



# The VOICE

Weekly Publication of the Diocese of Miami Covering the 16 Counties of South Florida

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APRIL 19, 1963

COMPLETE TEXT OF ENCYCLICAL 'PACEM IN TERRIS' IN SPECIAL SUPPLEMENT PAGES 19 TO 26

## Pope's Easter Message: Road To Peace Not Easy

VATICAN CITY (NC) — Pope John XXIII called his new encyclical on peace "Our Easter present" in his Easter broadcast to the world in which

he appealed again for peace. He said that the encyclical "Pacem in Terris" and his social encyclical "Mater et Magistra" will spur "serious reflection

on economic, social and political problems."

The documents, the Pope added, are aimed at solving those problems "through a re-

spect and love for those immutable and universal laws which are written in the heart of every man."

On Easter Sunday the Pope

appeared in the central balcony of St. Peter's basilica at noon to give his blessing to the city and the world.

In his broadcast the Pope

noted that the road to peace is not an easy one. He said:

"It is true that nothing is easy, and We do not hide this fact from Ourselves. But with the help of God and with a sincere tribute of subjection of Him, true progress in brotherhood and peace is possible.

"A good start has already been made, and this should encourage all to continue and have confidence." He added:

"We must not underestimate the difficulties to be met in such a tremendous task, and the frequent obstacles, due to man's disinclinations, which are so often dominated by egoism."

Pope John said that "in the name of God, the Just Judge, We invite all those in responsible positions to reject the temptations toward easy success."

Repeating the thought of Pacem in Terris, Pope John called for "peace within nations by a watchful interest to promote the ordered development of the life of citizens." He also urged "peace finally in the mutual relations of nations in a loyal determination to put an end to suspicion, misunderstanding and threats."

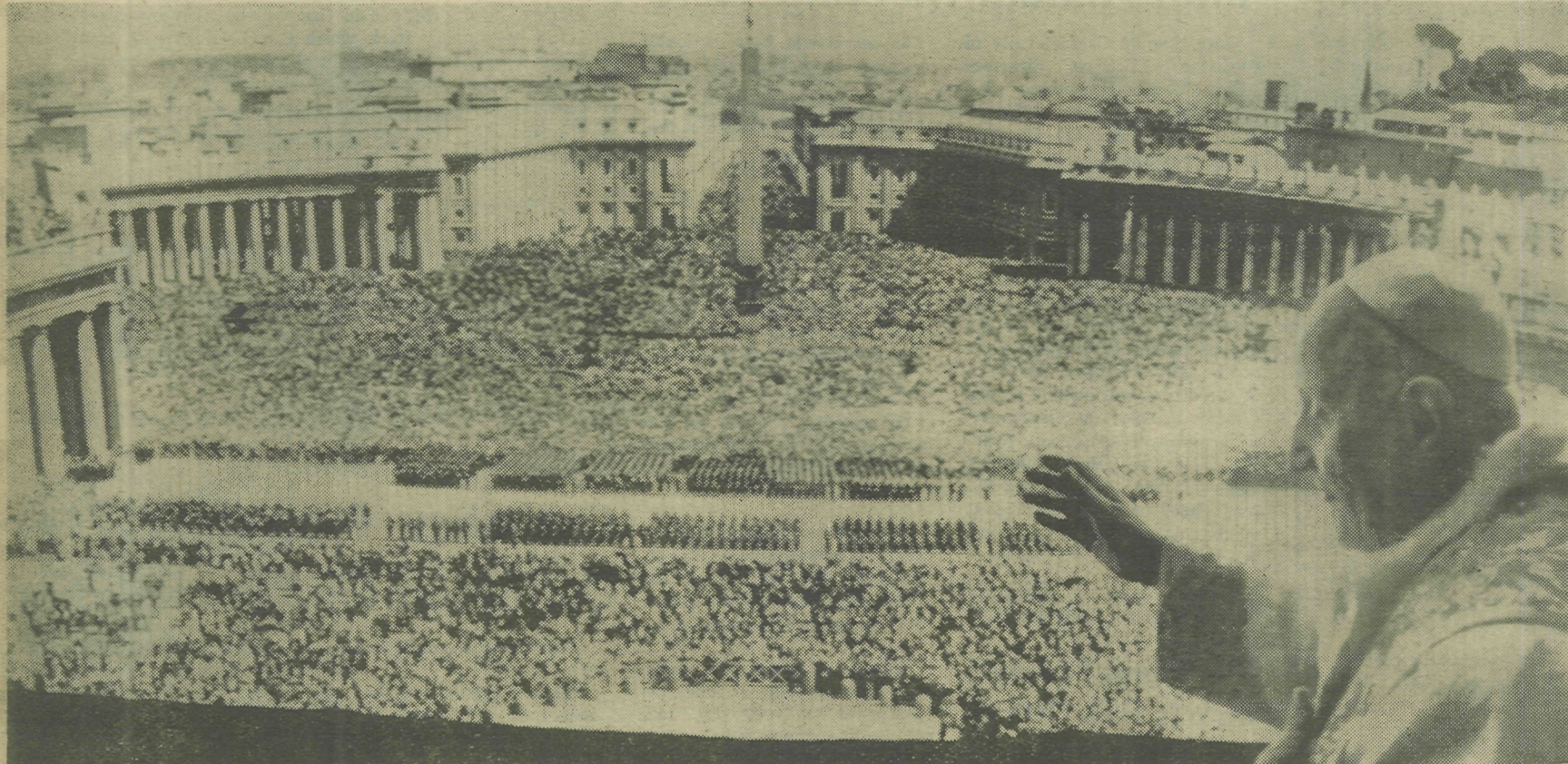
Pope John said an ever greater number of men are increasingly aware "not only of their own rights, but also of their own duties." He stated:

"We wish to pay homage to the cultural organizations which are laboring in every field — political, cultural and charitable — to serve man in his dignity as a person, as a son of God.

"In this noble endeavor Catholics are both present and active. And We are confident that the number of those who undertake this service in an apostolic manner will increase."

Pope John referred to Easter as "the center of history, both in the life of nations and individual men redeemed by Christ's sacrifice."

In one of several pleas for peace, he said: "Peace be to you, peace be to you! Always peace in the heart of every man, in homes, in places of work, in national communities, in the world!"



Crowd Of 400,000 Persons Received Traditional Easter Blessing Of Pope John XXIII In St. Peter's Square In The Vatican City

### Catholics, Protestants, Jews Unite Here On Race Relations

Catholic, Protestant and Jewish leaders of Dade County met in an historic gathering Monday to lay the groundwork for a program of mutual cooperation in racial and other moral problems facing the community.

At the invitation of Bishop Coleman F. Carroll, the meeting was held following luncheon in the Chancery Building of the Diocese of Miami.

Present were 17 members of the clergy and laymen, including five Negroes. There were seven Catholics, two Jews, five Baptists, two Episcopalians and one Methodist.

At the conclusion of a two-hour session, Luther Pierce, executive secretary of the Greater Miami Council of Churches, serving as spokesman of the group, said the conversations turned to common concerns centered primarily on matters of racial relations.

Many of the men present expressed surprise upon learning of some of the inequities that still exist in the county, Mr. Pierce said, adding:

"There was general agreement that religious leaders have much to say concerning what is morally right and what is morally wrong, and that they have an obligation to speak out

(Continued On Page 2)

### Texts And Comment

Special Supplement with complete text of Pope John's encyclical "Pacem in Terris." Pages 19 to 26.

Complete text of Pope's Easter message, Page 15.

World-wide reaction and comment, Pages 16, 17, 18.

Editorial, Page 6; other comment, Page 7, 8.

### Crowd Of 400,000 Cheers Pope At Vatican Easter

VATICAN CITY (NC) — More than 400,000 people — the largest crowd to gather in St. Peter's square during the reign of Pope John XXIII — cheered the Easter Sunday appearance of the 81-year-old Pontiff.

The noonday sun was brilliant

as the Pope took his place on a throne on the central balcony of St. Peter's to impart the traditional blessing Urbi et Orbi — to the City and the World.

In a brief sermon to the assembled multitudes and to the millions of others who saw or heard his voice over television and radio, the Pope proclaimed: "Christ our hope has risen. In no one else is there salvation."

Speaking in Italian and with a strong voice, the Pope declared:

"We are together with the Risen Jesus. Let us stay with Him. From this very sure certainty which emanates from the mystery of the Resurrection there springs forth reason for great encouragement.

"Today, Christian people exchange the same good news which for almost 2,000 years has been the principle of faith, the gift of heavenly grace and an incentive for unified action. Christ is risen! Everything and everyone must reflect His light: Men and the family, laws and morals, the various forms of community life of nations."



DADE COUNTY religious leaders who met Monday to discuss racial relations were (seated) Luther Pierce, Bishop Coleman F. Carroll and Rabbi Herbert Baumgard. Standing are Purdy S. Brown, Seymour Samet, Msgr. Bryan O.

Walsh, Col. Claude Clark, Father John Kiernan, S.S.J., Paul Wyche, Rev. Edward Graham, Conrad R. Willard, Orman A. Pratt and Father John J. Nevins. The group met in the offices of the Diocese of Miami Chancery.

### Pan-American Mass Coverage Next Issue

Complete editorial and photographic coverage of the solemn Pontifical Mass sung in Bayfront Park Thursday in observance of Pan American Day will appear in the next edition of The Voice.



# CCD Institute Set For Priests

A Confraternity of Christian Doctrine Institute for priests in every parish in the Diocese will be held Friday, April 26, at the Cathedral parish hall, 7506 NW Second Ave.

Msgr. R. E. Philbin, diocesan CCD director, said the speaker

at the institute would be Msgr. Roger A. Reynolds, S.T.L., archdiocesan director for the CCD in the Archdiocese of Newark, N.J.

A discussion period will follow Monsignor Reynolds' talks in the morning and afternoon. The institute will open at 10 a.m.

## 50th Year As A Bishop

HOT SPRINGS, Ark. (NC) — Retired Bishop James A. Duffy of Grand Island, Neb., quietly observed his 90th birthday and his 50th anniversary as a bishop at his home in St. Joseph's Infirmary.

Priests from every parish in the Diocese are expected to attend the Institute.

While in Miami Monsignor Reynolds also will attend the national meeting of CCD directors which gets under way at the Fontainebleau Hotel on

Monday and continues through Thursday, April 25.

Monsignor Reynolds was assistant CCD director to Bishop Walter W. Curtis while the latter was auxiliary bishop of the Archdiocese of Newark. Bishop Curtis now is the Bishop of Bridgeport.

Monsignor Reynolds has been on the faculty for the six-week CCD summer school conducted every year at Catholic University for the training of CCD directors.



Msgr. Roger A. Reynolds

## National CCD Directors Plan Annual Meeting Here

More than 80 Confraternity of Christian Doctrine directors from dioceses throughout the United States will attend the annual meeting of CCD directors at the Fontainebleau Hotel next week.

The four-day meeting begins Monday.

Bishop Coleman F. Carroll is expected to welcome the CCD directors during a talk at the annual dinner Wednesday night at the Fontainebleau. Speakers at the dinner will include Bishop Charles P. Greco of Alexandria, La., who will speak on "What the Holy See and American Bishops Think of CCD," and Father Theodore Stone of Chicago whose talk will center on "Modern Catechetics In The Orient."

Bishop Greco is Episcopal Chairman of the National CCD.

## Holy Name Society Installs New Officers

HIALEAH — New officers have been installed by the Holy Name Society of Immaculate Conception parish.

The officers who were installed by Msgr. Dominic J. Barry, pastor, were: Bob Prior, president; Tony Zelesky, first vice president; James Kyne, second vice president; Herman Navarre, secretary; and Al Sears, marshal.

During the election of officers held recently Tony Calabrese and Andy Izzo were chosen delegates to the diocesan Holy Name convention this fall

In an article in a national Catholic publication last Fall, Bishop Greco declared that "The CCD is the Future of the Catholic Church."

Msgr. R.E. Philbin, CCD director in the Miami Diocese, will be chairman at the banquet.

There are approximately 100,000 CCD members in the United States and some four million children being taught in CCD classes.

The opening session of the meeting will be held Monday with indoctrination for new directors.

On Tuesday morning Father John L. McKenzie, S.J., of Chicago, Ill., will speak on "The Kerygma and Its Bearing On Modern Catechetics."

Tuesday afternoon the directors will hear Msgr. Georges Levasseur of Lafayette, La., talk on "Getting Status for the CCD in the U.S."

"St. Augustine and Patristic Catechetics" will be the subject of a talk by Father Walter J. Burghardt, S.J., of Woodstock, Md. to be delivered Wednesday morning.

Other speakers at the meeting and their topics will be:

Father Joseph B. Collins of the National Center of CCD "Shared Time (A Report)"; and Father Aubert J. Clark, O.F.M., Conv. of Washington, D.C., "Medieval Catechetics And the First Catechisms."

## Bishop's Appeal For Aid To Missions Of Diocese

Dearly Beloved in Christ:

There are in the Diocese of Miami a number of mission areas. In addition to those mission churches which have no resident priest, special assistance has been necessary also for the migrant workers in the Diocese, and for the colored missions and schools.

Since the support of these missionary works is a Diocesan responsibility, I appeal to all the Catholics in the Diocese for their generous support, so that the temporal resources of the missions here will be adequate to provide for the spiritual needs of our less fortunate brothers. Of special importance is the catechism instruction of the young, and for this funds must be found immediately for books, transportation and classroom facilities.

I am confident that you realize your responsibility as a Catholic to help spread and strengthen the Faith among others. For that reason I urge you to be as generous as your means will allow in the mission collection to be taken up in all the churches of the Diocese on Sunday, April 21. This token of your gratitude to God will be a fitting way to share in the missionary work which Our Lord gave to His Church when it was founded. And we can rejoice at the same time in our Savior's reminder that whatever we do for any of His brethren is regarded in heaven as if it was done for Christ Himself. May God reward you abundantly for your zeal and generosity.

Imparting to you my paternal blessing, I am

Very sincerely yours in Christ,

Bishop of Miami

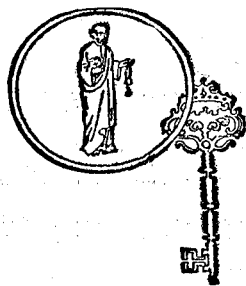
## Catholics, Protestants, Jews Unite Here On Race Relations

(Continued from Page 1) with clarity.

"It was pointed out that all concerned could speak as one on many subjects. In no way will this hamper any church or synagogue as it develops its program and meets its needs."

A follow-up committee was appointed to consider a statement of principles and possible programs. The committee consists of Father John F. Kieran, S.S.J., pastor of Holy Redeemer Church, as convenor; Seymour Samet, of the American Jewish Committee; the Rev. Theodore Porter Ball, rector of Holy Family Episcopal Church; the Rev. Edward Graham, of Mt. Zion Baptist Church, and Mr. Pierce.

Also present at the meeting, in addition to Bishop Carroll, were Bishop James Duncan, of the South Florida Episcopal Diocese; Msgr. Bryan O. Walsh, Miami diocesan director of Catholic Charities; Father John J. Nevins, assistant diocesan director of Catholic Charities; Dr. George A. Foster, district superintendent of the Methodist Church; the Rev. Conrad R. Willard, Central Baptist Church; the Rev. Purdy S. Brown, of Mt. Tabor Baptist Church; Rabbi Herbert Baumgard, of Temple Beth Am; Paul E. Wyche, lay member of Holy Redeemer parish; Orman A. Pratt, lay member of Mt. Olivette Baptist Church; Col. Claude C. Clark, Catholic layman, and Henry L. McDowell.



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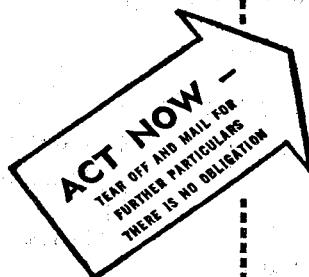
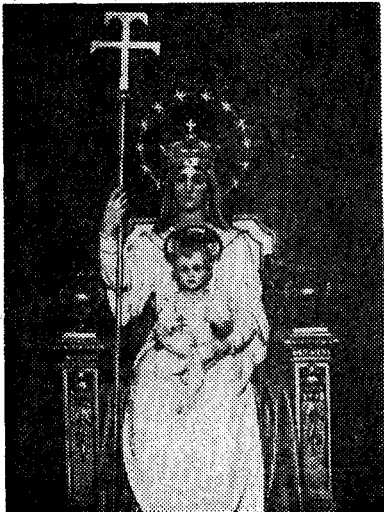
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John O'Dowd

Spiritual Director of the 1st  
Diocese of Miami Pilgrimage to  
the Holyland and Europe inside  
the "Milk Grotto" in Jerusalem.

Following — A few comments from The Very Reverend Monsignor John O'Dowd, Pastor of Church of the Epiphany, to Mr. Philip Bazin, Air France District Manager.

"I am happy to state that the trip to Egypt, the Holy Land, Rome and Lourdes was most enjoyable. Representatives met us at all the airports and saw to it that we arrived at our destinations safely and that all our needs were provided.

"With reference to future pilgrimages there are a few suggestions, which we have already discussed, which would make the sight-seeing even more enjoyable."

### TOUR GENERAL CONDITIONS:

**HOTELS:** Selected superior 1st and DELUXE class hotels, accommodations in twin-bedded rooms with private bath, and includes all government and local taxes and service charges.

**MEALS:** Full pension (continental breakfast, lunch and dinner) in the Middle East; Half-pension (continental breakfast and dinner) in Europe; meals while traveling in the Middle East (from city to city) will be provided at meal times, as well as the lunches during full-day excursions. Meals will be served on flights in accordance with airline schedules.

**TRANSFERS:** By private conveyances, to and from airports and hotels, including free portage of two pieces of hand baggage per person, from points of arrival to hotel rooms and vice versa.

**TRANSPORTATION:** AIR: Transatlantic air transportation by regular JET FLIGHTS in Economy Class; Intra-European and Middle East flights in Tourist Class.

**SIGHTSEEING & EXCURSIONS:** As described in the itinerary by luxury motorcoach, including English-speaking guide, all entrance fees, government taxes and tips.



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## Exiled Prelate Seeks Estate Left By Lithuanian Emigrant

ELIZABETH, N.J. (NC) — A Lithuanian Bishop has filed suit here in an effort to gain control of an estate left by a Lithuanian emigrant.

Exiled Auxiliary Bishop Vincent Brizgys of Kaunas, Lithuania, filed his petition in the chancery division of Superior Court.

At stake is an estate of \$19,000 plus about \$6,000 interest left by Anthony Andrejauski on his death in 1941. He had left \$10,000 to his home town Catholic church in Vevirzenai, Lithuania, and directed that \$9,000 be divided in small sums among several relatives, all of whom are now deceased.

The money left to his parish church was to be used for "the benefit of the poor people." Andrejauski, a gardener, had come to this country in 1911.

Terms of the will were never carried out because of the World War II act concerning trading with the enemy and a presidential executive order prohibiting the sending of money to Lithua-

nia. Under a court ruling, the surrogate was to keep the money for the eventual benefit of those named in the will.

The Lithuanian consul general in New York claimed the money in 1949 but the surrogate's office was not convinced that the money would ever get to the church.

In 1959, the surrogate was ordered by the Union County Board of Freeholders to turn the money over to the Union County treasurer to be filed in an "unclaimed monies" account.

In his petition, Bishop Brizgys asserts that the money should now go to him because he has jurisdiction over property matters in the archdiocese where the church named in the will is located. He also argues that the U.S. has never recognized the "forcible incorporation of Lithuania into the Soviet Union" during World War II.

The county is opposing his claim on the grounds that he failed to establish that either he or the church was the object of the will's intention.



NC Photos

CHATTING WITH Morocco's King Hassan II is Francis Cardinal Spellman, Archbishop of New York during an unannounced call at the King's suite in a New York hotel. King Hassan, on a state visit to the U. S. had earlier paid a call on President Kennedy at the White House in Washington.

## Priest Exposes Real Killer; Death Sentence Commuted

LONDON (NC) — A Catholic jail chaplain was a central figure in a dramatic murder appeal case which resulted in a convicted gunman's escaping the death penalty.

Father John Keogh intervened in the appeal of George Thatcher, 33, sentenced to be hanged for murder in a hold-up. He testified to the Court of Criminal Appeal that another man at the prison had told him that he and not Thatcher had done the actual shooting.

The 29-year-old Irish priest, speaking with a pronounced brogue and holding his breviary in his hand, told the three ap-

peals court judges: "I would like to make it clear that I at no time heard the sacramental confession so there is no question here of confession from the Catholic point of view."

Father Keogh said that another convict, Philip Kelly, 23, a Catholic and one of four men involved in the hold-up, had told him before the sentencing that it was he and not Thatcher who had shot and killed milktruck driver Dennis Hurden. The priest said he had obtained Kelly's written permission to intervene — he produced the letter in court — and had also received the advice of his own superior.

## Italy's Christian Democrats In 'Opening To Left' Test

By LUCIANO CASIMIRRI

ROME (NC) — The Italian general elections on April 28 will constitute a referendum on the so-called "opening to the left" policy espoused by the country's largest party, the Catholic - oriented Christian Democrats.

The political future of the Christian Democrats is full of uncertainty as the elections draw near. The central issue of this year's elections grows out of a decision taken in 1962 at the national congress of the party in Naples.

At that time the party authorized Prime Minister Amintore Fanfani to form a government with the support of the Socialist Party. This meant that the Socialists would not be represented in the government. But they would give the Fanfani government their support in Parliament to carry out a program of action to which both parties had agreed.

### NEW ALIGNMENT

The declared object of this new alignment was to secure a broader base for democratic action, isolation of the communists and assuring the greatest possible number of citizens the chance to share in the Italian economic miracle.

The "opening to the left," however, has given rise to much debate. The Italian Socialist party is the only socialist party in Europe to collaborate with the communists. Because of this alliance, Italian Catholics have been admonished always by ecclesiastical authorities not to collaborate with the Socialists.

However, since 1956, as a re-

sult of the Soviet Repression of the Hungarian revolt, the Socialists have detached themselves little by little from the communists. One objective of the "opening to the left," in fact, was to encourage this split and make it complete and final.

### DISFAVORED VIEW

Yet Christian Democratic leadership has been criticized not only by the communists and the right-wing interests of big business. Many authoritative members of the Christian Democratic party, particularly the more conservative ones, have looked on the new policy with disfavor.

The acceptance of Socialist support was a great blow to many, particularly since the Christian Democratic party program of the last general election of 1958 specifically excluded any kind of collaboration with the Socialists. As a result those party members who oppose the center-left policy look on the coming elections as an opportunity to ask the voters if they accept this policy.

Thus the hunt is on for voters who are dissatisfied with the present Christian Democratic policy. Right-wing parties such as the Liberals and neo-Fascists, and the Democratic Socialists on the moderate left, are campaigning in traditional Demo-Christian areas in the hopes of picking up new votes.

### MAIN OBJECTIVE

The main objective of the Communist party electioneering campaign is, as usual, that of inflating as much harm on the Christian Democrats as possible. They are claiming that the Christian Democratic leaders of the Confederation of Farmers, one of Italy's biggest farm groups, have embezzled at least one and a half billion dollars.

The Communist party has also exploited the alleged change in the Vatican's attitude toward Russia, particularly after the recent visit of Premier Khrushchev's son-in-law Alexei Adzhubei to Pope John XXIII. The communists have gone so far in fact as to state that their excommunication is no longer valid.

Answering this claim, L'Observatore Romano, the Vatican City daily, said in an editorial that there are those who seek to put the Church in a position of "false neutrality" or attribute to it a "reversal, which has never occurred, in doctrinal and disciplinary condemnations, such as that of atheism, communism, which is as valid today as it was yesterday."

### Pope John Gives \$1,000 To UN Children's Fund

UNITED NATIONS, N. Y. (NC) — Pope John XXIII has given \$1,000 to the United Nations Children's Fund (UNICEF) as a token contribution, it was announced here.

Amleto Cardinal Cicognani, Papal Secretary of State, sent the gift in a letter to Maurice Pate, UNICEF executive director. This is the 10th time that the Holy See has sent a gift and commendation to UNICEF.



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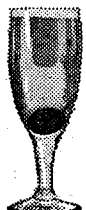
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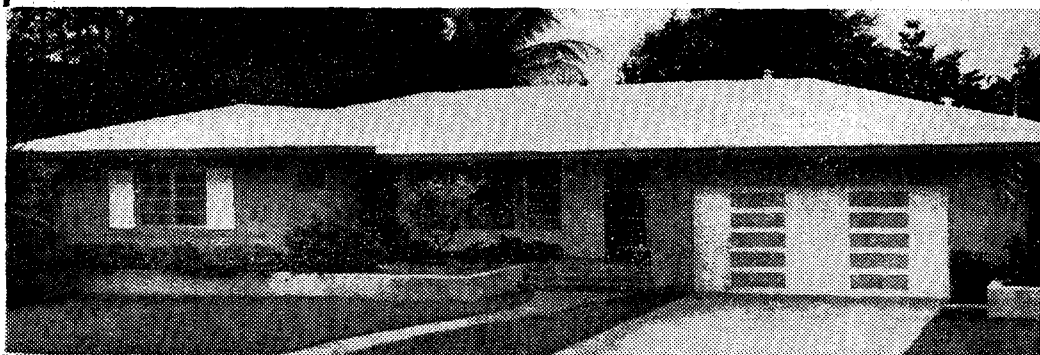
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# Heads Of Catholic Schools Call For Communism Study

ST. LOUIS (NC) — The nation's Catholic school superintendents have said that formal instruction about communism should be offered in Catholic high schools.

It should not only expose communism's evils and its threats to free men, but more importantly, develop an appreciation for Christian democracy as set forth in the papal social encyclicals, they said.

A Special course of instruction on the theory and tactics of communism was inaugurated in junior and senior high schools of the Diocese of Miami in the Spring of 1962.

(Among texts used are "An Evil Tree" by Agnes Murphy; "Questions and Answers on Communism" by Richard Cardinal Cushing; "The Techniques of Communism" by Louis Budenz; "Masters of Deceit" by J. Edgar Hoover; "Lend Me Your Hands" by Bernard F. Meyer, M.M.; "Atheistic Communism," encyclical of Pope Pius XI; "Sourcebook for a Course in Communism," by Norbert Riebert; "Communism and Man" by Frank Sheed; and "Communism: Threat to Freedom," by Father John Cronin, S.S.)

(The courses are incorporated into the social studies and religion classes.)

The call for instruction, along with a series of guidelines, was issued by the Department of School Superintendents of the National Catholic Educational Association during the NCEA's 60th annual convention here.

The department includes in its membership the heads of all Catholic diocesan school systems in the country and a number of supervisors of major religious communities of men.

The general presentation distributed here will be followed in October by a detailed course of study, the department said.

Both statements are the work of the department's six-member committee on moral problems, headed by Father Herman H. Kenning, assistant superintendent of schools, Cincinnati.

Calling an understanding of communist goals and methods essential today for young and old alike, the superintendents said formal instruction in communism would result in:

- "Stimulation of greater respect and love for those principles of theistic religion, both Christian and non-Christian, which undergird all freedom, individual and social."

- "The deepening of student loyalty and patriotism."

- "The strengthening of civil defense (because) in the present world crisis, ignorance about the totalitarian and aggressive nature of communism is a liability to the nation."

The superintendents said that any attempt to involve students in domestic politics where com-

munist is an issue must be fought.

"A teacher has no right to impose his views on pupils; on the other hand, he has no obligation to reveal his own political preferences to them," they said.

"Above all," they added, "the teacher and his superiors must resist the pressure of extremist organizations which will try to utilize the communism study unit to promote their own short-sighted interests."

They also stressed FBI director J. Edgar Hoover's warning that the problem of communist subversion and propaganda is best handled by trained investigators.

"It is poor pedagogy and worse morality," they added, "deliberately to excite the emotions of young students against an evil which they can and should be taught to handle and to overcome with rational assurance and calm confidence."

In regard to instructors, the superintendents said: "No teacher can lead high school students through the maze of communist dialectic who has not himself first mastered and refuted the central proposition of Marx-Leninism."

Teachers must be prepared, the school heads said, to discuss with students "the fact that not all groups claiming to be anticommunist are that in fact or are that in an effective or wholesome manner."

"Students must be taught to discriminate in a mature and politically sophisticated manner between anticommunist groups, lest, while supposedly working against communism, they unwittingly become trapped into actually doing a disservice to Christian democracy," they said.

A warning about student reading of Red material was sounded by the superintendents.

## Pope Praises Religious, Lay School Teachers

ST. LOUIS (NC) — Pope John XXIII's appreciation for the religious and lay teachers in U.S. Catholic schools was relayed to the National Catholic Educational Association here.

In a message sent to the NCEA convention, on behalf of the Pontiff, Amleto Cardinal Cicognani, Papal Secretary of State, wrote:

"His Holiness is well aware of the important part which the dedicated and self-sacrificing labors of Catholic teachers, both religious and lay, have played in bringing about the fervor and vigor which are characteristic of the Church in the United States of America."

The message expressed the Pope's "warm congratulations" to the association, celebrating its 60th anniversary, and extended the apostolic benediction to Joseph Cardinal Ritter, under whose patronage the convention was held.



NC Photo

THE STATUE of the Blessed Virgin Mary looks down on the entrance to St. Augustine parish convent, Washington, D.C. near a sign designating the convent as a fallout shelter in the event of a nuclear attack. The statue and the sign indicate the two extremes of the age — peace and destruction.

## JFK Says Catholic Schools Deserve Nation's Gratitude

ST. LOUIS (NC) — President Kennedy has said the 5.8-million student Catholic educational system deserves the nation's gratitude for its work.

In a message to the 60th anniversary meeting of the National Catholic Educational Association, the Chief Executive made a special point of commending the nearly 200,000 teachers in Catholic education.

"All in the Catholic educational system," he said, "deserve the gratitude of the nation for the efforts which are being made to meet the challenges of modern education."

"May your constant striving for excellence in the service of God and country be richly rewarded."

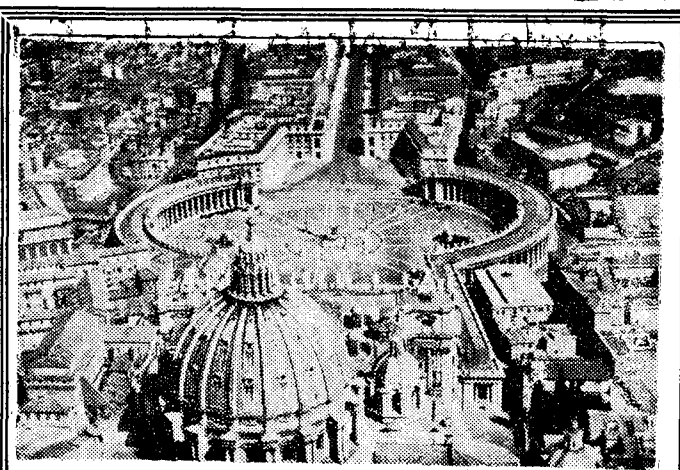
"I especially wish to commend the dedicated teachers whose work is so essential to the effort."

The President's message was addressed to Archbishop John P. Cody, Apostolic Administrator of New Orleans and president general of the NCEA. It was read at the convention's first general session (April 16).

