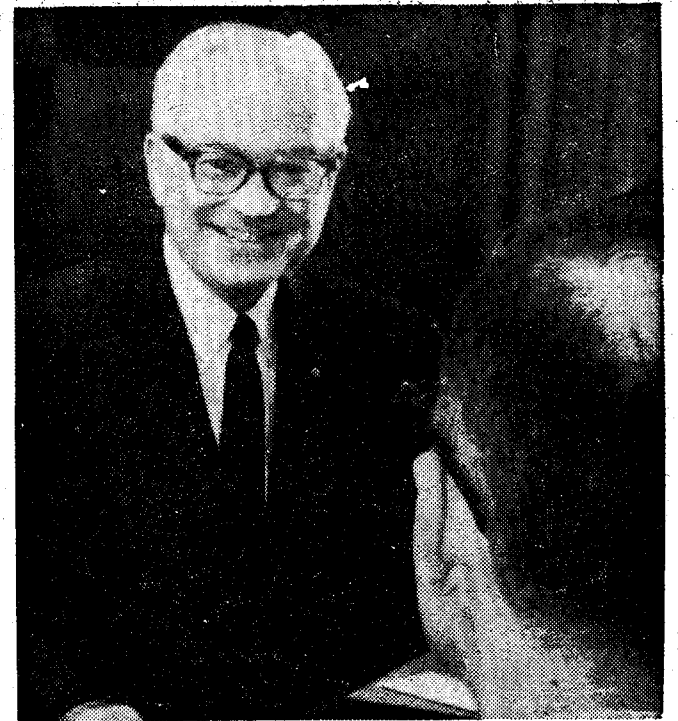
LATROBE, Pa. (NC) — A bishop said here that "the pagan is very much with us in America" and "many forces are at work to assure the eventual victory of communism over us."

Bishop William G. Connare of Greenburg, Pa., enumerated "some of these harmful forces" in his keynote address at a Christian Family Movement regional convention at St. Vincent College.

He cited "the unrestrained pursuit of pleasure for pleasure's sake" as one example. He said "the spate of erotic movies flooding our cities, designed 'for mature adults,' . . . is but a symptom of this pursuit."

The Bishop said the "emotion-

al hysteria, which surrounded the abortion recently performed on an Arizona mother," is symptomatic of forces at work in this country that could enslave it.



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Ordination Sunday Symbol Of Hope To Cuban Refugees

The news of the visit of Francis Cardinal Spellman to the Diocese of Miami this weekend has been eagerly received by all of our people, but most especially by the large colony of Cuban exiles. They have a keen appreciation of the fact that the visit of His Eminence is another indication, and a remarkably impressive one, that the American hierarchy is deeply concerned about the plight of the refugees and the welfare of their country.

It is characteristic of Cardinal Spellman to travel from his own city of New York to the diocese closest to Cuba in order to ordain to the priesthood the first exiled seminarian to complete his studies in the United States. For many years the cardinal has been famed for his willingness to move from place to place, in the spirit of the apostles, to advance the cause of the Church. As soon as he assumed the responsibilities of his vast archdiocese in 1939, he made it clear that no journey would be too difficult, no task too burdensome, no personal inconvenience too great for him, as long as he could fulfill a mission of charity or justice.

With this in mind, it helps to clarify for us the fact that the young Cuban, Daniel Sanchez, who will be raised to the priesthood next Sunday by His Eminence is looked upon by his fellow countrymen as a symbol of hope for the future. It is curious to note that when he left Cuba as an exile one year ago he was assigned to Montezuma Seminary in New Mexico. Just 25 years ago this seminary came into existence because of the persecution of the Church in Mexico. And in the wake of that persecution, vocations flourished so greatly that in the past quarter of a century over 1,200 priests have been ordained from this one seminary.



So with Cuba, please God. Everyone realizes that in the future a balanced economy will be necessary there, that education of children must be carried out with respect for the place of God and true freedom, that the rights and privileges of all citizens must be restored and safeguarded. However, while all these essential, legitimate needs must be fulfilled, there still remains the fundamental need of instruction in the truths of God on a wide scale and in the establishment of a vigorous parish life.

The importance of every single ordination of Cuban seminarians can be understood better after pondering the sobering statement of Father John Considine, Director of the Latin American Bureau. He stated that a major task which needs to be undertaken by all of us is to cooperate in "a systematic vocational and training program to break the back of the greatest single handicap presently facing the Church in Latin America, namely, the gaunt fact that there is an average of but one priest through this vast area for 5,000 Catholics."

In offering congratulations to Father Sanchez and his family, we commend the Cuban people who have become more and more vocation minded. With them we pray fervently that God may raise up a great number of young men in their country who will be stationed in the years ahead, under the guidance of their bishops, in the neighborhoods of Cuba, in the midst of their family life, to teach them the truths of Christ, to make known to them the social principles of the Church and to help make them zealous apostles for the good of all Latin America.

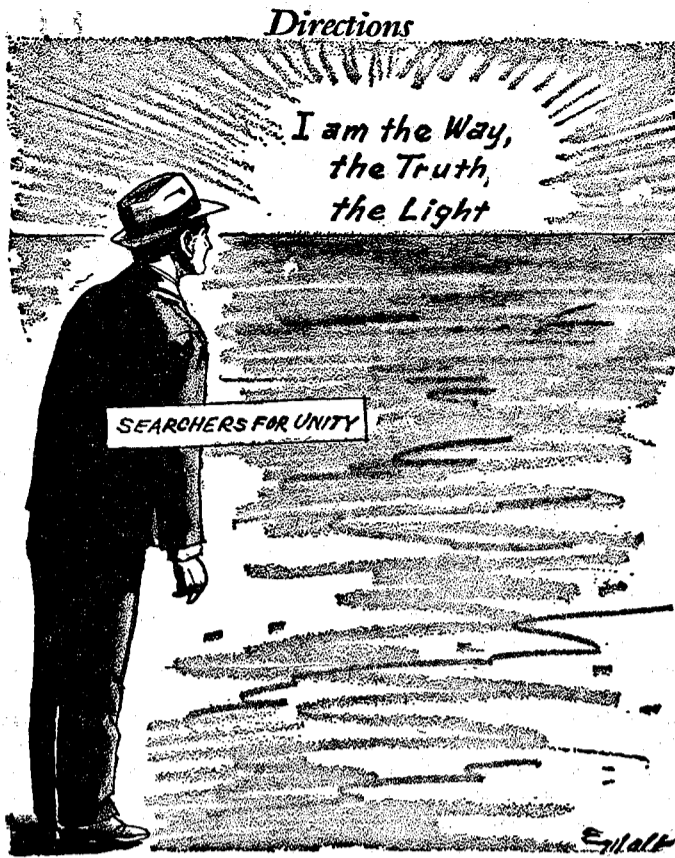
'New Features' At Seminary

For the fourth time, St. John Vianney Seminary is preparing to open its doors to the young men in our diocese studying for the priesthood. It is, of course, still "the new seminary," but those who have visited there recently notice that the buildings have a surprisingly mature look and the grounds appear as if manicured carefully for many years. It is no longer the brand new seminary.

For many of our seminarians the novelty has worn off too. One class has already gone into history as the first graduates and are now, as the youngest seminarians think of it, in the higher echelons of philosophy or the major seminary level. Five of the remaining classes are top heavy with old-comers. Six classes combined give us a larger student body than ever before.

Still there are some notable "new features" to be emphasized this year at St. John Vianney. First of all, six new members of the faculty will share for awhile with the green freshmen the same problems of learning where corridors lead, how to get to the right classroom in one try, who is who among those present. Incidentally, from all reports the newest additions to the teaching staff will give us even more reason to be proud of the superb work done by the Vincentian Fathers in training our seminarians.

Also in the category of "new" is the latest building on the



grounds which is rapidly being readied for occupancy. It will provide a large chapel and living quarters for the upper classmen. Moreover, this same building has been designed to serve admirably as a weekend retreat house during the summer months.

Everyone familiar with the brief history of our seminary speaks of it with gratitude and admiration. And the remembrance of God's blessing should indeed make us all the more anxious this year to continue fervent prayers for the future priests of the diocese. Since Pope John has told us that every ecumenical council has been followed by "extraordinary periods of fecundity," have we not every reason to believe that our intensified prayer in the diocese this year will result in more vocations than ever before. We should remember this as the new vocation program goes into operation soon in all our schools.

The 'Shared-Time' Proposal

Many people throughout the country have read with considerable interest the news of an educational innovation being discussed in Pittsburgh, Chicago and Englewood. The discussion centers around Catholic school students and public school facilities. Parents have been asked in Pittsburgh, for instance, to express their opinion about a "shared-time proposal" which would divide a student's day between his Catholic school and a public school.

In New Jersey, a public school superintendent proposed that public schools accept parochial students for certain subjects, such as mathematics, science, languages and physical education. The students would be taught religion, English and social studies in their own Catholic school for the other part of the day.

In Pittsburgh, a county school superintendent invited certain Catholic high school pupils to attend some classes in a technical institution for gifted students, where courses in electronics and other scientific subjects demand both highly trained teachers and very expensive equipment.



The idea has been described as taking "a fresh look at a stale subject," and already has stirred up a great deal of comment, pro and con. Some are much in favor of it on the basis of this reasoning — "If all children in the United States are entitled to free education all day, surely they are entitled to it for part of that day."

Some see in it a possible way of legitimately lessening the burden of maintaining our own school system. Others claim if this can be worked out, it "would avert the necessity of government subsidy to parochial schools." Still others say it would "give Catholics some opportunity for a return on their tax investment in public schools."

It is all still in the discussion stage, and no one knows what will come of it. But at least we can say that it is encouraging to note that the "status quo" of insufficient teachers and facilities in our schools — and the situation is worsening as our Catholic population expands — is not being accepted with dispassionate resignation, as if no solution is possible. Such probing for a remedy is good as long as it maintains respect for our traditions and laws. We will eagerly await the results of these experiments and discussions.

How World Council Voted On Observers To Vatican

By FATHER JOHN B. SHEERIN

I am writing from "University City" in Paris where I am attending the Central Committee meeting of the World Council of Churches. Father Jerome Hamer, O.P., a noted ecumenist from France, and I have been designated by the Secretariat for Promoting Christian Unity as the official Catholic observers.



FR. SHEERIN

Monsignor Willebrands of the Secretariat is here as are many distinguished European ecumenists such as Fathers Beaupere, Dumont, Le Guillou, Thils. At the desk next to me is Dr. Nathan Pusey, president of Harvard University, with whom I have had many interesting conversations on religious topics.

The most newsworthy topic discussed during the two week meeting has been the question of sending World Council delegates to the Vatican Council. Some time ago Rome invited the World Council to send observers and the Central Committee has been trying to decide whether or not to accept the invitation.

OPPOSITION RUMORED

The vote by the Central Committee took place, Aug. 13 but there had been a certain tension in the atmosphere in the days preceding the vote. An Irish delegate (from Belfast) had risen one day to "observe" that sending delegates would make the work of World Council members in Ireland very difficult.

There was also considerable speculation about the Russian Orthodox delegation. Rumors circulated to the effect that Archbishop Nikodim, leader of that delegation,

would oppose the sending of observers.

The general opinion was that the Central Committee would approve the proposal but that there would be spirited and perhaps dramatic opposition from a few of the delegates. In brief, we expected not an explosion but at least a few "ering firecrackers."

There was then a feeling of anxiety and suspense just before the vote on August 13th. Dr. Franklin Frey, chairman of the Central Committee, finally brought the matter to a vote. He first read the text of the proposal.

Then the Greek theologian, Hamilcar Alivasatos of Athens, suggested that the text of the proposal should include mention of the fact that this was the first time that the Roman Catholic Church and the World Council had entered into official relations.

The situation became highly dramatic, however, when Archbishop Nikodim arose. The leader of the Russian Orthodox delegation is only thirty-three years old but extraordinarily astute. He is a picturesque figure, short, stout, with a peaches-and-cream complexion. He wears flowing black robes and a blue velvet cap and his long hair reaches to his shoulders.

DECISIVE WORDS

He approached the microphone, paused for a while as many of us took a deep breath, and then delivered a brief message: "I consider the question sending World Council observers well presented in this resolution. I therefore suggest that we accept it as it stands."

The Russian's words were decisive. There was not a single voice raised in opposition to the proposal and the vote was unanimous in favor of it. Dr. Fry called for a show of hands. He observed that the hands went up higher than in the voting on any other topic.

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Labor And Management Must Not Fail The Public

By MSGR. GEORGE G. HIGGINS

Between now and next Monday all sorts of people, starting with the President of the United States, will be issuing public statements on the meaning of Labor Day. And over the week-end special Labor Day sermons will be delivered in churches and synagogues all over the land.



HIGGINS

It is safe to say, I think, that most of these Labor Day statements and sermons will be more critical of organized labor than were those of, say, the thirties and forties. During the thirties and forties the typical Labor Day statement or sermon put much more emphasis on Labor's right and privileges than on its duties and responsibilities, more praise

of labor's accomplishments than criticism of its mistakes and of its faults.

In my judgment, there wasn't anything reprehensible about this tendency to accentuate the positive and to concentrate for the most part on labor's rights and privileges and on labor's accomplishments. It was fully warranted by the fact that organized labor at that time was still on the defensive, struggling — in many cases against very uneven odds — to win acceptance in the community and to achieve a decent minimum of stability and union security.

Even today, of course, there are some industries in some communities in which labor is still on the defensive and in which it has to fight a rear guard action to protect its basic rights and to achieve its minimum goals.

Nevertheless, taking the

THE YARDSTICK

country as a whole, we can say that organized labor has now achieved its majority and consequently must expect to be treated accordingly. Having long since passed through its adolescence, it now enjoys the status of full fledged citizenship, and must expect to be judged according to adult standards even, or especially, by its friends.

Of course, criticism of today's labor movement, ought to be as constructive as possible and should be aimed at strengthening rather than weakening the cause of organized labor. One would hope, therefore that this year's Labor Day statements and sermons, while reminding organized labor of its duties and responsibilities, will also remind employers, editors, and

whomever else it may concern that unions are not only legitimate but necessary to our type of industrial society.

Even at this late date — almost 30 years after the passage of the Wagner Act — this principle still needs to be reemphasized from time to time. To be sure, many if not most of the more influential American employers are today willing to admit that unions are legitimate and that they are probably here to stay.

But too few Americans in all walks of life are willing to go the whole way and to take the unconditional and unqualified position that secure and stable unions are an essential and indispensable prerequisite of a sound social order.

Until this principle is more or less universally taken for granted as a self-evident truth, labor and management will spend too much time and energy sparring with one another — time and energy which they ought to devote to carrying out the demands which social justice makes on both of them. Social justice demands, among other things, that the two groups forget petty differences and jointly try to figure out how they can best serve the welfare, not only of their own members and their own stockholders, but of all their fellow citizens.

Because of their tremendous strength, they have it within their power to make or break the American economy. History will judge them very harshly if they selfishly go their separate ways and refuse to subordinate their own separate interest to the requirements of the general welfare.

In the final analysis, then, the spirit of Labor Day is imminently positive and constructive. If criticism of either labor or management seems to be called for on this occasion, well and good. But a little criticism goes a long way. What labor and management need more than anything else and what they have a right to expect from all of us on Labor Day is encouragement and, above all, the support of our continued prayers.

They know that their past performance leaves something to be desired and, by and large, they are honestly looking for new ways and means of serving the public interest more effectively.

More power to them as they prepare to observe, on Monday of next week, a national holiday which belongs to both of them — the one holiday of the year which is dedicated to the cause of social justice.

This Mother Is 'Different' From Others

By FATHER JAMES J. WALSH

People who observe her closely notice nothing different about her. She is not particularly distinguished in appearance.

Her speech and manner give no indication she is set apart from others. Her duties are those of a mother and wife, the routine duties of home and family.



Father Walsh

Yet, she is different — she is the mother of a priest. She has membership in that small group of mothers who, after Our Lady, were destined to bring into the world "other Christs." This, by the grace of God, makes her different. For if a priest's soul is seared with the indelible mark of his priesthood, must not his mother in some way bear the eternal evidence of her part in his priesthood?

If he is the spiritual father of many souls, is not she who gave him life their spiritual mother in a certain mysterious manner? The hands he raises in blessing and absolution were first folded in prayer by her. The feet which pursue the sinner and hunt out the lost were first set in motion by her. The voice which speaks the divine words, "This is My Body," was first heard by her.

Through him, she has a part in saving many souls. She is bringing Christ to cold hearts, teaching the ignorant, snatching the weak from the grip of Satan, delivering them into the welcoming hands of God. Household duties still keep her busy, and yet her influence spreads beyond the walls of a small house, reaches into the homes and hearts of others, wherever her son goes in the interests of Christ.

It's true that no queen in history has greater claim to honor nor more right to dignity than she — the mother of a priest. Yet, such comparisons never enter her head. Honor and dignity to her mean more reason to be hum-

TRUTH OF THE MATTER

ble and grateful to the good God Who makes use of the lowly and weak to confound the strong.

Sometimes we are astonished by the a literal answer to an intense prayer. She still lives in the wonder of God's exact answer to her prayer of many years. Before his birth, she prayed for a boy. Every day while awaiting him, she trudged to Mass, no matter how she felt. Many a day the long blocks to Church and home were like a way of the cross.

And as she knelt and watched the priest renew the mystery of Calvary, she pictured her son, as mothers are wont to do, standing there vested in the ancient vestments of another Christ, speaking awesome words of sacrifice. A little shyly, she made her daily prayer, "Lord, take him for your own and make him a priest — if You will."

In memory, she often relived the morning he came home after serving Mass, suppressed excitement shining in his eyes. He took a while getting it out, and then, "Father says he thinks maybe I could be a priest." He waited, obviously not sure what reaction to expect. Would she laugh and pass it off as if he had joked about becoming President?

She didn't answer at once... she could not. He didn't realize of course what this meant to her, this sudden, partial fulfillment of hope. Years after he would recall the strange set of her features at that moment, the warmth of her sudden embrace — more expressive than golden words — and with remembrance came understanding.

He wasn't at the altar yet, but the image of him there grew clearer. One September day he left home. That seems a simple matter. It may not have been so, she knew except for her confidence in Our Lady. In her hands, she had placed the worries of his expenses, his

long years of education, all the seemingly powerful obstacles in his way.

She had learned over the years to depend on Mary's help and knew she had never failed her. So now she gave him over — still a boy — to the care of others, to the skilled hands of priests who would shape his mind and heart to the likeness of the great High Priest. She surrendered her rights, as it were, rejoicing in the knowledge that as God had sent him to her, so she could give him back.

The preparatory seminary. The years rolled on. Each Christmas and summer he was home on vacation. She measured the change in him, watched him mature, grow priestly. Her prayers were as fervent and numerous — prayers for his perseverance. There was so much in the world to turn a young man away from the altar. But never by look or

word did she indicate his vocation was dependent on her desires.

Then the major seminary... She saw him in cassock and Roman collar... and the image of the altar became clearer. Philosophy, theology, tonsure, minor order. Three months later a Deacon. And in nine months, the day of days at long last.

She watched him go up the steps of the altar, kneel as the Bishop imposed his hands, and come down the steps — a priest. The image at last gave way to reality, but for another reason her vision was blurred. For he came down to her before all others and gave his first priestly blessing.

She sees him seldomly now, but she is always with him, as he goes from duty to duty, from the altar to the confessional, from the pulpit to the sick room.

People who notice her see nothing different about her. Yet she is different — she is the mother of a priest.

AN ALTAR BOY NAMED "SPECK"



"Guess what, Father? We're starting a swimming pool!"

Pride — Deadly Cancer Of The Soul

By FR. KILIAN MCGOWAN, C.P.

There is one sin Our Blessed Lord abhors. It is the worst sin in the world. In its lesser forms, at least, it is also probably the most common. It may be a sin of which we are not sufficiently aware. It is the sin of Pride — the first of the capital sins.

This frightening sin is like a cancerous growth right at the heart of our human personality. It is egoism run amuck. It eats away at the health of all our actions by which we seek God and eternal happiness. This deadly cancer of the soul can completely destroy our supernatural life unless it be combatted by the constant practice of humility.

Our Lord always seemed to



Father Kilian

BE YOU PERFECT

be at home with the publicans and ordinary sinners, with the adulterers and the socially unacceptable, but he was always ill at ease with the proud. The hands of the Divine Physician were tied by those who refused to acknowledge that they were sick. He was incapable of helping those who didn't experience the need of his healing power.

Towards pride and the proud Christ always displayed a relentless and singular anger. Why was this? Because Pride is an exaggerated love of self that deposes God from his rightful place in our hearts. With divine insight Our Lord saw through those who experienced no hunger or need for God and His help.

We are prone to measure the malice of a sin by its social consequences. The more

obvious sins against the Commandments as quickly seen for what they are. Drunkenness, adultery and murder immediately cause a shock reaction. Not that these are small sins, by any means, but what of those hidden sins that take place in the secret places of one's heart?

Some of these secret sins may be far worse because they imply a greater rejection of God. A man who is led into sin by a storm of passion and or by the weakness of the flesh is more easily disposed for a healthy remorse.

The sins of some of the proud are quite different. These sins may only be half-acknowledged, if at all. Not seeing himself as a sinner, how can that man beg for merciful forgiveness. He is like the Pharisee who was ex-

ternally exact with a goodness of his own making, but his heart was far from God.

The proud man makes himself rather than God the measure of his goodness. He is quick to judge his neighbor's more obvious faults and just as quick to congratulate himself for being free from them. Feeling little need for forgiveness himself, he is harsh in his treatment of those who have erred.