Mr. Kennedy also wrote:

"Crossing the threshold of space has opened boundless prospects for the young men and women of this nation. No greater challenge confronts education than to spur these restless and eager minds to their full potential for progress. For this reason, the theme of your convention, 'Catholic Education . . . Progress and Prospects,' could not be more timely."

"The visions of new worlds to conquer, however, must not blind us to the yet unconquered world around us. The problems stemming from the relation of one man to another, so evident



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# The New Peace Encyclical Gives Hope To Mankind

In the past eight days since its issuance, the encyclical of Pope John, *Pacem in Terris*, has brought forth a remarkable response from heads of states as well as from religious leaders of all faiths. It has been praised as a major contribution to the cause of peace by diplomats and politicians, and has found almost universal approval on the editorial pages of newspapers, even those in communist countries.

As one columnist Marquis Childs, put it, "in the scant five years of his papacy, Pope John has become one of the few world leaders to whom people everywhere, regardless of religion, look to for light in a time of uncertainty."

The reason for the immediate, almost spontaneous reaction of approval perhaps can be found in the fact that the Holy Father has the gift of speaking the language of the common man and of throwing light on thoughts held by all men. In his encyclical he has built up the ardently longed for edifice of peace in the world on the firm foundation of the dignity and inalienable rights, not of mighty nations, but of each and every human being.

It should occur to most people after reading even a summary of the encyclical that peace in the past generation has been a mockery, merely an armed truce, simply because "the order laid down by God" has not been respected by leaders at the peace table. What is that order? It has its beginning not in a nation itself, or in its leader or its diplomats, or in its army or its stockpile. It begins with a recognition and the conviction that "every human being is a person, that is, his nature is endowed with intelligence and free will . . . by virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature, which are therefore universal, inviolable and inalienable . . ."

In this single sentence, one finds the very foundation of lasting peace outlined by Pope John. It contradicts flatly the position of communism, which begins all its plans and negotiations with "society" as the most important element, while discounting and ignoring the rights and duties of the individual. Communism reverses the order established by God, as nazism did before it, making the individual a slave of the state or society. Hence true peace in this distortion of man's dignity can never be stable or long lasting.

Pope John called his encyclical "a great appeal of love that we wanted to issue to the men of our times . . . May they willingly recognize their common origin, which makes them all brothers and may they unite . . ."

Perhaps less than a year ago, much of the Pope's present appeal based with such simplicity on love among men would have been tossed aside as the idealistic and impractical plan of a religious visionary. But the voice of John has been heard throughout the world with increasing respect because "he has again and again uttered words for which mankind has longed," as one non-Catholic writer stated.

The forceful logic of his reasoning is never more impressive than when Pope John states that all the great and complex plans for world peace have to begin with the individual himself. A world of wisdom is in his simple observation, "there can be no peace between men, unless there is peace within each one of them, unless each one builds up within himself the order wished by God . . ."

It seems certain that this document on peace is destined to play a major part in the years ahead, as a kind of a map of life, in the deliberations of nations as they attempt to avoid the last war which could destroy mankind.

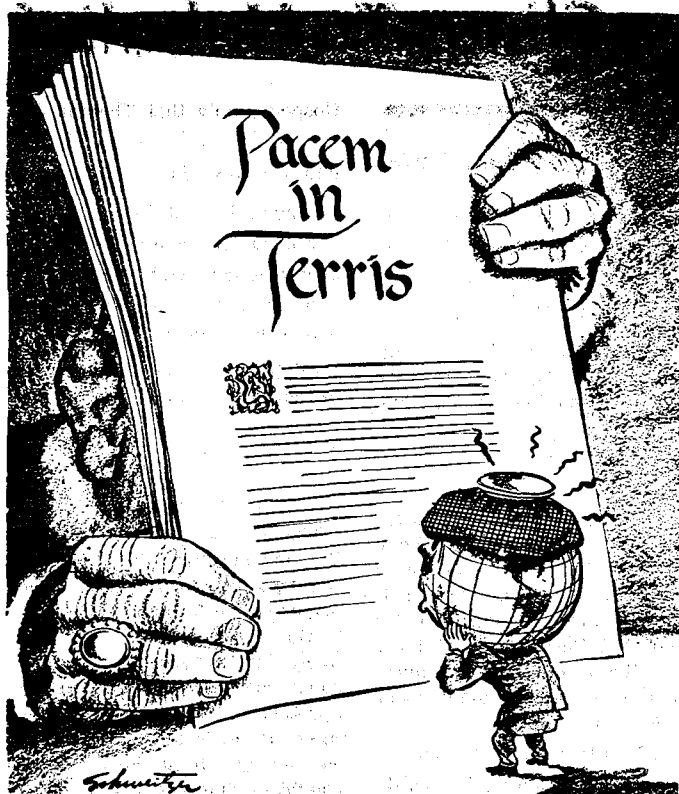
## Pan-American Day Mass

The gathering of Latin American prelates and consular corps representatives with our own American bishops and government officials at the Pan-American observance yesterday is another encouraging sign of mutual interest and concern among the nations of this hemisphere. The many thousands who participated at the third annual Mass which was celebrated beside the Torch of Friendship, the symbol of lasting friendship among the Pan American nations, adds further proof that the bonds of unity are indeed being strengthened.

Two years ago Pope John told Father John Considine, M.M., the Director of Latin American Bureau of NCWC, that the first piece of business of his pontificate had to do with Latin America. In the past four years he has urged us time and again to make greater effort to deepen the ties of friendship, to eliminate suspicion and distrust and to show genuine love and concern for the needs of each other in the two Americas.

It has been said often that the great handicap to successful relations in Latin America in the past has been "the failure of North Americans and Latin Americans to understand each other" and the presence of "a certain mutual disdain."

The past several years, far more effort than ever before has been made in an intelligent manner to break down this barrier, because it is now generally realized, as Bishop Manuel Larrain of Talca, Chile, put it: "We must pass . . . from a plane of national isolation to one of inter-American cooperation . . . Latin America is on the threshold of imminent and radical reforms . . . With us or without us, social



LOVE YOUR NEIGHBOR AS YOURSELF

reform is going to take place; in the latter event, it will take place against us."

Such an observance as the Pan-American Day Mass in Miami helps the cause greatly. It brings together Church and State leaders from both Americas, Catholics and non-Catholics alike, in the spirit of friendship and with the desire to beg of Almighty God the wisdom to make effective plans and the zeal and unselfishness to carry them out for the good of all the nations in this hemisphere.

## U.S. Working Against Time In Helping Latin America

WASHINGTON (NC) — The United States is working hard in Latin America and hoping for time — time to make the Alliance for Progress work.

Castro's Cuba — recognized as a staging area for communist aggression in this hemisphere — has given new urgency to the development of Latin America's human and material resources.

This is made crystal clear in remarks of high State Department officials.

For example, Edwin M. Martin, assistant secretary of state for Inter-American Affairs, told a Congressional committee: "Our own destiny is inextricably bound up with the development of a hemisphere-wide renewal which is long overdue. The alternative is a series of convulsions whose consequences cannot be foreseen but which are more likely to serve the objectives of our adversaries than the interests of Latin America and the United States."

Assistant Secretary Martin also said "we are providing aid to our sister republics in public safety and anti-subversive efforts . . . in the framework of a long-term program . . . to maintain order and to strengthen democratic institutions so the fruits of the Alliance may have a chance to ripen."

An estimated 1,000 to 1,500 young people from various Latin American countries went to Cuba in 1962 on the pretext of pursuing normal studies. But they also received instructions in guerrilla warfare and subversive tactics, our officials claim.

Other sources estimate that in any year there are 25,000 young Latin Americans study-

ing abroad, perhaps as many as 8,000 of them in communist-dominated countries, and that Cuba alone offers them 2,000 scholarships.

Civil police officials in Latin America have asked for assistance with training programs in riot control and other threats to public order. As a consequence, a public safety program is an integral part of AID's program, in an effort to meet these requests.

U. S. military schools in the Canal Zone and in North Carolina give selected Latin American military personnel courses in riot control, counter-guerrilla operations and tactics, intelligence and counter-intelligence, public information, psychological warfare, counter-insurgency and other subjects calculated to contribute to the maintenance of public order and constitutional government.

What the Alliance for Progress is trying to create in Latin American countries is a broader economic base, together with an open and vigorous society with opportunity for all with talent and dedication to rise to the top.

"If Latin America succeeds in this quest," Martin told the Congressmen, "if its youth finds the opportunity to plot solutions instead of revolutions, to demonstration results instead of just demonstrating, the death knell will have sounded for the pessimism and nihilism that are Castro's most valuable assets."

Meanwhile, Castro may be developing his version of counter - Alliance for Progress. There is a report, admittedly hard to verify that he is furnishing funds to subversive groups in Latin America.

# TV And Press Sometimes Oversimplify Complex Topic

By FATHER JOHN B. SHEERIN

One of the devil's best tricks is to make a complex subject deceptively simple. The TV program "The Defenders" oversimplifies the most complicated controversial questions. In order to make an involved topic understandable to the general public, this program turns the controversy into a "Western" with "the good guys" against the "bad guys."



FR. SHEERIN

The control of pornography is a baffling legal problem that needs close study by jurists, psychiatrists, sociologists and authors. But "The Defenders" program on March 30 made the problem painlessly simple.

The D.A. was a nasty, narrow-minded Puritan, the accused was a very pure and attractive person. And so, once again, TV enabled viewers to make snap-judgments, as worthless as they were effortless, on a highly technical topic.

TV is not the only mass medium that oversimplifies. I have been following the press reports of Father Kueng's talks throughout the country. The press frequently makes him out to be a little David.

Take, for instance, the April 5 issue of *Time*. It contained an article entitled "Roman Catholics: Ecumenical Voices." After publishing a story about Cardinal Bea carrying to the White House a secret message that would infuriate the U.S. (which story the Cardinal categorically denied), the article told about Hans Kueng's talks at Boston, South Bend and Chicago.

There was perhaps only one error of fact in the article. It said that Kueng had recommended that the Church "publicly admit the right of all men to worship as they please." I'm sure Kueng never said any such thing. He is too good a theologian to say that man has a right to do as he pleases

rather than to follow the stern demands of his conscience. But the main trouble with the article was that it oversimplified what Kueng said. It cited those ideas in his talks that would give Time readers the notion that Kueng is a rambunctious rebel.

I have read many of Kueng's writings, I have talked to him many times here and in Europe and I know he is not the malcontent mutineer the press makes him out to be. He is not a rebel but a reformer in the good sense. He calls us back to essential Christianity. More specifically, he takes us back to St. Paul.

In his talks, he reminds us that the law of the Christian is not an external law — a cold, impersonal code laid down by an uncompassionate lawgiver. The law of the Christian is the inner law of liberty. A purely mechanical obedience to an external law is of no use to a Christian.

Unless the obedience is a free response to the Spirit, it is futile. When we do a good work, it is the Holy Spirit within us that is at the beginning and end and at every moment of the good work. Our task, our duty is simply to work with Him and to surrender ourselves freely to His action within us.

Father Kueng does not therefore say that we can dispense with the authority of the Church. He traces the concept of the authority of the Church through St. Paul's Epistles and asserts that neither true authority nor true obedience is a violation of freedom.

But he is concerned that certain ecclesiastics have transgressed the limits of authority given them by Christ. "Mediator Dei" says of souls that "Their freedom and the supernatural action of the Holy Ghost in them are a thing sacrosanct, which no man may under any pretext hamper or violate."

The authority of the hierarchy and the initiative of the laity are both necessary for the welfare of the Mystical Body. When either is thrown out of balance the whole Church suffers.

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# When One Dear To You Clings To Unbelief

By MSGR. JAMES J. WALSH

Every instructed Catholic has had the experience of trying to explain some point of faith or morals to a non-believer without any apparent success. It may be a convert trying to defend the position of the Church with a relative. It may be a man interested in making the Faith known to a business as-



MSGR. WALSH

so. It may be anyone who has been challenged by a non-Catholic: "How can you Catholics believe this thing?"

It is a rather strange situation. The one who believes sees so clearly the fitness or rightness of what he believes. He can point to proofs from scripture or history or just plain reason. Sometimes he can get very superior and testy about it, claiming that he just can't see how "a reasonable, fair person" can deny the truth of what he is saying. It's not because it's his own personal opinion, he points out. It has been established, unchanging truth of Christianity for nearly 2,000 years. What's wrong with this fellow anyhow that he can't see it?

The non-believer on the other hand cannot see how "a reasonable, fair person" can accept these things on such flimsy evidence or on no evidence at all. It isn't, of course, that he doesn't want to find truth.

## TRUTH OF THE MATTER

He respects truth as much, perhaps more, than the next fellow.

But no one is going to stuff anything into his mind, to put it inelegantly, without plenty of proof. He is not going to bludgeon his reasoning powers to death just to say that he believes.

The two debaters are poles apart, but usually they start off with a calm discussion; and then probably they advance to the stage of generating more heat than light and finally become hoarse from shouting.

Most likely they will part, each with a certain amazement that the other can cling so stubbornly to his view.

It always comes as something of a surprise to realize that this kind of religious hassle must have taken place among the apostles during the first week after the resurrection of Christ.

### NO IMPRESSION

You remember that Thomas the doubter held out for a whole week, refusing to believe that Christ had arisen from the dead. It was a miserable seven-day period in which the 10 apostles must have been at him like hounds pursuing the fox.

The 10 who had already seen Christ were so sure in their convictions that they must have been incensed at Thomas for holding out. Now that they had had it all made clear to them by Christ, they could easily point out all the

proofs, and there were many of them, that would literally demand the return of Christ from the grave.

Thomas had to listen. I imagine even the holy women, Mary Magdalen and the others, must have kept at him all week. They must have given him a very hard time.

However, it made no impression whatever on Thomas. They could all have been strangers as far as he was concerned. He had already made up his mind that Christ was not back from the grave, and no number of arguments or plans could budge him.

### STUBBORN DOUBTER

Like every skeptic, he insisted he was willing to believe, if his terms were met. But he would bow to no one. If his exact conditions were not fulfilled, then it was just too bad.

An eight-day argument would wear anyone out, and by the following Sunday Thomas must not only have been miserable, as a stubborn doubter must be, but exhausted from fighting a losing battle.

The whole affair came to a sudden conclusion. When Christ appeared in their midst, He went directly to Thomas and humbly bowed to the doubter's demands. He offered him the "scientific proof" Thomas had demanded.

He could touch and examine and analyze and weigh the facts. But strangely enough the

Gospels imply that Thomas did not touch Christ nor even look into His wounds.

Instead he fell to his knees, dissolved in shame and yet overwhelmed with relief. He had no desire for useless analysis or carping criticism.

All that he could do was bow in surrender and make the simple but most impressive act of faith: "My Lord and My God."

### NEVER GIVE UP

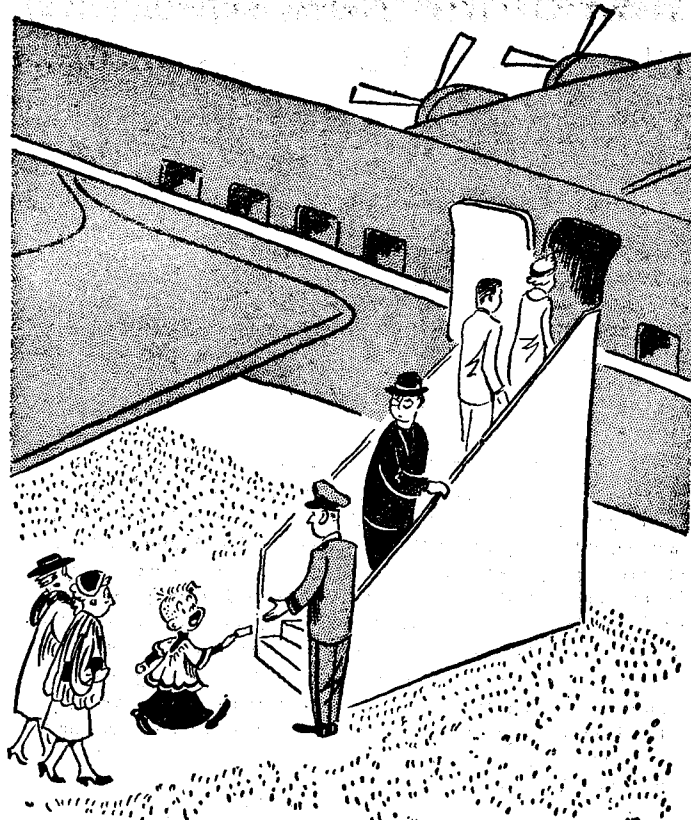
There is so much wisdom in this incident for all of us. All the apostles may have been arguing with Thomas, but surely Our Lady did not. She most likely just prayed for him, because she knew better than the apostles that faith depends more on one's dispositions than on heavy discussions. Mary sought to change his heart more than his brain.

We should never give up if a dear one or a friend stubbornly clings to unbelief. But we need to remember that faith is a gift of God. It brings with it a light that enables the believer to see, whereas the non-believer without the same light is blind. Therefore heated arguments cannot supply for the light of faith.

Unbelief does not mean a person is stupid, it should always be remembered, just as belief does not imply that one is necessarily intelligent.

Prayers can help win the grace of God to help the skeptic change his heart. Many doubters, like Thomas, have then gone on to become great champions of the truth.

## AN ALTAR BOY NAMED "SPECK"



AHERN-

4.15.63

"Can you loop the loop?"

## Encyclical Did Not Urge 'Supernation' For World

By JOE BREIG

One of the first things that needs to be done about Pope John's Peace on Earth encyclical, I think, is to clear away confusion concerning the world authority which he says is indispensable to deal with certain world-level problems of the universal common good — the welfare of all nations and of all mankind.

A dispatch published in the New York Times said that the Pope advocated "a kind of supnation to which all nations should belong." This is an unfortunate and mistaken interpretation of the Holy Father's thinking, and can lead only to gross misunderstanding of his meaning.

If I may simplify for clarity, what Pope John is suggesting is something more like a Turnpike Authority created by public authority to see that a turnpike gets built; more like a County Commission set up by the people of a metropolitan area to handle matters which affect all the cities and towns in the county — storm sewers, say, or limited-access highways, or bridges.

Pope John said emphatically that the world authority must be a voluntary, cooperative creation of the nations.

### THEIR SERVANT

The nations, therefore, would not "belong" to the world authority; the world authority would belong to the nations. It would be their servant, not their master.

The matter is complex only in the sense that the international community is complex. In essence, though, it is as simple as the establishment of the first tribal or village government.

The heads of the various

households get together and agree that there are things that need doing which no one household can do. And so they elect a chief or a mayor — call him what you will — to coordinate affairs in the service of all.

### NOT BY FORCE

Such developments have been taking place through history. The interdependence of states and nations keeps growing. In the Roman Empire, the problem was met by the Roman legions by force.

Pope John rightly says it cannot and must not be met by force in our time; the forces at our disposal have become too destructive to be used by rational human beings.

The Red Chinese are living in a world that no longer exists. Neither the East nor the West can impose a world order by force.

Neither morally nor rationally can we escape the logic of scientific and technological events which demand voluntary creation of a world authority to which the nations can hand certain world tasks.

The nations have made a beginning in the United Nations. The UN has proved itself indispensable, and the value of its work in such fields as refugee problems, food and agriculture, and keeping the West and East from each other's throats in crucial areas, can hardly be overstated.

Pope John voiced the hope that the UN can be strengthened to become the world authority we need, able to cope with world-level situations.

I think it can be; but if not, then some other authority must be devised if we are not to end in global lunacy.

# Faith - - - Our Most Precious Possession

By LEO J. TRESE

If someone were to ask you, "What is your most precious possession?" would you answer, without a moment's hesitation, "My Catholic faith?" That should be your answer.

Nothing that you have — family, friends, health or material possessions — can compare in value, even faintly, with Father Trese your religious faith.



Faith is the very foundation of your spiritual life. It is faith which gives meaning to your present existence. It is faith which is your passport to heaven.

Without faith, right and wrong are empty words. Morality is a matter of convenience. Suffering is an unmitigated disaster. Self-sacrifice is stupid, and whole-hearted selfishness is the most sensible course for a man to pursue.

### BASIC GIFT

We who have been Catholics from infancy tend to underappreciate our faith. Never having known what it is to live without religious convictions, we take our faith for granted.

## GOD'S WORLD

We do not thank God often enough for this most basic gift. We do not often enough fortify our belief by making conscious acts of faith. We even may grow careless in protecting our faith and may expose it to unnecessary dangers.

In baptism God infused into our soul the virtue of faith. This means that we have a special ability, a supernatural talent for believing. We shall not lose our faith easily. We shall not lose it except it be by our own fault.

It is almost inevitable that we should be afflicted with temptations against faith. Ours is a limited and imperfect intelligence, trying to cope with the limitless depths of God.

An ant, if it had a mind, could more easily understand the world of humans than we humans can understand the infinite reaches of God. If religious belief were a body of self-evident truths, always in plain harmony with every other facet of human knowledge and experience, faith would be no problem. In fact, faith would not exist.

By its very definition, faith is belief in divine truths on the authority of God Who has made those truths known to us. If

the truths were demonstrable, such as the truth that a straight line is the shortest distance between two points, there would be no need to invoke the authority of God. There would be no need for faith; no merit in it and no reward for it.

### TEMPTATIONS

We expect, then, that we are going to meet with temptations against our faith. (Although, as Arnold Lunn has observed, the intellectual difficulties of a believer are as nothing compared to the intellectual difficulties which beset the unbeliever.) However, it is important that we do not increase our temptations by courting unnecessary hazards. Unwise reading, for example, easily could pose a threat to our faith.

Authors of books, like university professors, have about them an aura of learning which frequently far exceeds their actual attainments. We tend to over-respect their opinions and pronouncements. Thus, we read a book by an eminent "thinker" (or we hear him lecture).

He loftily assumes that no intelligent person today really believes "the outmoded dogmas of medieval minds." Inwardly we squirm a bit at being con-

victed of lack of intelligence, because we still do believe that God created the universe and that Jesus Christ is God. We begin to wonder whether we may not be mistaken.

### SEEK ANSWERS

If we deliberately expose ourselves to very much of this high-level sniping, the day may come when it is too late to run for cover. We may find that our faith is shattered and that we cannot put the pieces back together again.

This is the more likely to happen if we neglect to seek the answers to our difficulties. If we but have the humility to ask, any priest easily can puncture the sophistries which trouble us.

Of this we can be certain: A faith cherished will never be lost. It is only our own neglect, our own needless exposure to peril, our own intellectual pride or our own abuse of grace which can rob us of this priceless gift.

(Father Trese welcomes letters from his readers. The increasing volume of letters prohibits personal answers but problems and ideas contained in such correspondence can be the basis of future columns. Address all letters to Father Leo J. Trese, care of this newspaper.)



# Encyclical Deeply Anti-Marxist

By Father  
JOHN F. CRONIN, S.S.

Pope John XXIII, from the beginning of his reign, has astounded and delighted the world by his paradoxical behavior. He was advanced in years, yet he moved with the vigor of youth. He called Vatican Council II, primarily to renew the inner life of the Church. But the spirit of this Council has already attracted our separated brethren and breathed a new atmosphere into relationship between the Churches.

He is gentle and kindly, preferring exhortation to condemnation. Nonetheless, he has made decisive and far-reaching changes within the Church, in the space of a few years.

His latest encyclical letter, "Peace on Earth," is perhaps the most remarkable paradox of all. Here is a profoundly anti-Marxist document, yet it has much that should appeal to the communist world. The veiled references to communism are kindly. Nevertheless, this Encyclical will steal Communist thunder on the peace issue, just as Christianity and Social Progress undercut the social and economic appeal of Marxism.

Pope John made history by receiving in private audience Alexei Adzhubei, son-in-law of Premier Khrushchev. In the present Encyclical, as will be noted presently, he widens somewhat the "opening to the left." But the basic tenor of the Encyclical is totally different from the Marxist approach to peace and to history.

## PROFOUND ELOQUENCE

To Marx and Lenin, the state is supreme. The individual does not enjoy rights, only privileges. By contrast, the Encyclical states at great length and with profound eloquence the dignity, rights and duties of the individual person. It bases these truths upon God and the moral law implanted by God in the hearts of men.

The specific rights explained by the Pope are in sharp contrast to Communist theory and practice.

"By the natural law every human being has the right to respect for his person, to his good reputation, the right for freedom in searching for truth and in expressing and communicating his opinions, and in pursuit of art, within the limits laid down by the moral order and the common good. And he has the right to be informed truthfully about public events."

Relations between individuals should be governed by a sense of personal responsibility and initiative. Individuals should act for the common welfare for reasons of conscience, not as a result of external pressure.

"For any human society that is established on relations of force must be regarded as inhuman, inasmuch as the personality of its members is repressed or restricted, when in fact they should be provided with appropriate incentives and means for developing and perfecting themselves."

## FOR COMMON GOOD

Government, of course, must have authority to enforce laws. Yet since "authority is chiefly concerned with moral force, it

## Pope May Silence Thunder Of Communists On Peace

★ ★ ★

*This interpretive article on the new encyclical "Pacem in Terris" is written by an expert on Catholic social doctrine and communism. He has been assistant director since 1946 of the Social Action Department of the National Catholic Welfare Conference, Washington, D.C. In 1962 he wrote the study, "Communism: Threat to Freedom," which attracted national attention.)*

★ ★ ★

follows that civil authority must appeal primarily to the conscience of individual citizens, that is, to each one's duty to collaborate readily for the common good of all."

The Pope notes that "where the civil authority uses as its only or its chief means either threats and fear of punishment or promises of rewards, it cannot effectively move men to promote the common good of all."

When the Encyclical comments on political refugees, there is a note of personal tenderness and sadness that is unusual in a solemn pontifical document.

At the same time, the papal letter notes that this situation shows "that there are some political regimes which do not guarantee for individual citizens a sufficient sphere of freedom within which their souls are allowed to breathe humanly. In fact, under those regimes even the lawful existence of such a sphere of freedom is either called into question or denied."

Communism is atheistic. It holds that "the relationships between men and states can be governed by the same laws as the forces and irrational elements of the universe." Actually, "the laws governing them are of quite a different kind and are to be sought elsewhere, namely, where the Father of all things wrote them, that is, in the nature of man."

## BASIC THEME

The basic theme of the encyclical is that peace will be had when truth, justice, love and freedom prevail within nations and among nations. These are all moral concepts, excluded by the very nature of Marxism-Leninism. The contrast between the two views of human society is total. Yet these truths are expressed in a manner so friendly and so persuasive that even the most hardened Communist is not likely to take offense.

Given these sharp differences between the Vatican and the Kremlin in regard to peace, the paradox is that the Pope expects the Communist nations eventually to adopt his views of world order. Three different sections of the Encyclical indicate this position — a position that for anyone but Pope John would seem to be one of blind optimism and impractical idealism.

First the Pope calls for the establishment of public authority on a worldwide basis. This is to be set up by common accord and not by force. Obviously the creation of such a supranational agency would be impossible in the context of the

Cold War and present world tensions. The Pope must expect a change.

## DELICATE QUESTION

Secondly, the Pope calls for the extension and perfection of the work of the United Nations. He asks that the Universal Declaration of Human Rights be implemented. Again, here are hopes that would seem impractical, if nothing changed in the Communist world.

Finally, Pope John takes up — in language somewhat veiled but nonetheless clear — the delicate question of co-operation with the Communist nations and movements.

Here he makes a sharp distinction between "false philosophic teachings regarding the nature, origin, and destiny of the universe and man" and "historical movements that have economic, social, cultural or political ends . . . even when these movements have originated from those teachings and still draw inspiration therefrom."

The teachings remain the same — communism is intrinsically wrong. But movements "cannot avoid . . . being subject to changes, even of a profound nature."

As did Pius XI in his great Encyclical on Atheistic Communism, Pope John notes that even in communism there are elements of truth and idealism. "Who can deny that these movements, insofar as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and deserving of approval?"

## WORK IN COMMON

Because of these two facts — the possibility of change and the existence of some truths amidst the errors of Marxism — it may be possible to work with Communist states or movements for good causes.

"It can happen, then, that a drawing nearer together or a

meeting for the attainment of some practical end, which was formerly deemed inopportune or unproductive, might now or in the future be considered opportune or useful." Prudence tells us when "work in common might be possible for the achievement of social, cultural, and political ends which are honorable and useful."

## CORRECT VIEW

Here is the widening of the "opening to the left," mentioned earlier in the article. It explains the exchange of messages between the Pope and Premier Khrushchev. In this context we can see why the Holy See retains diplomatic relationships with Cuba and even receives soundings from the Kremlin.

The Church must reject communism as a system. But individual Communist leaders can change, as reason and common sense forces them to a more correct view of human nature and society. The Pope is seeking, gently, gradually, and prudently, to encourage such change.

Some will note the apparent contrast between this position and that of Pope Pius XI, who said: "Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." (On Atheistic Communism, No. 58)

Yet the context makes clear that the earlier Pontiff was warning against two dangers — that of inadvertently promoting communism by joining united-front movements, and the possibility that Communist trickery may deceive the unwary.

This warning is still sound and timely. Pope John has modified it, but in a cautious and limited manner. Those who are expert in their field, who know Communist tactics, who are sensitive to the requirements of natural law and the social teaching of the Church, and who are obedient to Church authority may on occasion find it fruitful to have dealings with Communist movements or states.

Thus, for example, the Christian trade unions of France at times work for certain objectives in common with the Communist unions, as in the recent mine strike.

Some may consider this attitude of Pope John as daring, in view of basic Communist attitudes toward religion. Yet the Pope believes that truth and goodness will prevail. His optimism is based on a firm faith in God's love and providence.



## God Love You

Most Reverend

Fulton J. Sheen

So often we meet college graduates who introduce themselves by identifying themselves with their college: "I am an A man," "I am a B man," "I am a C man." Never do they identify themselves by their diocese, or by their parish or even by saying: "I am a Catholic." Could it be that our colleges are educating loyal alumni rather than Catholic? Are they preparing mailing lists of financial prospects rather than possible apostles of the Church, lay missionaries abroad, loyal disciples of Christ?

A Catholic is a member of the Mystical Body of Christ, bound to the world, and even to all unredeemed sinners, before he is bound to his parish — or his college. His diocese, his parish, his nation, even his ego — all are nothing but windows through which he looks out upon humanity. The grief of the world is his, the hunger of the world is his, the tears of the world are his and even the sins of the world are his. Like King Richard II, he says:

"I live with dread like you, feel want,  
Taste grief, meet friends."

In the parable of the Good Samaritan, it was the one who was farthest away in terms of blood, nationality and human affection that Our Lord called the neighbor. We Catholics must realize that we impinge on every single life in the world. We are brothers to all. We stand and fall together. If they are contemptible, so are we. If we are struggling after higher things, so are they. If we have visions, so do they.

The Church in many parts of the world is suffering persecution. It could very well be that the Good Lord is sparing us now in order that we might be His right hand to extend alms to the poor of the world. May we be worthy of this mission! And in giving alms to whom you may, be ever mindful of the fact that the Holy Father, who cares for all missionaries in all parts of the world, said that he was to be "first and principally aided." You do this by giving to The Society for the Propagation of the Faith, his own Pontifical Society.

GOD LOVE YOU to Mrs. E.R. for \$100 "To be used in the education of a native seminarian." . . . to Mrs. M. C. for \$5 "Please accept this offering, which I saved a dime at a time over a period of two years. Give it to God's poor." . . . to J.M.M. for \$40 "In gratitude for an answer to my prayer, 'Deliver me from my necessities, O Lord. May this, in turn, help someone else.'" . . . to Mrs. G.Z. for \$5 "I saved this small amount by giving my boys haircuts instead of sending them to the barber. It isn't much, but I hope the Holy Father can use it to do some good." . . . to L. A. for \$5 "In petition for my partially blind son, that others may have their eyes opened to the Faith."

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SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N.Y. or your Diocesan Director. Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 38, Florida.

## Gems from



## THE KEY

LORD, GRANT ME —

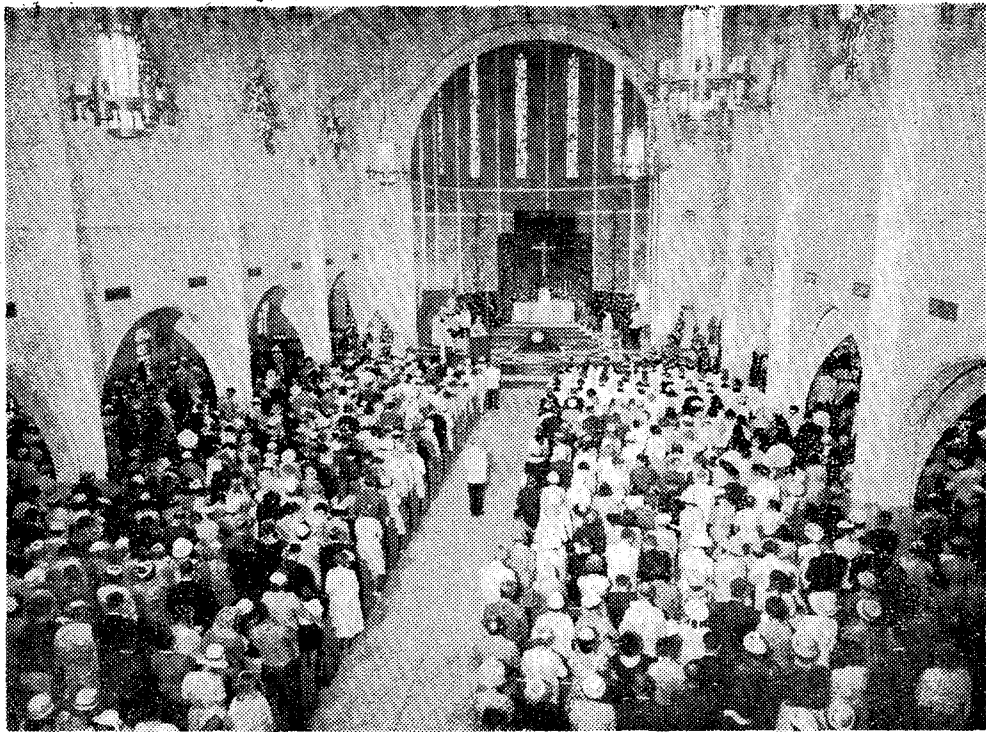
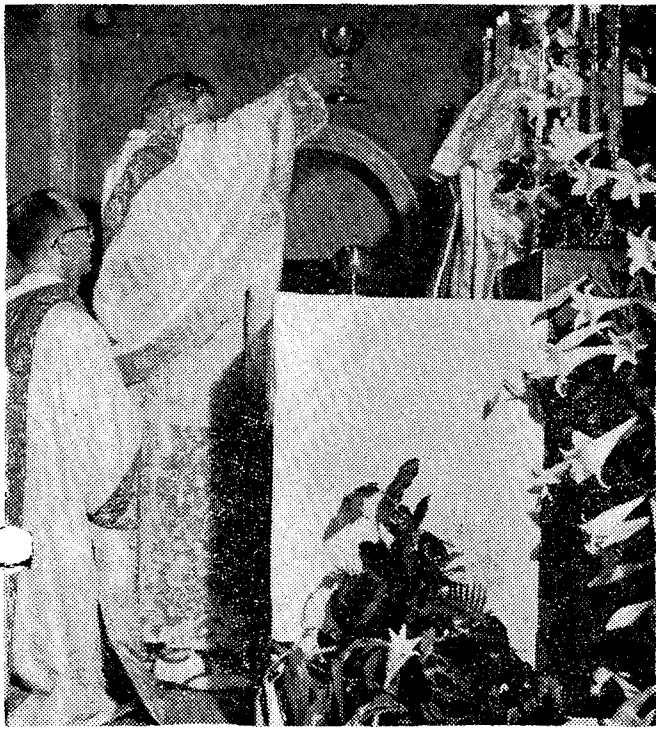
The simplicity of childhood

The enthusiasm of youth . . .

The wisdom of maturity — and

The gentleness of old age . . .

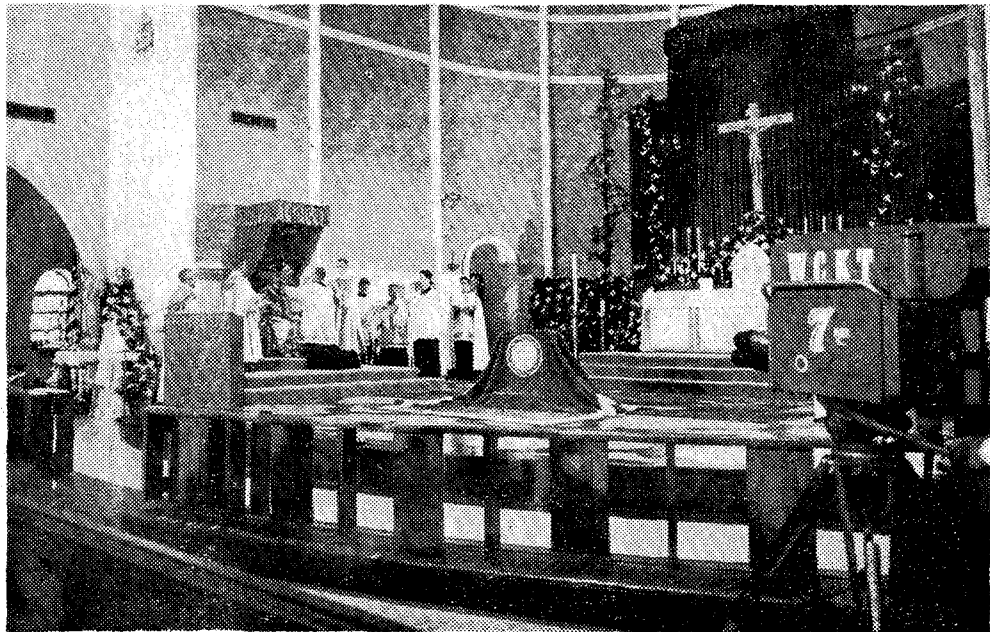




SOLEMN PONTIFICAL Mass was sung Easter Sunday in the Cathedral by Bishop Coleman F. Carroll. The Mass was televised live by WCKT, Ch. 7 to thousands of viewers in Miami.

An Overflow Crowd Assisted At Solemn Pontifical Mass Last Sunday

Voice Photo



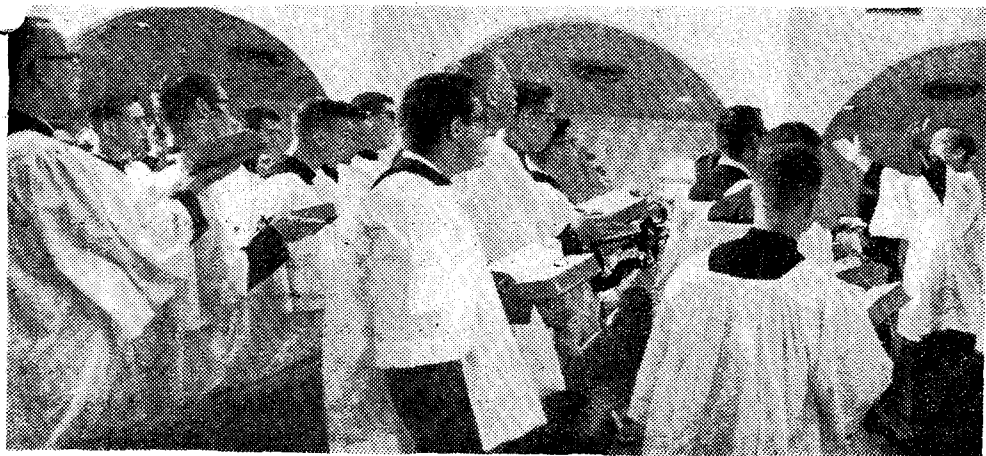
Television Camera Focuses On Bishop Carroll Seated On Throne



Bishop Carroll Incenses Altar During Mass



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## Bishop To Speak To 'Foresters'

Bishop Coleman F. Carroll will be the principal speaker at the opening of the first court of the Catholic Association of Foresters during a banquet at 4 P.M. Sunday, April 21 at the Governor's Club Hotel.

More than 500 persons are expected to attend the installation of the first Florida court of the 83-year-old society inaugurated in Boston shortly after the Civil War and now serves the social and fraternal needs of Catholics in Massachusetts, Connecticut, Vermont and Florida.

Guests expected to attend include Msgr. Harry O'Connor, Boston; Frank Blaney, High Chief Ranger; Ralph Wheeler, High Secretary-Treasurer; Dr. Eugene Gorman, medical director; and Joseph McVeigh, legal counsel, all from national headquarters in Boston. Programs sponsored by the



**BISHOP COLEMAN F. CARROLL** helps cut ham for the 1,464 persons who were served Easter Sunday dinner at Camillus House. Looking on, second from left, is Brother David Keane, B.G.S., superior of the Brothers of the Good Shepherd who staff Camillus House. The number of needy served Sunday topped the previous record one-day total of 1,439 last Christmas Day. Also visiting the shelter with Bishop Carroll and helping serve the guests was Father John Nevins, assistant director of Diocesan Catholic Charities.

Foresters include scholarship funds, orphan care, insurance

and hospitalization and assistance to wayward girls.

## Broward K-C Plans Retreat

Much interest is being shown in a retreat scheduled for Broward K. of C. Councils at St. John Vianney Seminary and Retreat House on the weekend of June 21.

Fred Moss and Ray Schlichte, who are in charge of organizing members for the retreat, reported to Father Noel Fogarty, director in charge of lay retreats for the Diocese, that interest was running high.

The retreat will be one of many scheduled throughout the summer at the Seminary for Knights of Columbus in Dade and Broward Counties, St. Vincent De Paul and Holy Name Societies and parish groups.

## Adoration Society To Hold Installation

FORT LAUDERDALE — The Nocturnal Adoration Society of Our Lady Queen of Martyrs parish will hold an installation ceremony for all its members at 3 p.m. Sunday, April 21, at the church.

The Society has 167 members and held its first monthly nocturnal adoration last September.

During the installation, members will receive the official badge and neck band which will be blessed by the spiritual director. The badges and neck bands are to be worn during the hour of adoration each month.

An Act of Consecration also will be recited during the ceremony.

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# Chief U.S. Marshal To Address Police, Fire Guild

James J. McShane, chief United States marshal will be the principal speaker during the first annual Communion breakfast of the newly organized Catholic Guild of Police and Firemen, Sunday April 21.

Pontifical Mass celebrated by Bishop Coleman F. Carroll at 9 a.m. in the Cathedral will be attended by hundreds of law enforcement personnel and firemen in uniform.

The breakfast will be served in the DuPont Plaza Hotel in downtown Miami.

Father John J. Nevins, appointed by Bishop Carroll to organize the new guild, the first in Florida, is in charge of arrangements for the Mass and breakfast assisted by local police and firemen.

Born on St. Patrick's day in New York City of Irish parents, James Joseph Patrick McShane grew up in Resurrection parish

there and at an early age became a runner in Wall St. At 21 he was a welter-weight boxer for a parish boxing club and in 1930 was the New York City Golden Gloves Champion. In a total of 51 amateur bouts he won 44, six by knockouts and lost only seven.

He joined the New York City police force in 1936 and was assigned to a tough West Side precinct. In a period of three years, McShane was commended four

times for excellent police work.

After his promotion to the rank of detective, he was transferred to the Park Ave. district and won the Police Department's Medal of Honor and also the annual New York Daily News Hero award.

In the 1950's McShane received another promotion and several citations for solving Manhattan jewel robberies. When he retired from the force

in the summer of 1957, McShane was recruited by Robert Kennedy for his Senate Rackets committee staff.

During the 1960 presidential campaign he was bodyguard for President John F. Kennedy and in charge of his security arrangements. Before and immediately after the campaign he worked for the Kefauver anti-monopoly committee where his avocation was put to good use investigating the influence of gangsters on professional boxing.



JAMES J. McSHANE

Theresa Curtis of New York City, live with their two children, Michael and Mary Ann, in Alexandria, Va.

President Kennedy appointed McShane federal marshal for the District of Columbia in May, 1961, and in June, 1962, he was given the \$16,000-a-year post of chief marshal, supervising the work of some 800 federal marshals and deputies.

He and his wife, the former

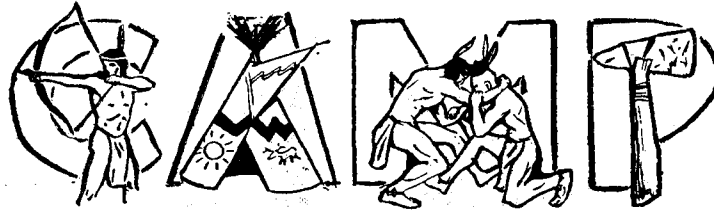
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### CAMP DATES & RATES - 1963

#### SUMMER SESSION

**WOODCRAFT SESSION:**  
Sunday, June 9th to Friday, July 5th

**CATECHETICAL SESSION:** South Florida Section  
Sunday, July 7th to Friday, July 19th

North Florida Section:  
Sunday, July 21st to Friday, August 2nd

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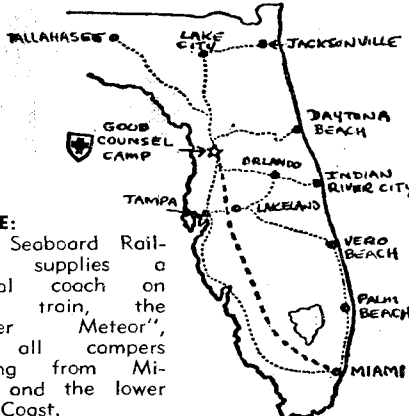
**CATECHETICAL SESSION** —  
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**NOTE:**  
The Seaboard Railroad supplies a special coach on their train, the "Silver Meteor", for all campers coming from Miami, and the lower East Coast.

**INVERNESS FLORAL CITY FLORIDA**

## A Prayer For Policemen To Patron, St. Michael

COLUMBUS (NC) — Policemen now have a prayer of their own, thanks to Father Lawrence O'Connor of St. Joseph cathedral here.

Father O'Connor, police department chaplain since 1959, wrote the prayer and the Fraternal Order of Police lodge here underwrote its printing and distribution to all Columbus police.

Father O'Connor wrote the prayer in response to requests from policemen for a special prayer to their patron, St. Michael.

The copyrighted prayer reads:

"St. Michael, the archangel, heaven's patron of policemen, who once cleared God's premises of all the unfaithful angels; look with kindly and professional eye upon your earthly force.

"Give us cool heads, stout hearts, awareness of the law, prudence in our investigations and wisdom in our judgments.

"Make us the terror of crim-

inals, the friends of children and law-abiding citizens, kind to strangers, polite to bores, strict with lawbreakers and obstinate to temptations.

"In troubles and riots, give us strength to be efficient; at the police court, give us love for truth and evidence without any thought of self.

"You know, beloved St. Michael, from your own experience with the devil, that the policeman's lot on earth is not always a pleasant one; but your sense of duty that so pleased God, your courageous strength that so overwhelmed the devil, and your angelic self-control give us inspiration.

"Make us as loyal to the laws of God as we are particular about the laws of the land.

"And when we answer our final call, enroll us in your heavenly force, where we will be as proud to guard the throne of God as we have been to guard the city of men. Amen."

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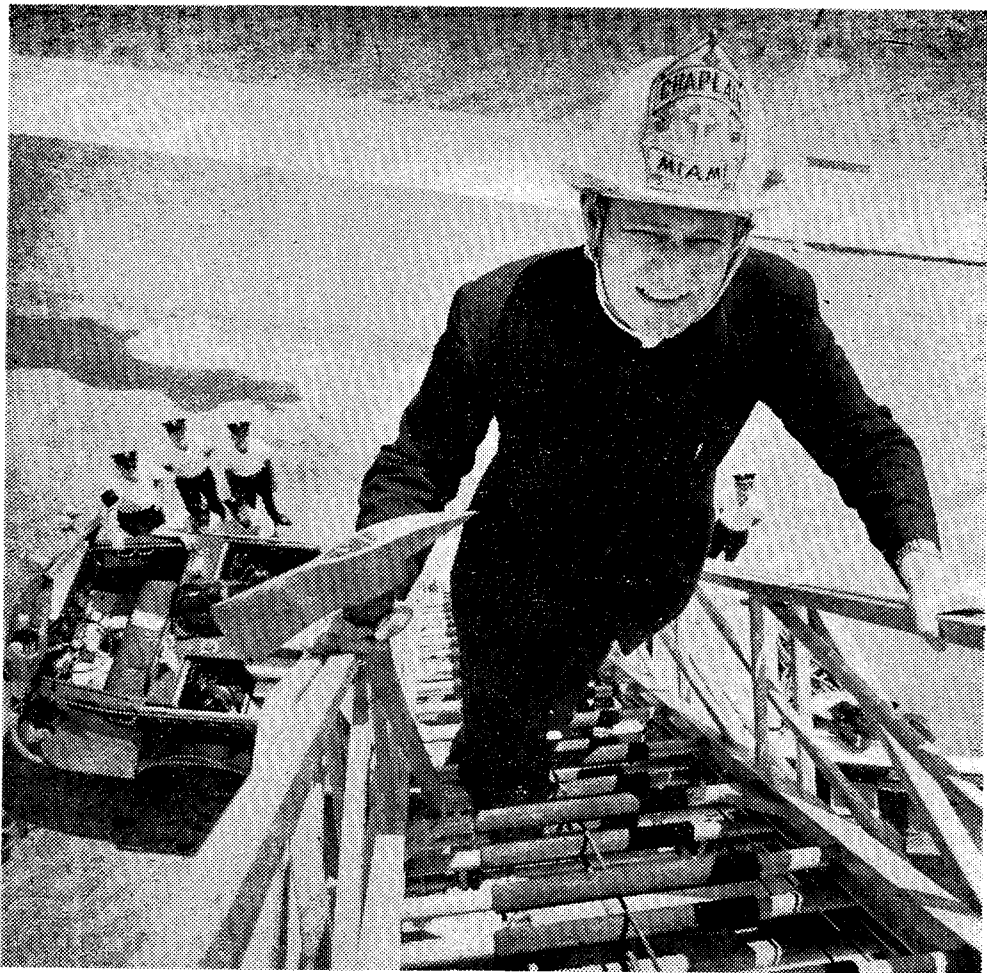
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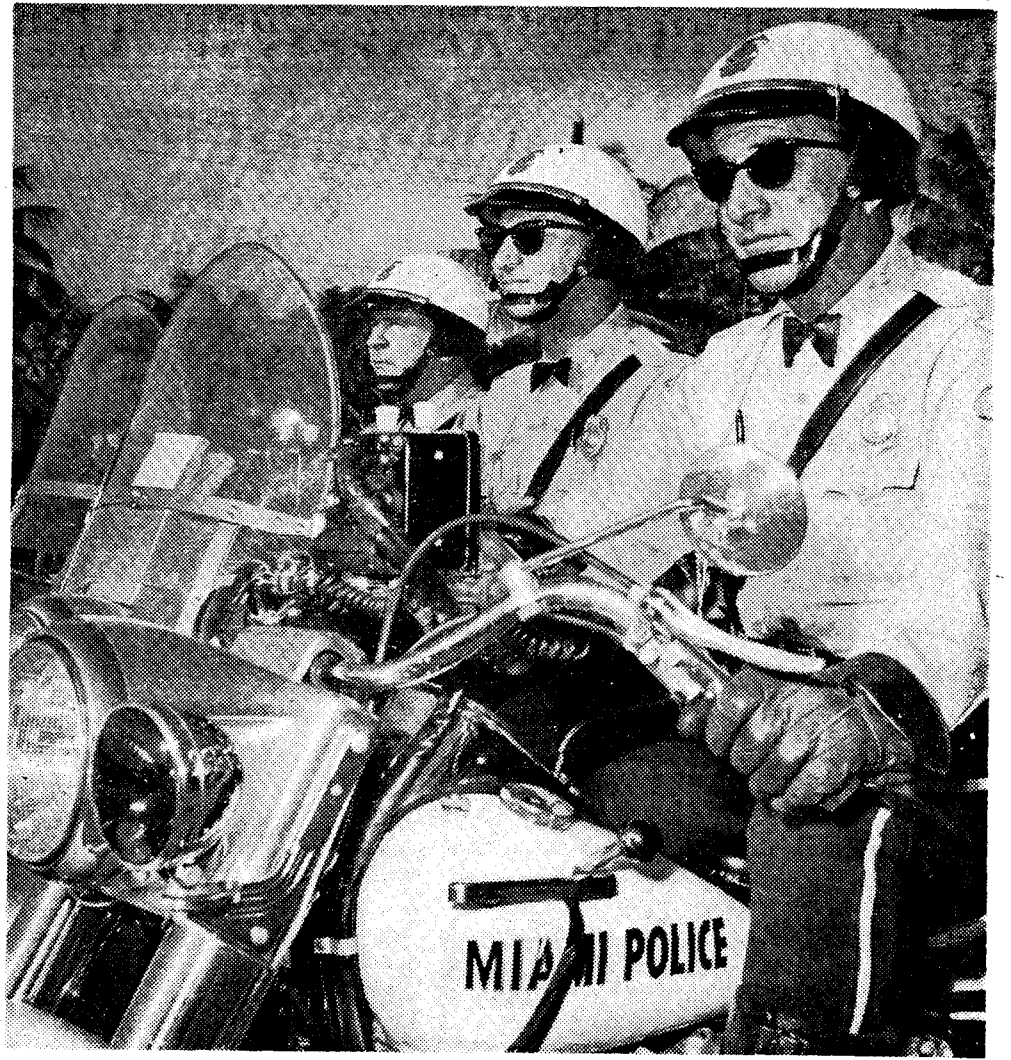




Voice Photos

MIAMI FIRE Department chaplain, Father Edward Pick, assistant pastor, the Cathedral parish, practices ascending a fire department

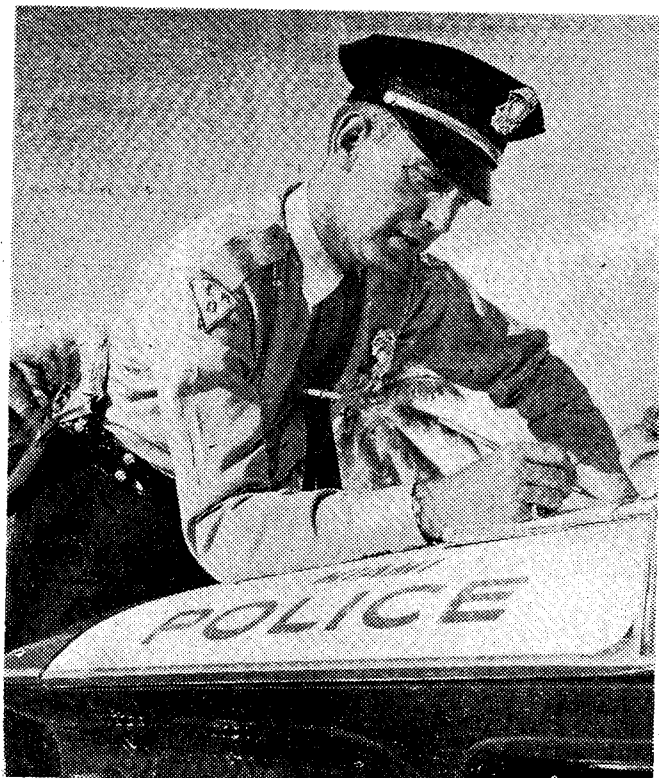
ladder. Firemen and policemen will assist at Pontifical Mass Sunday in the Cathedral and attend Communion breakfast at Dupont Plaza.



Motorcycle Officers Are Included In New Catholic Guild Membership



TWO FIREMEN from Miami Fire Station No. 7, Bob Crawford, Immaculate Conception parish, and Ed Donahue, Our Lady of Perpetual Help parish, check fire-fighting equipment.



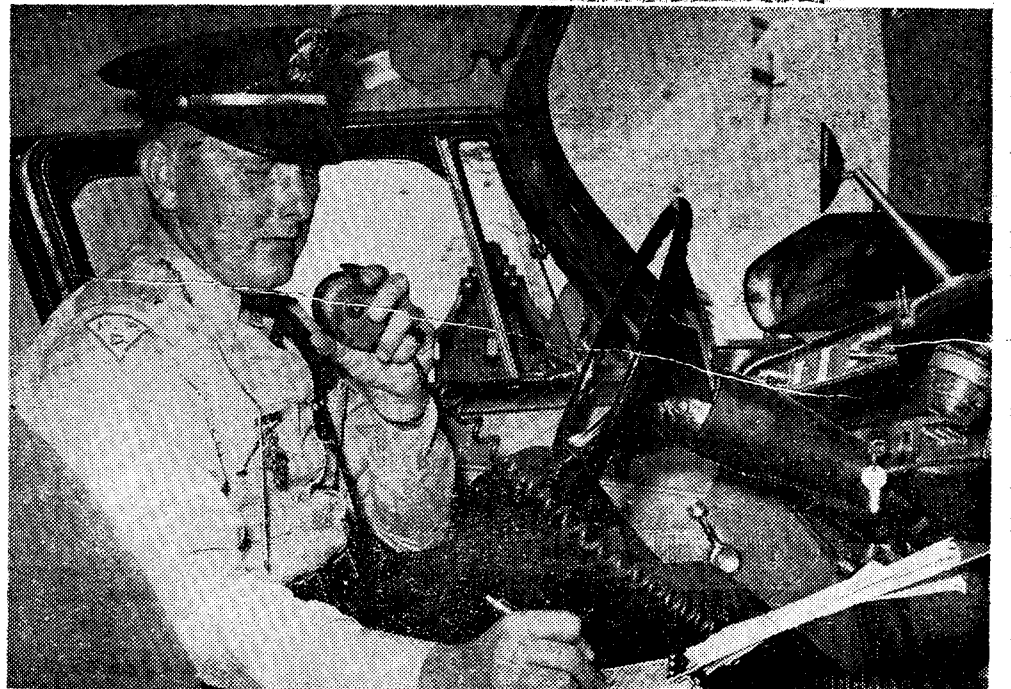
Joseph Ruggiero Drives Miami Police Patrol Car



FIRST MASS and Communion breakfast for members of the Catholic Guild of Firemen and Policemen are discussed by Father John Nevins with Al Gordak, Miami detective.



Miami Firemen Don Fire-fighting Gear As Alarm Sounds At Station



Policeman Adam Carter Is Assigned To Accident Squad Duty



# Pilgrims Will Visit Notre Dame In Paris

No religious pilgrimage to Europe and the Holy Land would be quite complete without a visit to the most famous Cathedral in all France — the

Cathedral of Notre Dame. And the Diocese-of-Miami-sponsored pilgrimage this summer will be no exception. Notre Dame is to be the

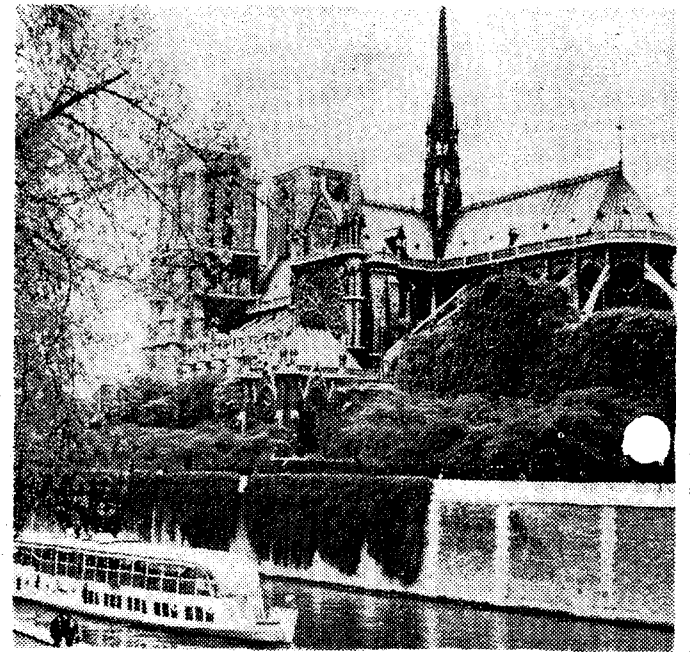
high point of places of interest the pilgrims will visit on their first full day in Paris. The tour begins July 27 when the group will leave New York by

jet. They return Aug. 17.

Father Bernard J. McGrehan, pastor of St. Juliana Church, West Palm Beach, will be spiritual moderator for the pilgrimage.

Notre Dame Cathedral stands on an island (the Isle de la Cite) which 2000 years ago was known as Lutecia. It was around Notre Dame that Paris first grew up.

The cathedral was begun in 1163 and completed in 1350. In the Middle Ages the open space in front of Notre Dame was the hub of Paris life: it was the scene of popular fairs and exhibitions and teemed with merchants, jugglers, beggars and men and women from all walks of life.



ONE OF THE FOCAL points of interest on the pilgrimage to Europe and the Holy Land being sponsored this summer by the Diocese of Miami will be Notre Dame Cathedral whose aged stones rise above the Seine River.

## CATHOLIC NURSES:

ALL CATHOLIC NURSES, RNs and LPNs, both active and inactive, residing in the Diocese of Miami, are urged to register at their Parish Rectory. Kindly do so BEFORE May 10th or use the Registration Form below, and Mail to: Rev. Anthony T. Chepanis

Diocesan Director of Catholic Nurses  
Chancery Building  
6301 Biscayne Blvd., Miami, Florida

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ADDRESS .....

PHONE .....

PARISH .....

ACTIVE..... INACTIVE.....

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Coral Gables

**The Cathedral**  
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**St. Thomas Aquinas H.S.**  
Fort Lauderdale

**St. Juliana**  
West Palm Beach

**St. Michael**  
(Spanish-speaking)  
Miami

Marriage and the Catholic Church  
Love and Happiness in Marriage  
Marriage and Sex  
A Doctor Talks on Marriage  
Marriage is a Sacrament  
Married Couples Discuss Marriage

Monday, April 22  
Wednesday, April 24  
Friday, April 26  
Monday, April 29  
Wednesday, May 1  
Friday, May 3

ALL INSTRUCTIONS BEGIN AT 8:00 P.M.