The proud man is a blind man. He fails to see what comes from God and what comes from himself. He readily takes credit for his worldly achievements and his human talents which are obviously the gifts of God. Yet he fails to recognize his own weaknesses and sins, which are his personal possessions.

Next week, we'll consider how Pride disguises itself...

Text Of Msgr. Higgins' Sermon

Following is the sermon delivered by Msgr. George G. Higgins, director of the Social Action Department, National Catholic Welfare Conference, at the annual Diocesan Labor - Management Conference Mass celebrated in Gesu Church.

Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self-seeking, is not provoked; thinks no evil, does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things.

I Corinthians, 13

You may wonder why St. Paul's classical definition of charity has been selected as the opening text for a sermon on the ethics of labor-management relations. Wouldn't it be more appropriate to lead into a sermon on this subject with a forceful and challenging text on the virtue of justice?

Well, it probably would, but then again, from another point of view, it wouldn't. Admittedly in the words of the late Pope Pius XI, charity cannot "substitute for justice which is due as an obligation and is wrongfully denied."

On the other hand, we are pointedly reminded by this same Pope, author of one of the greatest of all the encyclicals on social justice, Quadragesimo Anno, that "the law of charity, 'which is the bond of perfection', must always take a leading role" in our efforts at social reform and social reconstruction. "How completely deceived . . .", he said, "are those rash reformers who concern themselves with the enforcement of justice alone . . . and in their pride reject the assistance of charity."

ALL ARE BROTHERS

Similarly our present Holy Father, Pope John XXIII, has on several different occasions emphasized the importance of charity in the field of labor-management relations. "All are brothers," he said, for example, in his encyclical on Christian unity. "Everything, therefore, must be settled by friendly agreement and with mutual fraternal charity."

Earlier, in his first major address on the subject of labor, His Holiness urged workers and employers to "solve their problems in the light of the Gospel . . . and in the spirit of Christianity, which is firmness, liberty, respect for man and at the same time loyalty, charity, gentleness and patience."

"We are not strangers to each other," he told another group of workers, "and far less are we hostile to each other . . . On the contrary, it is our vocation to help one another in charity, with patience and with gentleness, following the example of our Savior, Jesus, the Lamb sacrificed for our salvation."

FULFILLED DUTY

More recently, in his encyclical



Msgr. George Higgins

cal Mater et Magistra, Pope John XXIII reminds us "that the relations between the employers and directors on the one hand and the employees on the other, (should) be marked by appreciation, understanding, a loyal and active cooperation, and devotion to an undertaking common to both, and that the work (should) be considered and effected by all the members of the enterprise, not merely as a source of income, but also as the fulfillment of a duty or the rendering of a service."

Similarly the late Pope Pius XII, in addressing a pilgrimage of European workers in 1955, emphasized the spiritual meaning of Labor Day, which, as you undoubtedly know, is celebrated in Europe on the first of May, instead of, as in the United States, on the first Monday of September. Labor Day, he said, "having received as it were, Christian baptism . . . far from being a stimulus for discord, hate and violence, is and will be a recurring invitation to modern society to accomplish that which is lacking for social peace. It is a Christian feast therefore; that is, a day of rejoicing for the concrete and progressive triumph of the Christian ideals of the great family of labor."

If His Holiness was justified in characterizing the European Labor Day, the first of May, as a "Christian feast," we are doubly justified in using the same terminology with regard to our own characteristically American Labor Day, which has been celebrated on the first Monday of September since the latter part of the nineteenth century. The baptism or the christening of the European Labor Day took place very recently. It wasn't solemnized until 1955 when His Holiness, at the conclusion of the address from which we have already quoted, proclaimed May 1 the Feast of St. Joseph the Workingman. For many years prior to that time the European Labor Day, the first of May, had been traditionally an anti-religious holiday, cunningly exploited by the Marxists to alienate the working class from the Church and to advance the interests of Communism or revolutionary socialism.

A RELIGIOUS TONE

In the United States, on the other hand, there has been something of a spiritual or religious character or tone to Labor Day for many years. There is no doubt that the Church has been largely responsible for this, particularly in recent

years. Some of the credit ought to be given, however, to the founders of Labor Day.

It is not as well known as it ought to be that these early pioneers of the American labor movement tried, almost from the beginning, to give a religious character to Labor Day. They never regarded it as a purely secular holiday. As early as 1909, and at regular intervals thereafter, the American Federation of Labor designated the Sunday preceding Labor Day as Labor Sunday and requested its affiliated unions to cooperate with the churches in securing attendance at special services devoted to the subject of religion-and-labor.

I have deliberately emphasized the spiritual meaning of Labor Day in the introduction to this sermon at the conscious risk of appearing to be naive or hopelessly uninformed about the faults of organized labor in the United States. My purpose in doing so has been to sound a warning against the understandable but regrettable tendency on the part of many Americans to become cynical or throw up their hands in despair about the future of the labor movement.

BASICALLY SOUND

Following the lead of His Holiness I wanted to emphasize at the very outset that this is not the most constructive spirit in which to approach the observance of Labor's annual holiday. Cynicism, in other words, is not a Christian virtue, nor is it the normal expression of the American temperament.

When President Grover Cleveland signed an Act of Congress in 1894 establishing Labor Day as an annual holiday, he signified, in effect, that we are not a nation of cynics. Our national temperament, as it publicly expresses itself in the observance of Labor Day, is generous and idealistic.

As a people, we are reasonably well informed about the faults of the labor movement but we know that these are the exception rather than the rule. We know that the theory and practice of trade unionism in the United States are basically sound. We also know that many labor leaders, perhaps the majority, are inspired, to a considerable degree at least, by the Christian motive of service to their fellow-workers and their fellow-citizens.

ANNUAL REMINDER

Labor Day, then, is an annual reminder of the fact that American trade unionism, in spite of its many faults and imperfections, is dedicated to the pursuit of justice and charity and the advancement of human brotherhood in the field of economic life. Or, to borrow again the words of Pope Pius XII, it is "a day of rejoicing for the concrete and progressive triumph of Christian ideals of the great family of labor" and "a recurring invitation to modern society to accomplish that which is still lacking for social peace" — an annual occasion, in other words, for a national examination of conscience in the field

of social justice, with a view to correcting the deficiencies of our economic system.

The American labor movement has come a long way indeed since Labor Day was established in the latter part of the 19th century. It can be said in summary that the labor movement is now bigger and stronger and, all things considered, more influential than ever before in its history.

Some of our fellow-citizens profess to be disturbed by this development. They are inclined to interpret it as an indication that the labor movement is becoming too strong, too self-assured, too big for its own good and for the good of the country.

CONTROLS QUESTION

They tell us that they want to avoid too much government control of economic life, but apparently they are unwilling to pay the necessary price. They fail to understand, in other words, that the only realistic alternative to too much government intervention in the field of industrial relations is effective labor-management cooperation, which, in turn, presupposes the existence of strong and influential unions with physical facilities adequate to their needs and commensurate in dignity and size with their growing importance in the national community.

This fear or suspicion of unions — this inability to understand the necessity and the ever increasing importance of trade unionism in modern economic life — is sufficiently widespread to be a continuing cause of concern to all those who are interested in the future of labor-management relations in the United States.

It has already done considerable harm. It has resulted, for example, in the enactment of so-called right-to-work laws in 17 or 18 states. I would like to think, however, that it is not the dominant point of view in the United States at the present time that the people who really count in American industry — as contrasted with some of the doctrinaires who now claim to be speaking for the business community — are too realistic and too honorable to want to go back to the bad old days of the '20s or the early '30s. They still have their differences with organized labor, but I hope and pray that they are now ready to admit that unions are desirable and necessary.

MORE AMICABLE

This doesn't mean that we have reached the millenium, but at least it would seem to indicate that management, in spite of all appearances to the contrary, is mellowing in its attitude with regard to trade unionism and that the relationship between management and organized labor in the United States is more amicable than the official propaganda of both groups sometimes make it out to be.

By the same token, organized labor, in spite of appearances to the contrary, is mellowing in its attitude with regard to management.



St. Joseph, the Workingman and Christ Child

It stands to reason, of course, that labor and management will not be able to keep moving in the right direction or to fulfill their proper role in society unless the individual men and women who belong to unions and employers associations are convinced that they have a moral obligation, in justice and charity, to assume their full share of responsibility for the policies of these organizations.

Pope Pius XII reminded us a few years ago that spiritual retreats are one of the most important means of developing this sense of social responsibility in the ranks of management and labor.

SALUTARY REMINDER

It was a happy coincidence that the Holy Father's letter on this subject should have been written at a time when all over the world, Catholics were commemorating the Silver Jubilee of Pope Pius XI's encyclical, "On Reconstructing Social Order." It serves to remind us that workers' retreats were also highly recommended in the latter document as a "most valuable means of both personal and social restoration."

This is a salutary reminder. For, in commemorating the anniversary of one of the greatest of the social encyclicals, there is a natural tendency to concentrate almost exclusively on its specific proposals for economic and social reform, to the neglect of those sections of the encyclical which emphasize the necessity of training deeply spiritual apostolic lay leaders for the purpose of effecting these reforms.

Specialized retreats — for employers and professional men as well as for workers — are not the only means of developing such leaders, but surely they are one of the most important. In the words of the encyclical, they are a "school of the spirit" in which "not only are the best of Christians developed but true apostles are trained for every condition of life and are enkindled with the fire of the heart of Christ."

ST. JOSEPH'S EXAMPLE

In this connection and by way of conclusion, let us recall that on Labor Day we will be celebrating the recently established Feast of St. Joseph, Patron of the Workingman. Surely it was

providential that this new feast should have been given to us at a time when men and women everywhere are looking for the Christian answer to so many new and highly complicated problems in the field of economic and social life. Who better than St. Joseph, by his example and by his heavenly intercession, can help us find the answers to these problems?

Who better than St. Joseph can teach us, for example, the Christian philosophy of work and help us to realize, in the words of our Holy Father the Pope that, "work is . . . a profound moral force, and the human race of workers is a society which not only produces things but also glorifies God; that man can consider this work as a true instrument of his sanctification because by working he makes perfect in himself the image of God, fulfills his duty and the right to gain for himself and his dependents the necessary sustenance and makes himself a useful unit of society; that bringing this order into existence will obtain for him security, and, at the same time, the 'peace on earth' proclaimed by the Angels?"

St. Joseph, "the most silent saint of all," Patron of the Universal Church and now the special patron of the workingman, pray for us that we may help to restore all things in Christ, our Brother and your Foster Son, to Whom we address this concluding hymn of praise in the beautiful words of the liturgy of the Easter Vigil:

Christ yesterday and today

The beginning and the end

Alpha and Omega

To Him belong the times and the ages

To Him the glory and the power forever.

Amen.

Catholics Form More Than Third Of Germany

COLOGNE (NC) — Germany's 27 million Catholics comprise more than a third of its total population, according to the new official Catholic directory published here.

Catholics in West Germany comprise 44.6 per cent of the population, while those in Red-ruled East Germany account for 8.9 per cent of the population.

The Public Interest In Collective Bargaining

Following is the text of the address delivered by Father Benjamin L. Masse, S. J., associate editor of *American Catholic Weekly Review*, delivered at the Labor-Management Conference sponsored by the Diocese of Miami.

In one sense, the topic of this afternoon's discussion can be considered non-controversial. Nobody questions the proposition that collective bargaining in some extent affected by a public interest.

More than 40 years ago, in an encyclical entitled *Quadragesimo Anno*, Pope Pius XI insisted on the connection between wage levels and general economic well-being. Discussing demands of justice, he taught that the determination of wages should be responsive not only to the needs of workers and the condition of businesses, but also to the "public economic good." More specifically, the Pope said that the level of wages should be such that it offers "to the greatest possible number the opportunity of getting work and obtaining suitable means of livelihood."

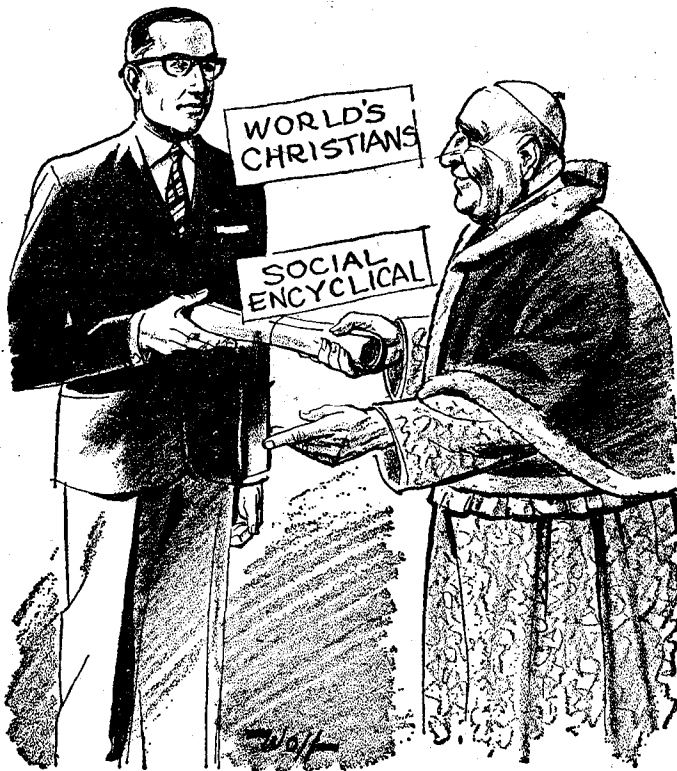
Last year, in the encyclical *Mater et Magistra*, Pope John XXIII described in even greater detail what justice requires in the matter of wages and of income distribution in general. The level of wages and the adjustment between wages and profits should enable "all classes of citizens" to participate in the increased productivity of the economy. The Pope warned against the "emergence of privileged classes, even among workers," and he called for the elimination of "inequities existing between the sectors of agriculture, manufacturing and services." Finally, he noted that the common good of which he spoke extends beyond individual nations to "the entire human family."

CONSTRUCTIVE WAY

Management and union spokesmen agree with this philosophy. On numerous occasions they have publicly professed their belief that collective bargaining is indeed affected by a public interest. Only the most benighted labor leader would dissent from Walter Reuther's now classic statement that UAW wants to make progress not at the expense of the public but with it. And no businessman would be caught these days saying with old Commodore Vanderbilt, "The public be damned," or repeating any variation of the theme, "What's good for business is good for the country." We have gone a long and constructive way from the rugged individualism of the 19th century, as well as from the days when unions were regarded as purely private societies whose operations were the concern only of the membership.

Statutory law also testifies to the public interest in collective bargaining. In more recent times, especially on

Forward!



the Federal level, it has specified that interest in considerable detail. From a simple concern with the most obvious effects of industrial strife on interstate commerce, as reflected in the Sherman Act (at least as that law was interpreted by the courts), the Federal Government has proceeded to the point where not only the manner of arriving at collective agreements is held to be affected by a public interest, but also the very character of the agreement itself. The legislative stages of this development are familiar to all of us — the Railway Labor Act, the Norris-LaGuardia Act, Section 7A of the National Industrial Recovery Act, the Wagner Act, the War Labor Disputes Act, the Taft-Hartley Act and, finally, the Landrum-Griffin Act.

Though we might profitably concentrate on the evolving public-interest aspect of collective bargaining as reflected in statutory law, certain non-legislative developments may be of greater interest and significance. I have in mind recent government efforts — tentative and halting under General Eisenhower, firmer and more explicit under President Kennedy — to relate the wage determinations of collective bargaining to public economic policy. It is possible that this development may have more meaning for the future shape of collective bargaining than all the laws of the land put together. Before considering implications, however, let us inquire precisely what it is the government is trying to do, and why it is trying to do it.

GOVERNMENT'S ROLE

In bald and simple language, the government is attempting — apparently with considerable but by no means total success — to influence the economic terms of major collective bargaining agreements. During the latter years of the Eisenhower Administration, it took the first steps in that direction by repeated exhortations to labor and management to exercise econ-

omic statesmanship. In the circumstances, this meant that labor and management ought not to make inflationary wage agreements, since such agreements conflicted with the government's anti-inflation policy, and hence was inimical to the public interest.

Under the Kennedy Administration, the government's exhortations have become more specific as well as more vigorous. Labor and management negotiators are now under pressure to follow "guidelines" in wage bargaining, and although these guidelines lack the rigidity of a yardstick, they are sufficiently restrictive to modify traditional approaches to the bargaining table.

It is also clear, of course, that the existence of guidelines for wage bargaining has a real, if indirect, bearing on price policy, as the steel industry learned the hard way on a memorable day last April.

Why, then, is the government thus intent on expanding the public-interest aspect of collective bargaining?

FOR 2 REASONS

Two reasons come readily to mind. In the first place, the government is determined to expand exports as the only practical means of dealing with the imbalance in the nation's international payments and of defending the integrity of the dollar. This means that industry must keep its costs in line in order to remain competitive in world markets.

In the second place, the government is intent on expanding the area of free trade, both to strengthen the free world and to prevent a potentially dangerous rivalry with the European Economic Community. Once again, as a consequence, U.S. costs must remain competitive.

The government could achieve its anti-inflation objective, of course, by following a tough fiscal and monetary policy. It could cut Federal spending by

reducing foreign military and economic aid. It could tighten credit and make it more expensive.

The Administration, however, doesn't want to abandon or weaken the mutual security program, for the obvious reason that such a course risks handing a major Cold War Victory to the Soviet Union on a silver platter. And it doesn't want to twist the monetary screws too tightly because such a policy would stifle economic growth and make it impossible not only to solve the unemployment problem, but also to satisfy the needs and aspirations of the American people.

So much, then, for the Administration's effort to forge a national wage policy.

Now it is only stating the obvious to say that the government's interventionist policy has serious implications for collective bargaining.

Already it is clear that the wage guidelines are influencing both labor's economic demands and management's reaction to them — at least in the mass-production industries. I would imagine that the Auto Workers and Steelworkers could testify to this. Certainly, both unions went to considerable pains in their most recent negotiations to explain that their demands were non-inflationary.

POLICY OF CAUTION

So far as management is concerned, the reaction of almost all the aerospace companies to the demands of the Machinists and Auto Workers suggests that employers may be adopting a policy of caution unlimited. They appear to be persuading themselves that since the government, either through special boards or the personal mediation of the Secretary of Labor, will eventually guide the parties to a settlement, they would only be placing themselves at a disadvantage in the final showdown if they made realistic counter-offers too early in the proceedings.

In other words, the expectation of government intervention may be tending to paralyze the normal processes of collective bargaining. In justice to President Kennedy and his able Secretary of Labor, it should be added that such an outcome is neither desired nor intended. Within the government's guidelines, they want labor and management to continue freely to negotiate and reach mutually acceptable agreements.

This raises the question which troubles many minds today: Is free collective bargaining compatible with government guidelines?

In passing the Wagner Act, Congress assumed that the government's job in collective bargaining was done when it led unions and employers to the door of the negotiating chamber. What went on there was the business of the parties themselves. It quickly became evident, however, that this hands-off approach was unrealistic, and the National Labor Relations Board and the courts soon evolved the distinction between

illegal, mandatory and voluntary bargaining issues.

In the Taft-Hartley Act the government went further in influencing the substance of the bargaining contract, notably in the matter of the closed shop and other types of union security. In the Landrum-Griffin Act it went further still. But in none of this legislation and administrative, court-approved law did the government interfere with the freedom of the parties to make their own economic decisions. It did not do so because the key assumption underlying the public policy of collective bargaining has been that the force of competition in a private enterprise economy is of itself sufficient to guarantee that the wage agreements reached will automatically and necessarily be in the public interest.

It is this basic assumption which the government is now challenging, with consequences for free collective bargaining that are deeply disturbing both unions and employers.

It may contribute to better understanding all around if we recall that the reasons impelling the government to intervene in private wage and price decisions — inflation, foreign aid, balance of payments, drain on our gold supply, integrity of the dollar, foreign competition — all result from pressures generated by the Cold War. It is unrealistic, therefore, to speak, as we carelessly do, in terms of a peacetime economy. At best, we are living in a sort of semi-war economy, and if anyone doubts that, all he has to do is sit down quietly with the administrative budget for fiscal 1963 and consider what a huge percentage of projected Federal outlays is devoted to national defense. If these were normal times, if this nation were at peace, would we be spending \$50 billion a year on the implements of war?

INFORMAL APPROACH

Now if modern history teaches us anything about the economics of war, it is that no nation can rely on the forces of supply and demand operating in competitive markets to see it through. We did not rely on those forces during either of the World Wars, or even during the Korean War. Since the need for controls of various kinds was obvious, employers and unions patriotically submitted to them.

In electing the informal approach, the Kennedy Administration has not only chosen the wiser and more democratic course; it has also chosen the only practical course. For given the peculiar characteristics of the Cold War, which lacks the emotional pressures of a shooting war, the American people would probably find it unbearably difficult at the present time to submit to rigid economic controls — even if, by some political miracle, the Congress could be persuaded to impose them.

Some labor and management people do doubt the need for government guidelines today. In addition, they

are worried about the long-term effect of government intervention on free collective bargaining. Since the cold war will last a long time, will it be possible, they wonder, when normal conditions return, to resume the old, half-forgotten practices of untrammelled freedom?

Perhaps no one should seriously consider that question until he asks and answers still another question. It is this: Even if the Cold War and its pressures had never happened, would the government be intervening in collective bargaining in much the same way it is doing now?

One can speculate that this indeed might be the case. The nation is agreed that free collective bargaining, high production and employment, and a stable price level are desirable objectives, and in various Acts of Congress, including the Employment Act of 1946, it has written those goals into law. But are these highly desirable objectives compatible? Can they all be achieved and enjoyed with some permanency at the same time?