Addresses of the Auditoriums:

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HIGH SCHOOL**

2901 S.W. 12th St., Fort Lauderdale

**LITTLE FLOWER**

1270 Anastasia Ave., Coral Gables

**THE CATHEDRAL**

7506 N.W. 2nd Ave., Miami

**ST. MICHAEL THE ARCHANGEL**  
(Spanish-speaking)

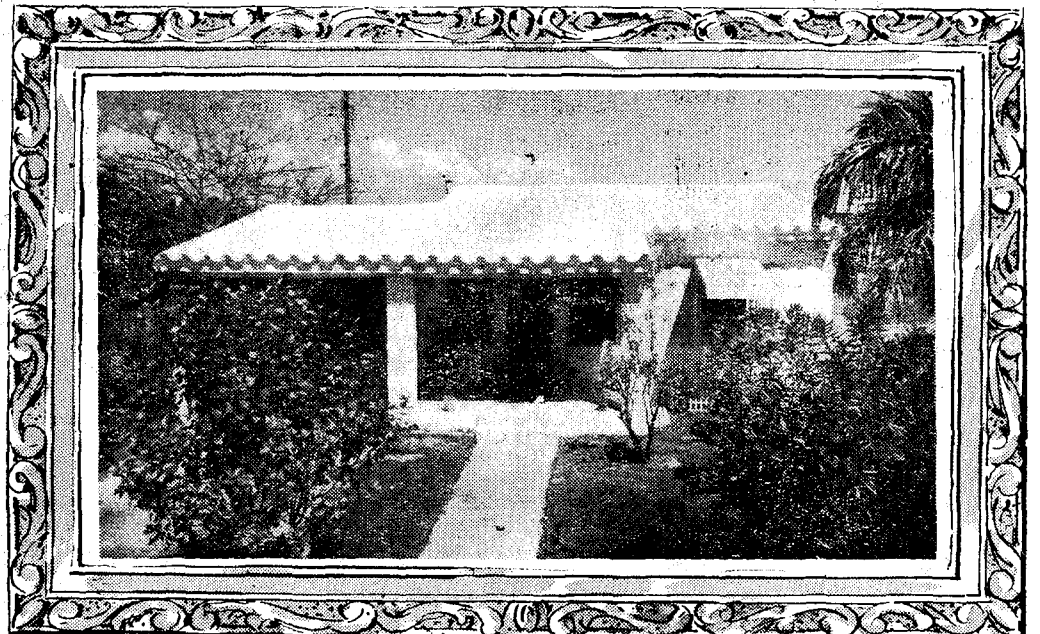
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# Complete Text Of Pope John's Easter Message

ROME — Following is the text of Pope John's Easter address in an English translation from the Italian made public by the Vatican Press Office:

Venerable brothers, dear children:

Pax vobis — peace be to you. This loving greeting of Jesus rises from our heart as we wait to celebrate in a very short time the glory of the Resurrection.

From the first Easter of our Pontificate to the present day, the Lumen Christi, of which we spoke to you on Holy Saturday, 1959, has, in spite of difficulties, continued to spread its light over the world. Of this light there are three irradiations which we would consider:

The Ecumenical Council and the social encyclicals.

Generous service on behalf of human and Christian living together.

Good wishes bearing encouragement and blessing.

## THE COUNCIL

Allow us first of all to mention the Vatican Ecumenical Council II. Its very name suffices to arouse enthusiasm in everyone who has understood its immutable doctrinal principles and its all-embracing pastoral objectives which reach out to the vast horizons opened 20 centuries ago by our divine redeemer.

Even the secular world — which seemed or was said to be little concerned with religious

questions — has felt the importance of this assembly of all the Catholic bishops, and is expecting of it the desired influence upon the social structure.

The Council is, indeed, a beacon toward which not only the church's children but all men of goodwill are looking with hope.

But the special interest of these days is centered upon the encyclical "Pacem in Terris" — Peace on Earth — which is dedicated to the right ordering of society as a means of achieving the most precious benefit of peace.

This letter expounds the thought of the church upon that subject, and it outlines, in the light of the Gospel, a synthesis of all the elements that conduce to true peace in individual surroundings, in the surroundings of the family and of the community.

O peace! Much more than being a balance of external forces, peace is a divine gift, a pledge of the love of Christ who reconciles souls to the Heavenly Father and establishes them in His grace. The internal order which is upheld by goodwill secures a tranquil external order; otherwise this order is unstable since it is dependent on human prudence.

## TEACHINGS

This new document, which is linked with "Mater et Magistra," on the subject of peace epitomizes the teachings of our predecessors from Leo XIII to Pius XII. Toward preserving or recovering this inestimable gift

there has been, throughout the past 70 years, a mass of papal teaching, in exhortations and in serious warnings.

The encyclical "Pacem in Terris" is intended as our Easter gift of the year of the Lord 1963. It is the expression of that ardent desire burning in our soul as universal shepherd of the holy church, which reflects the heart of Jesus.

"He is our peace," says the Apostle Paul, "and coming he preached peace to you that were afar off and peace to them that were high; for by him we have access both in one spirit to the Father."

What a heavenly vision! Peace with God in the fulfillment of His will; peace with man in the respect for each one's rights; for upon each one is signed the glory of the most high; peace in families, where the married couple collaborate with the Lord in the transmission of life, and the children grow up "as olive plants, round about the table."

Peace within nations, by a watchful interest to promote the ordered development of the life of the citizens. Peace, finally, in the mutual relations of the nations, in a loyal determination to put an end to suspicions, misunderstandings and threats.

The two documents, "Mater et Magistra" and "Pacem in Terris," provide new motives for serious reflection on economic, social and political problems with a view to solving them through a respect and love for those immutable and universal laws which are written in the heart of every man.

It is true that nothing is easy, and we do not hide this fact from ourselves, but with the help of God and with a sincere tribute of subjection to him, true progress in brotherhood and peace is possible. A good start has already been made, and this should encourage all to continue and to have confidence.

## APOSTOLIC MANNER

There is noticeable in an ever greater number of men a more earnest consciousness, not only of their own rights, but also of their own duties.

We wish to pay homage to the world organizations which are laboring in every field — political, cultural and charitable — to serve man in his dignity as a person, as a brother and as a son of God. In this noble endeavor Catholics are both present and active; and we are confident that the number of those who undertake this service in an apostolic manner will increase.

Nevertheless, we must not underestimate the difficulties to be met within such a tremendous task, and the frequent obstacles, due to man's inclinations which are so often dominated by egoism.

The gift of peace will give to each one an awareness of responsibility and of obligations, that he may grant to his fellow men what they expect and have a right to possess. Thus it will prove less arduous to enter resolutely into the complexity of human problems and relations through an extension of the Pax Christiana, which arranges everything in its due order and eliminates all sources of social and civil disturbance.

This is the meaning of Christ's Easter: of its presence among us, its constant newness, its method of conquest.

With what truth the Catholic liturgy chants: "Pascha nostrum, immolatus est Christus." This indicates that from the coming of Jesus Christ on earth all has been changed. He became man, worked miracles, died and rose again.

Wherefore one does not arrive at life and glory, that true success which consists in the good of all and for all, except through sacrifice. The marvelous liturgical rites of these past days have left their impression anew upon our souls. The immolated lamb has been silent before his persecutors, teaching us by His death the secret of truly fruitful life.

## REMINDER

May this law be an effective reminder to all those who are responsible for the new generations: parents, educators, as well as all those who are invested with authority, to consider themselves at the service of brothers. May it especially be an invitation, uniting obedience with brotherly discipline and solidarity, for all those who desire to spread throughout the world the light of the gospel, the echo of Christ's resurrection.

Venerable brothers and dear children:

The solemnity of Easter is

above all other feasts. It is the center of history, both of the life of the peoples and of individual men redeemed by Christ's sacrifice.

Prepare then to celebrate it with great care, dear children: All of you, none excepted. The sound of the bells and of the organs, which in a short while will ring out anew, the splendor of lights, the harmony and beauty of the churches, may all this be a reflection of your joyous souls entirely vivified by the light of Christ.

Pax vobis, pax vobis! Peace be to you, peace be to you! Always peace. In the heart of every man, in homes, in places of work, in national communities, in the world. Addressing once more to all the greeting of Easter, our thoughts are turned to the immense family which the goodness of the Lord has entrusted to us.

## RECOLLECTION

We have said it before, and we wish to repeat it: In this hour of moving recollection, we are near to you both in prayer and in affection. We feel ourselves near to our venerable brothers in the episcopate and to the priests who in every country are spreading the kingdom of God with wonderful generosity; near also to consecrated souls, in ancient institutes as well as in more recent ones, who, in the silence of contemplation and in the active exercise of the works of mercy, are giving proof of a life generously offered to God and to souls.

We are near to men of culture and of study, who are called to a mission which involves weariness that is often unknown and hidden, the sacrifice of pleasant satisfactions and constant self-control.

The press and of the radio and television, on whose work depends in part the formation or the deformation of public opinion. We treat them to place themselves at the service of what is good and beautiful, and to eliminate all dangerous suggestions by which youth and simple people are so often attracted.

In the name of God the just judge we invite all those in responsible positions to eject the temptations towards easy success.

Pascha nostrum, immolatus est Christus!

We feel ourselves to be at the side of the workers laboring in the workshops and in the mines, in the fields and in the factories to whom in every

hour of the day our affectionate thought and care goes out.

## SYMPATHY FOR SUFFERING

But it is natural that our heart beats with a more vivid sympathy for those suffering, for those lacking secure work and to whom the needs of their families bring burning anxiety tempered only by trust in providence; for all those struggling heroically in adverse situations, exposed to pain known only to the Lord; for all those who are suffering in body and in spirit in the wards of hospitals and in their own homes.

Oh how we would wish to come to the side of each of them, to exhort them to serene confidence or to offer them — God willing — both strength and joy.

## GUARDIAN

O Prince of Peace, risen Jesus, benign guardian of the entire human race. To Thee alone man looks for help and healing for his wounds. As in the days of Thy sojourn on earth Thou dost ever have a predilection for little ones, for the humble and for those in pain; Thou always goest in search of sinners. Make all invoke Thee and find Thee, that in Thee they may have the way, the truth and the life. Keep us in Thy peace, O Lamb immolated for our salvation: Agnus dei, qui tollis peccata mundi, dona nobis pacem! Lamb of God who takest away the sins of the world, grant us peace.

That, O Jesus, is our prayer.

Drive far from the heart of man all that could endanger peace, and confirm all men in truth, justice and brotherly love. Enlighten the rulers of the nations, so that, together with a just care for the welfare of their brothers, they may guarantee and defend the great treasure of peace.

Inflame the wills of all to overcome the barriers that divide, to strengthen again the bonds of mutual charity, to be prompt to understand, to sympathize and to pardon, so that the nations may unite in thy name, and that peace, Thy peace, may triumph in hearts, in families and in the world.

In pledge of this most firm peace, the gift of our divine risen Lord, and strengthened by our very good wishes, we are pleased to impart to all who are listening, and to the entire human family, our propitiatory apostolic blessing, in order that "The God of peace be with you all".

Amen, amen.



POPE JOHN XXIII, seated on his throne on the center balcony of St. Peter's Basilica, delivers Easter greetings to the thousands of pil-

grims gathered in the Vatican's St. Peter's Square and nearby streets on Easter Sunday. The Pontiff stressed the theme of brotherhood.

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# Freedom Ignored By Soviet

VATICAN CITY (NC) — Taking note of communist interpretations of the papal peace encyclical, Vatican Radio has issued a reminder that the core of the document is its insistence on human freedom and dignity rather than its plea for negotiations.

"The communist press underlined with particular insistence the call for the settlement of controversy through meetings, and negotiations, the exhortations to overcome racial and ideological barriers, the proposals for general disarmament," observed the Vatican's broadcast.

"Doubtlessly, these subjects constitute an important part of the encyclical, but they do not exhaust its contents," the commentator continued.

"The central nucleus of the encyclical — from which derive all its directives about the nature and significance of public power, about the relations between political communities and about the national community — is constituted by the dignity of the human being, his rights, his duties," the broadcast stressed.

### FLOOD OF MESSAGES

Meanwhile a flood of messages is being received at the Vatican in response to the encyclical, including many from

the United States. The Secretariat of State said the U.S. responses came not only from Catholic leaders but from "the man in the street" and from non-Catholic groups.

The secretariat referred to congratulatory messages from Francis Cardinal Spellman, Archbishop of New York, and Archbishop John P. Cody of New Orleans.

Cardinal Spellman cited the universal acclaim for the document and Archbishop Cody thanked the Pope for his statement on human dignity and racial equality "in the name of an archdiocese where peace and harmony are not happily effective."

The Vatican City daily, L'Osservatore Romano, commented that the theme of peace in the encyclical was characteristic of the entire reign of Pope John XXIII.

Its editorial stated that the Pontiff speaks of a true peace "in truth, justice, charity and liberty," not of "an ephemeral propagandistic verbal unilateral peace . . . The Pope does not offer illusions but the principles of his teachings are well founded."

Vatican Radio said the encyclical is typical of the Pope and "evidence of the conscious daring of a person who, strengthened by his faith, by virtue of unyielding Divine Providence, believes and

trusts in the good will of men even though it may be frail."

The broadcast called the encyclical "an act of faith capable of releasing enthusiasm, dissipating uncertainties and fears, and stimulating a vast and fruitful solidarity striving toward mutual positive and noble objectives."

### BUILDING PEACE

Vatican Radio said that "no compromise with error is admissible, but loyalty to the principles of natural law, respect for the social teaching of the Church and acceptance of directives of the hierarchy leave many roads open to the collaboration of Catholics with all people who have a sincere intention of removing the possibilities of conflicts, of building peace and promoting the progress of humanity."

It stated that the kind of peace called for by Pope John's encyclical does not "allow for equivocations."

The peace proposed by the Pontiff, it said, "is not the unfair domination of usurped power, of threats of terror. It is a peace in freedom, a peace which humiliates no one and leaves to each nation . . . the responsibility for its destiny. It is a peace which eliminates every obstacle and every limitation to the growth of men for whom God Himself considered it an honor to die."

## Soviet Izvestia Headline:

BERLIN (NC) — From behind the Iron Curtain have come indications that the new Papal encyclical on peace may play an important part in the struggle between East and West.

The official Soviet government newspaper, Izvestia, headlined a story on the encyclical, "Washington Is Not Satisfied." The story did not contain any reaction from the Soviet side, but claimed that the Pope's words had been received with "smoldering discontent" in Washington.

Izvestia quoted the New York Herald Tribune's interpretation of the encyclical as assuming acceptance of the need for co-existence between



NC Photos

THOUSANDS OF ROMAN citizens lined the streets and filled balconies as Pope John XXIII made his last Lenten Sunday visit by automo-

bile to a Rome Church. This time (Palm Sunday) the Bishop of Rome visited the church of St. Tarciscus on the way to Naples.

### IN REACTION TO 'PACEM IN TERRIS'

## Britain Notes Wide Appeal

LONDON (NC) — The Times of London has commented that the new Papal encyclical on peace has the power to persuade all men, not just Catholics. This interpretation was promptly confirmed by action of members of the British Parliament.

"In his brief reign Pope John XXIII has done a remarkable amount to adapt Roman Catholic thought to the modern world," editorialized the Times. "His argument is framed to persuade men of all religions or of none."

In the House of Commons six non-Catholic Labor members who have been active in anti-nuclear movements introduced a motion asking the British Government to respond sympathetically to the Pope's appeal for an end to nuclear tests.

The motion was brought by Anthony Greenwood, George Thomas, the Rev. Reginald Sorensen, Stanley Awbery, Walter Padley and Frank Allaun.

The encyclical was given wide notice in the British press, with several newspapers interpreting it as implying a new Vatican policy towards communism. The communist Daily Worker headlined the document as "a moving appeal" and gave it a factual report.

The Times said, in addition to his comment about the encyclical's wide appeal, that it contained a clear attempt to develop a new approach to communism. The paper quoted extracts to show that the Pope was making a distinction between communist theory and practice.

It said these quotations were likely to cause discomfort in the countries where the Church is deeply enmeshed in politics. The Times' Rome correspondent wrote that the encyclical showed a "somewhat pragmatic at-

titude towards the problem of communism."

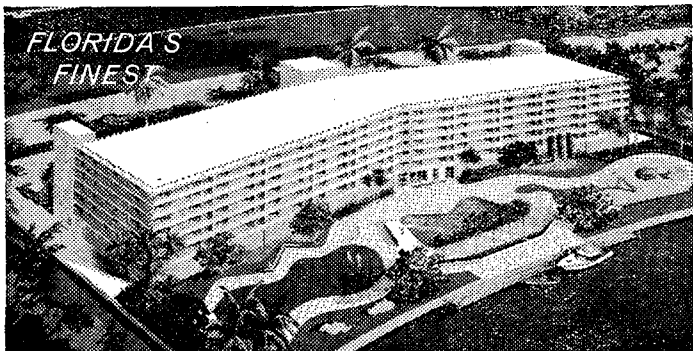
But the London Daily Telegraph saw in the encyclical "nothing for any politician to resent and much for all politicians to ponder." The Daily Express said the Pope spoke in "more tolerant tones than any Western political leader is likely to use about communism."

"Diplomatic observers here note that one of the two all-powerful world statesmen — President Kennedy — is bound by his Catholic convictions to regard the Pope's words as a statement of irrefutable moral law," observed the Express, and concluded that the Pope's active political intervention on the question of peace and war "puts the world's five hundred million Catholics morally in sympathy with the non-aligned countries."

### Support Pledged By Peace Group

WASHINGTON (NC) — A pledge by the Catholic Association for International Peace to work for the strengthening of the United Nations has been issued here as a response to the peace encyclical of Pope John XXIII.

Association president Harry W. Flannery said: "The cornerstone of the new world envisaged in the new encyclical would be the United Nations — an organization which, as presently constituted, has a number of serious limitations, but which the Holy Father earnestly hopes may, in its structure and in its means . . . become ever more equal to the magnitude and nobility of its tasks . . ."



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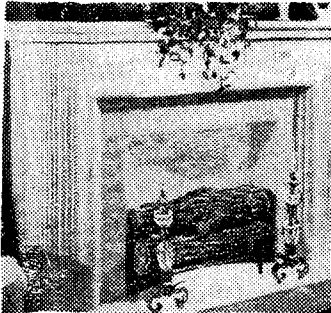
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# 'Love One Another,' Encyclical Appeals

VATICAN CITY (NC) — Pope John XXIII told diplomats from almost 50 nations that his peace encyclical "Pacem in Terris" is a "great appeal to love."

"We have no more cherished desire than to see the great human family . . . finally gathered in union and in peace," the Pope said in a discourse in French in the Vatican's Sistine Chapel to diplomats accredited to the Holy See.

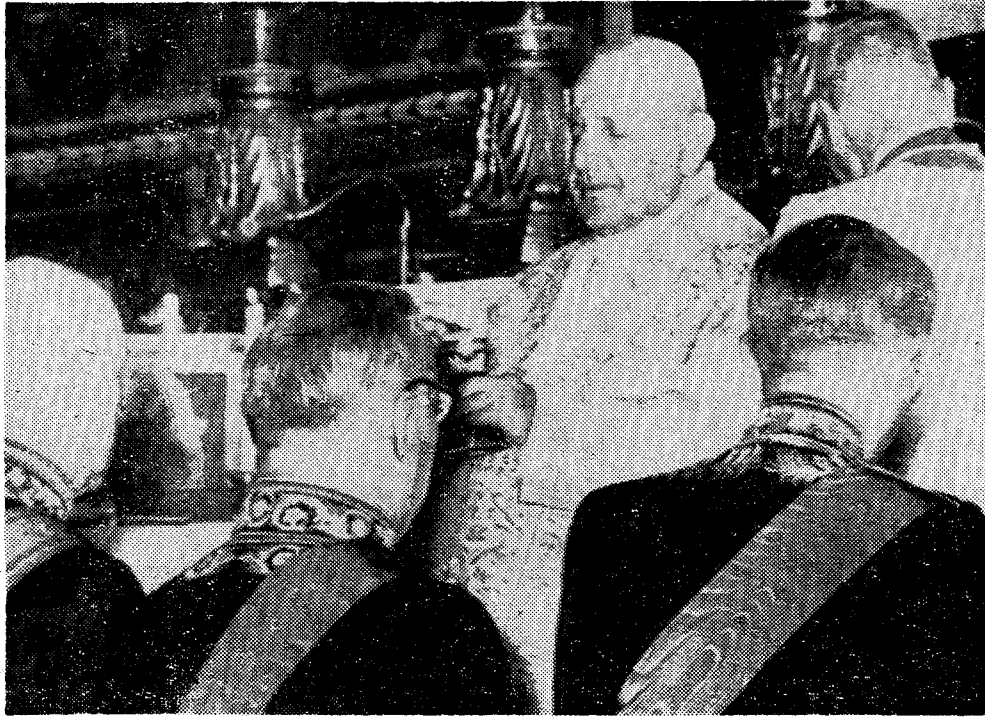
He said he hopes that a "new energy" will animate the rulers of nations.

"May the charity that will penetrate their hearts help them to believe in the presence of God in history and to accept His law even to the concrete applications that it requires," he said. "May they thus be induced to do everything, absolutely everything, in a spirit of obedience to a duty which exceeds and transcends the life of individuals."

The Pope recalled the Last Supper, where Christ instituted the Blessed Sacrament as the final gift of His message "of truth and of life."

## 'GREAT APPEAL'

It is this message, the Pope said, which "the encyclical 'Pacem in Terris' sought to repeat — in words which We hope will be welcomed and understood by all. We wanted it published on the day on which there sprang from the lips of Christ the divine words: 'Love one another.'"



HOLY COMMUNION is distributed to kneeling members of the diplomatic corps in the Sistine Chapel of the Vatican on Holy Thursday. Pope John invited diplomats from 52 nations to the services and told them he hopes his new peace encyclical will stir governments everywhere to move toward a better world.

"It is in effect a great appeal to love which We sought to address to all men of our time."

Recalling that Christ washed the feet of the apostles, the Pope said that it was a "precious lesson which the Church has heeded . . . but more than the gesture, it is the

spirit which counts and the lesson is not only for religious leaders.

"Every command, every exercise of authority is a service.

"The Pope loves to be called the Servant of the Servants of God. He feels himself and encourages himself to be the servant of all.

"God wants all those on whom falls the weight of responsibility for the human community, to take to heart . . . this last and great lesson of Holy Thursday. And He wants them to see that their authority will be accepted better by their peoples if they use it in a spirit of humble service and total devotion to the good of all."

A handful of newsmen, was The congregation, apart from made up of ambassadors, ministers plenipotentiary, first secretaries and their wives and families. The diplomats wore formal full dress with gold embroidered collars, their chests studded with orders of honor or slashed with wide ribbons of various papal orders.

Yet despite the magnificence of the setting and the special nature of the congregation, it was the figure of the 82-year-old Pontiff, offering Mass as a simple priest, that dominated the occasion.

## Congressmen Cite Document As Argument For Test Ban

WASHINGTON (NC) — Members of both houses of Congress have hailed Pope John XXIII's encyclical on peace as a major contribution to reducing international tensions.

Two congressmen cited the encyclical as an argument in favor of a nuclear test ban during a House discussion of efforts to work out a test ban treaty.

Rep. Henry S. Reuss of Wisconsin and Rep. Edith Green of Oregon both placed in the Congressional Record portions of the encyclical calling for a reduction of nuclear stockpiles and a ban on nuclear weapons.

Reuss said the encyclical "rightly says that disarmament depends upon mutual trust. This a test ban can help to generate."

Mrs. Green, a Protestant, praised the encyclical as "a magnificent document that I am certain will win wide acceptance throughout this strife-torn world among peoples no matter what their religious faith."

Sen. Claiborne Pell of Rhode Island said Pope John, among international leaders, is "the one who has spoken out most often, most forcefully and most cogently for the cause of world peace."

Pell praised the encyclical particularly for being addressed "to all men of good will." He said that "all men will certainly be affected by it."

Charging that at the present time "jingoism and war talk (are) all too rampant," he said Pope John had given the cause

of peace "a public dignity and a worthiness that it would not otherwise enjoy."

Rep. Abner W. Sibal of Connecticut described the encyclical as an "optimistic" document "filled with faith in the future of mankind."

"It should cheer us as we, who are also charged with public responsibilities, seek the road to lasting peace," he said.

Sen. Hubert H. Humphrey of Minnesota called the encyclical "one of the most liberal, one of the most universal and one of the most human documents of our time."

Humphrey said Pope John had "put the Church at the vanguard of the world movement for peace."



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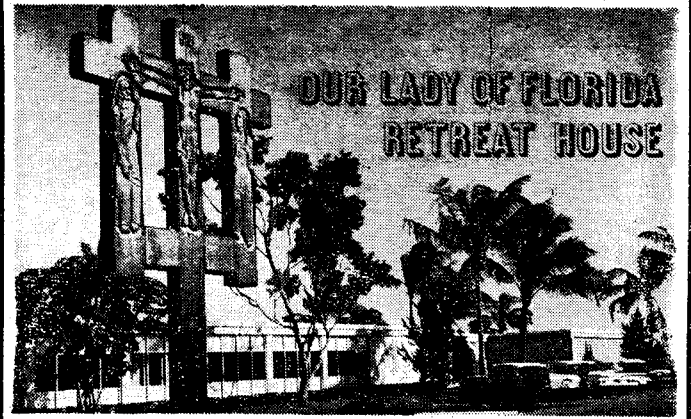
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# How N.Y. Newspapers Interpret Stand Of Pope

NEW YORK (NC) — Pope John's suggestions for guaranteeing world peace are significant because they have the weight of "an authority to whom even Premier Khrushchev has made his symbolic bow," the New York Times has declared.

The Times editorial on the encyclical "Pacem in Terris" centers on the Papal appeals for a buttressing of the United Nations, which the newspaper describes as the cornerstone of Pope John's edifice of peace.

It says that most of the suggestions and principles are already being practiced by the UN and the United States, but that "too many forces continue to obstruct a fuller realization of the Pontiff's program".

The Times editorial points to

the financial bankruptcy now facing the UN because many nations refuse to pay their assessments, the recess in failure of the Geneva disarmament conference, and the continuing need

for arms in the West to counter communist threats.

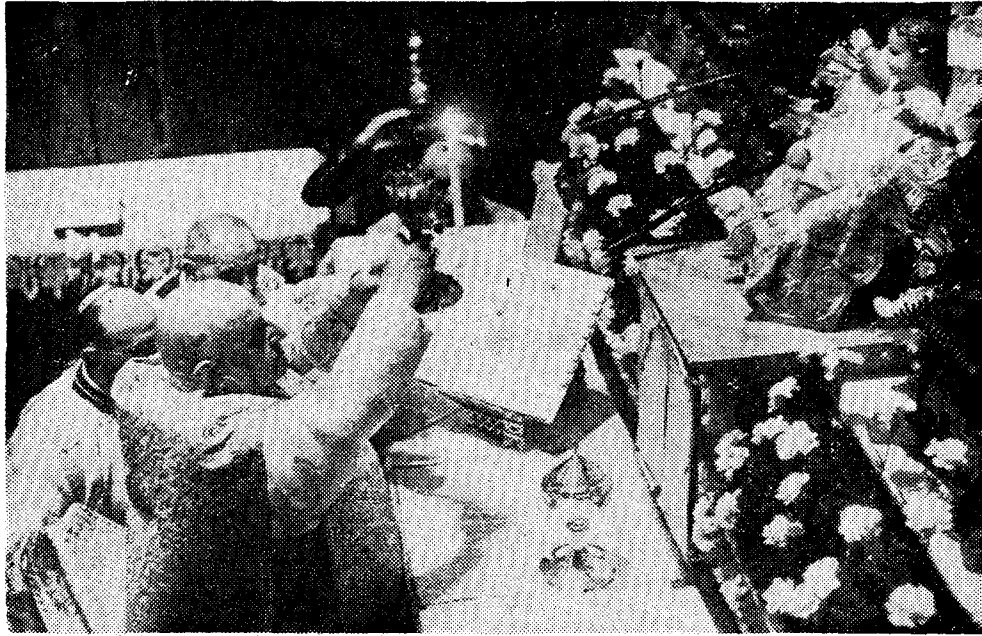
The New York Herald Tribune sees "implicit in the encyclical" an acceptance of the

principle of co-existence between the communist and non-communist nations.

"Unless this principle is accepted," editorializes the Her-

ald Tribune, "the Pope evidently feels man will not have the time he needs to resolve, through the exercise of reason, the great political and ideological barriers between them."

The fact that Pope John has issued an encyclical "based on such an assumption," comments the Herald Tribune, "is proof of his extraordinary courage, strength and convictions."



Pope John XXIII Offers The Holy Sacrifice Of The Mass

## Jewish, Protestant Leaders In France Hail Encyclical

PARIS (NC) — The peace encyclical of Pope John XXIII received unprecedented coverage in the French press and won immediate applause from leaders in widely differing segments of French life.

The daily papers devoted whole pages to stories and commentaries of "Pacem in Terris", including a quick and favorable response from the major communist organ in France.

"It is an immense satisfaction," commented the Paris newspaper L'Humanite, "to see the highest Catholic authority take notice of the forward movement of the largest masses and, by the same token, favor action toward peace."

L'Humanite called the encyclical "an appeal to reason." It expressed doubt, however, that the Pope's words would alter the world situation.

The Grand Rabbi of France issued a statement expressing hope that the encyclical would receive "the widest possible audience." And a Protestant spokesman said that the encyclical "delights us and is a superb credit to its author."

**COMMON HOPE**  
Grand Rabbi Jacob Kaplan said in his statement:

"It is no exaggeration to say that the new encyclical is a document of single importance. It deals with the most serious and most urgent problems of our times, particularly the problem of peace — the common hope of men today in the face of the growing threat to mankind exposed to the multiplication of nuclear devices.

"What I want to stress is the strong stand taken by the Catholic Church in support of human rights, including the

right of everyone to profess the religion of his choice."

Pastor Marchal, spokesman for the Protestant community in Paris, said:

"John XXIII has too often displayed a totally Gospel-inspired spirit for this encyclical to astonish us. But it delights us and is a superb credit to its author.

"In a time when nations are so often fluctuating between fear and hate, the summons of spiritual values is not simply . . . recourse to noble abstractions. Such a summons is the very requisite of the life of our bodies as well as the principle of our minds.

"The Pope has recalled that neither in our churches nor outside of them has anyone ever found other means of rising above conflict and peril than by marshaling all the resources and all the daring of the spirit.

"Such a spirit overcomes frontiers and denominational differences. The thinking of the Pope is very clear on that point. This is a note that Protestants are particularly happy to see underscored so nobly in this encyclical."

Another initial commentator was Maurice Schumann, former cabinet minister who is now head of the foreign affairs committee of the Chamber of Deputies. He said: "No matter what their color, their race, their country or their religion, all members of human society will see in this message their anguish and their hope. Each person can read it without feeling himself censured. All will have an opportunity to begin to perceive that what divides them is not as strong as what unites them."

## ENTHUSIASTIC RESPONSE FROM BOTH RIGHT, LEFT

# Italian Press Applauds Pope

ROME (NC) — Italian newspapers of both the right and the left praised Pope John XXIII's encyclical "Pacem in Terris," but more conservative papers expressed reservations.

Rome's independent middle-of-the-road Il Messaggero said the encyclical "distinguishes itself above all by its admirable coherence and a very closely connected logic between premise and conclusion . . . It leaves no room for restraints which can offend, oppress or mortify the dignity and freedom of the human being . . ."

Milan's influential middle-of-the-road Il Corriere della Sera said: "This address to all men of good will is linked with what can be considered with good reason the specific mission which John XXIII intends to give to his pontificate . . ."

"It would be a complete misinterpretation of the Pope's

thought to seek to see in this question for peace, for unity and for charity the preface to dogmatic innovations or a capitulation or weakening of the inalienable rights of the Church.

"Certain misunderstandings were not lacking recently on the occasion of an audience granted to an important person from a country where Catholics have good reason to boast that they belong to the suffering Church."

**'NEWEST ELEMENT'**  
Rome's communist daily L'Unita called it a document "of considerable importance" and said:

"From a political and social point of view, the newest element contained in the encyclical seems to be the one which John XXIII introduced in the last part, reference to the communist world, to its ideological principles and to its concrete historical structure. And here

the Pope introduced a distinction between error from the philosophical and religious point of view and the reality of . . . forces of political movements which, though based on doctrines considered erroneous by the Church are active in the modern world."

Rome's somewhat rightist paper Il Tempo called it "the encyclical of enthusiasms, conceived under the sign of optimism and irenicism. To the well-known deception of the outstretched hand the Church has always responded with the generous sincere gesture of open arms.

"It is its mission and it is the hymn which echoes every year near the crib of Bethlehem and the empty sepulcher of the Resurrected." The editorial was significantly entitled, "The Dove and the Serpent."

The right-wing Giornale D'Italia said the encyclical condemned revolutionary methods. "It must be borne in mind that to proceed gradually is the law of life," commented the paper.

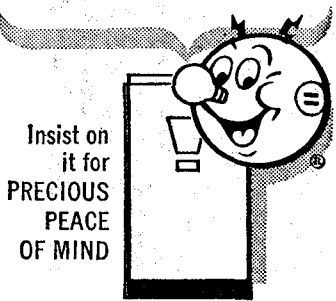
The leftist daily Paese Sera played up the Pope's appeal for a ban on atomic weapons and emphasized his reference to collaboration between Catholics and non-Catholics.

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## Washington Newspaper Sees Pope Meeting Khrushchev

WASHINGTON (NC) — The Washington Evening Star has drawn from the papal encyclical on peace an inference that

"the Holy Father may be seriously entertaining the idea receiving Nikita Khrushchev and trying to do business with him."

The Pope's words, commented the Star, "seem to be freighted with an extraordinarily significant suggestion — a suggestion that may startle, and perhaps dismay, many people around the world, Catholics and non-Catholics alike."

After defining this suggestion as a meeting with the communist chieftain, the Star saw this as an action in which "the Vatican is opening itself to the far left, just as the Italian government has done, and as Europe in general seems to be doing.



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The Voice presents the complete text of the Encyclical "Pacem in Terris" ("Peace on Earth") of His Holiness Pope John XXIII. Dated Holy Thursday, April 11, 1963, it begins:

To Our Venerable Brothers

The Patriarchs, Primates, Archbishops, Bishops

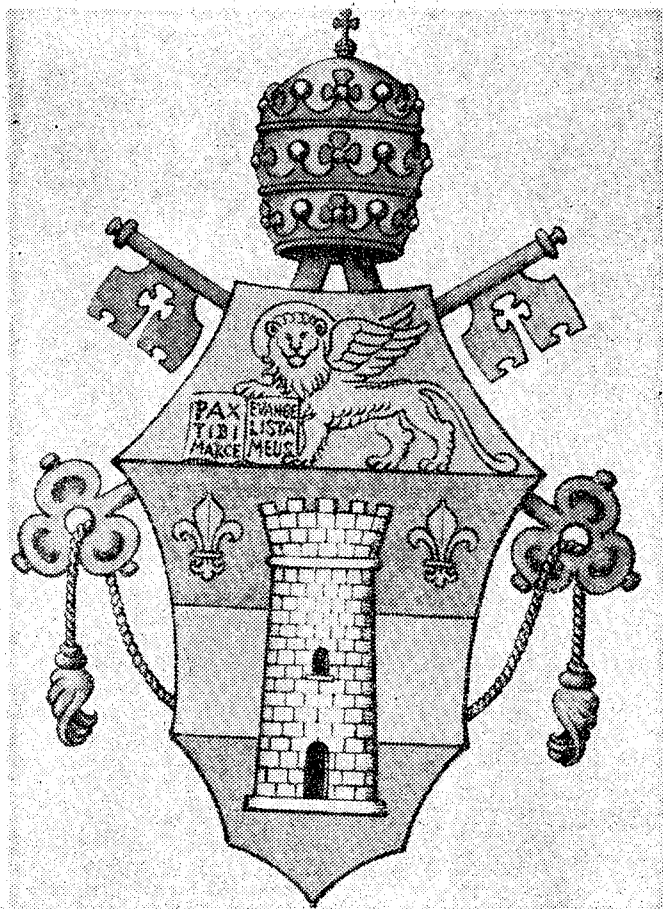
And Other Local Ordinaries

In Peace and Communion with the Apostolic See

To the Clergy and Faithful of the Whole World

And to All Men of Good Will

*To omnes XXIII*  
*Jf*



Coat Of Arms Of Pope John XXIII



His Holiness Pope John XXIII



# Complete Text Of Pope John's Encyclical On Peace

Venerable Brothers

And Beloved Children,

Health and Apostolic Benediction

## INTRODUCTION

### ORDER IN THE UNIVERSE

Peace on earth, which men of every era have most eagerly yearned for, can be firmly established only if the order laid down by God be dutifully observed. The progress of learning and the inventions of technology clearly show that, both in living things and in the forces of nature, an astonishing order reigns, and they also bear witness to the greatness of man, who can understand that order and create suitable instruments to harness those forces of nature and use them to his benefit.

**But the progress of science and the inventions of technology show above all the infinite greatness of God, who created the universe and man himself.**

He created all things out of

nothing, pouring into them the abundance of His wisdom and goodness, so that the holy psalmist praises God in these words: "O Lord our master! The majesty of Thy name fills all the earth." (1) Elsewhere he says: "What diversity, Lord, in thy creatures! What wisdom has designed them all!" (2) God also created man in his own image and likeness, (3) endowed him with intelligence and freedom, and made him lord of creation. as the same psalmist declares in the words: "Thou hast placed him only a little below the angels, crowning him with glory and honor and bidding him rule over the works of thy hands. Thou hast put all under his dominion." (4)

### ORDER IN HUMAN BEINGS

How strongly does the turmoil of individual men and peoples contrast with the perfect order of the universe! It is as if the relationships which bind them together could be controlled only by force. But the creator of the world has imprinted in man's heart an order which his conscience reveals to him and enjoins him to obey: This shows that the obligations of the law are written in their hearts, their conscience utters its own testimony. (5) And how could it be otherwise? For whatever God has made shows forth His infinite wisdom, and it is manifested more clearly in the things which have greater perfection. (6)

**But fickleness of opinion often produces this error, that many think that the relationships between men and states can be governed by the same laws as the forces and irra-**

tional elements of the universe, whereas the laws governing them are of quite a different kind and are to be sought elsewhere, namely where the Father of all things wrote them, that is, in the nature of man.

By these laws men are most admirably taught, first of all how they should conduct their mutual dealings among themselves, then how the relationships between the citizens and the public authorities of each state should be regulated, then how states should deal with one another, and finally how, on the one hand, individual men and states, and on the other hand, the community of all peoples, should act towards each other, the establishment of such a world community of peoples being urgently demanded today by the requirements of universal common good.

## PART I

### ORDER BETWEEN MEN

**Every man is a Person with Rights and Duties**

First of all, it is necessary to speak of the order which should exist between men. Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely, that every human being is a person, that is, his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing

directly and simultaneously from his very nature, which are therefore universal, inviolable and inalienable. 7

If we look upon the dignity of the human person in the light of divinely revealed truth, we cannot help but esteem it far more highly. For men are redeemed by the blood of Jesus Christ, they are by grace the children and friends of God and heirs of eternal glory.

## RIGHTS

**The Right to Life and a Worthy Standard of Living**

Beginning our discussion of the rights of man, we see that every man has the right to life, to bodily integrity and to the means which are necessary and suitable for the proper development of life. These are primar-

ily food, clothing, shelter, rest, medical care and, finally, the necessary social services. Therefore, a human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in which he is deprived of the means of subsistence



through no fault of his own. 8

★ ★ ★  
**Right Pertaining to Moral and Cultural Values**

By the natural law every human being has the right to respect for his person, to his good reputation, the right to freedom in searching for truth and in expressing and communicating this opinions, and in pursuit of art, within the limits laid down by the moral order and the common good. And he has the right to be informed truthfully about public events. 9

The natural law also gives man the right to share in the benefits of culture, and therefore the right to a basic education and to technical and professional training in keeping with the stage of educational development in the country to which he belongs.

Every effort should be made to insure that persons be enabled, on the basis of merit, to go on to higher studies, so that, as far as possible, they may occupy posts and take on responsibilities in human society in accordance with their natural gifts and the skills they have acquired. 9

★ ★ ★  
**The Right to Worship God according to One's Conscience**

Every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly. For, as Lactantius so clearly taught: We were created for the purpose of showing to the God who bore us the submission we owe Him, or recognizing Him alone, and of serving Him.

We are obliged and bound by this duty to God. From this religion itself receives its name. 10 And on this point our predecessor of immortal memory, Leo XIII, declared: "This genuine, this honorable freedom of the sons of God, which most nobly protects the dignity of the human person, is greater than any violence or injustice. It has always been sought by the church, and always most dear to her. This was the freedom which the apologists claimed with intrepid constancy, which the apologists defended with their writings, and which the martyrs in such numbers consecrated with their blood." 11

**The Right to Choose Freely One's State of Life**

Human beings have the right to choose freely the state of life which they prefer, and therefore the right to set up a family,

with equal rights and duties for man and woman, and also the right to follow a vocation to the priesthood or the religious life. 12

The family, grounded on marriage freely contracted, monogamous and indissoluble, is and must be considered the first and essential cell of human society. To it must be given every consideration of an economic, social, cultural and moral nature which will strengthen its stability and facilitate the fulfillment of its specific mission.

Parents, however, have a prior right in the support and education of their children. 13

★ ★ ★  
**Economic Rights**

Human beings have the natural right to free initiative in the economic field, and the right to work. (14)

Indissolubly linked with those rights is the right to working conditions in which physical health is not endangered, morals are safeguarded and young people's normal development is not impaired. Women have the right to working conditions in accordance with their requirements and their duties as wives and mothers. (15)

From the dignity of the human person, there also arises the right to carry on economic activities according to the degree of responsibility of which one is capable. 16 Furthermore — and this must be specially emphasized — there is the right to a working wage, determined according to criteria of justice and sufficient, therefore, in proportion to the available resources, to give the worker and his family a standard of living in keeping with the dignity of the human person. In this regard, our predecessor Pius XII said: "To the personal duty to work imposed by nature, there corresponds and follows the natural right of each individual to make of his work the means to provide for his own life and the lives of his children. So profoundly is the empire of nature ordained for the preservation of man." (17)

The right to private property, even of productive goods, also derives from the nature of man. This right, as we have elsewhere declared, is a suitable means for safeguarding the dignity of the human person and for the exercise of responsibility in all fields; it strengthens and gives serenity to family life, thereby increasing the peace and prosperity of the state. (18)

However, it is opportune to point out that there is a social duty essentially inherent in the right of private property. (19)

**Rights and Duties Necessarily Linked in the One Person**

The natural rights with which we have been dealing are however, inseparably connected, in the very person who is their subject, with just as many respective duties; and rights as well as duties find their source, their sustenance and their inviolability in the natural law which grants or enjoins them.

**The Right of Meeting and Association**

From the fact that human beings are by nature social, there arises the right of assembly and association. They have also the right to give the societies of which they are members the form they consider most suitable for the aim they have in view, and to act within such societies on their own initiative and on their own responsibility in order to achieve their desired objectives. (20)

We ourselves stated in the encyclical "Mater et Magistra" that, for the achievement of ends which individual human beings cannot attain except by association, it is necessary and indispensable to set up a great

variety of such intermediate groups and societies in order to guarantee for the human person a sufficient sphere of freedom and responsibility. (21)

★ ★ ★  
**The Right to Emigrate and Immigrate**

Every human being has the right to freedom of movement and of residence within the confines of his own country; and, when there are just reasons for it, the right to emigrate to other countries and take up residence there. (22) The fact that one is a citizen of a particular state does not detract in any way from his membership of the human family as a whole, nor from his citizenship of the world community.

★ ★ ★  
**Political Rights**

The dignity of the human person involves the right to take an active part in public affairs, and to contribute one's part to the common good of the citizenry. For, as our predecessor of happy memory, Pius XII, pointed out:

**The human individual, far from being an object and, as it were, a merely passive element in the social order, is in fact, must be and must continue to be, its subject, its foundation and its end. (23)**

The human person is also entitled to a juridical protection of his rights, a protection that should be efficacious, impartial and inspired by the true norms of justice.

As our predecessor Pius XII teaches: That perpetual privilege proper to man, by which every individual has a claim to the protection of his rights, and by which there is assigned to each a definite and part of the sphere of rights, immune from all arbitrary attacks, is the logical consequence of the order of justice willed by God. (24)

## Duties

For example, the right of every man to life is correlative with the duty to preserve it; his right to a decent standard of living with the duty of living it becomingly; and his right to investigate the truth freely, with the duty of seeking it and of possessing it ever more completely and profoundly.

(Continued on Page 21)



# Text Of Peace Encyclical

(Continued From Page 20)

## Reciprocity of rights and duties between persons

Once this is admitted, it is also clear that in human society to one man's right there corresponds a duty in all other persons: the duty, namely, of acknowledging and respecting the right in question. For every fundamental human right draws its indestructible moral force from the natural law, which, in giving it, imposes a corresponding obligation. Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other.

★ ★ ★

## Mutual Collaboration

Since men are social by nature they are meant to live with others and to work for one another's welfare. A well-ordered human society requires that men recognize and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are progressively more sincerely and effectively acknowledged and fulfilled.

It is not enough, for example, to acknowledge and respect every man's right to the means of subsistence: One must also strive to obtain that he actually has enough in the way of food and nourishment.

The society of men must not only be organized but must also provide them with abundant resources. This certainly requires that they observe and recognize their mutual rights and duties: It also requires that they collaborate together in the many enterprises that modern civilization either allows or encourages or even demands.

The dignity of the human person also requires that every man enjoy the right to act freely and responsibly. For this reason, therefore, in social relations man should exercise his rights, fulfill his obligation, and, in the countless forms of collaboration with others, act chiefly on his own responsibility and initiative. This is to be done in such a way that each one acts on his own decision, of set purpose and from a consciousness of his obligation, without being moved by force or pressure brought to bear on him externally.

For any human society that is established on relations of force must be regarded as inhuman, inasmuch as the personality of its members is repressed or restricted, when in fact they should be provided with appropriate incentives and means for developing and perfecting themselves.

## Social Life in Truth, Justice, Charity and Freedom

A political society is to be considered well-ordered, beneficial and in keeping with human dignity if it is grounded on truth. As the Apostle Paul exhorts us: "Away with falsehood then; let everyone speak out the truth to his neighbor; membership of the body binds us to one another." (25) This

demands that reciprocal rights and duties be sincerely recognized.

Furthermore, human society will be such as we have just described it, if the citizens, guided by justice, apply themselves seriously to respecting the rights of others and discharging their own duties; if they are moved by such fervor of charity as to make their own the needs of others and share with others their own goods: If, finally, they work for a progressively closer fellowship in the world of spiritual values. Human society is realized in freedom, that is to say, in ways and means in keeping with the dignity of its citizens, who accept the responsibility of their actions, precisely because they are by nature rational beings.

Human society, venerable brothers and beloved children, ought to be regarded above all as a spiritual reality: in which men communicate knowledge to each other in the light of truth; in which they can enjoy their rights and fulfill their duties, and are inspired to strive for moral good. Society should enable men to share in and enjoy every legitimate expression of beauty, and encourage them constantly to pass on to others all that is best in themselves, while they strive to make their own the spiritual achievements of others. These are the spiritual values which continually give life and basic orientation to cultural expressions, economic and social institutions, political movements and forms, laws, an all other structures by which society is outwardly established and constantly developed.

★ ★ ★

## God and the Moral Order

The order which prevails in society is by nature moral. Grounded as it is in truth, it must function according to the norms of justice, it should be inspired and perfected by mutual love, and finally it should be brought to an ever more refined and human balance in freedom.

Now an order of this kind, whose principles are universal, absolute and unchangeable, has its ultimate source in the one true God, who is personal and transcends human nature. Inasmuch as God is the first truth and the highest good.

He alone is that deepest source from which human society can draw its vitality, if that society is to be well-ordered, beneficial, and in keeping with human dignity. (26) As St. Thomas Aquinas says: "Human reason is the norm of the human will, according to which is goodness is measured, because reason derives from the eternal law which is the divine reason itself. It is evident then that the goodness of the human will depends much more on the eternal law than on human reason." (27)

★ ★ ★

## Characteristics of the Present

Our age has three distinctive characteristics. First of all, the working classes have gradually gained ground in economic and public affairs. They began by claiming their rights in the

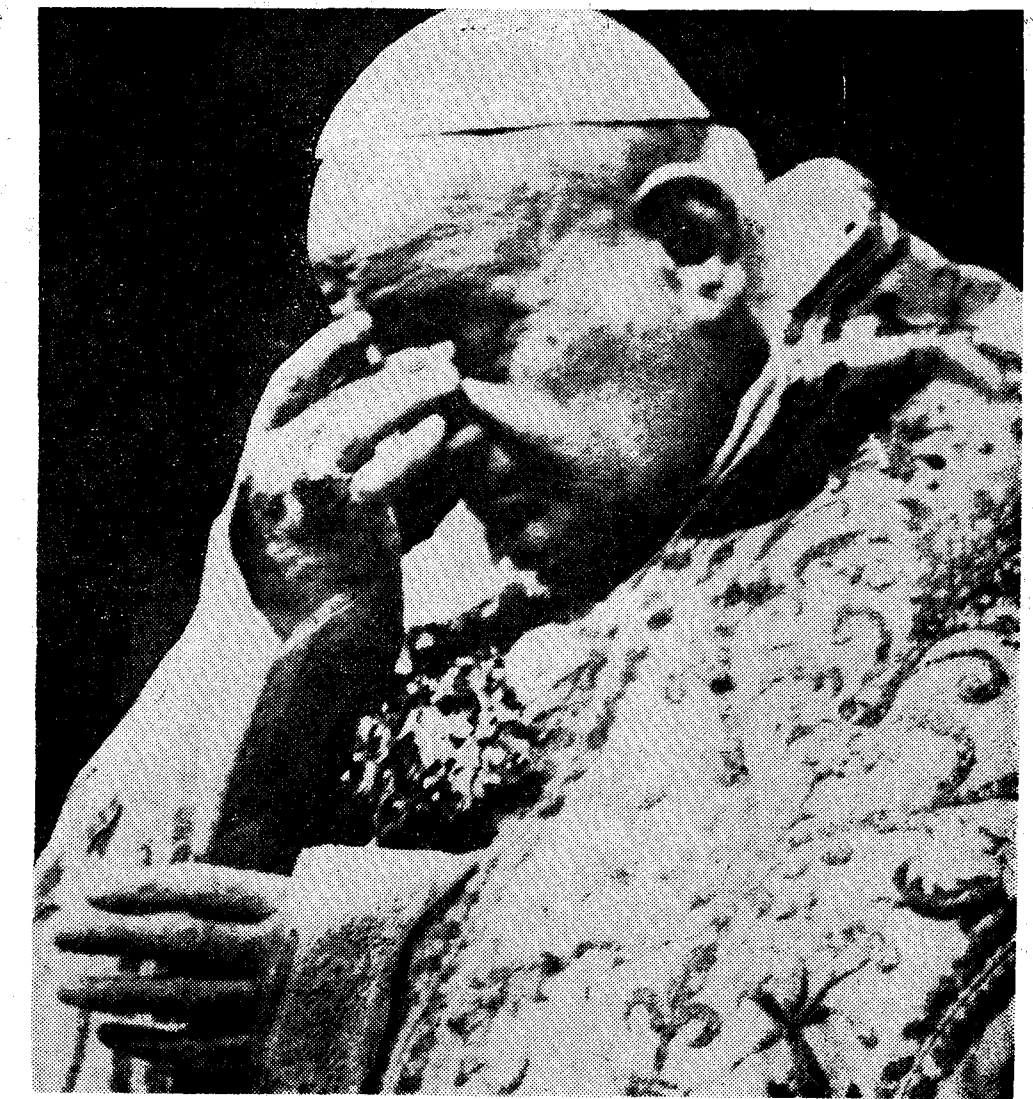
socio-economic sphere; they extended their action then to claims on the political level; and finally applied themselves to the acquisition of the benefits of a more refined culture. Today, therefore, workers all over the world refuse to be treated as if they were irrational objects without freedom, to be used at the arbitrary disposition of others. They insist that they be always regarded as men with a share in every sector of human society; in the social and economic sphere, in the fields of learning and culture, and in public life.

Secondly, it is obvious to everyone that women are now taking a part in public life. This is happening more rapidly, perhaps, in nations of Christian civilization, and, more slowly but broadly, among peoples who have inherited other traditions or cultures. Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as mere material instruments, but demand rights befitting a human person both in domestic and in public life.

Finally, the modern world, as compared with the recent past, has taken on an entirely new appearance in the field of social and political life. For since all nations have either achieved or are on the way to achieving independence, there will soon no longer exist a world divided into nations that rule others and nations that are subject to others.

Men all over the world have today — or will soon have — the rank of citizens in independent nations. No one wants to feel subject to political powers located outside his own country or ethnic group. Thus in very many human beings the inferiority complex which endured for hundreds and thousands of years is disappearing, while in others there is an attention and gradual fading of the corresponding superiority complex which had its roots in social-economic privileges, sex or political standing.

On the contrary, the conviction that all men are equal by reason of their natural dignity has been generally accepted. Hence racial discrimination can in no way be justified, at least doctrinally or in theory. And this is of fundamental importance and significance for the formation of human society according to



those principles which we have outlined above. For, if a man becomes conscious of his rights, he must become equally aware of his duties. Thus he who possesses certain rights has likewise the duty to claim those rights as marks of his dignity, while all others have the obligation to acknowledge those rights and respect them.

When the relations of human society are expressed in terms of rights and duties, men become conscious of spiritual values, understand the meaning and significance of truth, justice, charity and freedom, and become deeply aware that they belong to this world of values. Moreover, when moved by such concerns, they are brought to a better knowledge of the true God who is personal and transcendent, and thus they make the ties that bind them to God the solid foundations and supreme criterion of their lives, both of that life which they live interiorly in the depths of their own souls and of that in which they are united to other men in society.

## PART II

### RELATIONS BETWEEN INDIVIDUALS AND THE PUBLIC AUTHORITIES

#### Necessity and Divine Origin of Authority

Human society can be neither well-ordered nor prosperous unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves as far as is necessary to work and care for the good of all. These, however, derive their authority from God, as St. Paul teaches in the words, "Authority comes from God alone." (28) These words of St. Paul are explained thus by St. John Chrysostom:

What are you saying? Is every ruler appointed by God? I do not say that, he replies, for I am not dealing now with individual rulers, but with authority itself. What I say is, that it is the divine wisdom and not mere chance that has ordained that there should be government, that some should command and others obey. (29) Moreover, since God made men social by nature, and since no so-

ciety can hold together unless some one be over all, directing all to strive earnestly for the common good, every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature, and has, consequently, God for its source. (31).

But authority is not to be thought of as a force lacking all control. Indeed, since it is the power to command according to right reason, authority must derive its obligatory force from the moral order, which in turn has God for its first source and final end. Wherefore our predecessor of happy memory, Pius XII, said:

"That same absolute order of beings and their ends which presents man as an autonomous person, that is, as the subject of inviolable duties and rights, and as at once the basis of society and the purpose for which it exists, also includes the state as necessary society invested with the authority without which it could not come into being or live . . . And since this absolute order, as we learn from sound reason, especially from the Christian faith, can have no origin save in a personal God who is our Creator, it follows that the dignity of the state's authority is due to its sharing to some extent in the authority of God himself. (31)

Where the civil authority uses as its only or its chief means either threats and fear of punishment or promises of rewards, it cannot effectively move men to promote the common good of all. Even if it did so move them, this would be altogether opposed to their dignity as men, endowed with reason and free will. As authority is chiefly concerned with mor-

al force, it follows that civil authority must appeal primarily to the conscience of individual citizens, that is, to each one's duty to collaborate readily for the common good of all. Since by nature all men are equal in human dignity, it follows that no one may be coerced to perform interior acts. That is in the power of God alone, who sees and judges the hidden designs of men's hearts. Those therefore who have authority in the state may oblige men in conscience only if their authority is intrinsically related with the authority of God and shares in it. (32)

By this principle the dignity of the citizens is protected. When, in fact, men obey their rulers, it is not all as men that they obey them, but through their obedience it is God, the provident Creator of all things, whom they reverence, since he has decreed that men's dealings with one another should be regulated by an order which he himself has established. Moreover, in showing this due reverence to God, men not only do not debase themselves but rather perfect and ennoble themselves. For to serve God is to rule. (33)

Since the right to command is required by the moral order and has its source in God, it follows that, if civil authorities legislate for or allow anything that is contrary to that order and therefore contrary to the will of God, neither the laws made nor the authorizations granted can be binding on the consciences of the citizens, since God has more right to be obeyed than men. (34) Otherwise, authority breaks down completely and results in shameful abuse. As St. Thomas Aquinas teaches: Human law has the true nature of law only in so far as it corresponds to (Continued on Page 22)



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right reason, and therefore is derived from the eternal law. Insofar as it falls short of right reason, a law is said to be a wicked law. And so, lacking the true nature of law, it is rather a kind of violence. (35)

It must not be concluded, however, because authority

## Attainment of the Common Good

### Purposes of the public authority

Individual citizens and intermediate groups are obliged to make their specific contributions to the common welfare. One of the chief consequences of this is that they must bring their own interests into harmony with the needs of the community, and must dispose of their goods and their services as civil authorities have prescribed, in accord with the norms of justice, in due form and within the limits of their competence. This they must do by means of formally perfect actions, the content of which must be morally good, or at least capable of being directed towards good.

Indeed, since the whole reason for the existence of civil authorities is the realization of the common good, it is clearly necessary that, in pursuing this objective, they should respect its essential elements, and at the same time conform their laws to the needs of a given historical situation. (37)

Assuredly, the ethnic characteristics of the various human groups are to be respected as constituent elements of the common good, (38) but these values and characteristics by no means exhaust the content of the common good. For the common good is intimately bound up with human nature. It can never exist fully and completely unless, its intimate nature and realization being what they are, the human person is taken into account. (39)

In the second place, the very nature of the common good requires that all members of the political community be entitled to share in it, although in different ways according to each one's tasks, merits and circumstances. For this reason, every civil authority must take pains to promote the common good of all, without preference for any single citizen or civil group. As our predecessor of immortal memory, Leo XIII, has said:

The civil power must not serve the advantage of any one individual or of some few persons, inasmuch as it was established for the common good of all. (40) Considerations of justice and equity, however, can at times demand that those involved in civil government give more attention to the less fortunate members of the community, since they are less able to defend their rights and to assert their legitimate claims. (41)

In this context, we judge that attention should be called to the fact that the common good touches the whole man, the needs both of his body and of

comes from God, that therefore men have no right to choose those who are to rule the state, to decide the form of government and to determine both the way in which authority is to be exercised and its limits. It is thus clear that the doctrine which we have set forth is fully consonant with any truly democratic regime. (36)

his soul. Hence it follows that the civil authorities must undertake to effect the common good by ways and means that are proper to them. That is, while respecting the hierarchy of values, they should promote simultaneously both the material and the spiritual welfare of the citizens. (42)

These principles are clearly contained in the doctrine stated in our encyclical, "mater et Magistra," where we emphasized that the common good of all embraces the sum total of those conditions of social living whereby men are enabled to achieve their own integral perfection more fully and more easily. (43)

Men, however, composed as they are of bodies and immortal souls, can never in this mortal life succeed in satisfying all their needs or in attaining perfect happiness. Therefore, all efforts made to promote the common good, far from endangering the eternal salvation of men, ought rather to serve to promote it. (44)

### Responsibilities of the public authority, and rights and duties of individuals

It is agreed that in our time the common good is chiefly guaranteed when personal right and duties are maintained. The chief concern of civil authorities must therefore be to insure that these rights are acknowledged, respected, coordinated with other rights, defended and promoted, so that in this way each one may more easily carry out his duties. For to safeguard the inviolable rights of the human person, and to facilitate the fulfillment of its duties, should be the essential office of every public authority. (46)

This means that, if any government does not acknowledge the rights of man or violates them, it not only fails its duty, but its orders completely lack juridical force. (46)

### Reconciliation and protection of rights and duties of individuals

One of the fundamental duties of civil authorities, therefore, is to coordinate social relations in such fashion that the exercise of one man's rights does not threaten others in the exercise of their own rights nor hinder them in the fulfillment of their duties. Finally, the rights of all should be effectively safeguarded and, if they have been violated, completely restored. (47)

### Duty of promoting rights of individuals

It is also demanded by the common good that civil authorities should make earnest efforts to bring about a situation in which individual citizens can

easily exercise their rights and fulfil their duties as well. For experience has taught us that, unless these authorities take suitable action with regard to economic, political and cultural matters, inequalities between the citizens tend to become more and more widespread, especially in the modern world, and as a result human rights are rendered totally ineffective, and the fulfilment of duties is compromised.

It is therefore necessary that the Administration give whole-hearted and careful attention to the social as well as to the economic progress of the citizens, and to the development, in keeping with the development of the productive system, of such essential services as the building of roads, transportation, communications, water supply, housing, public health, education, facilitation of the practice of religion and recreational facilities.

It is necessary also that governments make efforts to see that insurance systems are made available to the citizens, so that, in case of misfortune or increased family responsibilities, no person will be without the necessary means to maintain a decent standard of living.

The government should make similarly effective efforts to see that those who are able to work can find employment in keeping with their aptitudes, and that each worker receives a wage in keeping with the laws of justice and equity.

It should be equally the concern of civil authorities to insure that workers be allowed their proper responsibility in the work undertaken in industrial organization, and to facilitate the establishment of intermediate groups which will make social life richer and more effective. Finally, it should be possible for all the citizens to share as far as they are able in their country's cultural advantages.

### Harmonious relation between public authority's two forms of intervention

The common good requires that civil authorities maintain a

## Structure, Operation of the Public Authority

It is impossible to determine, once and for all, what is the most suitable form of government, or how civil authorities can most effectively fulfill their respective functions, i.e., the legislative, judicial and executive functions of the state. In determining the structure and operation of government which a state is to have, great weight has to be given to the historical background and circumstances of given political communities, circumstances which will vary at different times and in different places.

We consider, however, that it is in keeping with the innate demands of human nature that the state should take a form which embodies the three-fold division of powers corresponding to the three principle functions of public authority. In that type of state, not only the official functions of government but



careful balance between coordinating and protecting the rights of the citizens, on the one hand, and promoting them, on the other. It should not happen that certain individuals or social groups derive special advantage from the fact that their rights have received preferential protection. Nor should it happen that governments, in seeking to protect these rights, become obstacles to their full expression and free use.