Perhaps they can, although the experience of the past offers small ground for optimism. It is possible, surely, that the growth of concentrated economic power in the private sector has reached the point where competitive forces cannot be trusted to direct and control it.

If all this were to happen, collective bargaining would no longer be free, of course, in the traditional sense. But it could still be free in a rich and meaningful way. As Pope John insists in *Mater et Magistra*, both government and private enterprise are needed for a just, healthy and free economy. The normal relationship between them should not be one of suspicion, therefore, much less of hostility, but rather of friendly collaboration. What is needed, as some of our European friends have discovered (notably the French, and Dutch and, more recently, the British), are new institutions through which collaboration between government and private enterprise can take place. By means of such institutions, labor and management can have a voice in shaping the broad policies which they are expected to carry out.

From this viewpoint, one of the more significant developments of recent years was the creation in the Executive Branch of the Advisory Committee on Labor-Management Policy. This tripartite, cooperative approach to keeping a modern economy on the rails should be explored more intensively and extended as widely as possible. It suggests a means of reconciling freedom with the demands of the common good. It offers a middle ground between complete reliance on competition and detailed economic planning. It may be the only viable, democratic response to the critical contemporary demand for both price stability and vigorous, sustained economic growth.

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Unions, Industry Face Restrictions

(Continued From Page 1)
servance last night in the Everglades ballroom was Secretary of Labor Arthur J. Goldberg. Representing labor at the morning seminar was Joseph D. Keenan, international secretary of the International Brotherhood of Electrical Workers, Washington, and speaking for management was Edward Cushman, vice president of the American Motors Corp., Detroit, Mich.

Mayor Robert King High extended the welcome of the City of Miami. John B. Turner, vice president of Cities Service Oil Co., was toastmaster at the banquet. Seminar moderators were Joseph M. Fitzgerald and James Minnet.

The series of events in the

program took place against the background of a warning contained in the annual Labor Day Statement released nationally by the Social Action Department which Msgr. Higgins heads. It stated that collective bargaining can be preserved only if it is exercised responsibly through recognition not only of individual responsibilities but also of duties to society as a whole.

VOICES CONCERN

The statement expressed concern over the future of collective bargaining, but also says the department is confident labor and management are determined to avoid the possibility of some form of compulsory arbitration.

In his talk, Father Masse

declared that the question which today is troubling many leaders in labor and industry is this:

"Is free collective bargaining compatible with government guidelines?"

Referring to recent government efforts to relate that "labor and management are now under pressure to follow guidelines in wage bargaining . . . sufficiently restrictive to modify traditional approaches to the bargaining table."

KEY ASSUMPTION

The government, Father Masse said, is determined to expand exports in order to defend the integrity of the dollar and to increase the area of free trade to prevent a potentially dangerous rivalry with the European Economic Community.

Expectation of government intervention may be tending to paralyze the normal processes of collective bargaining, he continued, but such an outcome is neither desired nor intended since the present administration wants labor and management to continue freely to negotiate and to reach mutually acceptable agreements within the government's guidelines.

"The key assumption underlying the public policy of collective bargaining has been that the force of competition in a private enterprise economy is of itself sufficient to guarantee that the wage agreements reached will automatically and necessarily be in the public interest," he said.

A 'MIDDLE GROUND'

"It is this basic assumption which the government is now challenging, with consequences for free collective bargaining that are deeply disturbing both unions and employers."

He pointed to the recent creation in the executive branch of the Advisory Committee on Labor-Management Policy as one development which "offers a middle ground between complete reliance on competition and detailed economic planning. It may be the only viable, democratic response to the critical contemporary demand for both price stability and vigorous, sustained economic growth."

In his remarks, Msgr. Higgins said that the responsibility for promoting economic growth and progress rests primarily with labor and management and added:

"If they are unable or unwilling to carry out this responsibility, the government will have to rush in to fill the gap. The trouble is, however, that in doing so the government, rightly or wrongly, may deem it necessary or so find it convenient to impose upon labor and management some form of compulsory arbitration."

URGENT PROBLEMS

In his reference to the National Labor-Management Advisory Committee, Msgr. Higgins said among the many urgent

problems it would have to consider are these:

How to promote economic growth and progress at an annual rate sufficient to offset loss of jobs by automation.

How to bring prices, wages and profits into proper balance so as to insure full employment.

How to meet the growing problem of foreign competition in manufactured goods without resorting to restrictive tariffs.

How to prevent or reduce the number of costly strikes and lockouts.

THE COMMON GOOD

"Some of these problems," he said, "can be solved by labor and management acting separately on their own initiative or by both parties acting in concert. Others will require a combination of private initiative and public policy. For example, collective bargaining between labor and management cannot fully solve the problem of unemployment. A problem of this magnitude can only be solved through a coordinated approach in which public and private action mutually reinforce one another."

"This committee will work no miracles. It cannot and will not solve all of our economic problems. Nevertheless there is reason to hope that, if given a chance to prove itself, it will help to create the kind of atmosphere in which it will be possible for labor and management, with the assistance of the government, to agree on the guidelines of an effective national economic policy."

"In other words, there is reason to hope that the committee will succeed in giving a new dimension and a new direction to collective bargaining and that it will enable labor and management to begin looking at the mutual problems in broader perspective and to relate their decisions to the requirements of the common good."

TV Series On Role Of Church In Society

A four-part series, dealing with the role of the Church in the social order, will begin Sunday, Sept. 2 on the "Look Up and Live" program, at 10:30 a.m. on WTVJ Television, Channel 4 in Miami.

The series will continue for four weeks

CYO Bowling League Begins Fifth Season

The Senior CYO Mixed Bowling League of Greater Miami is beginning its fifth season and has issued an open invitation to young adults (18 or over) to join the league either individually or as five-man teams.

Sixteen teams were represented in the league this season. Sessions are held each Tuesday from 6:30 p.m. to 9 p.m. in the Hialeah Lanes. Award banquets are held annually. Interested persons should contact Bill Kramer at PL 1-0038.



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1962 Labor Day Statement

Following is the annual Labor Day Statement prepared by the Social Action Department of the National Catholic Welfare Conference. The director of the department is Msgr. George G. Higgins.

The President of the United States, in January of this year, called upon labor and management to use their concentrated economic power with a high degree of social responsibility and with sensitive concern for the public interest. In those sectors of the economy where both companies and unions possess substantial market power, the President pointed out in his annual Economic Report, the interplay of price and wage decisions could trigger off another round of inflation. "If this were to occur," he continued, "the whole Nation could be the victim."

The President hastened to add, however, that he himself did not believe that American business or labor will allow this to happen. We can rely, he said, on "the good sense and the public spirit of our business and labor leaders" to hold the line against inflation.

Time alone will tell whether this expression of confidence by our Chief Executive in "the good sense and the public spirit" of labor and management was fully warranted. We hope it was, for if labor and management were to demonstrate that they did not merit such confidence — if they were to prove themselves either unable or unwilling to reconcile their own interests with the overriding demands of the common good — not only they themselves but ultimately the Nation as a whole would have to pay a heavy price for their lack of statesmanship.

A NEW LOOK

What is really at stake here, among other things, is the very institution of free collective bargaining as we have come to know it in the United States. We have reached the point, in the words of one economist, "where collective bargaining must evolve or perish." Another way of saying the same thing is that if collective bargaining fails to serve the public interest, it may well be supplanted, under any political administration, by some form of compulsory arbitration, call it whatever you will. The times are so serious and our Nation is faced unexpectedly with so many difficulties and uncertainties in the competitive world market that collective bargaining could become an outmoded luxury in which labor and management could no longer indulge themselves except at the risk of calling down a plague on both their houses.

Fortunately there is reason to believe that labor and management are determined to avoid such a catastrophe, thereby justifying the President's confidence in their good sense and public spirit. During recent months outstanding representatives of both groups have been meeting regularly under Presidential au-



'NOW, LET'S HAVE SOME ACTION'

spices to refine their understanding of the public interest and, more specifically, to take a new look at collective bargaining in the light of the common good.

The unanimous report of this national labor - management committee on the subject of collective bargaining was transmitted to the President just a few months ago. This report, although couched in rather vague generalities, marks a significant step in the right direction. In summary, it says that free collective bargaining can be preserved only if it is exercised responsibly. In the words of the report, this means that labor and management must "recognize not only their own individual responsibilities but their joint responsibility to the society of which they constitute an important and integral part" and that they must jointly develop "improved methods for reconciling their separate and mutual interests with those of the larger community, and for reducing still further the extent of avoidable interruptions of operations."

"SIGNIFICANT DOCUMENT"
The President has characterized this report of his Advisory Committee on Labor - Management Policy as "a highly meaningful and significant document" and one which can stand as "a symbol of the maturity of the parties to the collective bargaining relationship." He sees in the report "heartening evidence of the increased unity of purpose in all parts of the American economy."

The President's congratulations to the members of the committee who prepared this unanimous report will undoubtedly be echoed by all those who are persuaded, in the words of Pope John XXIII's recent encyclical, Christianity and Social Progress, that man's aim must be to achieve in social justice a society "in which all economic activity can be conducted not merely for private gain

but also in the interests of the common good."

The specific demands or requirements of the common good in the field of wages, prices and profits cannot be easily defined or determined. We are confident, however, that labor and management in the United States are sufficiently mature and responsible to be able to spell them out with adequate precision if, in cooperation with representatives of the public and of the government, they will continue to work at the task with sincerity and perseverance.

COMMON GOOD

Pope John's encyclical should prove to be helpful in this regard. The encyclical does not pretend to say what the precise demands of the common good might be at any given time or in any given country, but it does provide us with some useful guidelines of a general nature. It says that the demands of the common good on the national level include the following considerations:

- Employment of the greatest possible number of workers.
- Care lest privileged classes arise, even among the workers.
- Maintenance of equilibrium between wages and prices.
- The need to make goods and services accessible to the greatest number.
- Elimination, or at least the restriction, of inequalities in the various branches of the economy — that is between agriculture, industry and services.
- Creation of a proper balance between economic expansion and the development of social services, especially through the activity of public authorities.
- The best possible adjustment of the means of production to the progress of science and technology.
- Seeing to it that the benefits which make possible a more

human way of life will be available not merely to the present generation but to the coming generations as well.

SERIOUS ANALYSIS

We sincerely hope that labor and management will lose no time in addressing themselves to a serious analysis of these basic guidelines of a sound wage - price - profit policy in terms of present-day American conditions. We further hope that, in doing so, they will give special attention to the problem of providing employment to the greatest number of workers and eliminating some of the grosser inequities in the distribution of national income. It is little short of a national scandal that in this, the most productive and most affluent society in the history of the world, the rate of unemployment is still dangerously high and that extreme poverty is still the lot of such a large percentage of our citizens.

We have made substantial economic progress in the United States over the course of the years and, given a minimum of good sense and public spirit on the part of labor and management as well as on the part of government officials, we can expect to make even greater progress in the years that lie ahead. But the spirit of Labor Day, with its traditional emphasis on the dignity and worth of the individual human being, should serve to remind us that economic progress is not an end in itself; that, in the words of Pope John's encyclical, it "must be accompanied by a corresponding social progress so that all classes of citizens can participate in the increased productivity." The encyclical adds that "the utmost vigilance and effort are needed to insure that social inequalities, so far from increasing, are reduced to a minimum."

Now is the time for labor and management in the United States to face up to this challenge with renewed vigor and determination. We are confident that they will do so out of the highest motives of justice and charity.

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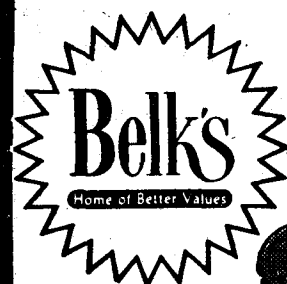
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PASTOR of Christ the King Church, Richmond Heights, is Father Richard Swift, S.S.J.

Bishop At Dedication Tells Of Duty To Support Parish

RICHMOND HEIGHTS — Nearly 300 persons were told of their obligation to support their parish in this South Dade county community at the dedication of Christ the King Church Sunday by Bishop Coleman F. Carroll.

Speaking after a Low Pontifical Mass, Bishop Carroll said "the priests who advise me agreed that there was a need for a new parish in this area of Dade County."

"This is now your parish and as long as you live in this area, you will have an obligation to it and will be a member of it. The Bishop of Miami, or any pastor, cannot permit you to become a member of any other parish. And when a school is

built, your children will attend the school which serves the area in which you live. They will not be accepted at any other parochial school while there is a school serving this area. You have an obligation to God to support the parish in which you live."

A SIGNIFICANCE

"This dedication ceremony," Bishop Carroll said "has special significance, for you have made a clean break from a long standing tradition which has been intolerable from the beginning, and as your Bishop I could not in conscience permit such a tradition to continue. Members of a parish must work together regardless of race or color. May you set an example for the rest of the Diocese to follow."

Father Thomas Anglim, pastor of Our Lady of the Most Holy Rosary parish in Perrine, delivered the sermon. He said, "This little church will be part of your life until death, as the Church has been part of your life since infancy, no matter where you have been."

Father Neil J. Flemming was master of ceremonies for the dedication and Mass. Assistants at the Mass were Father Peter Reilly, J.C.D., pastor of the Church of the Little Flower, Coral Gables and Father John E. Young, C.M., rector of St. John Vianney Minor Seminary.

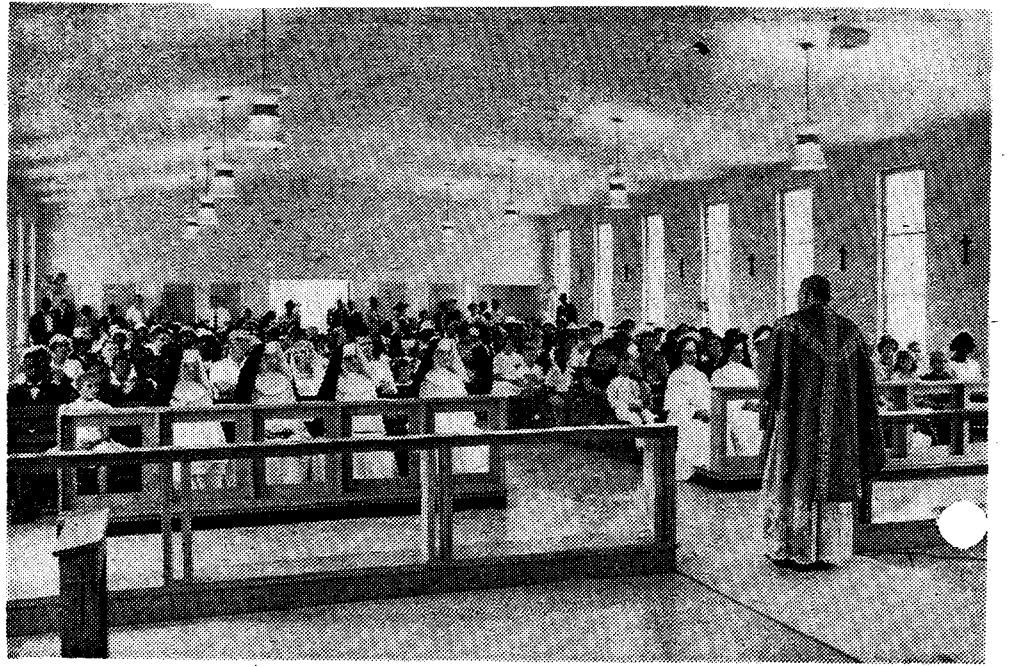
VISITORS PRESENT

Others assisting at the Mass and dedication were Father Vincent Warren, S.S.J., Vicar General of the Josephite Fathers; Father Joseph Waters, S.S.J., of St. Joseph Seminary, Washington, D.C.; Msgr. James F. Nelan, pastor of St. Stephen Church, West Hollywood, and Father Joseph Tyson of St. Augustine High School, New Orleans.

Attending the dedication were Sisters from the Dominican Retreat House, Kendall, and Oblate Sisters of Providence from Holy Redeemer School, Miami.

Father Richard Swift, S.S.J., pastor of the new church, spoke during the Mass and thanked all who had helped in the design and construction of the church and also thanked Bishop Carroll for "his assistance in giving us our new Tabernacle."

The church and rectory are located at 16000 SW 112th Ave., Richmond Heights. Sunday Masses are at 7 and 10 a.m. and daily Mass will be offered at 7 a.m.

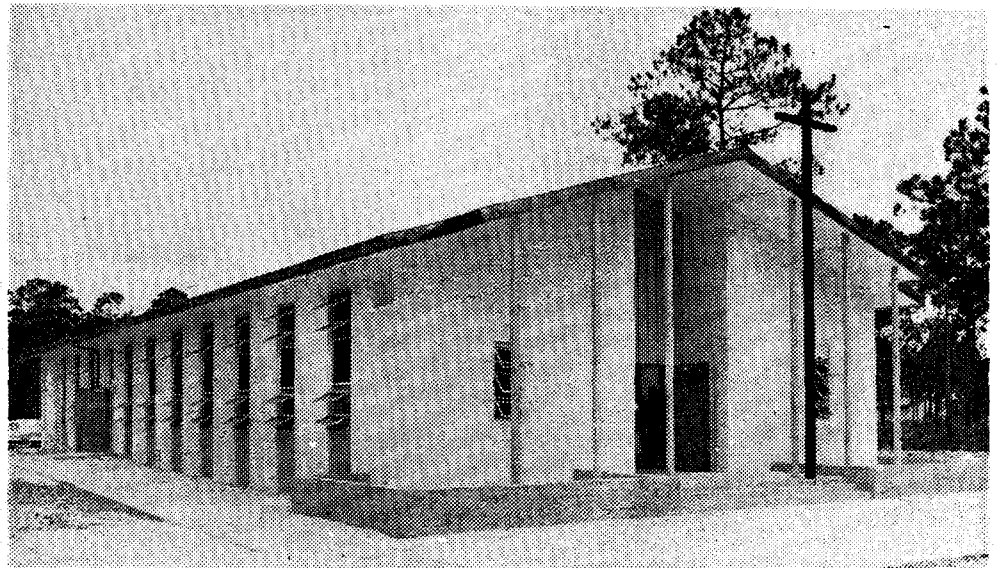


Voice Photos

BISHOP CARROLL spoke to more than 300 persons who filled the new Christ the King Church in South Dade County following dedication ceremonies and a Pontifical Low Mass. He reminded them of parochial duties. Sunday Masses will be at 7 and 10 a.m.



Bishop Carroll Blesses The Entrance Of The New Church



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2-Day Spiritual Conference For Sisters Begins Sept. 7

Religious communities of Sisters who serve in the Diocese of Miami will participate in a two-day spiritual conference at Barry College, Friday, Sept. 7 and Saturday, Sept. 8.

Bishop Coleman F. Carroll has authorized schools to close Friday, Sept. 7 in order to permit the Sisters to attend the conferences.

Director of the program, for the third consecutive year, will be Father Elio Gambari,

a member of the Sacred Congregation of the Affairs of Religious and a member of the Montfort Fathers.

Friday sessions will open with a Pontifical Low Mass, celebrated by Bishop Carroll, who will also speak to the Sisters. The schedule for the remainder of Friday includes the following conferences:

10:30 a.m.: Conference — "What the Church gives to the Sisters."

1:30 p.m.: Conference "What

the Church expects from the Sisters."

4:30 p.m.: Conference — Discussion.

The schedule for Saturday includes:

10:30 a.m.: — "The religious state as a state of consecration to the Church."

1:30 p.m.: Conference — "The connection of the Sisters with the Hierarchy of the Church."

3:30 p.m.: Benediction of the Blessed Sacrament by Msgr.

James F. Enright, pastor of St. Rose of Lima Church.

Father Gambari is visiting the United States from Rome and the subjects of his lectures will serve as a preparation for the Second Vatican Council. Pope John XXIII recently called on the Sisters of the Church to offer a greater life of sanctity for the success of the Council.

Bishop Carroll asked all sisters, with the exception of those who will be needed for work in hospitals and institutions, to attend the conferences.

'Miracle Of St. John Vianney' Continues

(Continued From Page 1)

outstanding groups of teachers in the United States.

Father John E. Young, C.M., who continues as rector of St. John Vianney, has announced nine new members of the faculty. In the minor seminary, they are:

Father Michael Farren, C.M., former dean of studies at the Vincentian Minor Seminary, Princeton, N.J., Latin teacher.

Father John Fisher, C.M., well-known on the Vincentian

mission band, who will be the spiritual director of the seminary.

Father John McDonnell, C.M., former director of students at Niagara University, Niagara, N.Y., science teacher.

Father Frederick Gaulin, C.M., former dean of studies at St. John's University, Brooklyn, N.J., mathematics teacher.

Father Vincent Trunk, C.M., a Certified Public Accountant, will be treasurer and also mathematics and religion teacher.

Father John Buckley, C.M., a musician with considerable

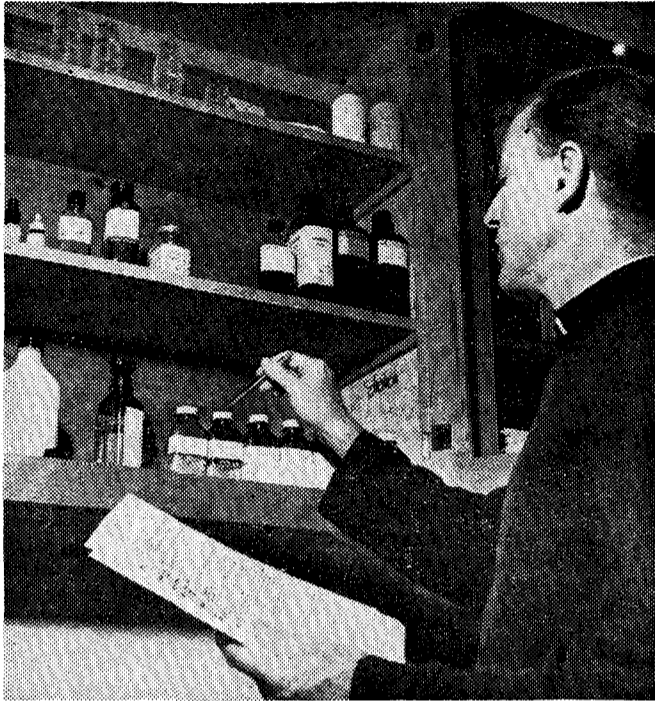
experience and who has degrees in both history and the classical languages.