For this principle must always be retained: that state activity in the economic field, no matter what its breadth or depth may be, ought not to be exercised in such a way as to curtail an individual's freedom of personal initiative. Rather it should work to expand that freedom as much as possible by the effective protection of the essential personal rights of each and every individual. (48)

The same principle should inspire the various steps which governments take in order to make it possible for the citizens more easily to exercise their rights and fulfill their duties in every sector of social life.

also the mutual relations between citizens and public officials are set down according to law, which in itself affords protection to the citizens both in the enjoyment of their rights and in the fulfillment of their duties.

If, however, this political and juridical structure is to produce the advantages which may be expected of it, public officials must strive to meet the problems which arise in a way that conforms both to the complexities of the situation and the proper exercise of their function. This requires that, in constantly changing conditions, legislators never forget the norms of morality, or constitutional provisions, or the objective requirements of the common good.

Moreover, executive authorities must coordinate the activities of society with dis-

cretion, with a full knowledge of the law and after a careful consideration of circumstances, and the courts must administer justice impartially and without being influenced by favoritism or pressure.

The good order of society also demands that individual citizens and intermediate organizations should be effectively protected by law whenever they have rights to be exercised or obligations to be fulfilled. This protection should be granted to citizens both in their dealings with each other and in their relations with government agencies. (49)

### Law and Conscience

It is unquestionable that a legal structure in conformity with the moral order and corresponding to the level of development of the political community is of great advantage to achievement of the common good.

And yet, social life in the modern world is so varied, complex and dynamic that even a juridical structure which has been prudently and thoughtfully established is always inadequate for the needs of society.

It is also true that the relations of the citizens with each other, of citizens and intermediate groups with public authorities, and finally of the public authorities with one another are often so complex and so sensitive that they cannot be regulated by inflexible legal provisions. Such a situation therefore demands that the civil authorities have clear ideas about the nature and extent of their official duties if they wish to maintain the existing juridical structure in its basic elements and principles, and at the same time meet the exigencies of social life, adapting their legislation to the changing social scene and solving new problems. They must be men of great equilibrium and integrity, competent and courageous enough to see at once what the situation requires and to take

necessary action quickly and effectively. (5)

### Citizens' Participation in Public Life

It is in keeping with their dignity as persons that human beings should take an active part in government, although the manner in which they share in it will depend on the level of development of the political community to which they belong.

Men will find new and extensive advantages in the fact that they are allowed to participate in government. In this situation, those who administer the government come into frequent contact with the citizens, and it is thus easier for them to learn what is really needed for the common good.

The fact, too, that ministers of government hold office only for a limited time keeps them from growing stale and allows for their replacement in accordance with the demands of social progress. (51)

### Characteristics of the Present Day

In modern times, where there is question of organizing political communities juridically, there is observable first of all the tendency to write in concise and limpid phraseology a charter of fundamental human rights, which is, as such, not inserted in the state constitutions, or is an integral part of them.

Secondly, there is also an inclination to determine, by the compilation of a document called the constitution, the procedures through which the governing powers are to be created, along with their mutual relations, the spheres of their competence, the forms and systems they are obliged to follow in the performance of their office.

The relations between the government and the governed are then set forth in terms of rights and duties, and it is



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clearly laid down that the paramount task assigned to government officials is that of recognizing, respecting, reconciling, protecting and promoting the rights and duties of citizens.

**It is of course impossible to accept the theory which professes to find the original and single source of civic rights and duties, of the binding force of the constitution, and of a government's right to command in the mere will of man beings, individually or collectively. (52)**

The tendencies to which we

have referred, however, do clearly show that the men of our time have become increasingly conscious of their dignity as human persons. This awareness prompts them to claim a share in the public administration of their country, while it also accounts for the demand that their own inalienable and inviolable rights be protected by law. It also requires that government officials be chosen in conformity with constitutional procedures, and perform their specific functions within the limits of law.

## PART III

### RELATIONS BETWEEN STATES

#### Subjects of Rights and Duties

Our predecessors have constantly maintained, and we join them in reasserting, that political communities are reciprocally subjects of rights and duties. This means that their relationships also must be harmonized in truth, in justice, in a working solidarity, in liberty. The same moral law which governs relations between individual human beings serves also to regulate the relations of political communities with one another. This will be readily understood when representatives of political communities cannot put aside their personal dignity while they are acting in the name and interest of their countries. And that they cannot therefore violate the very law of their being, which is the moral law.

**It would be absurd, moreover, even to imagine that men could surrender their own human attributes, or be compelled to do so, by the very fact of their appointment to public office, whereas they have been given that noble assignment precisely because the wealth of their human endowments has earned them their reputation as outstanding members of the body politic. Furthermore, authority is a necessary requirement of the moral order in human society. It may not therefore be used against that order. And the very instant such an attempt were made, it would cease to be authority, as the Lord has warned us:**

"A word, then, for the kings' ears to hear, kings' hearts to heed: A message for you, rulers, wherever you be! Listen well, all you that have multitudes at your command, foreign hordes to do your bidding. Power is none but comes to you from the Lord, nor any royalty but from one who is above all. He it is that will call you to account for your doings with a scrutiny that reads your inmost thoughts." (53)

Lastly, it is to be borne in mind that also in the regulating of relations between political communities, authority is to be exercised for the achievement of the common good, which constitutes the reason for its existence.

But a fundamental factor of the common good is acknowledgement of the moral order and respect for its prescriptions. Order between the political communities must be built upon

the unshakable and unchangeable rock of the moral law, made manifest in the order of nature by the Creator himself and by Him engraved on the hearts of men with letters that may never be effaced. Like the rays of a gleaming beacon, its principles must guide the plans and policies of men and nations. These are the signals — of warning, safety and smooth sailing — they will have to heed if they would not see all their laborious efforts to establish a new order condemned to tempest and shipwreck. (54)

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#### In Truth

First among the rules governing the relations between states is that of truth. This calls, above all, for the elimination of every trace of racism, and the consequent recognition of the principle that all states are by nature equal in dignity. Each of them, accordingly, is vested with the right to existence, to self-development, to the means fitting to its attainment and to be the one primarily responsible for this self-development. Add to that the right of each to its good name, and to the respect which is its due.

Very often, experience has taught us, individuals will be found to differ considerably, in knowledge, virtue, talent and wealth. Yet these inequalities must never be held to excuse any man's attempt to lord it over his neighbors unjustly. They constitute rather a source of greater responsibility in the contribution which each and everyone must make towards mutual improvement.

Similarly, political communities may have reached different levels of culture, civilization or economic development. Neither is that a sufficient reason for some to take unjust advantage of their superiority over others. Rather should they see in it an added motive for more serious commitment to the common cause of social progress.

**It is not true that some human beings are by nature superior and others inferior. All men are equal in their natural dignity. Consequently, there are no political communities which are superior by nature and none which are inferior by nature. All political communities are of equal natural dignity, since they are bodies whose membership is made up of these same human beings. Nor must it be forgotten, in**

**this connection, that peoples can be highly sensitive, and with good reason, in matters touching their dignity and honor.**

Truth further demands that the various media of social communications made available by modern progress, which enable the nations to know each other better, be used with serene objectivity. That need not, of course, rule out any legitimate emphasis on the positive aspects of their way of life. But methods of information which fall short of the truth, and by the same token impair the reputation of this people or that, must be discarded. (55)

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#### Injustice

Relations between political communities are to be further regulated by justice. This implies, over and above recognition of their mutual rights, the fulfillment of their respective duties.

**Political communities have the right to existence, to self-development and to the means necessary for this. They have**

### The Treatment of Minorities

From the 19th century there has been a rather widespread tendency in historical evolution that political communities equate themselves to national communities. However, for various reasons, it has not always been possible to make geographical boundaries coincide with ethnic ones. This gives rise to the phenomenon of minorities and to the relative complex problems.

**In the first place, it must be made clear that justice is seriously violated by whatever is done to limit the strength and numerical increase of these**

**the right to play the leading part in the process of their own development and the right to their good name and due honors. From which it follows as a simultaneous consequence that they have also the corresponding duty of respecting these rights in others and of avoiding any act of violation. Just as an individual man may not pursue his own interests to the detriment of other men, so, on the international level, one state may not develop itself by restricting or oppressing other states. St. Augustine rightly says, "What are kingdoms without justice but bands of robbers?" (56)**

Not only can it happen, but it actually does happen that the advantages and conveniences which nations strive to acquire for themselves become objects of contention. Nevertheless, the resulting disagreements must be settled, not by force, nor by deceit or trickery, but rather in the only manner which is worthy of the dignity of man, i.e., by a mutual assessment of the reasons on both sides of the dispute, by a mature and objective investigation of the situation, and by an equitable recon-

**cession of differences of opinion. lesser peoples. The injustice is even more serious if such sinful projects are aimed at the very extinction of these groups.**

**One the other hand, the demands of justice are admirably observed by those civil authorities who promote the natural betterment of those citizens belonging to a smaller ethnic group, particularly when that betterment concerns their language, the development of their natural gifts, their ancestral customs, and their accomplishments and endeavors in the economic order. (57)**

ciliation of differences of opinion.

It should be noted, however, that these minority groups, either because of a reaction to their present situation or because of their historical difficulties are often inclined to exalt beyond due measure anything proper to their own people, so as to place them even above human values, as if that which is proper to humanity were to be at the service of that which is proper to the nation. Reason rather demands that these very people recognize also the advantages that accrue to them from their peculiar circumstances.

For instance, no small contribution is made towards the development of their particular talents and spirit by their daily dealings with people who have grown up in a different culture. This, however, will be true only if they will know how to act as a bridge, which facilitates the circulation of life in its various expressions among different traditions or civilizations, and not a zone of discord which can cause great damage and choke natural development.

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#### Active Solidarity

Certainly relations between states must be regulated by the norms of truth and justice, but they also derive great benefits from active solidarity, through mutual cooperation on various levels, such as, in our own times, has already taken place with laudable results in the economic, social, political, educational, health and sport spheres. We must remember that, of its very nature, civil authority exists, not to confine its people within the boundaries of their nation, but rather to protect, above all else, the common good of that particular civil society,

which certainly cannot be divorced from the common good of the entire human family.

**This entails not only that civil societies should pursue their particular interests without hurting others, but also that they should join forces and plans whenever the efforts of an individual government cannot achieve its desired goals. But in the execution of such common efforts, great care must be taken lest what helps some nations should injure others.**

Furthermore, the universal common good requires that in every nation friendly relations be fostered in all fields between the citizens and their intermediate societies.

There are groupings of people of more or less different racial backgrounds. However, the elements which characterize an ethnic group must not be transformed into a watertight compartment in which human beings are prevented from communicating with their fellowmen belonging to different ethnic groups.

That would contrast with our contemporary situation, in which the distances separating peoples have been almost wiped out. Nor can one overlook the fact that, even though human beings differ from one another by virtue of their ethnic peculiarities, they all possess certain essential common elements, and are inclined by nature to meet each other in the world of spiritual values, whose progressive assimilation opens to them the possibility of perfection without limits. They have the right and duty therefore to live in communion with one another.

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#### Proper Balances Between Population, Land and Capital

As everybody knows, there  
(Continued on Page 24)



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are countries with an abundance of arable land and a scarcity of manpower, while in other countries there is no proportion between natural resources and the capital available. This demands that peoples should set up relationships of mutual collaboration, facilitating the circulation from one to the other of capital, goods and manpower. (58)

Here we deem it opportune

## The Problem of Political Refugees

The sentiment of universal fatherhood which the Lord has placed in our heart makes us feel profound sadness in considering the phenomenon of political refugees: a phenomenon which has assumed large proportions and which always hides numberless and acute sufferings.

Such expatriations show that there are some political regimes which do not guarantee for individual citizens a sufficient sphere of freedom within which their souls are allowed to breathe humanly. In fact, under those regimes even the lawful existence of such a sphere of freedom is either called into question or denied. This undoubtedly is a radical inversion of the order of human society, because the reason for the existence of public authority is to promote the common good, a fundamental element of which is the recognition of that sphere of freedom and the safeguarding of it.

At this point it will not be superfluous to recall that such exiles are persons, and that all their rights as persons must be

to remark that whenever possible, the work to be done should be taken to the workers, not vice versa.

In this way a possibility of a better future is offered to many persons without being forced to leave their own environment in order to seek residence elsewhere, which almost always entails the heartache of separation and difficult periods of adjustment and social integration.

recognized, since they do not lose those rights on losing the citizenship of lands of which they are former members.

Now among the rights of a human person there must be included that by which a man may enter a political community where he hopes he can more fittingly provide a future for himself and his dependents. Wherefore, as far as the common good rightly understood permits, it is the duty of that state to accept such immigrants and to help to integrate them into itself as new members.

Wherefore, on this occasion, we publicly approve and commend every undertaking, founded on the principles of human solidarity and Christian charity, which aims at making migration of persons from one country to another less painful.

And we will be permitted to signal for the attention and gratitude of all right-minded persons the manifold word which specialized international agencies are carrying out in this very delicate field.

## Disarmament

On the other hand, it is with deep sorrow that we note the enormous stocks of armaments that have been and still are being made in more economically developed countries, with a vast outlay of intellectual and economic resources. And so it happens that, while the people of these countries are loaded with heavy burdens, other countries as a result are deprived of the collaboration they need in order to make economic and social progress.

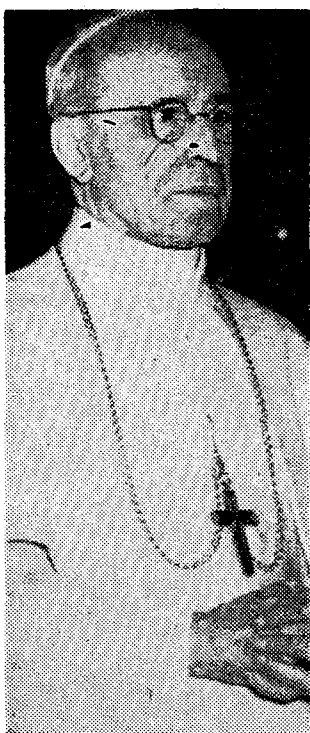
The production of arms is allegedly justified on the grounds that in present-day conditions peace cannot be preserved without an equal balance of armaments. And so, if one country increases its armaments, others feel the need to do the same; and if one country is equipped with nuclear weapons, other countries must produce their own, equally destructive.

Consequently, people live in constant fear lest the storm that every moment threatens should break upon them with dreadful violence. And with good reason, for the arms of war are ready at hand. Even though it is difficult to believe that anyone would deliberately take the responsibility for the appalling destruction and sorrow that war would bring in its train, it cannot be denied that the conflagration may be set off by some uncontrollable and unexpected chance. And one must bear in mind that, even though the

monstrous power of modern weapons acts as a deterrent, it is to be feared that the mere continuance of nuclear tests, undertaken with war in mind, will have fatal consequences for life on the earth.

Justice, then, right reason and humanity urgently demand that the arms race should cease. That the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned. That nuclear weapons should be banned. And that a general agreement should eventually be reached about progressive disarmament and an effective method of control. In the words of Pius XII, our predecessor of happy memory: "The calamity of a world war, with the economic and social ruin and the moral excesses and dissolution that accompany it, must not be permitted to envelop the human race for a third time." (59)

All must realize that there is no hope of putting an end to the building up of armaments, nor of reducing the present stocks, nor, still less, of abolishing them altogether, unless the process is complete and thorough and unless it proceeds from inner convictions: unless, that is, everyone sincerely cooperates to banish the fear and anxious expectation of war with which men are oppressed. If this is to come about, the fun-



Pope Pius XII

damental principle on which our present peace depends must be replaced by another, which declares the true and solid peace of nations consists not in equality of arms, but in mutual trust alone. We believe that this can be brought to pass, and we consider that it is something which reason requires, that it is eminently desirable in itself and that it will prove to be the source of many benefits.

In the first place, it is an objective demanded by reason. There can be, or at least there should be no doubt that relations between states, as between individuals, should be regulated not by the force of arms, but by the light of reason, by the rule, that is, of truth, of justice and of active and sincere cooperation.

Secondly, we say that it is an objective earnestly to be desired in itself. Is there anyone who does not ardently yearn to see war banished, to see peace preserved and daily more firmly established?

And finally, it is an objective which will be a fruitful source of many benefits, for its advantages will be felt everywhere, by individuals, by families, by nations, by the whole human family. The warning of Pius XII still rings in our ears: "Nothing is lost by peace. Everything may be lost by war." (60)

Since this is so, we, the vicar on earth of Jesus Christ, Saviour of the world and author of peace, and as interpreter of the very profound longing of the entire human family, following the impulse of our heart, seized by anxiety for the good of all we feel it our duty to beseech men, especially those who have the responsibility of public affairs, to spare no labor in order to insure that the world events follow a reasonable and human course.

In the highest and most authoritative assemblies, let men give serious thought to the problem of a peaceful adjustment of relations between political communities on a world level: an adjustment founded on mutual trust, on sincerity in negotiations, on faithful fulfillment of obligations assumed. Let them study the problem until they find that point of



Pope John XXIII

agreement from which it will be possible to commence to go forward towards accords that will be sincere, lasting and fruitful.

We, for our part, will not cease to pray God to bless these labors so that they may lead to fruitful results.

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In Liberty

It has also to be borne in mind that relations between states should be based on freedom, that is to say, that no country may unjustly oppress others or unduly meddle in their affairs. On the contrary, all should help to develop in others a sense of responsibility, a spirit of enterprise and an earnest desire to be the first to promote their own advancement in every field.

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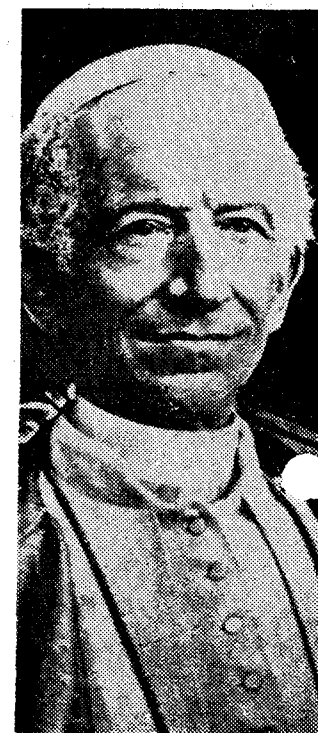
The Evolution of Economically Underdeveloped Counties

Because all men are joined together by reason of their common origin, their redemption by Christ and their supernatural destiny, and are called to form one single family, we appealed in the encyclical "Mater et Magistra" to economically developed nations to come to the aid of those which were in the process of development. (61)

We are greatly consoled to see how widely that appeal has been favorably received. And we are confident that even more so in the future it will contribute to the end that the poorer countries, in as short a time as possible, will arrive at that degree of economic development which will enable every citizen to live in conditions in keeping with his human dignity.

But it is never sufficiently repeated that the cooperation, to which reference has been made, should be effected with the greatest respect for the liberty of the countries being developed, for these must realize that they are primarily responsible, and that they are the principal artisans in the promotion of their own economic development and social progress.

Our predecessor Pius XII already proclaimed that in the field of a new order founded on moral principles, there is no room for violation of freedom, integrity and security of other nations, no



Pope Leo XIII

matter what may be their territorial extension or their capacity for defense. It is inevitable that the powerful states, by reason of their greater potential and their power, should pave the way in the establishment of economic groups comprising not only themselves but also smaller and weaker states as well. It is nevertheless indispensable that in the interests of the common good they, as all others, should respect the rights of those smaller states to political freedom, to economic development and to the adequate protection, in the case of conflicts between nations, of that neutrality which is theirs according to the natural, as well as international, law.

In this way, and in this way only, will they be able to obtain a fitting share of the common good, and assure the material and spiritual welfare of their people. (62)

It is vitally important, therefore, that the wealthier states, in providing varied forms of assistance to the poorer, should respect the moral values and ethnic characteristics peculiar to each, and also that they should avoid any intention of political domination. If this is done, a precious contribution will be made towards the formation of a world community, a community in which each member, whilst conscious of its own individual right and duties, will work in a relationship of equality towards the attainment of the universal common good (63)

Signs of the Times

Men are becoming more and more convinced that disputes which arise between states should not be resolved by recourse to arms, but rather by negotiation.

It is true that on historical grounds this conviction is based chiefly on the terrible destructive force of modern arms. And it is nourished by the horror aroused in the mind by the very thought of the cruel destruction and the immense suffering which the use of those armaments would bring to the human family. And for this reason it is hardly possible to imagine that in the atomic era war could be used as an instrument of justice.

Nevertheless, unfortunately, the law of fear still reigns among peoples, and it forces them to spend fabulous sums for armaments: not for aggression, they affirm — and there is no reason for not believing them — but to dissuade others from aggression.

There is reason to hope, however, that by meeting and negotiating, men may come to discover better the bonds that unite them together, deriving from the human nature which they have in common. And that they may also come to discover that one of the most profound requirements of their common nature is this: that between them and their respective peoples it is not fear which should reign but love, a love which tends to express itself in a collaboration that is loyal, manifold in form and productive of many benefits.

## PART IV

### RELATIONSHIP OF MEN AND OF POLITICAL COMMUNITIES WITH THE WORLD COMMUNITY

#### Interdependence Between Political Communities

Recent progress of science and technology has profoundly affected human beings and influenced men to work together and live as one family. There has been a great increase in the circulation of ideas, of persons and of goods from one country to another, so that relations have become closer between individuals, families and intermediate associations belonging to

different political communities, and between the public authorities of those communities.

At the same time the interdependence of national economies has grown deeper, one becoming progressively more closely related to the other, so that they become, as it were, integral parts of the one world economy. Likewise the social

(Continued on Page 25)



# Full Text Of Pope's Encyclical 'Pacem In Terris'

(Continued From Page 24)  
progress, order, security and peace of each country are necessarily connected with the social progress, order, security and peace of all other countries.

At the present day no political community is able to pursue its own interests and develop itself in isolation, because the degree of its prosperity and development is a reflection and a component part of the degree of prosperity and development of all the other political communities.

## ★ ★ ★ Insufficiency of modern states to ensure the Universal Common Good

The unity of the human family has always existed, because its members were human beings all equal by virtue of their natural dignity. Hence there will always exist the objective need to promote, in sufficient measure, the universal common good, that is, the common good of the entire human family.

In times past, one would be justified in feeling that the public authorities of the different political communities might be in a position to provide for the universal common good, either through normal diplomatic channels or through top-level meetings, or by making use of juridical instruments such as conventions and treaties, for example: juridical instruments suggested by the natural law and regulated by the law of nations and international law.

As a result of the far-reaching changes which have taken place in the relations between the human family, the universal common good gives rise to problems which are complex, very grave and extremely urgent, especially as regards security and world peace.

On the other hand, the public authorities of the individual political communities — placed as they are on a footing of equality one with the other — no matter how much they multiply their meetings or sharpen their wits in efforts to draw up new juridical instruments, they are no longer capable of facing the task of finding an adequate solution to the problems mentioned above. And this is not due to a lack of good will or of a spirit of enterprise, but because of a structural defect which hinders them.

It can be said, therefore, that at this historical moment the present system of organization and the way its principle of activity operates on a world basis no longer corresponds to the objective requirements of the universal common good.

## ★ ★ ★ Connection between the common good and political authority.

There exists an intrinsic connection between the common good on the one hand and the structure and function of public authority on the other. The moral order, which needs public authority in order to promote the common good in human society, requires also that the authority be effective in attaining that end. This demands that the organs through which the au-

thority is formed, becomes operative and pursues its ends must be composed and act in such a manner as to be capable of bringing to realization the new meaning which the common good is taking on in the historical evolution of the human family.

Today the universal common good poses problems of worldwide dimensions, which cannot be adequately tackled or solved except by the efforts of public authorities endowed with a wide-ness of power, structure and means of the same proportions; that is, of public authorities which are in a position to operate in an effective manner on a worldwide basis. The moral order itself, therefore, demands that such a form of public authority be established.

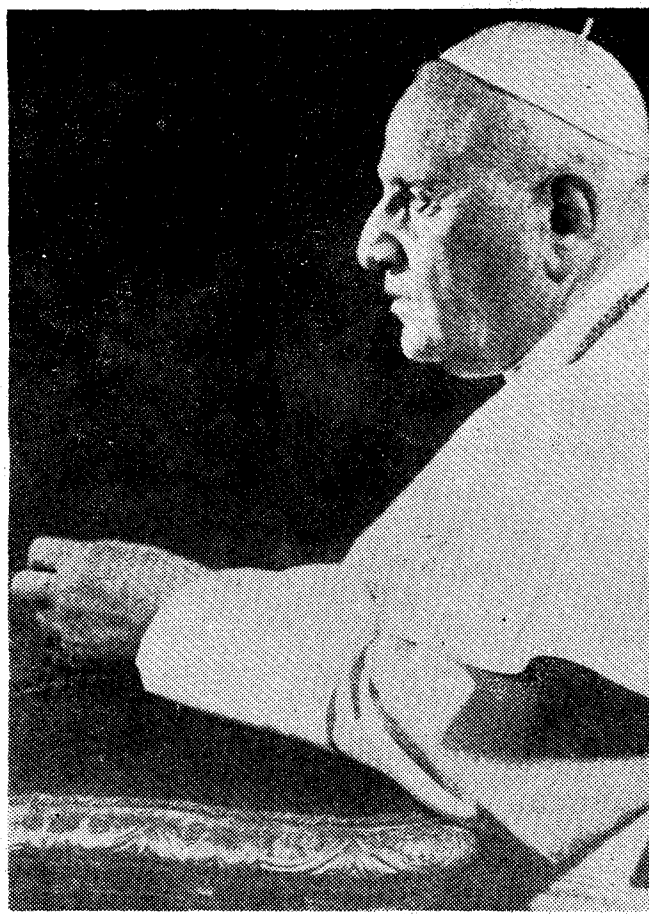
## Public authority instituted by common consent and not imposed by force.

A public authority, having worldwide power and endowed with the proper means of the efficacious pursuit of its objective, which is the universal common good in concrete form must be set up by common accord and not imposed by force. The reason is that such an authority must be in a position to operate effectively yet, at the same time, its action must be inspired by sincere and real impartiality: in other words, it must be an action aimed at satisfying the objective requirements of the universal common good. The difficulty is that there would be reason to fear that a supernational or worldwide public authority, imposed by force by the more powerful political communities, might be or might become an instrument of one-sided interests and even should this not happen, it would be difficult for it to avoid all suspicion of partiality in its actions, and this would take from the efficaciousness of its activity.

Even though there may be pronounced differences between political communities as regards the degree of their economic development and their military power, they are all very sensitive as regards their juridical equality and their moral dignity. For that reason, they are right in not easily yielding in obedience to an authority imposed by force, or to an authority in whose creation they had no part, or to which they themselves did not decide to submit by conscious and free choice.

## ★ ★ ★ The universal common good and personal rights

Like the common good of individual political communities, so too the universal common good cannot be determined except by having regard to the human person. Therefore, the public authority of the world community, too, must have as its fundamental objective the recognition, respect, safeguarding and promotion of the rights of the human person, this can be done by direct action when required, or by creating on a world scale an environment in which the public authorities of the individual political communities can more easily carry out their specific functions.



## The principle of subsidiarity

Just as within each political community the relations between individuals are governed by the principle of subsidiarity, so too the relations between the public authority of each political community and the public authority of the world community must be regulated by the light of the same principle. This means that the public authority of the world community must tackle and solve problems of an economic, social, political and cultural character which are posed by the universal common good. For, because of the vastness, complexity and urgency of those problems, the public authority of the United Nations Organization (U.N.O.) was established on June 26, 1945, and to it there were subsequently added intergovernmental agencies with extensive international tasks in the economic, social, cultural, educational and health fields. The United Nations Organization had as its essential purpose the maintenance and consolidation of peace between peoples, fostering between them friendly relations, based on the principles of equality, mutual respect, and varied forms of cooperation in every sector of human society.

An act of the highest importance performed by the United Nations Organization was the Universal Declaration of Human Rights, approved in the General Assembly of December 10, 1948. In the preamble of that declaration, the recognition and respect of those rights and respective liberties is proclaimed as an ideal to be pursued by all peoples and all countries.

Some objections and reservations were raised regarding certain points in the declaration. There is no doubt, however, that the document represents an important step on the path towards the juridical-political organization of the world com-

munity. For in it, in most solemn form, the dignity of a authorities of the individual states are not in a position to tackle them with any hope of a positive solution.

The public authority of the world community is not intended to limit the sphere of action of the public authority of the individual political community, much less to take its place. On the contrary, its purpose is to create, on a world basis, an environment in which the public authorities of each political community, its citizens and intermediate associations, can carry out their tasks, fulfill their duties and exercise their rights with greater security.

As is known, the United Nations Organization is acknowledged to all human beings. And as a consequence there is proclaimed as a fundamental right, the right of free movement in the search for truth and in the attainment of moral good and justice, and also the right to a dignified life, while other rights connected with those mentioned are likewise proclaimed.

It is our earnest wish that the United Nations Organization — in its structure and in its means — may become ever more equal to the magnitude and nobility of its tasks, and that the day may come when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and inalienable rights. This is all the more to be hoped for since all human beings, as they take an ever more active part in the public life of their own political communities, are showing an increasing interest in the affairs of all peoples, and are becoming more consciously aware that they are living members of a world community.

## PART V

### PASTORAL EXHORTATIONS

#### Duty of Taking Part in Public Life

Once again we deem it opportune to remind our children of their duty to take an active part in public life, and to contribute toward the attainment of the common good of the entire human family as well as to that of their own political community. They should endeavor, therefore, in the light of the faith and with the strength of love, to insure that the various institutions — whether economic, social, cultural or political in purpose — should be such as not to create obstacles, but rather to facilitate or render less arduous man's perfections of himself both in the natural order as well as in the supernatural.

## ★ ★ ★ Scientific Competence, Technical Capacity and Professional Experience

Nevertheless, in order to imbue civilization with sound principles and enliven it with the spirit of the gospel, it is not enough to be illumined with the gift of faith and enkindled with the desire of forwarding a good cause. For this end it is necessary to take an active part in the various organizations and influence them from within unless he is scientifically competent, technically capable and skilled in the practice of his own profession.

## ★ ★ ★ Apostolate of a Trained Laity

We desire to call attention to the fact that scientific competence, technical capacity and professional experience, although necessary, are not of themselves sufficient to elevate the relationships of society to an order that is genuinely human: that is, to an order whose foundation is truth, whose measure and objective is justice, whose driving force is love, and whose method of attainment is freedom.

For this end it is certainly necessary that human beings carry on their own temporal activities in accordance with the laws governing them and following the methods corresponding to their nature. But at the same time it is also necessary an order that is genuinely human that they should carry on the activities as acts within the moral order: therefore, as the exercise or vindication of a right, as the fulfillment of a duty or the performance of a service, as a positive answer to the providential design of God directed to our salvation. In other words, it is necessary that human beings, in the in-ces, should so live and act in their temporal lives as to create a synthesis between scientific, technical and professional elements on the one hand, and spiritual values on the other.

## Integration of Faith and Action

It is no less clear that today, in traditionally Christian nations, secular institutions, although demonstrating a high degree of scientific and techni-

cal perfection, and efficiency in achieving their respective ends, not infrequently are but slightly affected by Christian motivation or inspiration.

It is beyond question that in the creation of those institutions many contributed and continue to contribute who were believed to be and who consider themselves Christians and without doubt, in part at least, they were and are. How does one explain this?