Teaching the major seminarians in first philosophy are:

Father Joseph O'Donnell, C.M., who has a doctorate in Theology, will teach Scripture and Greek as well as liturgy, patrology and education.

Father Jose Pando, C.M., philosophy teacher.

Father Bernard Riley, C.M., sociology and economics teacher to major seminarians and Latin to minor seminarians.



Voice Photos
MEDICAL SUPPLIES in the infirmary of St. John Vianney Minor Seminary are checked by Father Eugene Walsh, one of the Vincentian Fathers who staff Miami's diocesan seminary.

Passionist Retreat House Announces Fall Program

NORTH PALM BEACH — Father Cyril Schweinberg, C.P., director of retreats at the new Our Lady of Florida Retreat House, has announced the schedule of retreats for the fall season.

"Although open only a few weeks, the retreat house has become a spiritual power-house in the Diocese of Miami," Father Cyril said in announcing the coming activities.

"Already, nearly 400 men have made retreats. Of these, 31 were Protestants. This cannot help but make a tremendous impact upon personal lives, to say nothing of home-life, business life, community life, parochial life, and the life of the spirit in general."

During September, the facili-

ties of the Retreat House will be used by Centro Hispano Catolico for a four-day Cursillo de Cristiandad. The Cursillo is under the direction of Father Primitivo Santamaria, O. P.

On the weekend of Sept. 14-16, there will be an all-Spanish retreat for men under the direction of Father Amando Llorente, S. J.

During October and November, there will be four weeks of retreats for priests of the Diocese of Miami. Also scheduled in November is a retreat for Air Force Chaplains who will come from Air Force Bases throughout the country.

Parishes already scheduled for weekend retreats are: Sept. 7-9 at St. Clare, North Palm Beach (11); Sept. 21-23 St. Juliana, West Palm Beach (11); Sept. 28-30 St. Anthony and St. Pius, Ft. Lauderdale.

Oct. 5-7 St. Ann, West Palm Beach; Oct. 12-14 St. Helen and Vero Beach, St. Joseph, Stuart; Oct. 19-21 St. Mark, Boynton Beach and St. Vincent, Delray Beach; Oct. 26-28 Pompano Beach parishes.

Any individuals wishing to make reservations for these retreats may contact Father Cyril at the Retreat House in North Palm Beach.

Sister Appointed To Hospital College

Due to a typographical error in last week's edition of The Voice, the name of Sister Mary Innocent, R.S.M., administrator of Holy Cross Hospital, Fort Lauderdale, who will be inducted as a member of the American college of Hospital Administrators on Sunday, Sept. 16, in Chicago, was omitted from a photograph caption.

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Know Your Christian Symbols



THE ORANT

One of the oldest symbols found in the catacombs and in ancient Christian Churches is the Orant (also written, Orans and Orante), a figure, usually female, with arms outstretched in the ancient attitude of prayer. The Latin word orans means praying, or one who prays.

Most often the Orant was used to represent an individual soul, usually a soul in heaven. Thus an Orant was pictured issuing from the mouth of a dying man.

An Orant sculptured on a sarcophagus or tomb represented the soul of the deceased. Frequently with the Orant was inscribed an invocation such as, "Live in peace and pray for us," a petition to the soul in heaven for intercession on behalf of his friends left behind. Other inscriptions asked prayers for the deceased. The dogmas of the Communion of Saints, life everlasting and Purgatory were expressed in these ancient epitaphs.

The Blessed Virgin Mary also was pictured at times as an Orant, interceding for the souls of the departed or for her spiritual children still living.

The Orant sometimes has a more general symbolism, representing the praying Church.

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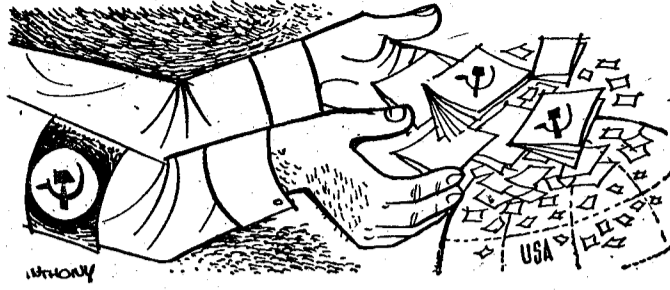
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What Is The Communist Idea Of Morality?

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.



ally be advanced, these deeds are moral. If such acts do not advance Communism, they are immoral.

landlords and capitalists. We say that our morality is entirely subordinated to the interests of the class struggle of the proletariat. Our morality is derived from the interests of the class struggle of the proletariat."

marked Stalin's rule. We must note that Khrushchev confined himself largely to the recitation of Stalin's murders and perfidy against "loyal Communists" and said practically nothing about Stalin's larger crimes against the Russian people. This whole address of Khrushchev, given at the 20th Congress of the Communist Party of the Soviet Union, was reprinted in English. The editor of that edition, Anatole Shub, in his critical observations, said: "Most significant, however, is the paradoxical dualism that runs through Khrushchev's address from start to finish: While Stalin's crimes against his Communist associates are vividly spelled out and deplored, his infinitely greater crimes against the Russian people are applauded in the name of 'socialist construction.' Khrushchev's 'anti-Stalin' speech (like the official pronouncements which followed) reaffirms the basic Stalinist policy line explicitly and implicitly, although now it is affirmed in Lenin's name."

Q. What is the Communist idea of morality?

A. It is expressed by the synthetic term, "class morality." That is, it is the worst form of the conception that the end justifies the means. Those words and actions which promote the achievement of the world Soviet dictatorship (and thereafter of the Communist society) are morally good. Whatever hinders this Soviet dictatorship (and the alleged consequent Communist society) is morally bad.

Q. Did any leading Communist "scientist" propound this view, early in the history of the Communist movement?

A. Yes. This was clearly defined by Frederick Engels in his celebrated work, Anti-Duehring.

Q. Did Lenin define this "Communist morality" still further?

A. Yes. In the same pamphlet he goes on to say: "When people talk to us about morality, we say: for the Communist, morality lies entirely in this compact, united, disciplined and conscious mass struggle against the exploiters. We do not believe in an eternal morality, and we expose all the lying fables about morality."

Q. While these and many other crimes were being committed by Stalin, what was the picture presented to the American nation?

A. Through the Communist influences in our press and radio, the American nation was induced to believe that the "Stalin Constitution of 1936" was bringing about the "freedom" in Soviet Russia which it promised. We were also induced to believe in World War II that Soviet Russia was one of the "peaceful and democratic nations." In twenty-five years, the American Government and American people have been lied to by the Communists and their infiltrators to the extent that we have acquiesced in the gift of one-third of the world to Soviet Power.

Q. Does this mean that murder, lying, and injustice are permitted by the Communists as something good?

A. Yes. If by these acts the cause of Communism will actu-

Q. What did Engels say there?

A. Partly he declared: "We therefore reject every attempt to impose on us any moral dogma whatsoever as an external, ultimate and forever immutable moral law on the pretext that the moral world too has its permanent principles which transcend history and the differences between nations. We maintain on the contrary that all former moral theories are the product, in the last analysis, of the economic stage which society had reached at that particular epoch. And as society has hitherto moved in class antagonism, morality was always a class morality; it has either justified the domination and the interests of the ruling class, or, as soon as the oppressed class has become powerful enough, it has represented the revolt against this domination and the future interests of the oppressed." He therefore maintains that the only "morality" that existed was "class morality."

Q. Does this "morality" receive further definition in Lenin's instructions on infiltration?

A. It does indeed. In giving instructions to the Communists of the world on the infiltration of the trade unions, which is always used by the Marxists as the basis for the infiltration of all organizations, Lenin wrote: "We must be able to withstand all this, to agree to any sacrifice, and even — if need be — to resort to all sorts of stratagems, artifices, illegal methods, to evasions and subterfuges, only so as to get into the trade unions, to remain in them, and to carry on Communist work within them at all costs." This appears on p. 38 of Left Wing Communism: An Infantile Disorder, authored by V. I. Lenin and issued by the Little Lenin Library.

Q. Should Communists generally, and the Soviet rulers in particular, be trusted in re-

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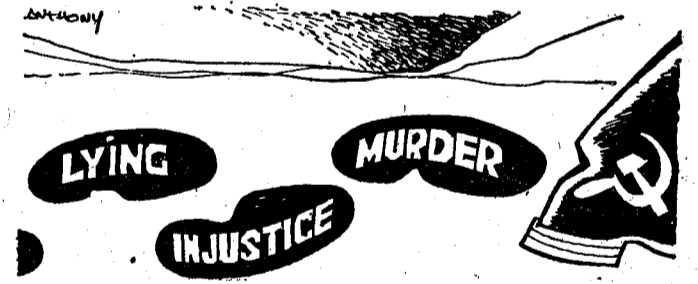
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Q. Was this view by Engels later on underlined by any other Communist statement?

A. By many, but specifically by V. I. Lenin, his comments being published far and wide by the Communists in his pamphlet on The Young Generation. This is issued by the Little Lenin Library.

Q. What did Lenin state in that booklet?

A. There he declared: "We repudiate all morality derived from non-human and non-class concepts. We say that it is a deception, a fraud, a befogging of the minds of the workers and peasants in the interests of the



Q. Has this view of "morality" characterized the history of Communism up to date?

A. It has. It marked the careers of Marx and Engels. But passing that over, as also the many examples we could quote from the life of Lenin, we will note that Stalin deliberately murdered several million Kulaks (middle-class Russian farmers) because they did not cooperate with the Collective (socialist) plans and program.

Q. Does this mean that conferences at the "Summit," or at a lower level such as at Geneva, are a waste of time and money?

A. No. First, because they will not make any agreement or concession unless it helps Communism. Secondly, after the promise or concession is made, the Soviets will disregard it if it does not work out in their favor.

Q. Was this "morality" expressed by many other such acts of violence under Stalin's regime?

A. It went to such an extent that Dictator Nikita S. Khrushchev, the new Stalin, for his own purposes had to expose some of the criminal acts which

Catholic Youth Week Will Begin Oct. 28

WASHINGTON (NC) — National Catholic Youth Week will be observed from Oct. 28 to Nov. 4 this year, the National Council of Catholic Youth here announced.

The theme for the 12th annual observance is: "Reverent Youth — Loyal Leaders," the council said. Eight million youth will participate in the observance, it estimated.

Information on the event is available from the National Council at 1312 Massachusetts Ave., N. W., Washington 5, D.C.

Catholic Schools Expecting Record 5.9 Million Pupils

WASHINGTON (NC) — The nation's more than 13,000 Catholic schools and colleges are expected to enroll about 5,917,000 students this year, another record high total.

As in past years, the biggest increase is expected in the grade schools, about 115,000 children. High school enrollment should go up by about 64,000 youngsters and colleges by nearly 29,000 students.

These estimates were prepared here by the Department of Education, National Catholic Welfare Conference. The department has placed actual enrollment last year on the three levels at 5,709,119.

The department's enrollment estimates for the coming school year break down this way:

- Elementary schools: 4,560,000
- Secondary schools: 1,002,000
- Colleges and universities: 355,000

Catholic high schools this year will pass the one million mark in enrollment for the first time.

Grade and high schools have increased their enrollments more than 100 per cent since 1945, the year marked unofficially by most educators as the beginning of the current pupil boom.

How many students have been turned away from Catholic schools because of a lack of desk space is unknown. But it is estimated by officials that Catholic grade schools care for about 55 per cent of the Catholic children of elementary school age. Catholic high schools are said to enroll about 45 per cent of those Catholics of high school years.

In 1961, the American Catholic educational program — the largest private school system in the world — had 238 colleges and universities, 92 for men and 146 for women. They enrolled 326,160 students taught by a faculty of 25,533.

There were 2,376 secondary schools, enrolling 937,671 stu-

dents. The faculty totaled 46,623.

Catholic grade schools — 10,631 of them — enrolled 4,445,238 children. They were staffed by 110,911 teachers.

Most of the teachers in Catholic educational institutions in 1961 were from religious life, 120,634. But lay instructors formed a substantial part of the teaching corps, totaling 62,443.

There were more lay teachers, 17,240, in Catholic colleges and universities than Religious instructors who totaled 8,293. In secondary schools, there were 34,153 religious teachers to 12,470 lay instructors. In elementary schools, there were 78,188 religious teachers and 32,723 lay teachers.

The 1961 statistics, along with 1960 figures, are contained in the NCWC Department of Education's newly published "Summary of Catholic Education." Although statistics are gathered every year by the department, they are published every two years. The summary is available for \$1.50 a copy from the NCWC department at 1312 Massachusetts Ave., N.W., Washington 5, D.C.



NC Photos

FIRST DAY of school for children in the Diocese of Miami will be Tuesday, Sept. 4. Among those who will be entering first grade are Josph Doddo and Karen Adamese of Holy Family parish, North Miami, shown with Sister Mary Leona, O.S.B.

Student Crusaders Hear Call For A New Missionary Spirit

NOTRE DAME, Ind. (NC) — Only a Pentecostal spirit like that of the first apostles can cope with the problems facing the Church today, one of the nation's top mission authorities declared here.

Father Frederick A. McGuire, C.M., executive secretary of the Mission Secretariat, told more than 4,000 delegates to the 20th Catholic Students Mission Crusade national convention that "time is not on the side of the Church" as the world's population multiplies.

"In those lands which are predominantly non-Christian," he said, "the population expands at the rate of 40 million a year, while less than 200,000 are converted to Christianity."

Moreover, with an estimated

10,000 new priests needed each year "simply to take care of present needs," only a little more than 5,000 are being ordained each year, Father McGuire pointed out. "We are moving — but moving backwards," he added.

"There is growing disbelief in God," he said, "which challenges the Church in every sphere of action. The worldwide character of contemporary paganism thus denies the universality of the Church in the sociological and geographical spheres."

"Here at home we face a growing practical atheism which does not fight against religion but simply ignores it. Emphasis is placed on material gain and unlicensed pleasure," he continued.

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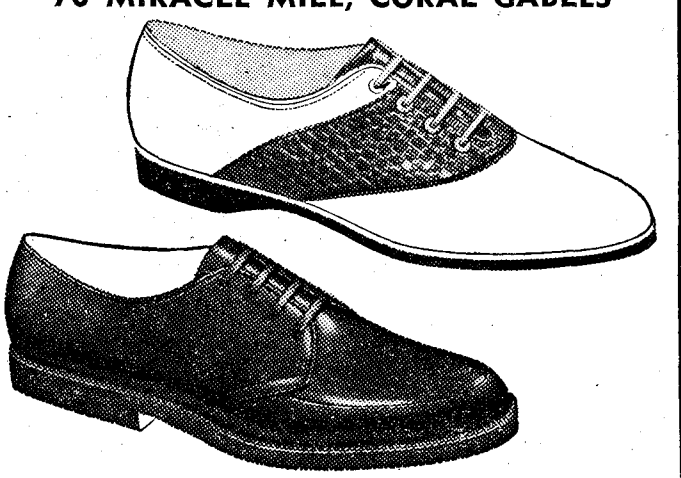
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Engl. 601	Bibliog. & Methods of Res.	2	S	10:00 - 12:00
Engl. 528	Intro. to Engl. Novel	2	M W	3:00 - 3:50
Engl. 502	Intro. to Literary Theory	3	M Th	4:00 - 5:20
Educ. 673	Secondary School Admin.	3	to be arranged	
Educ. 653	Occupational Information	3	S	9:00 - 12:00
Educ. 626	Phil. of School & Society	3	W F	4:00 - 5:20
Educ. 601	Educational Research	3	M Th	4:00 - 5:20
Educ. 582	Child Psychology	3	M W F	3:00 - 3:50
Educ. 555	Evaluation of Current Curriculums	3	S	9:00 - 12:00
Educ. 520	Tests and Measurements	3	M W F	3:00 - 3:50
Undergraduate Courses				
Art. 375	Art Education	2	W F	3:00 - 3:50
Econ. 101	Principles of Economics	3	M W	4:00 - 5:20
Educ. 420	Tests and Measurements	3	M W F	3:00 - 3:50
Educ. 455	Evaluation of Current Curriculums	3	S	9:00 - 12:00
Engl. 213	English Literature	3	M W F	3:00 - 3:50
Engl. 402	Intro. to Literary Theory	3	M Th	4:00 - 5:20
Engl. 428	Intro. to Engl. Novel	2	M W	3:00 - 3:50
Fren. 213	Survey of French Lit.	3	M W	4:00 - 5:20
Hist. 101	Survey of Western Civ.	3	M W	4:00 - 5:20
H&FL. 202	Art of Daily Living	2	M W	4:00 - 4:50
Latn. 201	Survey of Latin Syntax	3	M W F	3:00 - 3:50
Math. 311	Modern Algebra	4	M W F	4:00 - 5:20
Musc. 376	Music for Elem. Teacher	2	T T	3:00 - 3:50
Phil. 332	General Ethics	3	M W	4:00 - 5:20
Span. 203	Intermediate Spanish	3	M W	4:00 - 5:20
Span. 350	Adv. Conver. & Comp.	3	M W	4:00 - 5:20
Special Evening Courses in Creative Writing				
Engl. 206	Intro. to Writing Poetry Instructor: Mrs. Vivian Rader	2	W	6:45 - 8:30
Engl. 405	Creative Writing Workshop Instructor: Marquesa de Colonetta	2	M	6:45 - 8:30

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SIX OF 10 children in the family of Mr. and Mrs. Anthony Celano of Our Lady Queen of Martyrs parish, Fort Lauderdale, will be enrolled in Catholic schools this year. Roselle,

Luanne, Michelle, Gerard and Lisa are all pupils at the parochial school while Joseph attends Chaminade High School. Schools in the Diocese will open Tuesday, Sept. 4.



NEW CENTRAL high school in Fort Pierce will conduct classes in the former St. Anastasia School. Shown registering with Father Michael Beerhalter, center, and Father Frederick Wass,

are Karen Hartman, Stuart; Robert Tuerk, Vero Beach; Mary Pelosi, Jensen Beach; Karl Guettler, Fort Pierce; and Linda Steele, Port St. Lucie. The diocesan high school is the 11th.



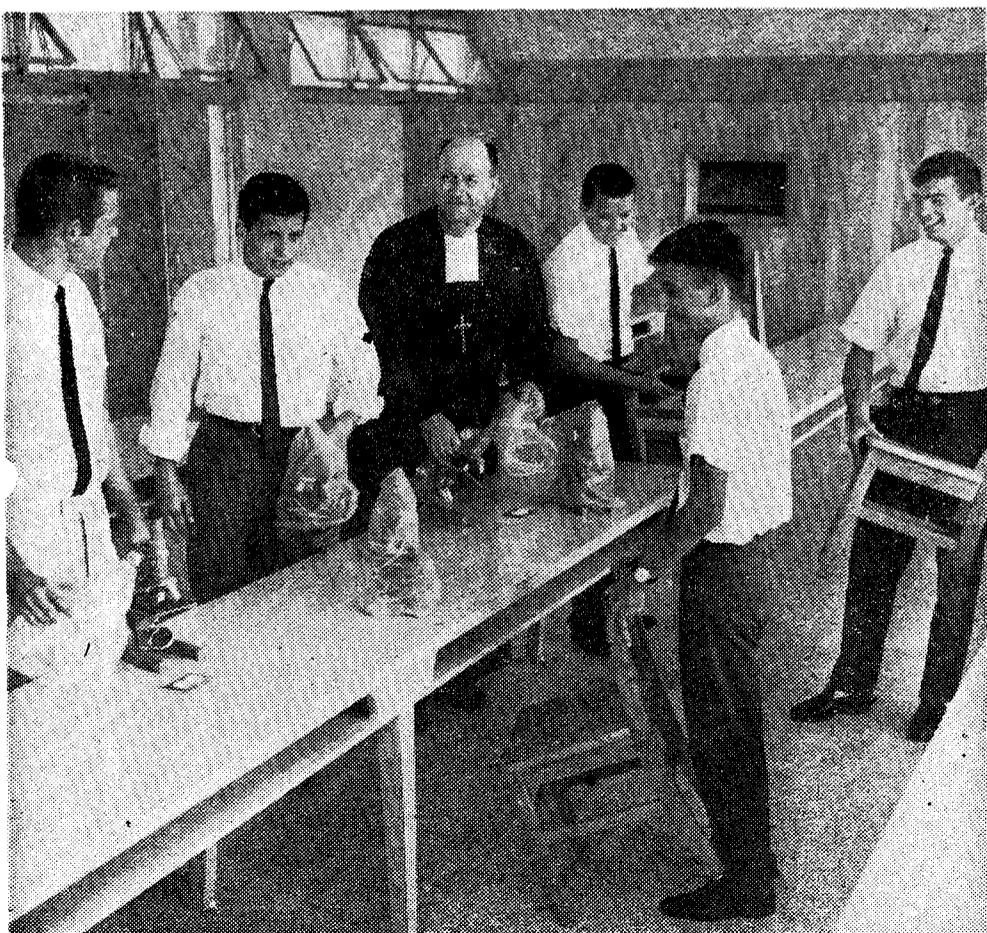
SPICK N' SPAN is the rule for children returning to school and Proto Mendez and Tacho Mendez, twin residents of the Catholic Children's Home in Perrine make sure their shoes are well shined before beginning classes at nearby Holy Rosary School.



NEW TEXTBOOKS which will be used this year by boys attending Archbishop Curley High School are unpacked by Brother Jeremias and Brother Francis, both of the Holy Cross Brothers.



SCHOOL BELLS will be ringing soon throughout the Diocese. and scenes similar to this one at Immaculate Conception School will be commonplace.



A NEW BIOLOGY laboratory will be ready for the use of boys in Christopher Columbus High

School in September. The school is staffed by Martist Brothers, Brother Benedict, Principal.



ATTRACTIVE UNIFORMS which will be worn by girls enrolled at Monsignor Pace High School in North Dade are viewed by Miss Haria Paz Aspe, a member of the Teresian faculty, and

students, Lydia Canuti, Karol Clark and Barbara Kelso, all of Our Lady of Perpetual Help parish, Opa-locka. Girls will be enrolled in freshman class.

The Ecumenical Council--Church And Christendom

Unity Of The Church And Religion Question

This is the eighth in a series which presents striking passages from an important book of the above title, written by a renowned scholar and just published in English translation by P. J. Kenedy & Sons, New York.

In this installment, the author says one of the main objectives of the Second Vatican Council is to prepare the way for the unity of Christendom, and he discusses what we may expect from the Council in this regard.

By Most Rev. LORENZ JAEGER
Archbishop of Paderborn, Germany

One factor in the new world-situation is the pre-emptory call for the unity of all Christians.

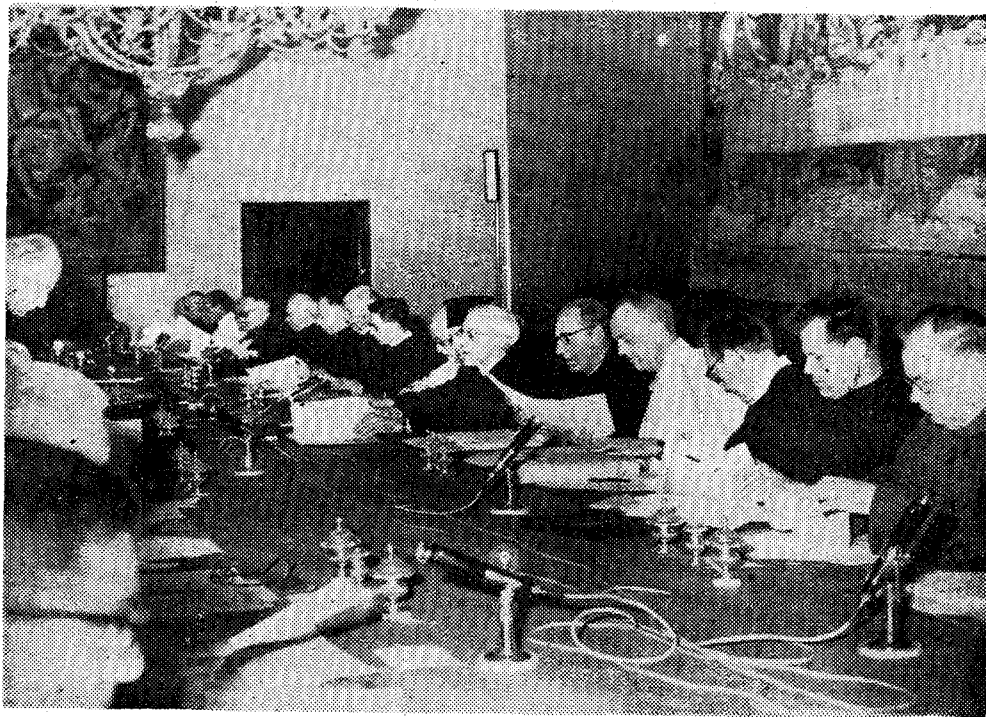
The Holy Father always speaks of the Church's catholicity as bound up with her unity, and emphasizes, in the same connection, that unity by no means implies uniformity. Unity of worship admits all the riches of the western and eastern liturgies; unity of doctrine is consistent with the different approaches of the western and eastern schools of theology, and unity of government respects the special characteristics of individual regions with their time-honored traditions.

This variety in unity was well brought out by the present Pope in his encyclical Ad

Petri Cathedram, and he intends the Council to demonstrate convincingly this same truly comprehensive unity.

Addressing the diocesan presidents of Italian Catholic Action, he said: "The Ecumenical Council is itself a testimony to worldwide catholicity of unusual and far-reaching significance. The course of events shows clearly that this project to further the salvation of man was due to God's grace. For the idea of the Council was not the fruit of long premeditation, but the sudden flowering of an unexpected spring . . . With God's grace, then, we will hold this Council; we desire to prepare for it by considering carefully what, in the life of Catholics, stands in greatest need of being restored and strengthened, according to what we have learnt of our Lord.

"When we have carried out this arduous work and eliminated all that, in the human sphere, might prevent rapid progress, we will present the Church in all her splendor, sine macula et ruga (without mark or stain) and say to all who are separated from us, Orthodox and Protestants: 'Look, brethren, this is the Church of Christ. We have striven hard to remain true to her, to beseech the Lord for grace that she may always remain as He willed her to be. Come, then; this is the way opening for your return home.



NC Photos

SECRETARIAT for promoting Christian Unity is still meeting, although other Council preparatory commissions have adjourned. It may also continue as a permanent body after the Council is adjourned and serve as a liaison between the Church and other groups.

Come and take your place, or rather, retake it, for, for many of you, it was your fathers' place. What joy, what fruit even in the civil and social spheres may the whole world expect from religious peace, from the restoration of the Christian family!"

QUESTION OF REUNION

This makes us realize the Pope's constant loving attitude to the separated Christians, inviting them to see the Church as their home, where they will repossess themselves of all true Christian values.

Cardinal Newman, looking back on his life, wrote in a

letter: "What else can I say but that the great luminous truths I received as a child from evangelical teaching, have been imprinted on my heart more and more strongly by the holy Roman Church! The Church has added to the simple evangelistic instructions of my first teachers, but has in no wise diminished, weakened or diluted them."

This is what the Pope means when he repeatedly assures those outside the Church that she is no alien thing, but their true home. He says in his encyclical of June 29, 1959: "The coming Council will surely be a sublime manifestation of truth, unity and love. May those who are separated from this Apostolic See, beholding this manifestation of unity, derive from it the inspiration to seek out that unity which Jesus Christ prayed for so ardently from His heavenly Father."

The Pope personally addresses all separated Christians in words of love and solicitude. "May this wonderful manifestation of unity by which the Catholic Church stands out unique and resplendent, may the desires and prayers by which she implores from God the same unity for all mankind, exert a saving influence upon your minds and hearts — yes, your minds, for we are speaking now to those of you who are separated from this apostolic see.

"We seem to see the illustrious company of the saints in heaven inviting you by the example of their lives to this same unity. Your own nations sent them on before you into heaven. Many of them bequeathed to you in their writings an authentic and lucid explanation of the teachings of Jesus Christ. They invite you once more to union with this Apostolic See, with which for many centuries you Christian communities were once happily united." (Ad Petri Cathedram).

VISIBLE UNITY

It is not enough for separated Christians to respect each other and meet in a spirit of charity. This very charity of theirs should make them seek visible

unity in the one Church of Christ. The Roman Catholic Church has preserved such a unity in spite of all the divisions that have occurred. No doubt the splendor and force of this unity were lessened in the eyes of the world by the breakaway of the Eastern Church and of the Reformation, but unity still remains in the Una Sancta Catholica et Apostolica Ecclesia (One, Holy, Catholic and Apostolic Church).

The scandal of visible separateness and division cannot be conjured away by appealing to an invisible unity. What sort of impression could it possibly make on the non-Christian world? The world sets store on what it sees, and what it sees at present is a Christendom split up into many separate bodies. Nothing short of the visible unity willed by Christ can prove to the world that we are all children of the one heavenly Father, brothers and sisters of Jesus Christ.

One of the main objects of the Council is to prepare the way for this unity. Our own Church has, indeed, kept unity, but it has to bring into it those outside. The catholicity of the Church means its ability to take in and validate all that is true and good according to the will of Christ.

What may we expect from the council as regards this search for ways to reunion? Our answer is simple. At this turning-point in her history, the Church will bring out her intrinsic catholicity in a more striking and convincing way. This catholicity is unity in essentials, liberty in the approved variations in liturgy, theology and canon law, the whole being subject in charity to the Lord and Head of the Church, Jesus Christ, and His visible representative, the pope. It is the work of the Council to make known this catholicity in all its breadth and to express the many aspects of the mystery of our re-

demption in the Church's teaching and life.

The way to reunion is long and hard. We must not underestimate the doctrinal differences that keep Protestants and Catholics apart. Obedience to God's word and loyalty to the truth prevent mutual respect and charity from making us bypass the question of what is true or false. Naive optimism is as much to be avoided as hopeless pessimism.

The right attitude is of Christian hope, which trusts to the working of the Holy Spirit and, at the same time, does not lose sight of the fact of separation so rooted in history. This is what the Pope means when he says: "The greatest hopes have been stirred up by the simple yet highly significant fact of the proclamation of a Council. No doubt this important event will not remove at a single stroke all the factors which make for the existing separation of Christians from one another. Our hope must be centered in God and the abundance of His grace, which will surely be given us."

(In the next installment, Archbishop Jaeger considers the spiritual condition of Christendom on the eve of the Second Vatican Council and the problem of separated Christian bodies.)

Cardinal Warns Against Voting For Communists

MONTEVIDEO, Uruguay (NC) — Antonio Cardinal Barbieri, O.F.M. Cap., Archbishop of Montevideo, has issued a pastoral letter warning Catholics not to vote for communists or socialists in Uruguay's Nov. 25 elections.

Cardinal Barbieri cited the Holy See's rulings against cooperation with communists and urged the people to cast their votes "considering only in their inner consciences and in the presence of God, the general interests of the common good and that of the Church."

Yearbook Notes Rise Of Japanese Catholics

TOKYO (NC) — Although Catholics comprise only a very small percentage of this nation's people, their number is increasing rapidly, according to statistics published in the new Japan Catholic Directory.

Japanese Catholics totaled 287,943 in 1961, or less than a third of one per cent of the country's population of 93,418,501. The number rose by 60,904 or 27 per cent from 1956 to 1961.

40 Schools To Have Educational Television

SAGINAW, Mich. (NC) — Forty Catholic schools in the Diocese of Saginaw have contracted with the Central Michigan Educational Television Council for the use of instructional television in the classroom during 1962-'63.

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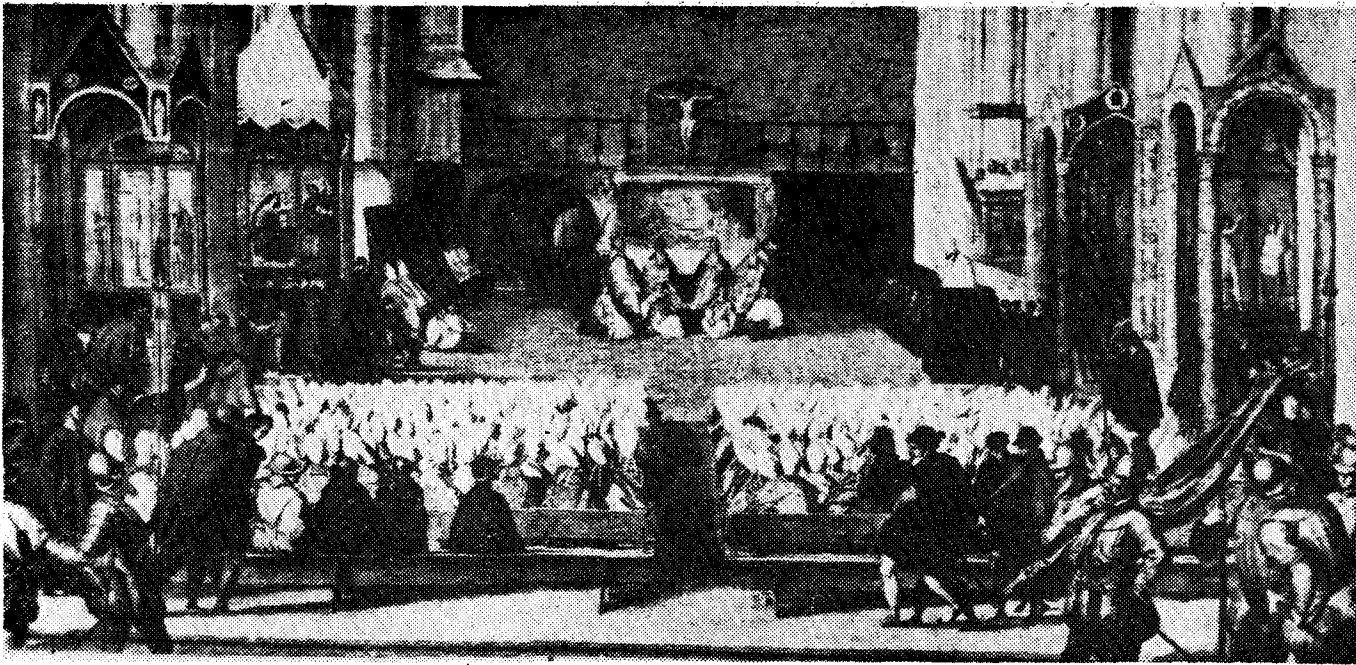
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..... PARISH



COUNCIL OF TRENT was convoked in 1545 by Pope Paul III to combat the spread of Protestantism. In 25 sessions spread over 18 years, under five popes, this council which ended in 1563,

proclaimed that the Bible and Tradition together make up the rule of faith and that the Church alone has the right to interpret it.

COMPARED TO PRIOR CHURCH MEETINGS

Council Will Be Different In Many Ways

The following is one of 11 special articles by the head of the Rome bureau of the NCWC News Service giving a preview of the ecumenical council which opens next Oct. 11.

By MSGR. JAMES I. TUCEK

VATICAN CITY (NC) — In comparison with the past 20 ecumenical councils the Second Vatican Council will be unique in many respects.

It will have the largest attendance. An estimated 2,400 voting members will be present, compared with the First Vatican Council's 774, which until now has been the largest of the councils.

Those present at the first ecumenical council at Nicaea in Bithynia (now a part of Turkey) in the year 325 are counted at 318. They came only from North Africa, Asia and Mediterranean Europe.

The great Council of Trent opened in 1545 with no more than 31 bishops in attendance. Though the attendance rose to 203 before the closing session, those present came only from Italy, France, Germany, Spain and Portugal.

The Second Vatican Council will have more representatives from more places than past councils. The breakdown of its anticipated attendance will be approximately 40 per cent from Europe where 47 per cent of the world's Catholics live; 34 per cent from the Americas with 43 per cent of the Catholics; 16 per cent from Africa which represents three per cent of the world's Catholics, and about 10 per cent from Asia and Oceania with 7 per cent of the Catholics.

The Second Vatican Council will be the first since the eighteenth-century beginnings of the Papal States to be held under circumstances of complete separation of Church and State in Italy.

OBSERVERS TO ATTEND

The Papal States are generally dated from the Donation of Pepin in the year 754. The papal domain continued for a thousand

years until 1867 when Garibaldi invaded the Papal States with his insurgents. The First Vatican Council was in progress when the gates of Rome were stormed in 1870 and the last stronghold of the popes' temporal power fell.

The future council will be the first since the Protestant Reformation to be attended by non-Catholic observers officially delegated by their church authorities.

The Second Vatican Council will be the first in which, as it is expected, there will be no interference by secular governments. The first 19 councils were involved to a greater or lesser degree with secular governments, either by direct convocation of the council by the ruler or by attendance of his legates.

HALF IN ROME

The First Vatican Council did not invite the heads of Catholic states, as did its immediate predecessor, the Council of Trent. But during the First Vatican Council the French government protested to the Holy See against items on the agenda dealing with relations between Church and State. The Austrian government also protested and tried to organize a united protest of several European powers. Britain and Bavaria also contemplated formal protests, but decided against them.

In no previous council have the bishops of the world together with so many scholars and experts had such a voice in the preparation of a council's agenda.

The first eight of the 20 ecumenical councils were celebrated in the Near East, which took the lead in theological research in ancient times. The other 12 have taken place in the West in the three nations which constituted the nucleus of Western Christianity: Italy, France and Germany. Half of these 12 councils of the West have been held in Rome.

The first six ecumenical councils defined doctrine against heresy.

The Council of Nicaea (325) defined the true divinity of the Son of God and condemned the heresy of Arius.

The First Council of Constantinople (381) defined the divinity of the Holy Ghost and condemned the heresy of Macedonius.

The Council of Ephesus (431) defined the personal divinity of Christ and the divine maternity of His Mother and condemned the heresy of Nestorius.

The Council of Chalcedon (451) defined that Christ has both a human and a divine nature and condemned the heresy of Eutyches.

The Second Council of Constantinople (553) condemned the errors of Origen who held that there was an inequality among the Divine Persons and that there is no eternal punishment.

The Council of Constantinople (680) defined the two

wills in Christ, the divine and the human, and condemned the heresy of the Monothelites.

The seventh to the 11th ecumenical councils were concerned with disputes, reforms and theological problems which have relatively little bearing on modern life.

The 12th ecumenical council, the Fourth Lateran Council (1215), was important since it marked the culminating point of papal temporal power and enacted broad reforms. The 13th council, the First Council of Lyons, France, (1245), was concerned chiefly with the crusades.

(The next article in this series will deal with participation of American Bishops in the First and Second Vatican Councils.)

POPE JOHN EXPRESSES

Hopes Of Beatifying Pius IX

CASTELGANDOLFO (NC) — Pope John XXIII has voiced the hope that he may be able to preside at the beatification of Pope Pius IX some time during the Second Vatican Council.

During his regular general audience, Pope John referred to Pius IX as one of the most loved and most hated personages of the 19th century. He said he has hoped for some time to be able to proclaim him "blessed."

His hope, Pope John said, is that God will concede to him the great gift of being able to decree the honors of the altar during the 21st ecumenical council to the pope who convoked and presided over the 20th ecumenical council.

Pius IX, who convened the council of 1869-70, died in 1878 after a 32-year pontificate which saw the dissolution of the 1,000-year-old Papal States and the unification of the modern nation of Italy.



Pope Pius IX

His beatification process was introduced before the Sacred Congregation of Rites in 1954.

The 32-year reign of Pius IX was the longest which is known with certainty in the history of the Church (only St. Peter's reign may have been longer). It was also among the most bit-

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Hospital Unit Will Hear Doctor

FORT LAUDERDALE — "What the Medical Association Means to us" will be explained by Dr. David Lehman at the quarterly meeting of the Holy Cross Hospital Women's Auxiliary, at noon Monday, Sept. 10, in Coach House Harbor, Pompano Beach. Information on reservations may be obtained from Mrs. Joseph Bohn, LO 4-0128.

Circle 2 of the Auxiliary will meet Tuesday, Sept. 4 in the home of Mrs. Karl Vinez, 500 Isle of Capri. Information may

be obtained by calling Mrs. Edwin W. Ashe, JA 3-6370.

Plans for a style show, luncheon and card party will be discussed by Circle 6, at 10 a.m. Saturday, Sept. 8, in the home of Mrs. George B. Barry, 2510 NE Sixth Ave.

Luau Planned

OPA-LOCKA — A luau dance, sponsored by the CYO of Our Lady of Perpetual Help parish, will be held tonight (Friday) at 7:30 p.m. in the Parish Hall.

'Pot Luck Supper' Slated At Riviera

RIVIERA BEACH — A "Pot Luck Supper" will highlight the first Fall business meeting of the St. Francis of Assisi Altar Society, at 8 p.m., in the school cafeteria. Mrs. Herve Trembley, social chairman, will be in charge of supper arrangements and color slides will be shown by Mrs. Alfred Carducci.

St. Luke Women To Meet Sept. 5

LAKE WORTH — The Catholic Women's Club of St. Luke parish will hold its first meeting of the season, Wednesday Sept. 5, at 8 p.m., in the social hall of the church. Guest speaker will be Mrs. Marion Lema, public relations chairman of the East Coast Deanery, who will discuss "Good Housekeeper or Gadabout."

Mrs. Frank McCarty, school activities chairman, will be introduced.

The Sisters of Mercy, who will staff the new school, will be welcomed by the club.

Refreshments will be served by Mrs. Hugh Matthews and her committee.

K-C Marianettes Plan Swim Party

A swim and dance party, sponsored by the Marianettes of the Knights of Columbus, will be held Saturday, Sept. 1 at 8 p.m. in the Coronado Hotel, 88th Street and Collins Avenue, Miami Beach.

St. Clement Society Communion Sunday

FORT LAUDERDALE — St. Clement's Altar and Rosary Society will observe Corporate Communion Sunday, Sept. 2 at 8 a.m. Mass. The monthly meeting will be Tuesday, Sept. 4 at 8 p.m. in the school building. A ballet group composed of six 5-year-old girls will perform under the direction of Miss Gene McNalli. Hostesses will be Mrs. Charles Smith and Mrs. William Dias.

Habit Is Received By South Floridian

PHILADELPHIA — Jane Frances Gallagher, of Fort Lauderdale received the habit of the Catholic Medical Mission Sisters.

Miss Gallagher is the daughter of Mr. and Mrs. Patrick J. Gallagher of St. Clement parish. She graduated from Barry College in 1961.