It is our opinion that the explanation is to be found in an inconsistency in their minds between religious belief and their action in the temporal sphere. It is necessary, therefore, that their interior unity be re-established, and that in their temporal activity faith should be present as a beacon to give light, and charity as a force to give life.

## INTEGRAL EDUCATION

It is our opinion, too, that the above-mentioned inconsistency between the religious faith, in those who believe, and their activities in the temporal sphere, results — in great part if not entirely — from the lack of a solid Christian education. Indeed, it happens in many quarters and too often that there is no proportion between scientific training and religious instruction: the former continues and is extended until it reaches higher degrees, while the latter remains at elementary level. It is indispensable, therefore, that in the training of youth, education should be complete and without interruption: namely, that in the minds of the young, religious values should be cultivated and the moral conscience refined, in a manner to keep pace with the continuous and ever more abundant assimilation of scientific and technical knowledge. And it is indispensable too that they be instructed regarding the proper way to carry out their actual tasks. (65)

## CONSTANT ENDEAVOR

We deem it opportune to point out how difficult it is to understand clearly the relation between the objective requirements of justice and concrete situations, namely, to perceive the degrees and forms in which doctrinal principles and directives ought to be applied to reality.

And the perception of those degrees and forms is all the more difficult in our times, which are marked by a pronounced dynamism. For this reason, the problem of bringing social reality into line with the objective requirements of justice is a problem which will never admit of a definitive solution. Meanwhile, our children must watch over themselves lest they relax and feel satisfied with objectives already achieved.

In fact, all human beings ought rather to reckon that (Continued on Page 26)

# Pope's Peace Encyclical

(Continued from Page 25)  
 what remains to be done: because organs of production, trade unions, associations, professional organizations, insurance systems, legal systems, political regimes, institutions for culture, health, recreational or sporting purposes — these must all be adjusted to the era of the atom and of the conquest of space: an era which the human family has already entered, wherein it has commenced its new advance towards limitless horizons.

## ★ ★ ★ Relations between Catholics and Non-Catholics in Social and Economic Affairs

The doctrinal principles outlined in this document derive from or are suggested by requirements inherent in human nature itself, and are, for the most part, dictates of the natural law. They provide Catholics, therefore, with a vast field in which they can meet and come to an understanding both with Christians separated from this Apostolic See, and also with human beings who are not enlightened by faith in Jesus Christ, but who are endowed with the light of reason and with a natural and operative honesty. In such relations let the faithful be careful to be always consistent in their actions, so that they may even come to any compromise in matters of religion and morals.

At the same time, however, let them be, and show themselves to be, animated by a spirit of understanding and detachment, and disposed to work loyally in the pursuit of objectives which are of their nature good, or conducive to good. (66)

However, one must never confuse error and the person who errs, not even when there is question of error or inadequate knowledge of truth in the moral or religious field. The person who errs is always and above all a human being, and he retains in every case his dignity as a human person, and he must be always regarded and treated in accordance with that lofty dignity.

Besides, in every human being, there is a need that is congenital to his nature and never becomes extinguished, compelling him to break through the web of error and open his mind to the knowledge of truth. And God will never fail to act on his interior being, with the result that a person, who at a given moment of his life lacks the clarity of faith or even adheres to erroneous doctrines, can at a future date be enlightened and believe the truth.

Meetings and agreements, in the various sectors of daily life, between believers and those who do not believe or believe insufficiently because they adhere to error, can be occasions for discovering truth and paying homage to it.

It must be borne in mind, furthermore, that neither can false philosophical teachings regarding the nature, origin and destiny of the universe and of man, be identified with historical movements that have economic, social cultural or political ends, not even when these movements have originated from those teachings and have

drawn and still draw inspiration therefrom. Because the teachings, once they are drawn up and defined, remain always the same, while the movements, working on historical situations in constant evolution, cannot but be influenced by these latter and cannot avoid, therefore, being subject to changes, even of a profound nature. Besides, who can deny that those movements, in so far as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and deserving of approval?

It can happen, then, that a drawing nearer together or a meeting for the attainment of some practical end, which was formerly deemed inopportune or unproductive, might now or in the future be considered opportune and useful. But to decide whether this moment has arrived, and also to lay down the ways and degrees in which work in common might be possible for the achievement of economic, social, cultural and political ends which are honorable and useful: these are the problems which can only be solved with the virtue of prudence, which is the guiding light of the virtues that regulate the moral life, both individual and social.

Therefore, as far as Catholics are concerned, this decision rests primarily with those who live and work in the specific sectors of human society in which those problems arise, always, however, in accordance with the principles of the natural law, with the social doctrine of the church, and with the directives of ecclesiastical authority. For it must not be forgotten that the church has the right and the duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with her children in the temporal sphere, when there is a question of judging about the application of those principles to concrete cases. (67)

There are some souls, particularly endowed with generosity, who, on finding situations where the requirements of justice are not satisfied or not satisfied in full, feel enkindled with the desire to change the state of things, as if they wished to have recourse to something like a revolution.

It must be borne in mind that to proceed gradually is the law of life in all its expressions, therefore human institutions, too, it is not possible to renovate for the better except by working from within them, gradually. Pius XII proclaimed: Salvation and justice are not to be found in revolution, but in evolution through concord. Violence has always achieved only destruction, not construction, the kindling of passions, not their pacification, the accumulation of hate and ruin, not the reconciliation of the contending parties.

And it has reduced men and parties to the difficult task or rebuilding, after sad experience, on the ruins of discord. 68

★ ★ ★  
 An Immense Task  
 There is an immense task in-

cumbent on all men of good will, namely, the task of restoring the relations of the human family in truth, in justice, in love and in freedom: the relations between individual human beings, between citizens and their respective political communities, between political communities themselves, between individuals, families, intermediate associations and political communities on the one hand, and the world community on the other. This is a most exalted task, for it is the task of bringing about true peace in the order established by God.

Admittedly, those who are endeavoring to restore the relations of social life according to the criterions mentioned above, are not many. To them we express our paternal appreciation, and we earnestly invite them to persevere in their work with ever greater zeal. And we are comforted by the hope that their number will increase, especially among those who believe. For it is an imperative of duty, it is a requirement of love. Every believer in this world of ours must be a spark of light, a center of love, a vivifying leaven amidst his fellowmen: and he will be this all the more perfectly (the more closely he lives in communion with God in the intimacy of his own soul.

In fact, there can be no peace between men unless there is peace within each one of them: unless, that is, each one builds up within himself the order wished by God. Hence St. Augustine asks: Does your soul desire to overcome your lower inclinations? Let it be subject to Him who is on high and it will conquer the lower self: there will be peace in you true, secure and well-ordered peace. In what does that order consist? God commands the soul, the soul commands the body and there is nothing more orderly than this. (69)

## ★ ★ ★ The Prince of Peace

These words of ours, which we have wished to dedicate to the problems that most beset the human family today and on the just solution of which the ordered progress of society depends, are dictated by a profound aspiration which we know is shared by all men of goodwill: The consolidation of peace in the world.

As the humble and unworthy vicar of Him whom the prophet announced as the Prince of Peace, (70) we have the duty to expend all our energies in an effort to protect and strengthen this gift.

However, peace will be but an empty-sounding word unless it is founded on the order which this present document has outlined in confident hope: an order founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom.

This is such a noble and elevated task that human resources, even though inspired by the most praiseworthy goodwill, cannot bring it to realization alone. In order that human society may reflect as faithfully as possible the kingdom of God, help from on high is necessary. For this reason, during these



sacred days our supplication is raised with greater fervor toward Him who by His painful passion and death overcome sin — the root of discord and the source of sorrows and inequalities — and by His blood reconciled mankind to the eternal Father, for He himself is our peace. He it is that hath made both one . . . "And coming He announced the good tidings of peace to you who were afar off, and of peace to those who were near." (71)

And in the liturgy of these days we hear the announcement: "Our Lord Jesus Christ, after His resurrection, stood in the midst of His disciples and said, 'Peace be to you, alleluia!' The disciples rejoiced seeing the Lord." (72)

"He leaves us peace. He brings us peace: peace I leave with you. My peace I give to you, not as the world

gives do I give to you." (73)  
 This is the peace which we implore of Him with the ardent yearning of our prayer.

May He banish from the hearts of men whatever might endanger peace, may He transform them into witnesses of truth, justice and brotherly love. May He enlighten the rulers of peoples so that in addition to their solicitude for the proper welfare of their citizens, they may guarantee and defend the great gift of peace. May He enkindle the wills of all, so that they may overcome the barriers that divide, cherish the bonds of mutual charity, understand others, and pardon those who have done them wrong. By virtue of His action, may all peoples of the earth become as brothers, and may the most longed for peace blossom forth and reign always between them.

As a pledge of this peace, and

with the ardent wish that it may shine forth on the Christian communities entrusted to your care, especially for the benefit of those who are most lowly and in the greatest need of help and defense, we are glad to impart to you venerable brothers, to the priests both secular and religious, to the religious men and women and to the faithful of your dioceses, particularly to those who make every effort to put these exhortations of ours into practice, our apostolic blessing in propitiation of heavenly favors. Finally, upon all men of good will to whom this encyclical letter is also addressed, we implore from Almighty God health and prosperity.

Given at Rome at St. Peter's, on Holy Thursday, the eleventh day of April, in the year 1963, the fifth of our Pontificate.

John XXIII

## Footnotes To Encyclical

ROME — Following are footnote references contained in the encyclical by Pope John XXIII:

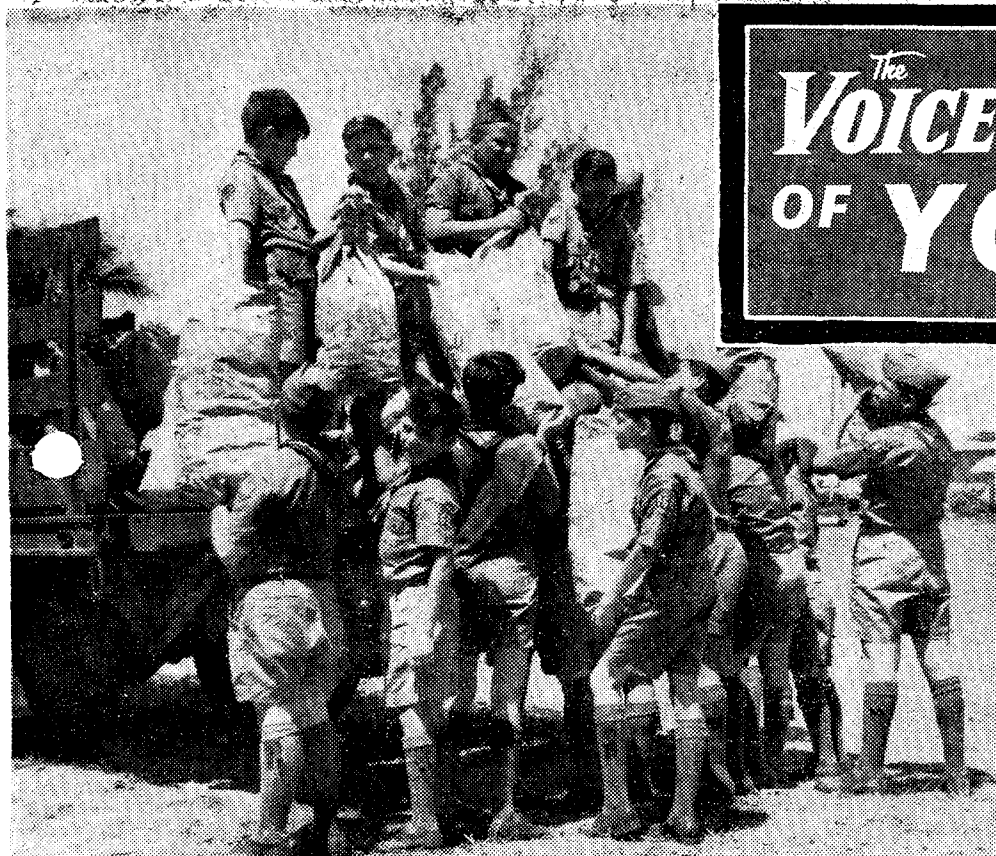
1. Psalms viii, 1.
2. Psalms ciii, 24.
3. Cf. Genesis 1, 26.
4. Psalms viii, 5-6.
5. Romans ii, 15.
6. Cf. Psalms, xviii, 8-11.
7. Cf. Pius XII's radio message on Christmas Eve, 1942, Acta Apostolicae Sedis, Vol. 35, pp. 9-24, and John XIII's sermon Jan. 4, 1963, Acta Apostolicae Sedis, Vol. 55, pp. 89-91.
8. Cf. Pius XI's encyclical letter "Divini Redemptoris" (Of the Divine Redeemer"), Acta Apostolicae Sedis, Vol. 29, p. 78, and radio message by Pius XII on the Feast of Pentecost, 1941, Acta Apostolicae Sedis, Vol. 33, pp. 195-205.
9. Cf. Pius XII's radio message on Christmas Eve, 1942, op. cit., pp. 9-24.
10. Divinae Institutiones, Vol. 4, Chap. 28, Subheading 2, editions P. L. 6, 535.
11. Encyclical letter "Libertas praestantissimum" (freedom of the most excellent), Acts of Leo XIII, Vol. 8, pp. 237-38.
12. Cf. Pius XII radio message on Christmas Eve, 1942, loc. cit.
13. Cf. Pius XI's encyclical letter "Casti Connubii" ("Of Chaste Marriage") Acta Apostolicae Sedis, Vol. 22, pp. 539-72, and Pius XII's radio message on Christmas Eve, 1942, loc. cit.
14. Cf. Pius XII's radio message on the Feast of Pentecost, 1941, loc. cit., p. 201.
15. Cf. Leo XIII's encyclical letter "Rerum Novarum" ("Of New Things") Acts of Leo XIII, Vol. 11, pp. 128-29.
16. Cf. John XIII's encyclical letter "Mater et Magistra" ("Mother and Teacher"), Acta Apostolicae Sedis, Vol. 53, p. 422.
17. Cf. Pope Pius XII, loc. cit.
18. "Mater et Magistra," p. 423.
19. Cf. "Rerum Novarum," pp. 134-42; Pius XI's encyclical "Quadragesimo Anno" ("In the fortieth year"), Acta Apostolicae Sedis, Vol. 23, pp. 199-200, and Pius XII's encyclical letter "Sertum Laetitiae" ("A Garland of Joy"), Acta Apostolicae Sedis, Vol. 31, pp. 635-44.
20. Cf. Acta Apostolicae Sedis, Vol. 53, p. 430.
21. Cf. Pius XII's radio message on

22. Christmas Eve, 1942, op. cit., pp. 33-46.
23. Cf. Pius XII's radio message on Christmas Eve, 1944, Acta Apostolicae Sedis, Vol. 37, p. 12.
24. Cf. Pius XII's radio message on Christmas Eve, 1942, op. cit., p. 21.
25. Ephesians, iv, 25.
26. Cf. Pius XII's radio message, op. cit., p. 14.
27. St. Thomas Aquinas, "Summa Theologiae," I-II-AE, quest. 19, para. 4, cf. para. 9.
28. St. Paul's Epistle to the Romans, xiii, 1-6.
29. Op. cit., xiii, 1-2; Homily 23, Edition P. L. 6, 615.
30. Leo XIII's encyclical letter "Immortale Dei" ("Of Immortal God"), Acts of Leo XIII, Vol. 5, p. 120.
31. Cf. Pius XII's 1944 radio message, op. cit., p. 15.
32. Cf. Encyclical Letter "Diuertum Illud" ("That Long-lived"), Acts of Leo XIII, Vol. 2, p. 274.
33. Cf. Ibid., p. 278, and encyclical "Immortale Dei," op. cit., p. 130.
34. Acts of the Apostles, v, 29.
35. St. Thomas Aquinas, op. cit., quest. 93, para. 3; Cf. Pius XII's 1944 radio message, op. cit., pp. 5-23.
36. Cf. "Diuertum Illud," op. cit., pp. 271-72; and Pius XII's 1944 radio message, op. cit., pp. 9-23.
37. Cf. Pius XII's 1942 radio message, op. cit., 5, 13, and Leo XIII's "Immortale Dei," op. cit., p. 120.
38. Cf. Pius XII's encyclical letter "Summi Pontificatus" ("Of the Supreme Pontificate"), Acta Apostolicae Sedis, Vol. 31, pp. 412-53.
39. Cf. Pius XI's encyclical letter "Mit Brennender Sorge" ("For With Burning Sorrows"), Acta Apostolicae Sedis, Vol. 29, p. 159, and encyclical letter "Divini Redemptoris" Acta Apostolicae Sedis, Vol. 29, pp. 65-106.
40. "Immortale Dei," op. cit., p. 121.
41. Cf. "Rerum Novarum," op. cit., pp. 133-34.
42. Cf. "Summi Pontificatus," op. cit., p. 433.
43. Acta Apostolicae Sedis, Vol. 53, p. 19.
44. Cf. "Quadragesimo Anno," Vol. 23, p. 215.
45. Cf. Pius XII's 1941 Feast of Pentecost radio message, op. cit., p. 200.
46. Cf. "Mit Brennender Sorge," op.

47. Cf. "Divini Redemptoris," op. cit., p. 81, and 1942 radio message, loc. cit.
48. "Mater et Magistra," op. cit., p. 415.
49. Cf. Pius XII's 1942 radio message, op. cit., p. 21.
50. Op. cit., pp. 15-16.
51. Op. cit., p. 12.
52. Cf. apostolic letter "Annum Ingressi" ("The Year of the Entry"), Acts of Leo XII, Vol. 22, pp. 52-80.
53. "Sapientia," vi, 2-4.
54. Cf. Pius XII, op. cit., 0, 16.
55. Cf. Pius XII's radio message on Christmas Eve, 1940, Acta Apostolicae Sedis, Vol. 33, pp. 5-14.
56. St. Augustine's "De Civitate Dei," book IV, chap. 4, edition P. L. 41, p. 115; cf. Pius XII's radio message on Christmas Eve, 1939, Acta Apostolicae Sedis, Vol. 32, p. 13.
57. Cf. Pius XII's 1941 radio message, op. cit., pp. 10-21.
58. Cf. "Mater et Magistra," op. cit., p. 439.
59. Cf. Pius XII's 1941 radio message, op. cit., p. 17, and Benedict XV's exhortation Aug. 1, 1917, Acta Apostolicae Sedis, Vol. 9, p. 418.
60. Cf. Pius XII's radio message on Aug. 24, 1939, Acta Apostolicae Sedis, Vol. 31, p. 334.
61. Cf. Acta Apostolicae Sedis, Vol. 53, pp. 440-41.
62. Cf. Pius XII's 1941 radio message, op. cit., pp. 16-17.
63. "Mater et Magistra," op. cit., p. 442.
64. Cf. Pius XII's allocation on Sept. 19, 1948, Acta Apostolicae Sedis, Vol. 48, p. 412.
65. Cf. "Mater et Magistra," op. cit., p. 454.
66. Ibid., p. 456.
67. Ibid.; cf. "Immortale Dei Actas," op. cit., p. 100; Pius XI's encyclical "Ubi Arcano" (Where in the Inscrutable Design"), Acta Apostolicae Sedis, Vol. 14, p. 498, and Pius XII's allocation on Sept. 11, 1947, Acta Apostolicae Sedis, Vol. 39, p. 486.
68. Cf. Pius XII's allocation on June 13, 1948, Acta Apostolicae Sedis, Vol. 35, p. 175.
69. Augustinian Miscellanea, p. 633.
70. Cf. Isaiah, ix, 6.
71. Ephesians, ii, 14-17.
72. Responses to matins on the Friday after Easter.
73. St. John, xiv, 27.



# The VOICE OF YOUTH



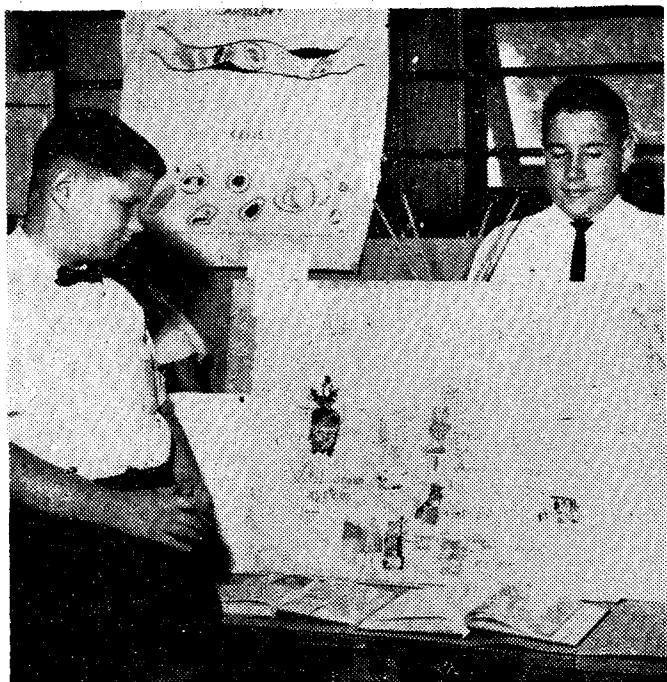
BOY SCOUTS of Troop 368 sponsored by St. Michael Home and School Association recently distributed bags of clothing to handicapped

persons who will recondition the articles. Members of the troop also cut palms in the Everglades for use in the parish Palm Sunday.



SAFETY CONTEST now in progress at Immaculata Academy is explained to high school students Jane Novak and Kathleen Carmona, in

auto, by Ellen Crow and Bonnie Peters, who hold two of the posters recently made by the girls to illustrate safety precautions on the grounds.



SCIENCE FAIR recently held at Little Flower School, Hollywood, included 85 entries. Gary Vandy and James O'Leary, shown above, entered a project on the circulatory system of the body.



SPRING CONCERT will be presented by members of the Immaculata Academy Glee Club at 8 p.m., Sunday, April 21 in the school cafeteria. The hour-long program which will include selections by Gershwin, Handel, Bizet, Bach, Bernstein

and Tchaikovsky will be directed by Sister Mary Josepha, S.S.J., one of the Sisters of St. Joseph on the faculty.

Voice Photos



LEGION OF MARY Praesidium at La Salle high school is under the direction of Brother James, one of the Christian Brothers who staff the boys high school. The boys, most of

whom speak Spanish, teach catechism to more than 300 public school students in Corpus Christi, St. Michael, St. Brendan, SS. Peter and Paul, and the Gesu parishes, Miami.



VOCATIONS EXHIBIT at St. Joseph School, Stuart, was prepared by seventh and eighth grade students under direction of the Sisters of St. Joseph. Kathy Grogan and Kathy Raets are shown above during a program to encourage vocations.



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### Students To Attend Retreat At Cenacle

LANTANA — Girls in the seventh and eighth grades of St. Vincent Ferrer School, Delray Beach, and St. Joan of Arc School, Boca Raton will participate in a weekend retreat, May 3 to May 5 at the Cenacle Retreat House.

Father Leo Gorman, C.P., of Our Lady of Florida Monastery and Retreat House, North Palm Beach, will conduct the conferences which open during 6 p.m. supper and close Sunday afternoon.

### Parish Festivals Sets Teenage Hop Today

HOMESTEAD — A teenage hop beginning at 7 p.m. today (Friday) will highlight the annual Spring festival in Sacred Heart parish.

Bob Green of radio station WQAM will be the emcee and direct dance contests with prizes for the winners.

This year's festival will continue through Saturday and Sunday, April 20 and 21 from 1 to 9 p.m. daily. Mrs. Bill Williams is chairman assisted by Mrs. Bernie Ray and Mrs. Paul Meelfield.

A variety of booths, rides, and games, will be provided on the grounds as well as refreshments.

### Nine CYO Contestants Enter Diocesan-Wide Talent Show

A total of nine Dade County contestants already have entered the first annual diocesan-wide CYO talent contest to be held at 3 p.m. Sunday, April 28, at Barry College Auditorium.

The nine contestants for the \$50 in cash prizes and trophies include:

Catherine Wilson, of Corpus Christi CYO, singer; Jerry and Jimmy Smith of Little Flower, Hollywood, comedy; Theresa Buswell of Our Lady of Perpetual Help, singer; Diane Mollica of St. Vincent de Paul, accordion; also Shirley McNichol of St. Brendan, comedy - pantomime; Jerry Murray of St. James, piano; Holly Higgins of St. Hugh, piano; Carol Anne May, of St. Hugh, violin, and Laura Rosemond of Epiphany, singer.

Broward County Deanery will hold a CYO talent contest on Sunday, April 21, at St. Thomas Aquinas Cafetorium. Anyone wishing to enter may call Diane Dolan at LU 3-7359. The winners will earn the right to enter the diocesan contest at Barry College.

One of the highlights of the diocesan talent show will be the appearance of Father John Nevins, assistant director of the Diocesan Catholic Charities, who will dance the Irish hornpipe and play the accordion.

The public is invited to attend.

Any CYO member wishing to

enter the contest should contact the Chancery CYO office at PL 7-5714.

Judges for the contest will be Sister Marie Carol, O.P. head of the drama department at Barry College; Father James Leah of SS. Peter and Paul parish and Father Bernard Reilly, member of the faculty at St. John Vianney Seminary.

Garry Santarcangelo and his band will furnish music during the talent show.

That night a diocesan CYO spring dance will be held at 7:30 p.m. at St. Rose of Lima Auditorium. An orchestra will provide music for dancing.

### Squires Plan Spelling Bee

The members of Our Lady of Good Counsel Circle of the Columbian Squires are preparing for their third annual Spelling Bee, which will be held on May 4, at Epiphany School in South Miami.

The Judges for this year's contest include Judge Mallory Horton of the Dade County Court of Appeals, Robert Connelly of The Voice and Leonard Boymer. The plans for this year's contest are being made by a Squires committee headed by Eugene Stark.

The first place prize includes a full year scholarship to any Catholic high school and individual and school trophies.

Mother Marie Odilia, the principal of Epiphany School announced last week that Guido Roncallo and John Faust will compete for the first place trophy from Epiphany. In the first annual Squires spelling bee, Christine Eberhart captured the trophy for Epiphany and last year Roberta Becker reclaimed the award for her school.

### School Association Plans Card Party

CORAL GABLES — A card party under the auspices of St. Theresa Home and School Association will be held at 8 p.m., Wednesday, April 24, in the school cafeteria.

Mrs. Serge Gomez is in charge of arrangements assisted by Mrs. C. Feinauer, tickets. Reservations may be made by calling HI 4-5098 or MO 1-8337.

Refreshments will be served and those attending a quest-ed to bring their own cards.

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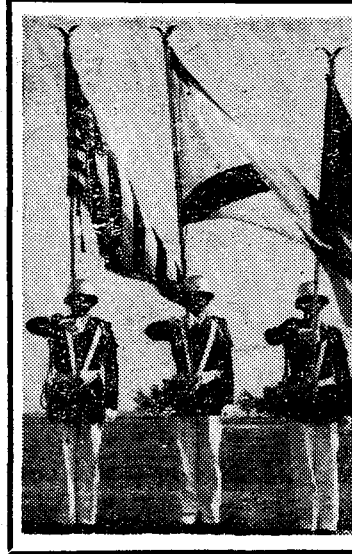
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# 4 Aim For Silver Knights

Brother Benedict Henry, the principal of Christopher Columbus High School, recently announced that four Columbus seniors had been chosen to compete for the Silver Knight Awards which are offered annually by The Miami Herald.

The four Columbus seniors are David Hiss, Marshall Liptak, Francis Flynn and Richard Dunn. They will compete with over 160 other high school seniors throughout Dade County for the 1<sup>st</sup> Silver Knight Oscars.

David Hiss, a member of the 1963 National All-Catholic Team, and the star half-back of the Columbus team, received the faculty nomination in the athletic division of the Silver Knight competition.

Hiss was named to two All-City teams, The Voice, All-Diocese team, several All-State teams, and received a great many other athletic awards.

He recently signed with the University of Florida on an athletic scholarship.

★ ★ ★

Marshall Liptak is the Columbus nomination in Speech and Drama. He was recently chosen to represent the Diocese in the annual National Catholic Forensic League Tournament which will be held in Pittsburgh.

Liptak is the president of the National Catholic Forensic League and the National Forensic League at Columbus, and participates in original oratory, oratorical interpretation, extemporaneous speaking and debate in the Columbus speech program.

He is also the news editor of the Columbus newspaper, the Log.

★ ★ ★

Competing for the Silver Knight in journalism is the editor-in-chief of the Columbus newspaper, Francis Flynn. He is the Columbus correspondent to The Coral Gables Times and The Guide, and the diocesan representative to the editorial council of Prep For Teens Magazine.

Flynn is also the State Publicity Chairman of the Florida

State Circle of the Columbian Squires, and the publicity chairman of Our Lady of Good Counsel Circle of the Squires. He also participates in forensics and is a member of the Student Council Activities Committee at Columbus.

★ ★ ★

Richard Dunn, the president of the Columbus Student Council, was chosen in a closed ballot vote by the Columbus faculty to compete for the Silver Knight award in citizenship.

Dunn is the president of the Teen-Craft Company of the Junior Achievement, and was last year's Junior Achiever of the Year. He recently returned from Georgia where he competed in the annual salesmanship contest sponsored by Junior Achievement, in which he captured the second place trophy.

He is one of the three diocesan representatives to the dramatic oratory competition at the annual Catholic Forensic League Tournament.

★ ★ ★

The Silver Knight Awards are given annually to high school seniors in 12 categories, ranging from art to social sciences. The first place winner in each division receives a Silver Knight oscar and a \$200 scholarship. The three runners up in each division receive plaques and a \$50 scholarship.

## Rosary Service Set On April 23 By Club

Members of the Camera Club of St. James parish have begun saying the Rosary every other Tuesday at 3 p.m. in the Church.

The club first gathered at the church to say the Rosary on April 9. They will again meet at the church this Tuesday, April 23. They will be led in prayer by two Sisters. All children of the school and their families are invited to attend.

The Club has set the first Sunday of the month as their Holy Communion Sunday. Members will attend the 8 a.m. Mass.

## Concert Set At Madonna

By CHERYL ANTON

The Glee Club of Madonna Academy will present their spring concert, "Scenes in Song," directed by Sister Ther Marie, Friday, April 26 at 8 p.m. at the Academy. The program, centering around a theme of the four seasons, will be introduced by Sheila Weathersbee and narrated by four girls speaking for their favorite season.

Cheryl Anton will represent autumn; Donna Houle, winter; Janice DeNote, spring and Sue Hardy, summer. During the program Charleen Kulik and Tom Burgs will entertain with lively dancing. The girls will sing the many favorite songs particular to each season. Admission is \$1.

The Parents and Friends Association held its regular monthly meeting Thursday, April 18.

New officers were elected following the election, Dr. Lieberman demonstrated the Par Reading Program which is being offered to the students of Madonna next fall. Senior and junior science projects were displayed.

"Good Habits Sculpture Character" was the topic of discussion at the Wednesday meeting of the Sodality of Mary. Participants were Patricia Hackett, Mary Pat Fromm, Joan Beauchea and Carol Polumbo.

# NEWS FROM DIOCESAN SCHOOLS

## Gibbons Grads To Get Rings

By DENISE O'MARA

The first senior class of Cardinal Gibbons High School will start their final year there with rings on their fingers as they begin the tradition of class rings at C.G.H.