Corporate Communion For Lauderdale Club

FORT LAUDERDALE — Corporate Communion will be observed by the Blessed Sacrament Woman's Club at 8 a.m. Mass, Sunday, Sept. 2, in the Case Funeral Home Chapel, 4343 North Federal Hwy.

Society Schedules Labor Day Dinner

A covered dish dinner, sponsored by the Altar and Rosary Society of Annunciation parish, will be held Labor Day, Monday, Sept. 3 in East Greynolds Park.

The dinner will be held in conjunction with the Holy Name Society's annual picnic and will begin at noon.

Tickets will be sold following each Mass Sunday at the Church of the Annunciation.

Hourly Devotions For St. Helen Club

VERO BEACH — Hourly devotions to Our Lady of Fatima by the St. Helen's Woman's Club will be observed Saturday, Sept. 1, with Benediction at 4 p.m. Members will receive Corporate Communion at 9 a.m. Mass, Sunday, Sept. 2 and on Friday, Sept. 7.

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Modern Girl Worries 80-Year-Old

Do you accept suggestions for topics to discuss in your column? Although I'm past 80, I'm an avid reader of your column and would like to have you write on the subject: education for the girl. Educating a girl is a real need of today's family life — if the girl or wife is educated, the whole family (hers) reaps the benefit; if not, what have we got — dumb clucks. The world today needs brains.

By FATHER JOHN L. THOMAS, S. J.

Suggestions for topics to be discussed are always welcome since the purpose of this column is to deal with problems of immediate interest and concern to my readers. Such suggestions are most helpful if they are accompanied by your own views and are related to some particular problem or situation of your immediate experience. It might be well to add that only issues more or less closely connected with marriage and family life can be discussed in my column. Requests for information on other topics should be submitted to other columnists.

Your views on education for girls are quite similar to mine. Perhaps to a superficial observer of modern trends in education there would seem to be little need to discuss this point further. We have come a long way from the post-reformation views of colonial times when it was believed that formal education for women was somehow contrary to their nature and made them unwomanly.

In spite of its obvious aberrations, the century-long struggle of the feminist movement, aided by the expanding opportunities for employment created by our technically advanced society, served gradually to modify traditional attitudes concerning the educational capacities of women, so that sexual differences in this regard are no longer considered significant. Whether boys and girls should receive the same type of formal education remains an open question, but the belief that they should receive roughly equivalent amounts is rightly no longer open to discussion.

Their Major Goal In Life

An analysis of the thinking relating to this changed popular view reveals that it stems from two major premises. You have indicated one in your statement that the girl's education will benefit her family when she becomes a wife and mother. The other, and perhaps the more operative one, is that girls need an education in order to secure employment, for they are expected not only to be self-supporting before marriage but must be prepared to seek outside employment during marriage if family finances should require it.

These two motives for promoting the education of girls correspond to a fundamental ambivalence or confusing dual focus in their preparation for life. Considering current marriage trends, there can be no doubt that American young women regard marriage as their major goal in life. Indeed, in comparison with other women of the Western world, more of them eventually marry, they marry younger, and they marry oftener. On the other hand, the majority together with their parents, appear to regard formal education primarily as a preparation for employment rather than marriage, so that if they marry young or "well," they have little serious need for education.

In other words, with the exception of the members of the upper social classes who have a relatively long tradition of education as a general preparation for life, there are sound reasons for doubting that the bulk of American women presently regard their ample educational opportunities as anything more than necessary means for getting a job — or a husband. From the viewpoint of young women, our colleges, and more recently our high schools, have become socially organized hunting grounds for a mate. Although they take the required courses and frequently secure relatively good grades, they are not really interested in their intellectual development and feel slight commitment to the pursuit of knowledge. Briefly, they want to get married, and in our society schools provide the most convenient concentration of available prospective mates.

If this observation appears unduly cynical, one might consider how many young women unhesitatingly terminate their educational program as soon as they have an opportunity to marry. How many mothers with a daughter in high school are seriously concerned about her progress in intellectual development as long as she is popular and reveals adequate competence in the highly competitive struggle to secure the "right" dates?

Yes, I fully agree with you that education for girls is a prime requisite for stable family life today, but society can provide only the opportunity. Mere exposure to education will prove of little avail as long as interest and attention are focused primarily on getting married rather than on self-development and preparation for family life.



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THE VOICE OF Sports

JACK HOUGHTLING
Sports Editor

The St. Thomas Raiders, who finished with a 5-2-2 mark last year, will have to make up for the loss of two of the state's top players as quarterback Bill Zloch and tackle Ted Dombrowski, both selected for the Florida all-star game, have graduated.

Mike Trombetta, a 140-pound guard who made the Diocese all-star team last season, will be back however, and Coach Jim Kurth has Jim Hurley as a standout fullback. Kurth is optimistic that the Raiders will be able to match or better last year's mark.

Up at West Palm Beach, Coach Sam Budnyk, whose Newman squad won the Twin Coast Conference last season, has been hurt badly by the transfer of his two junior stars of last year, end Barry Geraghty and guard Jim Crabtree. The Crusaders line will now be a big question mark and the pressure will be even greater on junior-to-be Dave McIntosh, a bright quarterback prospect.

St. Anastasia's (now Fort Pierce Central) runner-up squad in the Twin Coast league has been stripped heavily by graduation and the Rams are faced with big job of rebuilding.

With LaSalle, Gibbons and Chaminade all in their first season of competition, there is little to go on. All three figure that this is a year of learning and with the underclassmen carrying the load, they'll be building strictly for the future.

FIRST BIG GAME
First big game in intra-diocese competition comes up Oct. 5 when Curley and St. Thomas lock horns at Fort Lauderdale's Lockhart Stadium. Curley upset the Raiders last year to hand them one of their two losses. The other was to Gold Coast champ, Ft. Lauderdale Stranahan.

The old chiche "bigger and better" finally rings true as Diocese of Miami high schools draw near to the opening of the 1962 football season.

Last year's five schools are being joined by three new teams to bring to an all-time high the number of South Florida Catholic high schools fielding football squads.

The new schools, LaSalle of Miami, Fort Lauderdale's Cardinal Gibbons and Hollywood's Chaminade are all starting from scratch with predominantly freshman and sophomore squads but loaded with optimism for the years ahead.

Of the five regulars, Miami Curley, Miami Christopher Columbus and Fort Lauderdale's St. Thomas Aquinas, the "big three" of diocese competition shape up as formidable outfits. The two other smaller schools,

West Palm Beach's Cardinal Newman and Central Catholic Fort Pierce, each face a rebuilding year following a season of great success.

On paper, both Miami schools, Curley and Columbus, look good. Both have a host of returning veterans, some good size and a better than average amount of team depth.

Curley, which finished strong in Coach George Walker's first year at the school, could be listed as one of the Gold Coast Conference's top contenders for Southern Division honors.

At Columbus, Coach Pete Aiello has Ralph Spurlock and Rick Dunn as his chief quarterback candidates with David Hiss, a 200-pounder, as one of the area's best fullbacks. James Kling will be a standout at end while Rick Sinnes, center, Marvin Smith, tackle, and Terry LaPlante, guard, lead the rest of the line.

- MIAMI ARCHBISHOP CURLEY**
Sept. 14—McArthur
Sept. 21—Hialeah
Sept. 28—At Southwest
Oct. 5—At St. Thomas
Oct. 13—At Palmetto
Oct. 20—South Dade
Oct. 27—At Key West
Nov. 3—Pompano Beach
Nov. 16—Jackson (OB)
Nov. 21—Columbus

- MIAMI CHRISTOPHER COLUMBUS**
Sept. 15—Jackson
Sept. 21—At Key West
Sept. 28—At Stranahan
Oct. 12—At Ft. Lauderdale
Oct. 20—St. Thomas
Oct. 26—At Miami Beach
Nov. 2—Southwest
Nov. 9—Palmetto
Nov. 16—At South Dade
Nov. 21—At Curley

- FT. LAUDERDALE CARDINAL GIBBONS**
Sept. 14—At Belle Glade
Sept. 21—Pine Crest
Oct. 12—At LaSalle
Oct. 26—Miami Military
Nov. 2—At Chaminade
Nov. 9—Northeast
Nov. 16—Pompano "B"

- FT. LAUDERDALE ST. THOMAS AQUINAS**
Sept. 15—Ft. Lauderdale
Sept. 28—At Pompano
Oct. 5—Curley
Oct. 12—At Norland
Oct. 20—At Columbus
Oct. 26—At Palm Beach
Nov. 2—Stranahan
Nov. 9—McArthur
Nov. 16—So. Broward

- W. PALM BEACH CARDINAL NEWMAN**
Sept. 22—Jupiter
Sept. 29—Forest Hill
Oct. 5—At Fla. Boys
Oct. 12—Immokalee
Oct. 19—At Punta Gorda
Oct. 26—St. Anastasia
Nov. 2—Palm Beach
Nov. 9—At St. Leo
Nov. 16—Miami Military
Nov. 23—Pine Crest

- MIAMI LA SALLE**
Sept. 28—Fla. Air Academy
Oct. 6—Alva
Oct. 12—At Gibbons
Oct. 19—Pine Crest
Oct. 26—At Clewiston
Nov. 1—Miami Military

- FT. PIERCE CATHOLIC**
Sept. 14—Father Lopez
Sept. 22—Alva
Sept. 27—Okeechobee Boys School
Oct. 5—At Jupiter
Oct. 10—At Oak Ridge
Oct. 26—Cardinal Newman
Oct. 31—At Pinecrest
Nov. 9—At Miami Military
Nov. 16—At Immokalee
Nov. 23—At Naples



SQUIRES from Our Lady of Good Counsel Circle, Coral Gables, received the Columbian Squires Circle of the Year trophy from Supreme Knight Luke E. Hart, right, during the annual convention. Past state deputy, Jack Adamson and Leonard Burt Jr., of Coral Gables, were present.

Young Adults Make Plans For Diocesan Organization

Preliminary plans for the organization of Young Adult Clubs on a diocesan level were laid at a meeting of club and parish representatives in the Aquinas Youth Center, University of Miami.

and to plan elections and diocesan programs.

A second meeting of the group will be held Saturday, Sept. 15 at 1 p.m. at St. Ann parish. Further information can be obtained by calling Joe Cirone in West Pam Beach at VI 4-4311, or by writing to him at 5608 Broadway, West Pam Beach.

The organization will be called the Diocesan Council of Catholic Young Adults and among its duties will be assisting new clubs to organize

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IMAGEN DE LA VIRGEN de la Caridad del Cobre que será situada al lado del Altar en el Convention Hall.

Sólo unas horas nos separan del gran acto del domingo a las 4 de la tarde en el Convention Hall de Miami Beach, en el que con la Ordenación Sacerdotal de un joven seminarista cubano, se iniciará una Semana de Oración por la Liberación y Reconstrucción Cristiana de Cuba.

No cabe la menor duda de que este acto del domingo será el más grande en la historia católica de Miami. El entusiasmo para asistir al mismo se refleja en todos los fieles, particularmente en el sector integrado por los refugiados cubanos, en deferencia de los cuales el Arzobispo de Nueva York, Cardenal Francis Spellman, hará ese día su primera visita oficial a Miami, siendo él quien oficiará en la Solemne Ordenación Sacerdotal del seminarista Daniel Sánchez, habiendo anunciado también que al finalizar la ceremonia se dirigirá en español a los refugiados allí presentes.

El Cardenal Spellman es un gran amigo de los latinoamericanos todos. En el caso particular de Cuba, él ha dejado un gratisimo recuerdo durante sus visitas a ese país en distintas ocasiones años atrás. En la actualidad es uno de los más fervientes aliados de la causa cubana contra el comunismo y por lo mismo, uno de los más entusiastas benefactores de los cubanos que abandonaron su país huyendo de tiranía contra la que luchan.

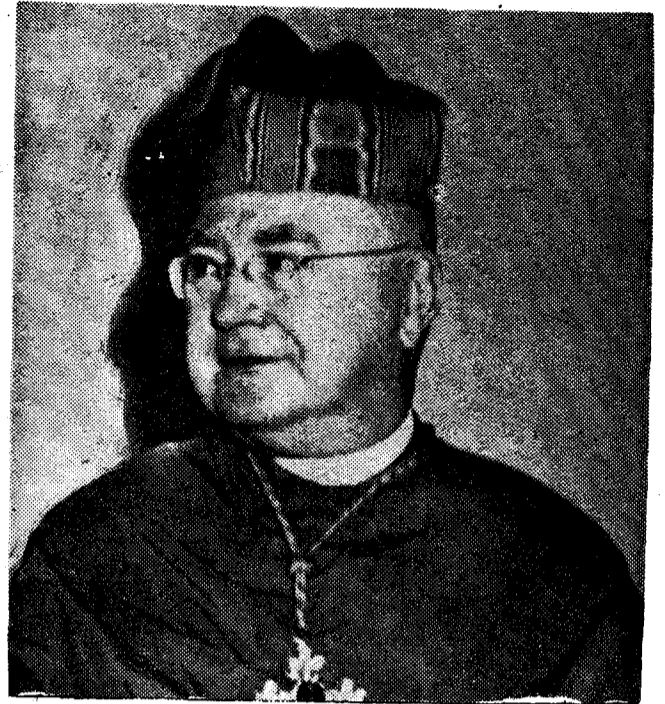
Teniendo en cuenta esto y comprendiendo el hondo significado que la deferencia de su visita tiene, es seguro que no quedará un sólo cubano sin concurrir el domingo a expresarle al querido Príncipe de la Iglesia la gratitud y el afecto que él se merece.

El Obispo cubano desterrado, Mons. Eduardo Boza Masvidal también vendrá desde Venezuela, donde se encuentra refugiado, para pronunciar el sermón de la ceremonia. De más está referirse al interés con que los cubanos aguardan por el mensaje orientador de quien es simbolo de la lucha contra la opresión comunista y guía de los afanes de reconstrucción cristiana en la Cuba del futuro.

Ante la imagen de la Virgen de la Caridad del Cobre, Patrona de Cuba, que ocupará un destacado lugar junto al altar que se levantará en el Convention Hall, los católicos todos, tanto los cubanos como los demás integrantes de la colonia latina y los norteamericanos, elevarán sus oraciones por el rescate cristiano de la nación hoy cautiva y por la salvación de todo el Continente.

El Obispo de Miami, Coleman F. Carroll, previendo la magnitud del acto, escogió como marco para el mismo el Convention Hall de Miami Beach, que ofrece acomodo bajo techo a miles y miles de personas.

Todos, pues, el domingo, a las 4 de la tarde, al Convention Hall de Miami Beach, a participar en la ceremonia de ordenación sacerdotal del seminarista cubano Daniel Sánchez, que será el inicio de la Semana de Oración por Cuba.



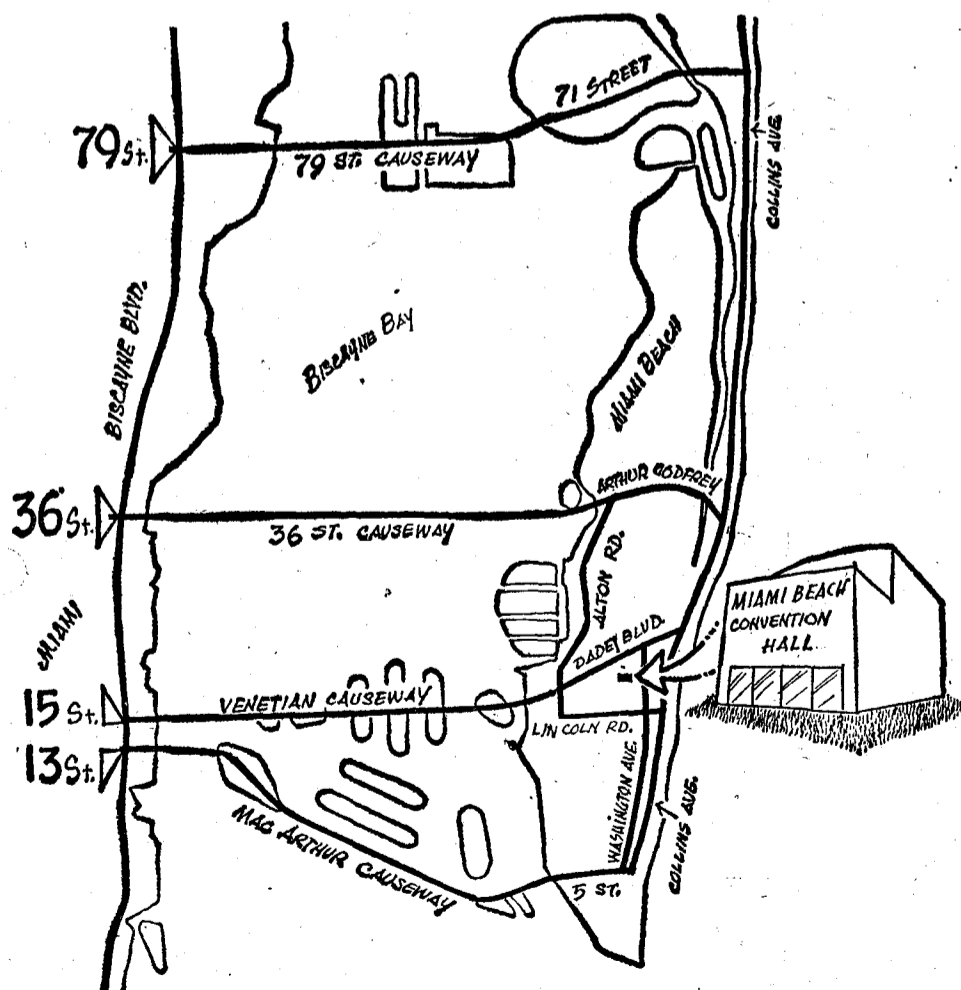
CARDENAL FRANCIS SPELLMAN



OBISPO COLEMAN F. CARROLL



OBISPO EDUARDO BOZA MASVIDAL



EL PRESENTE MAPA señala los distintos caminos que conducen al Miami Beach Convention Hall, situado en el 1700 Washington Ave., a una cuadra de Lincoln Road.

Notas del Acto

Un brillante desfile de representantes de las Fuerzas Armadas de los Estados Unidos, Ejército, Marina, Guardacostas y Marines, con las banderas de sus respectivos cuerpos, abrirá el paso al Cardenal Spellman y demás dignatarios eclesiásticos al llegar al Convention Hall. Participarán también en el desfile Caballeros de Colón, de los Clubes Serra de la diócesis, 175 seminaristas del Seminario Diocesano y 100 sacerdotes de distintas parroquias, con los ocho miembros de la Jerarquía Eclesiástica que estarán presentes.

—Ciento cincuenta "ushers" de distintas parroquias facilitarán el acomodo a los miles de asistentes.

—Está siendo instalado un magnífico órgano y los coros del Seminario St. John Vianney y la Catedral de St. Mary, bajo la dirección de Clayton Brenneman, director diocesano de música, actuarán en combinación. Brenneman ha hecho una nueva composición del "Ece Sacerdo Magnus" especialmente en honor del Cardenal Spellman, la que será oída por primera vez en el acto del domingo.

Otros Actos de la Semana de Oración por la Libertad de Cuba

El acto del domingo día 2, a las 4 de la tarde en el Convention Hall de Miami Beach será el inicio de la Semana de Oración por la Liberación y la Reconstrucción Cristiana de Cuba que culminará en otro grandioso acto el sábado día 8, festividad de Nuestra Señora de la Caridad del Cobre, en el Stadium de Miami, a las 8 de la noche.

Durante esa semana, comenzando el domingo, se invocará de la Patrona de Cuba su intersección para obtener la liberación de la nación hoy oprimida y su posterior reconstrucción basada en el ideal cristiano.

Los actos que sucederán al Convention Hall se desarrollarán todas las noches, a las 8, en distintas parroquias de Miami, con Misa Vespertina de Comunicación Genral, con predicación y confesiones en español.

Las misas se ofrecerán los siguientes días en las siguientes parroquias:

Lunes 3, Iglesia Catedral; Martes 4, Little Flower; Miércoles 5, Sts. Peter and Paul; Jueves 6, Corpus Christi, y Viernes 7, Gesu.

El sábado, a las 8 de la noche y en el Miami Stadium será el acto de clausura de la

Semana de Oración, en el que el sermón será pronunciado por el R. P. Francisco Villaverde O.P.

Con el Padre Villaverde trabaja en la organización de esta semana el Padre Luis Pérez, los que con la colaboración de los párrocos y de los sacerdotes de habla hispana están realizando la movi- ción para esos actos.

En el acto de apertura de la Semana, en el Convention Hall, se ofrecerán más amplios detalles sobre los propósitos y la forma en que se observará esta jornada de oración por Cuba a la Virgen de la Caridad del Cobre.



EL SEMINARISTA CUBANO Daniel Sánchez, centro, que será ordenado sacerdotalmente el domingo por el Cardenal Spellman, aparece en la foto con Mons. Arcadio Marinas, a la izquierda y el Padre James J. Walsh, derecha.

Datos Biográficos del Nuevo Sacerdote

Daniel Sánchez, el seminarista cubano que recibirá el sacramento del Orden Sagrado de manos de Su Eminencia el Cardenal Francis Spellman en el Convention Hall, es uno de los tantos seminaristas cubanos que vieron interrumpidos sus estudios en Cuba a mediados del pasado año.

Estudiaba entonces en el Seminario El Buen Pastor, de La Habana, viéndose obligado a pasar al Seminario Montezuma, de Nuevo México, donde acaba de terminar sus estudios sacerdotales con las mejores notas. Es el primer cubano que se ordena sacerdote del clero secular en los Estados Unidos.

Nació el nuevo sacerdote en la provincia de Pinar del Río, Diócesis que hace dos años contaba con 20 sacerdotes y que en la actualidad sólo tie-

ne 6. Incluyendo a Daniel Sánchez, siete jóvenes de esa Diócesis se preparan para servir como sacerdotes en el futuro.

Ingresó Daniel Sánchez en el Seminario El Buen Pastor a la edad de quince años, permaneciendo en él durante 11 años, en los cuales estudió Filosofía y Teología; el 28 de Mayo de 1961 recibió el Subdiaconado y en julio del propio año tuvo que abandonar ese Seminario con otros compañeros.

Su último año de Teología fue cursado en el Seminario Montezuma, de Nuevo México. Es interesante destacar que en 1935, precisamente el año del nacimiento de Daniel Sánchez, la Iglesia sufrió en México persecuciones y confiscaciones que la obligaron a cerrar sus seminarios en ese

país, fundándose a consecuencia de eso en Nuevo México, Estados Unidos, el Seminario Montezuma, para formar a los aspirantes al sacerdocio mexicanos que se vieron obligados a abandonar el país. Ese Seminario, fundado en 1937 está celebrando ahora su vigésimo quinto aniversario; durante estos 25 años se han ordenado 1,200 sacerdotes formados en él.

Quando terminó su curso en el Montezuma, el pasado junio, el joven cubano pasó a la rectoría del Muy Reverendo Mons. James J. Wilson, director del Apostolado en Español de la ciudad de Nueva York.

Ahora recibirá en Miami, de manos del Cardenal Spellman el sacramento que lo eleva a dignidad sacerdotal, en un acto al que se unirán miles de católicos, tanto norteamericanos como latinos.

Semana de Oración por la Liberación y Reconstrucción Cristiana de Cuba

Domingo 2	Convention Hall, Miami Beach	4 P. M.
Lunes 3	Iglesia Catedral, 7506 N. W. 2 Ave.	8 P. M.
Martes 4	Little Flower, 1270 Anastasia, Coral Gables	8 P. M.
Miércoles 5	Sts. Peter and Paul, 900 S. W. 26 Rd.,	8 P. M.
Jueves 6	Corpus Christi, 3220 N. W. 7 Ave.	8 P. M.
Viernes 7	Gesu Church, 118 N. E. 2 Ave.,	8 P. M.
Sábado 8	Miami Stadium	8 P. M.

Recepción en Honor del Cardenal Francis Spellman el Domingo

Con motivo de su primera visita oficial a Miami, la Diócesis tributará una recepción en honor del Cardenal Francis Spellman, la que tendrá lugar en el hotel Fontainebleau el mismo domingo, día 2, a las 7 p.m.

En la recepción estarán presente más de mil personas entre miembros del clero secular y regular, representantes de instituciones católicas, dirigentes del gobierno y las instituciones cívicas locales y del Estado, encabezados por el Gobernador de la Florida, Farris Bryant, que viene especialmente desde Tallahassee para dar la bienvenida al Arzobispo de Nueva York

El Arzobispo de Atlanta, Mons. Paul J. Hallinan, será el principal orador en el acto del hotel Fontainebleau en honor del Cardenal Spellman.

Aquellas personas que deseen participar en este homenaje que la Diócesis de Miami tributa al Cardenal Spellman, deben ponerse en contacto con su párroco correspondiente, a la mayor brevedad posible.

★ ★ ★

OTRAS NOTAS DEL ACTO DEL CONVENTION HALL

—Los comentarios explicando la ceremonia estarán a cargo de los RR. PP. James Walsh y Joaquín Guerrero, en inglés y español, respectivamente.

—Gran número de médicos y enfermeras, muchos de ellos cubanos, formarán puestos de primeros auxilios para atender cualquier emergencia, con el mismo objeto se situarán algunas ambulancias.

Dignatarios Eclesiásticos que Vienen al Acto



Arzobispo PAUL J. HALLINAN

Además del Cardenal Francis Spellman, que hace su primera visita oficial a Miami y que oficiará en la ceremonia pronunciando también unas breves palabras, el Obispo Coleman F. Carroll, que presidirá la ceremonia y del Obispo Cubano desterrado Eduardo Boza Masvidal, que pronunciará el sermón, al acto del domingo en el Convention Hall vendrán los siguientes dignatarios eclesiásticos:

Arzobispo Paul J. Hallinan, cabeza de la sede metropolitana de Atlanta, Georgia, quien será el principal orador en la recepción que se brindará al Cardenal Spellman en el hotel Fontainebleau en la noche del domingo.

Arzobispo John F. Cody, de Nueva Orleans, La.; Obispo Robert E. Tracy, de Baton Rouge, La.; Obispo Francis Reh, de Charleston, S. C.; Obispo Eduardo Martínez Dalmau, Obispo Titular de Theuzi.



Arzobispo JOHN F. CODY



Obispo FRANCIS J. REH



Obispo ROBERT E. TRACY



Obispo MARTINEZ DALMAU

"La Actividad Económica Debe Estar Dirigida al Bien Común"

WASHINGTON, (NC). — En el Día de Trabajo, que se celebra en los Estados Unidos el primer lunes de septiembre, se recuerda que la actividad económica debe estar dirigida al bien común.

El Departamento de Acción

Social de la National Catholic Welfare Conference, dirigido por Mons. George G. Higgins, subrayó esto en su Declaración del Día del Trabajo.

La encíclica Mater et Magistra de su Santidad el Papa

Juan XXIII sobre "Cristianismo y progreso social," dice la declaración del organismo católico norteamericano, enseña que el objetivo humano debe ser lograr la justicia social en una sociedad cuya "actividad económica esté dirigida no simplemente hacia el beneficio particular, sino también de acuerdo con los intereses del bien común."

En la declaración de este año se reitera la preocupación expresada en la de 1961 sobre el futuro en Estados Unidos de la negociación laboral colectiva, pero se indica al mismo tiempo la esperanza de que obreros y patronos sepan evitar que esa clase de negociación sea suplantada por cualquier forma de arbitraje impuesto.

La declaración católica indica como un "paso significativo en la debida dirección el informe presentado al presidente norteamericano John F. Kennedy por su comité consultivo de relaciones laborales.

Ese informe dice que la negociación laboral colectiva podrá únicamente mantenerse a condición de que se realice con sentido de responsabilidad, mediante el reconocimiento por parte de obreros y patronos de sus deberes para con la sociedad, "en la que están integrados como parte importante."

La declaración añade que las fuerzas laborales e industriales norteamericanas, "maduras y responsables," están en condiciones de tener en cuenta las exigencias del bien común en lo relativo a salarios, precios y beneficios.

La encíclica Mater et Magistra no precisa las demandas del bien común en cada país, pero, prosigue la declaración católica, ofrece "útiles directrices de carácter general". Concretamente señala algunas consideraciones respecto al bien común en el ámbito nacional:

- Empleo del mayor número posible de trabajadores.
- Equilibrio entre salarios y precios.
- Que los bienes y servicios alcancen a la inmensa mayoría.
- Disminuir las desigualdades entre las diversas ramas de la producción, entre agricultura, industria y servicios.
- Balance apropiado entre la expansión económica y el desarrollo de los servicios sociales, especialmente mediante la acción de las autoridades públicas.
- Garantía de que los beneficios de una vida más humana alcanzarán no solamente a nuestra generación sino también a las venideras.

Cabe esperar, prosigue la declaración católica, que los trabajadores y empresarios norteamericanos realicen sin pérdida de tiempo un serio análisis de esas directrices fundamentales "para determinar una sana política de salarios, precios y beneficios de acuerdo con las condiciones actuales del país."

Apertura del Instituto de Acción Social

Con una misa vespertina de comunión general en la Capilla del Cuarto Piso del Centro Hispano Católico, a las 5.30 p. m. del sábado día primero de septiembre quedará inaugurado el Instituto de Acción Social de la Diócesis de Miami, que funcionará bajo la dirección del R. P. Salvador de Cistierna O. F. M. Cap.

Asistirán a esa misa los integrantes del profesorado y alumnado del nuevo Instituto, invitándose a la colonia latina en general y en particular a todos aquellos que se encuentran interesados en los objetivos de difusión y aplicación de la doctrina social cristiana que propugna el Instituto.

Las clases del primer curso se iniciarán el miércoles 5 de septiembre, a las 7 y 30 p. m. Estas se ofrecerán de lunes a viernes, a excepción de los jueves, en los que a las 8 de la noche se ofrecerán todas las semanas conferencias especiales, abiertas al público, sobre temas sociales y económicos.

Iniciase el Tercer Cursillo de Cristiandad en North Palm Beach

En la noche de hoy, viernes, se inicia el tercer Cursillo de Cristiandad que se efectúa en la Diócesis de Miami, desde que fueron establecidos a principios de año por el Padre Santamaría. El cursillo tiene por sede la nueva Casa de Ejercicios Espirituales de los Padres Pasionistas en North Palm Beach, siendo este el primer grupo de latinos que utilizan esa moderna casa.

Un grupo de expertos cursillistas de Venezuela han venido a Miami para unirse a los latinos de esta ciudad en este tercer cursillo, ofreciéndoles la experiencia de la ac-

tividad realizada en su país, donde la práctica de los Cursillos viene desenvolviéndose desde hace ya tiempo con un marcado éxito. Encabeza el grupo de visitantes venezolanos el P.R. Saturnino López a quien el Padre Santamaría ha encomendado la dirección de esta jornada.

Escuche todos los Domingos, a las 10 y 30 a.m. por WMET Radio, el programa del Centro Hispano Católico



Pide el Obispo Carroll

Oraciones por el Concilio

A los Sacerdotes, Religiosos y Fieles:

Todo nuestro pueblo, en los últimos tres años ha estado oyendo muy atentamente, estoy seguro, el urgente llamado de nuestro Santo Padre a todos sus hijos en todas las tierras a que se unan con él en la preparación del Concilio Euménico cuya apertura está señalada para octubre.

Regularmente nuestro amado Papa Juan a destacado dos pensamientos: que el Concilio venidero será de suprema importancia para la Iglesia y para la Humanidad en general, y que su éxito en gran parte dependerá de la actividad sobrenatural, o sea la oración y penitencia de todo nuestro pueblo unido en su gran deseo de ganar la bendición de Dios sobre esta solemne asamblea.

Estamos a pocas semanas de la apertura del Concilio en Roma. Nuestro Santo Padre y todos los Obispos de la Iglesia están llamando a todos los católicos y también a nuestros hermanos no católicos, a intensificar sus oraciones y buenas obras.

Como vuestro Obispo, os ruego con la mayor sinceridad seguir este requerimiento del Papa Juan y hacer una sola mente con él y los sucesores de los apóstoles, mientras preparan el viaje a la Ciudad Eterna.

Es cierto que ninguno de los otros veinte concilios en los últimos dos mil años han tenido tan grande preparación intelectual, ya que la Iglesia ha utilizado la experiencia, talento y conocimiento de los Obispos y eruditos de todo el mundo.

Esto ha sido algo esencial pero todavía es de mayor importancia la preparación espiritual de todos los católicos en este período histórico.

Según dijeron recientemente los Obispos americanos nuestra mayor necesidad en el Concilio será una positiva guía divina ante los múltiples problemas del mundo de hoy. Dieha ayuda sobrenatural solo puede ser obtenida por el esfuerzo unido de todos en cuantiosas oraciones con renovado fervor y en el ofrecimiento de nuevos sacrificios para el éxito sobrenatural del Concilio.

Para que la Diócesis de Miami pueda cumplir su obligación y ejercer el privilegio de compartir en esta muy urgente cruzada de oración y penitencia, hago un llamado a todos los religiosos y creyentes para que asistan a la solemne novena en su parroquia o en la capilla de la comunidad, desde el martes, 2 de octubre hasta el miércoles 10 de octubre. Durante estos días sería digno del mayor encomio que gran número de nuestros fieles hagan el sacrificio de asistir diariamente a misa y recibir la sagrada Comunión.

Hago un llamamiento a los niños de nuestras escuelas, cuyas oraciones son preciosas a la vista de Dios, para que se den cuenta de su responsabilidad de ganar bendiciones divinas sobre el Concilio y pido a los superiores de las escuelas que procuren oportunidad para la misa diaria y el rosario en su escuela.

De tiempo en tiempo he pedido a nuestros amados enfermos e inválidos que vengan en nuestra ayuda con sus plegarias y ofreciendo sus sufrimientos; lo vuelvo a hacer otra vez, seguro de que sus regalos espirituales le agradarán mucho a Dios y son de gran valor para la Iglesia.

De esta forma, unidos en la plegaria y haciendo una sola mente con nuestro Santo Padre y todos los Obispos del mundo, podremos mirar hacia adelante, con confianza, hacia el futuro cercano cuando el Espíritu Santo traerá un renacimiento de la vida de la Iglesia y una mayor unidad entre todos los hombres y bendiciones sobre nuestro mundo lleno de problemas.

Impartiendo mi bendición paternal, vuestro en Cristo,

Solomon J. Carroll

Obispo de Miami

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Pueden los Católicos Obtener Seguros a Bajo Costo

Los hombres y mujeres católicos pueden adquirir ahora a bajo precio seguros de hospitalización en nuestra Sociedad no lucrativa. He aquí un ejemplo: Un hombre católico menor de 61 años puede pagar sólo \$2.50 al mes y recibir \$50 semanales mientras se encuentre hospitalizado por cualquier accidente o enfermedad cubierto por el seguro de nuestra Sociedad no lucrativa. También se pueden obtener pagos de \$100 y \$150 a un costo ligeramente más alto. Las mujeres católicas pueden obtener idéntica póliza por \$2.35 mensuales.

Los pagos se hacen en adición de cualquier otro seguro, incluso el de Compensación Laboral. Usted utiliza el dinero en la forma que más le convenga. Para cuenta del hospital, del médico o para gastos en la casa. Puede ser asistido por un médico particular y escoger el hospital legalmente autorizado que prefiera. El seguro comienza el día que usted ingresa en el hospital.

Usted necesita este seguro ahora —La inflación ha hecho que las cuotas hospitalarias hayan aumentado en un 375 por cien-

to desde 1940 y como resultado, la mayor parte de las personas no tienen suficiente seguro. Los que utilizaron sus seguros el año pasado vieron que recibían sólo 35 centavos por cada dólar que necesitaban.

Este seguro es ofrecido a usted por la Catholic Association of Foresters y la Fraternal Benefit Society (antes conocida por Massachusetts Catholic Order of Foresters), con 82 años de existencia y que ha pagado más de 62 millones de dólares como beneficios a familias católicas. Como norma, este servicio es sólo para católicos prácticos.

Además de este seguro de enfermedad esta Asociación ofrece otros tipos de Seguros de Vida a bajo costo. Estos planes no sólo le dan una protección corriente sino que también le ayudan a ahorrar para la educación de sus hijos, su retiro, o le ayudan a proteger la hipoteca de su casa.

Nuestro Seguro de Vida es un seguro dinámico planeado para ayudarlo a Ud. a disfrutar una vida mejor.

Para más informes sobre esta económica protección, llene y envíe este cupón hoy mismo. Sin compromiso alguno.

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SIN OBLIGACION, SIRVASE ENVIAR INFORMACION GRATIS SOBRE SEGURO PARA CATOLICOS OFRECIDA POR SU ORGANIZACION NO LUCRATIVA. ESTOY INTERESADO EN:

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Nombre Edad

Dirección

Ciudad Zona Condado Estado

Teléfono Ocupación



God Love You

Most Reverend
Fulton J. Sheen

Our Blessed Lord first fed the multitude who followed Him into the desert and then talked to them about the Eucharist. He used externals to attract men to Himself, the Eternal. Some such procedure often has to be followed in mission lands, for natives are at first hesitant and cautious.

One missionary informed us that it took him a full year to find land on which to start a mission:

"I could see a lot of useless, uncultivated land, but the owners would not sell it at any price. This was their way of saying, 'Who are you? What do you want? We don't trust you and we don't want you.'

"When I was at the end of my rope, God opened a door. Someone in the village, knowing I had a dispensary, told one of the older men that I was a first-class doctor who could perform miracles with my medicines from abroad. The old man's son was dying of dysentery and fever, all administrations of the sorcerers having failed. Since the boy was the only son and heir, the father was willing to pay any price to have the boy cured. But he was in desperate condition and I knew I would need much of God's help to save his life. The parents agreed that I must try. I stayed with him for three days, and the antibiotics performed a real miracle. After this, many sick were brought to my tent. The only limit to my activity was the small quantity of medicines.

"Without saying anything, the people understood that if I could get a piece of land I would open a dispensary and give them medicines they had never had before. The next evening, some of the elders came and gave me some fine land at a reasonable price. Before a full month had passed, I had a small house and dispensary. After two years, I built a church. Now, after eight years, it is a promising parish."

Very often, in the mission lands, the feeding of the hungry and the healing of the sick is the condition for people receiving the Faith. With us who have the Faith, the test of our gratitude for it is our willingness to give bread and medicines to those who are in need. Prove that your Faith passes this test by sending an offering to The Society for the Propagation of the Faith!

GOD LOVE YOU to B.H. for \$10 "Enclosed find a few of the 27 cents that I have missed over the last ten or fifteen years." . . . to G.E.G. for \$3 "I wish I could do this every day." . . . to A. W. for \$3 "I hope this will make up for the many times I could have sent money, but was too selfish. I was saving this money for my Senior Prom this fall."

MISSION combines the best features of all other magazines: stories, pictures, statistics and details, human interest. Take an interest in the suffering humanity of the mission world and send your sacrifices along with a request to be put on the mailing list of this bi-monthly publication.

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.



"Everyone was made to feel at home. One could sit in the rear and relax."

SHARING OUR TREASURE

Convert Shows Importance Of Parish Inquiry Classes

By FATHER JOHN A. O'BRIEN

Have you ever brought a churchless friend to an inquiry class? If not, you're failing to use an easy, simple and effective method of sharing your Faith. People will gladly come to a series of public lectures on the Catholic Faith, but many hesitate to go to a rectory and ask for instructions.



Father O'Brien

Why? Because many are not sure that they want to commit themselves in advance, as they might appear to be doing in requesting so much of a priest's time for private instruction. Many even of those, who feel quite sure they want to become Catholics, are timid about going alone to a "priest's house."

Not a few converts have said that the most difficult step they ever had to take was that from the sidewalk to the bottom step of the rectory. Pastors are always glad to establish a public inquiry class or information forum if parishioners will recruit persons to attend. The fruitfulness of such inquiry classes is illustrated in the conversion of Dr. Noble N. Lachot, an optometrist of South Bend.

"I was reared in the Evangelical Church," related Dr. Lachot, "and attended divine services and Sunday school quite regularly. I first became interested in Catholicism when I met Martha De-Groote, a devout Catholic. After receiving brief marital instructions from Father Bapst, we were married in St. Joseph's Rectory, Mishawaka. I agreed that the children would be raised Catholics, and when God blessed us with two daughters, I was happy to have them reared in the Faith.

"I went occasionally with my wife and children to Sunday Mass, as I was conscious that a difference in religious faith lessens the unity which should characterize family life. I even went so far as to start taking

instructions from a priest. But I wasn't certain that I would join the Church and didn't want to take so much of a priest's time and then say, 'Sorry. No sale.' So after three of four instructions I stopped.

INQUIRY CLASS

"For about 10 years I remained in that state — wanting to know more yet unwilling to commit, or appear to commit, myself in advance. Then one evening I read in The South Bend Tribune a news item stating that a public inquiry class was to be started at Holy Cross parish. The item stated that one could feel free to drop out at any time. Catholics and non-Catholics were both welcome. Everything was free. It was an ideal set-up for me. I went and found over 50 people present in the school auditorium. Everyone was made to feel at home. One could sit in the rear and relax.

"It was a pleasant contrast to the tension I felt when I was the sole auditor. A priest from Notre Dame was the lecturer. In a friendly but scholarly manner he brought out the establishment of the Church by Christ who conferred upon it the sole authority to teach all nations, and promised it His divine protection. This is the threefold truth that convinced me that the Catholic Church is the one true Church.

"After attending two lectures weekly for three months, I, along with 24 others, was received into the 'one fold with the one shepherd.' At a Mass on the following day (Sunday) before a large congregation we repeated the highlights of the profession of faith, were formally welcomed into the Church, and made our first Holy Communion. It was an inspiring experience. If such inquiry classes were held three times a year in every parish, the annual convert total would double or triple."

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

A Passage In Bible Is Confusing To Her



By MSGR. J. D. CONWAY

Q. I am not a Catholic, but I am trying to become one. I have a friend that claims the reason she doesn't attend Church is because in the Holy Bible it says to go into your closet to pray. I am very fond of this young woman, as she is like a sister to me. Naturally I feel that the Catholic Church is right, and it has a law commanding her children to attend Mass; but how can I explain away this passage to her? I understand that we are part of Christ's Mystical Body. She wouldn't understand this.

A. In reading and interpreting Holy Scripture we must be careful to see each text in context, so that we understand what it really means. And we must compare it with many other texts concerning the same subject; so that we do not get distorted views and try to rule our lives by one isolated text or another.

Your friend refers to the verse of St. Matthew's Gospel, 6, 6: "But when you pray, go into your room and shut the door and pray to your Father who is in secret." (Possibly the King James version uses the word closet; but I do not have that at hand, so I am using the Revised Standard Version for my quotations. The meaning is the same.)

Now for the context: At this point our Lord was giving counsel against hypocrisy, vanity and ostentation:

"Beware of practicing your piety before men in order to be seen by them . . . (6, 1).

"When you give alms, sound no trumpets before you" to gain the attention and praise of men (6, 2-4).

"And in praying do not heap up empty phrases . . . Your Father knows what you need before you ask him" (6, 7-8).

"And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men . . . When you fast anoint your head and wash your face . . ." (6, 16-17).

Now if you will turn back a page to 5, 14-16 you will find advice which seems almost contradictory. It is the reverse side of the picture: "You are the light of the world. Men do not light a lamp and put it under a bushel . . . Let your light so shine before men, that they may see your good works."

Jesus believed in public worship, approved it and took part in it. Read Luke 2, 22-52. The first part tells how he was taken by His parents for the Jewish ceremonial rites of purification and presentation in the Temple. The second part tells about His participation in the ceremonies of the Passover. Then see Luke 22, 7-8, for the Master's own celebration of the Passover.

Public preaching was a prominent part of the program of Jesus. He spent all His public life at it; and He sent His Apostles out to spread the Good News of the Kingdom (Cf. Luke 2, 43; Matt. 11, 1; 10, 7; 28, 19-20).

Jesus was frequently in the Temple of Jerusalem; He loved and revered it as the house of the Lord (Luke 19, 45-47).

At His Last Supper Jesus called His Apostles together for public worship. I would suggest that you read John, chapters 13-17, and compared Luke 22, espe-

cially the final phrase of verse 19, "Do this in remembrance of me" (you will not find this phrase in the RSV, but you will find the same command in I Cor. 11, 24-25).

Jesus encouraged common worship: "For where two or three are gathered in my name, there am I in the midst of them" (Matt. 18, 20).

And we have numerous examples of the gathering together of early Christians for common worship (see examples in Acts 2, 1-4; 20, 7-12; I Cor. 11).

It is evident that Jesus and His Apostles approved of the organized, public worship of the Jews (e. g. Acts 3, 1; Luke 22, 7-8).

If your friend has considered these points in a receptive manner then I think I would try to tell her about the Mystical Body of Christ: how we all worship together in one body, in union with God's own Son, the head of this Body; and how, at Mass, we are all united with Him in His great redemptive and sanctifying sacrifice of the Cross. She may not understand or accept all of it, but it will give her something to think about.

However, do not play down the need or importance of our own individual, personal prayer, in the quiet of your closet. Unless we use that to develop intimacy with God our public worship may become mere formalism.

Missal Guide

Sept. 2 — Twelfth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

Sept. 3 — St. Pius X, Pope and Confessor. Mass of the feast, Gloria, common preface.

Sept. 4 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, common preface.

Sept. 5 — St. Lawrence Justinian, Bishop and Confessor. Mass of the feast, Gloria, common preface.

Sept. 6 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, common preface.

Sept. 7 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, common preface.

Sept. 8 — Nativity of the Blessed Virgin Mary. Mass of the feast, Gloria, second prayer of St. Adrian, Martyr, Credo, preface of the Blessed Virgin Mary.

Sept. 9 — Thirteenth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

LEGION OF DECENCY FILM RATINGS

A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

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Alias Jesse James
All Hands On Deck
Babes In Toyland
Bashful Money
Best Of Enemies
Beauty and the Beast
Beyond Time Barrier
Big Gamble
Big Jeeter
Big Night
Big Wave
Boy and the Pirates
Blood and Steel
Boy and the Pirates
Cast A Long Shadow
Clown and the Kid
Coming Out Party
Comancheros
Conspiracy of Hearts
Crash Landing
Dalton That Got Away
Damm the Defiant
David and Goliath
Defiant in Chair
Desert Attack
Desert Patrol
Embezzled Heaven
Farewell to the King
Fighting the Ducky
Five Weeks in a Balloon
Flaming Frontier
Fute 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

A II — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

As the Sea Rages
Balloon
Barabbas
Because They're Young
Belle Sommers
Beware of Children
Beyond All Limits
Big Money
Birdman of Alcatraz
Black Sunday
Black Tights
Blueprint for Robbery
Born to Be Loved
Brainwashed
Bride to the Sun
Broken Lane
But Not for Me
Bride to Sun
Burning Nights
Cage of Evil
City After Midnight
Colossus of Rhodes
Counterplot
Cow and I
Crazy Love
Date 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
Frantic
General Della Rovere

A III — MORALLY UNOBJECTIONABLE FOR ALL

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 Madison St.
Black Orpheus
Boys Night Out
Breakfast at Tiffany's
By Love Possessed
Captain's Table
Children's Hour
Claudette
Come September
Couch, The
Counterfeit Traitor
Counterfeiters of Paris
Day of the Outlaw
End of Innocence
Explosive Generation
Facts of Life
Five Golden Hours
Four Fast Guns
French Mistress
Girl With a Sauté
Grass Is Greener
Happy Thieves
Heroes Die Young
Hell Is a City
Hitler

MORALLY UNOBJECTIONABLE IN PART FOR ALL

Angel Baby
Back from the Dead
Back Street
Big Show
Black Whip
Blood and Roses
Bloody Brood, The
Born Reckless
Brain That Wouldn't Die
Bramble Bush
Cabinet of Caligari
Can-Can
Chapman Report
Circus of Horrors
Concrete Jungle
Crack in the Mirror
Cry For Happy
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Devil's Eye
Doctor in Love
Edge of Fury
Fifth Day of a Week
and the King
Five Gates to Hell
Force of Impulse
Frightened City
From the Terrace
Girl in Room 13
Girl Named Tamiko
Girl's Town
Goddess of Love
Goodbye, My Darling
Guns of Black Witch
Gypsy
Happy Anniversary
Head, The
Bell' Antonio
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Five Day Lover
Green Mare, The
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L'Avventura
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Hitler
Morgan the Pirate
Most Dangerous Man Alive
Ned and Stacey
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Night of Evil
Night of the Quarter
Of Love and Lust
Mud Below
Strangers in a City
Too Young to Love

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Important Man, The
Intruder
Mud Below
Strangers in a City
Too Young to Love

HOLLYWOOD IN FOCUS

Immoderation Not Confined To Hollywood Movie Stars

From the Hollywood hot-seat, one cannot win. So I wrote "too much," "too little," "too melodramatically," "too coldly," "too kindly," "too uncharitably" about the Marilyn tragedy. I have no more to say in print, but my mail goes to show that if there is wild immoderation among the movie idols, the same characteristic stamps some of their fans.

One irate reader, writing as if to blame me for everything that is wrong about Hollywood, thinks I "should have exploded once for all the whole pack of lies that Hollywood press agents feed to gullible newsmen about all these film celebrities."

She "doesn't swallow that Mervyn Leroy discovered Lana Turner at a Hollywood soda fountain; that David Niven first arrived in Hollywood via a British battleship or any of the other poppycock the movie columnists dish out to us." The lady should, of course pick her newspapers, her columnists and her words. Gullibility shrivels in the Hollywoods.

I cannot answer for Lana Turner, but I do know that David Niven, unknown and slightly "over-hung," in the Fall of 1934, hitch-hiked his way towards Hollywood, from Santa Barbara, aboard HMS Norfolk, then on a good-will voyage. I was aboard the old "Bounty" where Charles Laughton had been putting down

mutiny, when David came over from the visiting battle-wagon. We lay off Catalina Island. I rode with Niven to Culver City studios, in the same MGM courtesy car and was about to drive him to Loretta Young's home (his only letter of introduction was to her), when Robert Montgomery volunteered instead.

It matters only as proof that truth can seem stranger than fiction in Hollywood too.

PEOPLE SHOW

Another "people" show, too quickly over in 30 minutes, is the CBS Sunday evening collection of "behind-the-news" stories about various personalities that have been front-page copy within a few days or even hours of the program. The delightful and infectiously happy Maria Trapp, whose life (and young singers) have made "Sound of Music" one of the most inspiring stage and screen stories of this rather unhappy, dramatic era, seen on "Who In the World," made a welcome, heart-warming item.

HERE AND THERE. "Leave it to Beaver" fans may not welcome the time switch from Saturdays to Thursdays (8:30 p.m.) when the program goes into its fifth year, Sept. 27 (ABC) . . . Don Ameche, with "The Circus Schumann," opens NBC's second season of "International Showtime," a big, family favorite, Friday, Sept. 14, 7:30 p.m. PDT.

Diocesan Programs Sunday On Radio, Television

Spanish Center Program

WMET, 1220 Kc., 10:30 a.m. Spanish Religious Program of Centro Hispano Catolico with Father Primitivo Santamaria, O.P., moderator; and Father Jose Maria Pollos, O.P.

Film On Power of Prayer

WCKT, Ch. 7, 11 a.m. Father David J. Heffernan presents on "That I May See" program another "Hour of St. Francis" film that illustrates the power of prayer.

TV Mass for Shut-Ins

WLBW-TV, Ch. 10, 11:30 a.m. The Sunday Mass For Shut-Ins will be offered by Father Timothy J. Sullivan, C.S.S.R., assistant pastor of Our Lady of Perpetual Help Parish, Opa-locka. Narration will be given by Father Bernard J. Reilly, C.M., faculty member of St. John Vianney Minor Seminary.

Catholic News On WGBS

WGBS, 710 Kc., 96.3 FM, 6:05 p.m. News of the Diocese of Miami from the Voice and national and international Catholic news compiled from the full report of the NCWC News Service. Commentator: Father John R. Waterman, C.S.R.



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FRIDAY, AUGUST 31, 1962 PAGE 28

Holy Name Executive Board Finishes Convention Plans



Father Louis M. O'Leary, O.P.

Plans for the Fourth Annual Diocesan Holy Name Societies Convention in October were completed at a recent meeting of the executive board.

The convention will be held Oct. 19, 20 and 21 at the Deauville Hotel in Miami Beach. Theme for the convention will be "I pledge my support to all lawful authority, both civil and religious."

Topics to be presented by speakers will follow the general idea given in the convention theme.

Dr. Larry J. Jones, of Fort Myers, newly elected state deputy of the Knights of Columbus, will deliver the keynote address and will discuss "Loyalty." Stuart W. Patton, Miami attorney, will speak on "Civil Authority" as part of the first afternoon session.

Father Louis M. O'Leary, O.P., Holy Name Society chaplain, will speak on "Authority of the Church in Faith and Morals" during the convention banquet Saturday, Oct. 20. Speaking at a Communion Breakfast Sunday, Father Bernard J. Reilly, C.M., of St. John Vianney Minor Seminary, will discuss the topic, "I Pledge My Support."

Major business for the delegates will be voting on a new amendment which would change the annual conventions to biennial affairs. If approved, the change would take place after the 1963 convention.

Officials expect more than 700 delegates to attend the convention.

tion, which would be an increase of 100 persons over last year. Seven new societies provide the reason for the increased estimate.

The Holy Name Society of St. Joseph parish, Miami Beach will host the convention. Convention co-chairman are T.B. Hermes and Michael Stanco, both of St. Joseph parish.

St. James Holy Name To Hear Talk Sunday

Members of the Holy Name Society of St. James parish will hear a talk entitled "Obscenities in the Mails and Their Evil Effect on Our Youth" at a Communion breakfast Sunday, Sept. 2.

The breakfast will be held in the Elks Hall, NW 125th St. and North Miami Ave. following 8 a.m. Mass at which members will receive Communion in a body. The speaker will be a postal inspector.

Concert pianist Robert E. Mueller Sr. will perform during the breakfast.

Serra Club At Mass Honoring Patron

VERO BEACH — Serra Club members from the Indian River area attended a special Mass Sunday in St. Helen Church as an observance of the anniversary of Father Junipero Serra, patron of all Serra clubs.

Father Eugene Seraphin, chaplain of St. Mary Hospital, West Palm Beach, described the life of Father Serra and praised the men for their work in "Guiding young men to the priesthood, particularly here in the Diocese of Miami where the need is so great."

The Mass was offered by Father John F. McKeown, pastor of St. Helen Church and chaplain of the Serra Club. The men assisted at Mass from the Sanctuary.

Past Grand Knight Honored At Beach

Immediate past Grand Knight Frank H. Peterson, of the Miami Beach Knights of Columbus, was honored at a testimonial dinner.

Toastmaster was Arthur O'Neill, present grand knight, and Father Donald F.X. Connolly, chaplain, was the main speaker.

Past grand knights present at the dinner were: Louis J. Wessel, Edward T. Kelly, John Ferguson, Dennis Dooley, Michael Stanco and T. B. Hermes.

Vero CCD Pupils Make 350 Rosaries

VERO BEACH — Approximately 350 rosaries were completed by students of Confraternity of Christian Doctrine classes at St. Helen parish.

Father John F. McKeown, pastor, presented awards to students who maintained perfect attendance. They are: Sue Schlitt, Patty Schlitt, Catherine Lewis, Joseph Montalto, Katherine Rock, Linda Schlitt, Janet Weisenberger, Joyce Weisenberger, Susan Weisenberger, Gay Ann Arendas, Martin Riise, Steven Schlitt and Kathleen Carter.

Presentations were made during closing ceremonies.

Fort Pierce Games Will Be On Radio

Football games, both home and away, of the Fort Pierce Central Catholic High School team will be broadcast by radio WARM of Fort Pierce. Jim O'Donnell is coach of the Golden Rams and captain is Vince Grittanti.

The school was formerly St. Anastasia High School.

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Sunday Mass Timetable

ARCADIA: St. Paul, 10.
 AVON PARK: Our Lady Of Grace, 8:30, 10.
 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, 11:30 (Spanish). (City Auditorium), 8, 9:30, 11, 12:30, and 6:30 p.m.
 St. Bernard Mission: 9, 10 (Spanish).
 St. John the Apostle, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish), 5 p.m. and 6 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.

Miramar, Deerfield Masses Scheduled

Masses will begin Sunday in newly established parishes in Miramar (South Broward County) and Deerfield Beach (North Broward County).

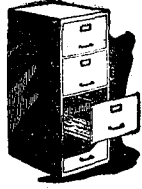
Masses for St. Bartholomew parish in Miramar will be offered at 8 a.m. and 11 a.m. in the Firemen's Recreation Hall, Island Drive and Pembroke Road. Father Noel Fogarty is administrator.

St. Ambrose parish, Deerfield Beach, will begin Masses Sunday at 8 a.m. and 10:30 a.m. in the Deerfield Beach Junior High School on Robinson Road. Administrator is Father Sebastian Loncar.



GROUNDBREAKING ceremonies for a church and school addition at Annunciation parish, West Hollywood, were performed by Father John J. Donnelly, administrator, who said he hopes the structure will be finished by Christmas. Mass is now offered in Madonna Academy.

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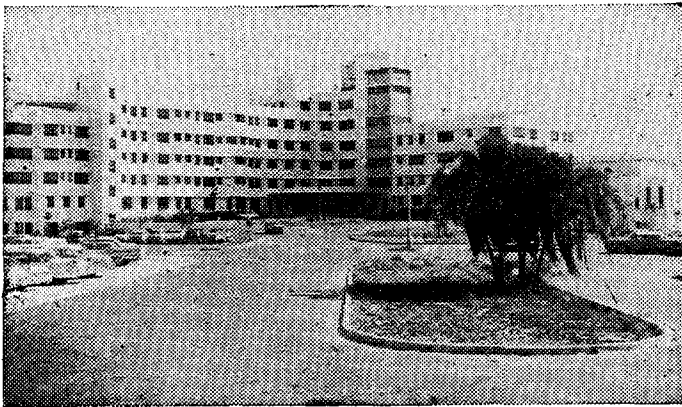
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St. Bernadette, 8, 9, 10, 11.
 St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.
 HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11.
 IMMOKALEE: Lady of Guadalupe, 11.
 INDIANTOWN: Holy Cross, 7:45.
 JUPITER: St. Jude (Sathaven), 7:30, 9.
 KEY BISCAYNE: St. Agnes, 7, 8:30, 11.
 LABELLE: Mission, 9.
 LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
 St. Luke, 7, 8:30, 10 and 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, 5:30 p.m. (Spanish).
 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).
 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).
 St. 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, 10:30, 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.

ON THE KEYS
 BIG PINE KEY: St. Mary of Pines, 8:30, 10:30.
 WAUCHULA: St. Michael, 8.
 KEY WEST: St. Mary, 6, 7, 8:30, 10, 12.
 MARATHON: San Pablo, 6:30, 8:30, 10.
 PLANTATION KEY: San Pedro, 6:30, 9, 11.



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Deaths In Diocese

DRURY, JAMES A., 64, of 1077 NW 110th St., Miami. St. James Church. Edward F. McHale & Sons Funeral Home. Burial in New York.

FOX, MRS. ELEANOR, 65, of 3170 SW Eighth St., Miami. St. Michael Church. Brake-Saunders Funeral Home.

GANNON, FRANK J., 53, of 11515 NE Ninth Ave., Biscayne Park. St. Rose of Lima Church. Our Lady of Mercy Cemetery. Edward F. McHale & Sons Funeral Home.

HEID, MRS. MARY BARBARA, 76, of 3853 Rodgers St., Fort Myers. Requiem Mass and burial in Pittsburgh.

KOPSKY, MRS. JEANETTE, 62, of 5891 SW 84th St., Miami. Church of the Epiphany. Lithgow-Wilhelm South Miami Funeral Home.

NOONAN, JOHN G., 44, of 15015 Garfield Trch., Leisure City. Sacred Heart Trch., Branam Funeral Home.

OWNBEY, MRS. CATHERINE V., 75, of 1850 SW Third St., Miami. St. Peter and Paul Church. Tracy Funeral Home.

PATTI, JOHN, 48, of 8530 NW 30th Court, Miami. St. Mary Cathedral. Our Lady of Mercy Cemetery. Edward F. McHale & Sons Funeral Home.

PUZZO, JOHN LAWRENCE, Infant, of 730 W. 44th Place, Hialeah. Immaculate Conception Church. Our Lady of Mercy Cemetery. Carl F. Slade Funeral Home.

ROSS, MRS. MARY, 75, of 12125 NW 22nd Ave., Miami. Our Lady of Perpetual Help Church. Van Orsdel Gratigny Road Mortuary.

SANTRY, JAMES J., 63, of 840 NW 146th St., Miami. St. James Church.

Philbrick-Vickers Miami Shores Funeral Home.

SUAREZ, MRS. OFELIA, 24, of 1444 W Fifth St., Miami. St. Peter and Paul Church.

TOPEL, CHARLES JOHN, 73, of 166 NW 48th St., Miami. St. Peter and Paul Church. Edward F. McHale & Sons Funeral Home.

YOUNG, FRANK H., 83, of 1870 NW 50th St., Miami. Corpus Christi Church. Our Lady of Mercy Cemetery. Edward F. McHale & Sons Funeral Home.

UNDERHILL, FRANCIS E., 63, of 1605 N. 58th Ave., West Hollywood. Church of the Nativity. Panciera Memorial Home.

N.Y. School District To Resist Prayer Ban

CHENANGO FORKS, N.Y. (NC) — The Chenango Forks Central School District disclosed it will resist an order to discontinue use of the Lord's Prayer to open the school day.

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Father Kino Statue Will Be In Capitol
WASHINGTON (NC) — Father Eusebio Francisco Kino, S.J., a pioneer missionary in the southwestern U.S., will be honored by a statue in the U.S. Capitol under a measure signed by President Kennedy.
Representing Arizona, the statue will be the third of a priest in the Capitol's Statuary Hall. The others also are of pioneer missionaries — Father Junipero Serra, O.F.M., representing California, and Father Jacques Marquette, S.J.

VFW Backs Prayer
MINNEAPOLIS (NC) — The Veterans of Foreign Wars have gone on record in favor of a congressional resolution and proposed constitutional amendment to permit prayers in public schools.

A THOUGHT FOR TODAY
By: Gaither D. Peden, Jr.
One thing seldom in short supply is trouble. Whether actual or imaginary, we are, no one of us, a stranger to trouble in any of its many guises.
However, proof that trouble is often less fact than fancy lies in this jingle by Nixon Waterman:
"Though life is made up of mere bubbles,
'Tis better than many aver,
For while we've a whole lot of troubles,
The most of them never occur."
Trouble, in the form of bereavement, is something we all must inevitably experience. At such time, reliance on a complete service is of great comfort to the bereaved. Such services are available at G. D. PEDEN FUNERAL HOMES, Catholic Funeral Homes, 8231 Bird Road and 9798 Hibiscus St., Perrine. Ambulance service. Phone CA 6-1811, or 238-2724.

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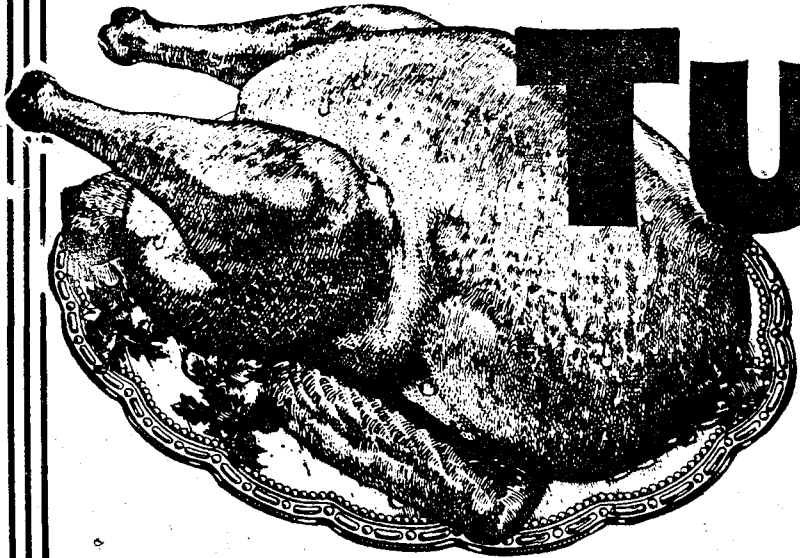
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