The ruby-stone rings will bear the C.G.H. shield and motto, "Excelsior." A cross, monogrammed beneath a C G, will symbolize the Christian education the wearer received. The torch of learning will be inscribed on each side beneath the year.

Those eligible will be measured in the next few weeks for their rings, which will be presented at the Senior Induction in the Fall.

★ ★ ★

Wednesday, April 17, the National Honor Society of Cardinal Gibbons saw Jean Kerr's comedy "Mary, Mary" at the Coconut Grove Playhouse.

The group of 29 honor students and moderator Sister M. Augustine, O.S.F. left from school at noon and arrived for the 2:30 p.m. matinee showing.

Viewers of the Broadway show described it as "a first-rate family comedy" and "one of the most enjoyable shows I've ever seen."

Future events of the active N.H.S. include a meeting with the Great Books Discussion Group at Fort Lauderdale Public Library in May.

Father Thomas A. Denchey, Supervising Principal of Cardinal Gibbons High School, joined other Catholic educators at the 60th annual meeting of the National Catholic Educators Association. The convention, which began April 16 and closed today, took place in St. Louis.

The theme of the program was "Catholic Education, Progress and Prospects." Various religious and Catholic lay teachers from all over the country took part in the discussions and lectures organized by the NCEA.

## Central High Band To Present Concert

FORT PIERCE — The Central Catholic High School band and junior band will give a concert Sunday, April 21, under the direction of Arthur Pottorff.

Popular songs as well as old favorites will be presented. Solos will be presented by Faye Krause, flute solo; Timothy Brown, clarinet solo; Yvonne Forget, drum solo; John Butterfield, trumpet solo; David Goodwin, trombone solo.

## 3 More Get Scholarships

By VIRGINIA DUKE

In addition to scholarships recently reported in The Voice, three additional offers have been received by Notre Dame Academy girls. Barry College has honored Patricia Ryan with a partial scholarship; Siena College, Adrian, Michigan, Margaret Shaw; University of Florida, Rita Figueroa.

★ ★ ★

For the first time, Notre Dame participated this year in the Annual High School Mathematics Contest, sponsored by the Mathematical Association of America and the Society of Actuaries. The School Team (i.e. the girls with the three highest scores) was comprised of Stephanie Heffernan, who received the school medal, Marguerita Leva, and Joanne Roberts. This stimulating activity aims to create and to sustain interest in mathematics among the students of our secondary schools.

★ ★ ★

Decorative trellises blossomed in gay flowers, hanging cages captured colorful make-believe warblers, and parasols splashed lacy shadows on the dance floor at NDA's first Junior Prom on Monday, April 15.

The cafetorium was transformed into a "Springtime Fantasy" through the ingenuity of the decorating committee and with properties borrowed from local stores. The semi-formally gowned girls and their escorts danced to the music of "The Agendas."

For several weeks preceding Easter the Junior class co-

operated with committee chairmen to make this dance a memorable one. Heading the committees as general chairman was Joanne Ludick. Roberta Prout arranged for the refreshments; Valerie Moulton, tickets; Jeannie Gorman, programs. Vikki Lester supervised the decorations, and a committee of volunteers led by Kathy Kraft returned on Tuesday to dismantle.

En route to the dance many girls stopped at the convent to introduce their escorts to the Sisters.

★ ★ ★

Pan-American minded NDA'ers boarded 10 buses chartered by the school to take them to Bayfront Park on Thursday, April 18. History and Religion classes had fully acquainted students with the importance of this annual Mass offered to further the good-will existing between the Americas and to emphasize the importance of our common Faith as a bulwark against Communism.

Wearing uniforms and veils the girls assisted at Mass in the pathway to the right of the Torch of Friendship.

## Officers Are Elected By Holy Name Group

J. S. Palmer is the new president of the St. Rose of Lima Holy Name Society.

Elected with Palmer were: Anthony Kay, vice president; Harry E. Jones Sr., secretary; and Primary Driskell and Michael Subaro, reelected treasurer and warden respectively.

## Immaculata Concert Slated

By JANET RENUART

The Immaculata Academy chorus is proud to invite you to attend the Annual Spring Concert at the Academy, 3601 South Miami Ave., on Saturday, April 20 at 2 p.m. and Sunday, April 21 at 8 p.m.

The program, "Bach to Bernstein," includes works from the early to present day composers such as: "To Spring" by Bach, Handel's "Hallelujah Chorus," "O Bona Jesu" by Palestrina, "God of All Nature" by Tcha-

kowsky, Gernstine's "Summer Time," Mancina's "Moon River," and "Tonight" and "I Feel Pretty" by Bernstein.

The chorus is directed by Sister Mary Josepha, S.S.J. who says that over a hundred girls will sing in the choir. All the girls will be dressed in pale blue including Nancy Pasawicz who will accompany the choir at the piano. Donations for tickets, which may be purchased at the door, are \$1 for adults and \$.75 for children.

## Aquinas Holds Roman Exhibit

By GREG CAMPBELL

In one corner of the room the Temple of Jupiter rises again. Set amidst well-landscaped gardens and towering shrubs, its gleaming marble pillars reflect the glory and grandeur of Imperial Rome. In another corner, catapults stand ready to fire; just below these, gladiators battle to the death for the emperor's favor.

These exhibits are but a few of the startlingly realistic projects constructed by St. Thomas Aquinas high school third and fourth year Latin students. They are part of a long-range program of self-education designed to familiarize the students with the real culture of the ancient Romans.

Included in the plan is the annual Latin Banquet. At this affair, captured slaves (Latin II students) serve their elders, who come in the guise of Roman senators. An oblation is offered by the high priest, and entertainment is provided both during and after the feast.

The program is supervised by Sister John Aquin, Sister Mary Ann, and Sister Florine Therese of the language department. If nothing else, the research certainly provides insight into the functioning of the average Roman mind that could never be gleaned from the speeches of the loquacious Cicero. Who said that Latin was a dead language.

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# Gibbons Breaks Into Win Column With 17-4 Triumph

The Cardinal Gibbons Redskins are enjoying the fruits of victory — their first baseball triumph of the year and first in the school's history against regular varsity competition.

After several heart-breaking losses, Gibbons trampled Pine Crest School, 17-4, in a South Atlantic Conference game. Versatile Jimmy Gurzynski and Dickie Welch led the hitting attack while Bob Mack got credit for the pitching triumph.

The triumph gave the Redskins a 1-6 record for the sea-

son, but included in the mark were a 4-2 defeat at the hands of league champion Jupiter, a 10-9 loss to LaSalle and a 3-2 game to Chaminade.

Like Chaminade, LaSalle and Msgr. Pake, Gibbons is one of the newcomers to the diocese athletic scene and has only a junior class, with just a few of the 11th graders on the baseball squad.

"We took a step-up from junior varsity to playing varsity teams this year, so, I think we're coming along pretty

## High School Baseball

good," Athletic Director Tony Licata explained.

Needless to say, the Redskins will have their full team back next year.

At present, Mack and the outfielders, Jimmy Langon, Larry Leturmy and Bill Binko are the only juniors on the squad. Three sophomores, Gurzynski, at third base, Mike Grant at second and Mike Binko, plus two freshman, Pat O'Connor at first, and catcher Dick Welch, round out the usual starting nine.

Welch and Leturmy head up the hitting with Welch being tabbed by Licata as probably the team's most improved player and, as just a ninth grader, rates as one of the team's best prospects.

Also coming in for special mention is Gurzynski, a standout at quarterback for the first Redskin football team last fall.

"We can put him anywhere and he's real good: pitcher, catcher, third base, anywhere. He's played five or six positions for us."

Coached by Al Petz, the

Redskins schedule still includes a rematch with Pine Crest and a game with the Pompano Beach junior varsity.

Other baseball action last week saw LaSalle get its second no-hitter of the season over St. Patrick's as Bob Koziol pitched the Royals to a 21-0, five-inning triumph. Earlier in the season Frank Miro had also blanked the Shamrocks. It's the third time in two seasons that LaSalle has come up with a no-hitter over St. Pat's.

However, the Royals took their lumps on Monday night when they journeyed to Key West to face the tough Key

West High Conchs, losers of only one of their first 12 games, and were the victims of a no-hitter themselves, losing 8-2.

Also getting beat was Archbishop Curley, 10-3 by Miami High and 6-4 by Miami Beach, although Jim Assolone pitched a three-hitter in the losing effort. Curley, however, ended its losing streak by topping Fort Lauderdale High, 12-5, with Don Wagner allowing just two hits, getting two himself.

Christopher Columbus, which started the season so well, continued its slump by losing 7-3 to Palmetto.

In one of last week's finest

games, Chaminade and Pace battled for nine innings before the Lions of Chaminade came out on top with a 4-3 decision. Chaminade also trounced Pine Crest, 13-3, with Bob Bongarino getting three hits.

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## Dade CYO Softball League Kicks Off Schedule Sunday

Sixteen teams in the newly formed Dade County CYO Softball League will pry the lid off the league schedule at 2:30 p.m. this Sunday, April 21, with eight games on tap.

League games will be played under "slow-pitch" rules and will last seven innings unless either team is ahead by 10 runs in the fifth which automatically ends the game.

The home team is to furnish two umpires if possible and the balls used in the game.

The schedule:

- St. John at Holy Family
- St. James at Our Lady of Perpetual Help
- Blessed Trinity at St. Brendan
- Little Flower at Holy Rosary
- St. Timothy at SS. Peter and Paul
- St. Monica at St. Rose
- Corpus Christi at St. Dominic
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## Columbus, Curley Tracksters Score In Sprint, Mile Runs

Christopher Columbus and Archbishop Curley High each came up with a victory in the 17-school Gold Coast Conference track meet last week.

The CC Explorers got theirs, as expected, from miler Frank Lagotic, who won the event with a new meet and Lockhart Stadium record of 4:22.4.

It was the second fastest clocking for the Columbus flash, who won the state Class A championship last year, as his 4:20.6 set earlier in the month is the fastest ever recorded by a Florida high school athlete.

The Curley triumph came from Tommy Ryan who won sophomore 440-yard sprint with a meet-record time of :54.0.

Also coming up with strong varsity showings in the meet were Pat Mahoney of Columbus, with a :20.9 in the 180-yard low hurdles for second place while Larry Rohan of Curley was fifth in the 220 with a :22.9.

In the sophomore events, Chris Hosford of Columbus was third in the mile run with a 4:50.4.



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  - Alias Jesse James
  - All Hands On Deck
  - Amistad
  - Babes In Toyland
  - Bashful Elephant
  - Bear, The
  - Best Of Enemies
  - Beauty and the Beast
  - Beyond Time Barrier
  - Big Jeeter
  - Big Night
  - Big Way In Africa
  - Black Gold
  - Bon Voyage
  - Blood and Steel
  - Boy and the Pirates
  - Clown And The Kid
  - Coming Out Party
  - Conspiracy of Hearts
  - Constantine And The Cross
  - Cross Landing
  - The Deafant
  - Desert and Pythias
  - Desert In Chair
  - Desert Attack
  - Drums Of Africa
  - Embezzled Heaven
  - Escape From East Berlin
  - Everything's Ducky
  - Fly Wings
  - In A Balloon
  - Face of Fire
  - Forever My Love
  - For The Love of Mike
  - Gay Purree
  - Gift of Love
  - Gigot
  - Great Day
  - Gunfight
  - Hey, Let's Twist
  - Homeymoon Machine
  - Hey Boy Hey Girl
  - In Between Age
- A II — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS**
- All Night Long
  - Antigone
  - As The Sea Rages
  - Balloon
  - Barabas
  - Because They're Young
  - Belle Sommers
  - Beware Of Children
  - Birdman Of Alcatraz
  - Birds, The
  - Black Sunday
  - Black Ties
  - Born To Be Loved
  - Broken Lane
  - Burning Nights
  - Cage Of Evil
  - Castilian
  - City After Midnight
  - Colossus Of Rhodes
  - Come Fly With Me
  - Court Martial
  - Courtship
  - Eddie's Father
  - Crazy For Love
  - Date With Disaster
  - Day of Fury
  - Day Of The Triffids
  - Days of Wine and Roses
  - Dead To The World
  - Deadly Duo
  - Donovan's Reef
  - Duel Of The Titans
  - Electra
  - Face of a Fugitive
  - Fanny
  - Fear No More
  - Flame In The Street
  - Flower Drum Song
  - Four Days Of Naples
  - 40 Pound Of Trouble
  - Frantic
  - Four Ways Out
- A III — MORALLY UNOBJECTIONABLE FOR ADULTS**
- Adventures of a Young Man
  - All In Night's Work
  - Another Time, Another Place
  - Battle Of Stalingrad
  - Big Deal On Madonna St.
  - Black Orpheus
  - Breakfast At Tiffany's
  - Bye, Bye Birdie
  - Cairo
  - California
  - Captain's Table
  - Caretakers
  - Children's Hour
  - Claudelle Ingle
  - Come Blow Your Horn
  - Crime Does Not Pay
  - Critic's Choice
  - Crooks Anonymous
  - Day of the Outlaw
  - Dime With A Halo
  - End of Innocence
  - Explosive Generation
  - Facts Of Life
  - Fatal Desire
  - Five Golden Hours
  - Five Miles To Midnight
  - Four Fast Guns
  - Grass Is Greener
  - Happy Thieves
  - Hitler
- B — MORALLY OBJECTIONABLE IN PART**
- Angel Baby
  - Arturo's Island
  - Back Street
  - Big Show
  - Black Whip
  - Blood and Roses
  - Born Reckless
  - Bramble Bush
  - Can-Can
  - Candid
  - Chapman Report
  - Circus of Horrors
  - Crack In The Mirror
  - Cry For Happy
  - Curse of the Werewolf
  - Desire In Dust
  - Devil's Eye
  - Diamond Head
  - Doctor In Love
  - Doctor No
  - Edge of Fury
  - Eighth Day of a Week
  - and, The
  - ates to Hell
  - Follow The Boys
  - Force of Impulse
  - Free, White And Twenty-One
  - Frightened City
  - From the Terrace
  - Girl Named Tamiko
  - Girl's Town
  - Goodbye Again
  - Guns of Black Witch
  - Gypsy
  - Happy Anniversary
  - Head, The
  - House of Women
- CONDAMNED**
- Baloney, The
  - Boccaccio 70
  - Breathless
  - Come Dance With Me
  - During One Night
  - Five Day Lover
  - Girl With the Golden Eyes
  - Green Mare, The
  - I Love, You Love
  - John of the Angels
  - Lady Chatterley's Lover
- SEPARATE CLASSIFICATION**
- Advise and Consent
  - Cleo From 5 to 7
  - Circle of Deception
  - Divorce Italian Style
  - Eclipse
- PT 109**
- Rayon, The
  - Reluctant Saint
  - Reptilicus
  - Runaway
  - Saintly Sinners
  - Sergeant Was A Lady
  - Seven Seas
  - To Calais
  - Silent Call
  - Slaves of Carthage
  - Some Flubber
  - Spy in the Sky
  - Stop, Look and Laugh
  - Stowaway In The Sky
  - Summer To Remember
  - Swinging Along
  - Sword And The Dragon
  - Tammy And The Doctor
  - Tarzan Goes To India
  - Teenage Millionaire
  - Ten Who Dared
  - Therm Was A Crooked
  - Titans, The
  - 30 Years-Of Fun
  - 300 Spartans
  - Space Clock Strikes
  - Trojan Horse
  - Two Little Bears
  - Ugly American
  - Underwater City
  - Unearthly
  - Up In Smoke
  - Valley of the Vikings
  - Warrior and Slave Girl
  - Watch Your Stern
  - We'll Bury You
  - Wild West Strikes
  - Wild Westerners, The
  - Wonderful World of the Brothers Grimm
  - World Without End
  - You Have To Run Fast
- FOR ALL**
- Rat Race
  - Rebel Breed
  - Revolt of Slaves
  - Rookie Hero
  - Shakedown
  - Shoot the Piano Player
  - Sodom and Gomorrah
  - Solomon and Sheba
  - Some Came Running
  - Sons and Lovers
  - Splendor In Grass
  - Stripper, The
  - Subway In The Sky
  - Summerskin
  - Take A Giant Step
  - Telltale Heart
  - error In The Night
  - That Touch of Mink
  - This Angry Age
  - Three On A Spree
  - Tomorrow Is My Turn
  - Too Late Blues
  - Too Young For Love
  - Two Faces of Dr. Jekyll
  - Two Loves
  - Two Weeks In Another Town
  - Vampire and the Ballerina
  - Very Private Affair
  - Waltz of the Toreadors
  - Warrior Suppress
  - Wayward Girl
  - What Price Murder
  - White Slave Ship
  - Wife For A Night
  - Wild Harvest
  - Wild In The Country
- FOR ADULTS**
- Blame From The Rififi Girls, The
  - Rififi In Tokyo
  - Rider on a Dead Horse
  - Rocco and His Brother
  - Ring of Fire
  - Roots Of Heaven
  - Singer, Not The Song
  - Something Wild
  - Sound and the Fury
  - Sparrows Can't Sing
  - Spencer's Mountain
  - Summer and Smoke
  - Sundays and Cybele
  - Sweet Bird of Youth
  - Swing High
  - This Earth Is Mine
  - Thunder of Drums
  - Tower of London
  - Town Without Pity
  - Trail and Error
  - Two for the Seesaw
  - Two Women
  - Warriors Five
  - West Side Story
  - Whatever Happened To Baby Jane?
  - Where the Truth Lies
  - Who's Got the Action
  - Why Worry?
  - Wonderful Country
  - Wonders of Aladdin
  - Yesterday's Enemy
  - Young Man With No Time

## HOLLYWOOD TELEVIEWS

# Top Oscar Movies Approved By Legion

By WILLIAM H. MOORING

HOLLYWOOD, Fla. — Frank Sinatra's classy Oscar speech about the Mona Lisa had been written for him by dramatists Richard Breen, George Axelrod, Hal Kanter and Stanley Roberts.

The far out analogy it drew between the immortal art of Leonardo da Vinci and Hollywood's dawning, artistic maturity, became considerably less pretentious after the envelopes had been opened.

All the major Oscars had gone to motion pictures of outstanding artistic merit and wholesome, moral quality, or to the creative artists whose talents made them distinctive.

This year not one Academy award went to a film on the Legion of Decency's objectionable or condemned lists. Only one minor award was given to a movie among the Le-

gion's rapidly swelling "separate classifications."

The winning movie, "Lawrence of Arabia", carried off seven Oscars. It is morally approved for adults and adolescents. Artistically, it takes a high place among the all-time classics in cinematic entertainment.

### BEST ACTOR

Gregory Peck's victory as "best actor" for "To Kill a Mockingbird"; Anne Bancroft's "best actress" award for "The Miracle Worker" and little Patty Duke's "supporting actress" triumph in the same picture, meant that three of the most highly coveted, personal awards, had been voted to performances in films "specially recommended" for adults and adolescents, by the Legion of Decency.

Other awards went to "The Longest Day" (for photography), "The Music Man" (for musical scoring) and "The Won-

derful World of the Brothers Grimm" (for color costume designs); all on the Legion's "family" list.

Even the "best foreign film", France's "Sundays and Cybele", carries Legion approval for adults.

This is vastly different from two years ago when Emcee Bob Hope caustically cracked that dirt seemed to have become the Hollywood hallmark of academic distinction.

### OSCAR SURPRISES

How this year's Oscar ballot would go was unusually difficult to foresee. Of the top six, I correctly forecasted only three — "Lawrence of Arabia", its director, David Lean, and best actor, Gregory Peck. I did note that Patty Duke was Angela Lansbury's "most obstreperous rival" among the five, supporting actress nominees. Patty's victory created as much general surprise as Anne Bancroft's, merit notwithstanding.

The most significant surprise — one that may evoke wide discussion of the finer points — NO Oscar-winning film, this year, carried a Legion of Decency objection or condemnation.

## 'Mondo Cane' Movie Separately Classified

NEW YORK (NC) — The National Legion of Decency has placed the movie "Mondo Cane" on its "separate classification" list.

The Legion had this observation on the movie:

"A documentary presentation of certain customs and behavior of people in various parts of the world, this film becomes, in editing, a pungent commentary on humanity. Several aspects of this commentary are positive and not without foundation in human experience.

"Nevertheless, at times the film-maker's selection of material appears arbitrary and artificial and his editing creates superficial and even forced comparisons, with the result that his point of view is open to varying interpretation. Moreover, the visuals of the film can be shocking, revolting and disturbing to an immature or sensitive audience."

## Catholic Programs In Diocese On Radio And Television Sunday

- THE CATHOLIC HOUR — WCKR, 610 Kc.**
- 9 A.M.**
- THE SACRED HEART PROGRAM — WFLM, 1600 Kc. (Fort Lauderdale).** 9:30 A.M.
  - CATHOLIC NEWS AND YOU — WHEW, 1600 Kc. (Riviera Beach)** — News of parishes in Palm Beach area reported by Father Cyril Schweinberg, C.P., retreat director, Our Lady of Florida Monastery and Retreat House, North Palm Beach.\*
  - SPANISH CATHOLIC HOUR — WMET, 1220 Kc** — Spanish religious program of the Diocesan Centro Hispano Catolico. Father Avelino Gonzales, O.P., moderator; and Father Jose Maria Pollos, O.P.\*
  - CATHOLIC VOICE OF THE AIR — WGBS, 710 Kc.** 9:33 P.M. — World-wide Catholic news from NCWC News Service and Diocesan news from The Voice. Commentator: Father John W. Glorie.\*
  - THE HOUR OF ST. FRANCIS — WKAT, 1360 Kc.** — "If I Had It To Do Over Again" is the drama of a husband looking back to the day of his wedding. He recalls the prediction of a friend that the marriage would not last six months, because bride and groom were in love but not with each other. How husband and wife succeed in discovering love proves a revelation to any couple desperate to save a marriage.
- 6:30 A.M.**
- THE SACRED HEART PROGRAM — WGBS, 710 Kc.**
- 9 A.M.**
- THE CHRISTOPHERS — Ch. 5, WFTV (West Palm Beach)** — Today's program is titled "Keep Our Heritage Alive."
  - TELAMIGO — WCKT, Ch. 7** — Third in the new Sunday television series of Spanish religious discourses by Father Eugenio de Busto, secretary of Diocesan Spanish-speaking Apostolate, and assistant pastor, Blessed Trinity parish.\*
  - THE CHRISTOPHERS — Ch. 4, WTVJ** — Dean Jagger presents tips showing what the average individual can do to strengthen his government. Both the responsibility and privilege of citizenship are stressed, in "Do Your Part."
  - 11 A.M.**
  - THAT I MAY SEE — WCKT, Ch. 7** — Father David J. Heffernan resumes his Sunday morning religious television discussions.\*
  - 11:30 A.M.**
  - MASS FOR SHUT-INS — WLEW-TV, Ch. 10** — Celebrant: Father William P. Hennessey, assistant pastor, St. Patrick parish, Miami Beach. Narrator: Father John W. Glorie, assistant pastor, Corpus Christi parish.\*
- Radio**
- 6:30 A.M.**
- THE SACRED HEART PROGRAM — WGBS, 710 Kc.**

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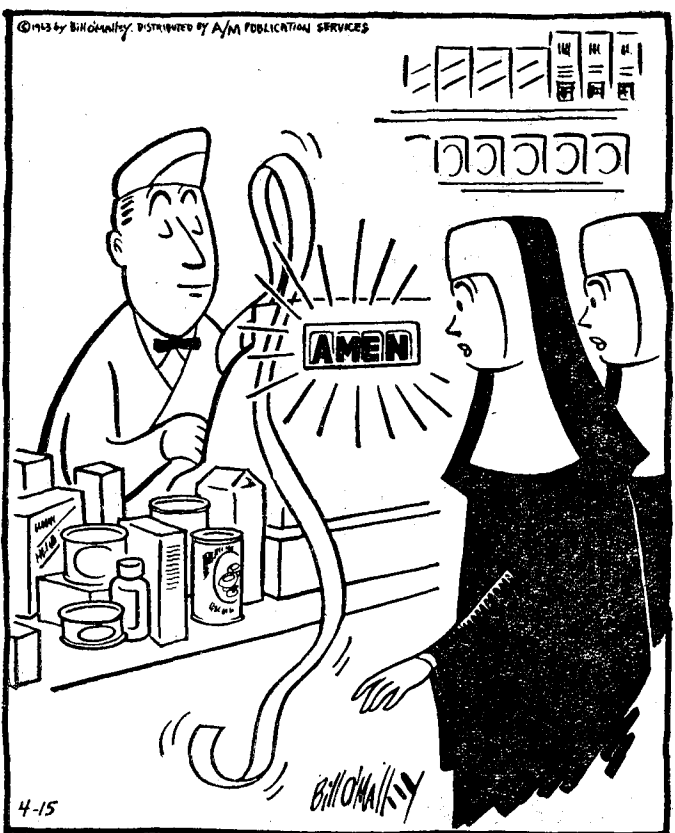
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## Little Sister



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

(Please clip and save this list. It will be published periodically.)

# Mercy Hospital Auxiliary Will Install New Officers

Miss Loretta McTiernan of Little Flower parish, Coral Gables, has been elected president of the Mercy Hospital Auxiliary.

Other officers named during a meeting held Wednesday at

## New Aged Association Names Nun To Board

WEST PALM BEACH — Mother M. Josita, O.C.A.R.M., of the Lourdes Residence for the aged has been named a director of the newly organized Florida Chapter of the American Association of Homes for the Aged.

The Carmelite nun will serve for a two-year term in the chapter which was formed during a recent two-day meeting in Lakeland.

the hospital are Mrs. Emily Fleming, Mrs. Owen Pittman, and Mrs. V. Tortoriello, vice presidents; Mrs. Joseph Galluccio, recording secretary; and Mrs. Vincent Parlato, treasurer.

They will be installed during a noon luncheon Wednesday, May 8 in the Skylight room of the Hotel Everglades.

Mrs. Frank Catterson and Mrs. James Bennett are co-chairmen of arrangements for the luncheon.

Membership in the Mercy Hospital Auxiliary is open to all women interested in assisting the diocesan institution. Auxiliary members serve as Gray Ladies and also staff the sewing room and gift shop located in the lobby on the first floor of the hospital.



NEW PRESIDENT of the Mercy Hospital Auxiliary is Miss Loretta McTiernan of Little Flower parish, Coral Gables, left, shown with Mrs. Denis V. Renuart, founding president.

# Retreat Conferences Set At Kendall And Lantana

Women from Dade, Broward, and Palm Beach Counties will participate in retreat conferences next week at the Dominican Retreat House in Kendall and the Cenacle Retreat House, Lantana.

According to Sister M. Stephen, O. P., superior at Queen of Apostles Retreat House, 7275 SW 124th St., a general retreat for women will begin at 6 p.m., Mass Friday, April 26, and continue until mid-afternoon, Sunday, April 28.

## School Association To Honor Faculty

Adrian Dominican Sisters and lay teachers who staff St. James School, North Miami, will be guests of honor during the monthly meeting of the Home and School Association at 8 p.m. Thursday, April 25, in the church extension, 530 NW 131 St.

Nominations for new officers will be made during the meeting and refreshments will be served.

Plans will be discussed for the Spring dance which the association will sponsor Saturday, April 27, at the K. of C. Hall.

## Guild Will Assist At Mass In Group

The newly organized Catholic Guild of Telephone Workers will observe a Corporate Communion during noon Mass Sunday, April 21, in the Cathedral.

Father Vincent Sheehy, Guild chaplain, will offer the Mass for all telephone company employees and their families.

Msgr. Bryan O. Walsh, diocesan director of Catholic Charities will be the principal speaker during a luncheon which will be served immediately after Mass, in the San Regis Restaurant, 6815 Biscayne Blvd.

Reservations must be made no later than today (Friday) by calling Mrs. Marge Ryan at MU 5-1296 after 7 p.m.

## Dinner Dance Is Set April 20

An "April in Paris" dinner dance under the auspices of St. Timothy Women's Guild will be held Saturday, April 20, at the Tropical Park Turf Club.

Buffet supper will be served at 7:30 p.m. and dancing will begin at 9 p.m. and continue until 11 p.m. to the music of Bucky Craft's orchestra.

Mrs. Richard Holst is general chairman of arrangements for the benefit and proceeds will be donated toward the building fund of the parochial school.

Reservations may be made by calling Mrs. Chester Dembowski at 271-3515.

## CYAC Council Calendar

**MIAMI CATHOLIC** Singles Club — Bowling at 8:15 p.m. today (Friday) at Miami Bowland, Tennis, 3:30 p.m., Sunday, April 21 at Henderson Park, 971 NW Second St.

**OUR LADY OF** Perpetual Help YAC — Horseback riding, 1 p.m., Saturday, April 20. For further information call Richard Buswell, NA 1-6240. Communion Sunday, April 21, 8 a.m. Mass in Our Lady of Perpetual Help Church. Picnic at 1 p.m. in Crandon Park.

**LAUDERDALE CATHOLIC** Club — Beach party, Saturday, April 20, 8 p.m. at 3040 N. Atlantic Blvd. Sunday, April 21, league bowling at 6:45 p.m., Imperial Lanes.

**PALM BEACH** County Catholic Singles — Bowling, Friday, 8:30 p.m., Palm Bowl, 427 Evernia St. Business meeting, 8 p.m., Wednesday, April 24, St. Ann parish hall.

**HIALEAH-MIAMI** Springs YAC — Beach party, Sunday, April 21, at Hugh Taylor Birch Park, Fort Lauderdale. Everyone will meet at 10 a.m. in the parking lot of Immaculate Conception parish, Hialeah.

**CATHEDRAL CYAC** — Picnic, Saturday, April 20, 6 p.m. at Crandon Park, Pit No. 4. Wednesday, April 24, 8 p.m. business meeting in the Cathedral basement.

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# One-Day Conference Set By DCCW At Lauderdale

Catholic women throughout the 16 counties of the Diocese of Miami and their friends have been invited to participate in a one-day convention of the Miami Diocesan Council of Catholic Women Thursday, May 9 at the Galt Ocean Mile Hotel, Fort Lauderdale.

The first one-day conclave scheduled by the Council since its organization in 1958 will include workshops and an evening banquet.

**Special Low Mass offered**

## Nativity Guild's Style Show Set

WEST HOLLYWOOD — A luncheon and fashion show under the auspices of Nativity Guild will begin at noon, Wednesday, April 24 at Patricia Murphy's Candlelight Inn, Fort Lauderdale.

Latest fashions will be shown by A'abbe and coiffures of models will be styled by Elegante Beauty Salon.

Mrs. Irvine Eldridge and Mrs. Leon Wagner are general chairmen of arrangements for the benefit whose proceeds will be donated to the library of Nativity parochial school.

Other members of the committee are Mrs. Camille Rose, tickets; Mrs. James Ball, awards; and Mrs. William Schroeder, publicity; assisted by Mrs. John Bodner, Mrs. John McDonnell, Mrs. Alfred Menstrasi, Mrs. Gerald Oldziej; Mrs. Fredric Serianni, Mrs. Charles Stacy, Mrs. Bernard Saffran, Mrs. Harry Skelly, Mrs. Richard Vilavecchia and Mrs. Charles Zapf.

Tickets may be obtained by calling YU 9-4450 or after the Sunday Masses at Nativity Church.

## Academy Reception Fetes CDA Officers

National officers of the Catholic Daughters of America were guests of honor Thursday at a reception held in the Notre Dame Academy cafeteria.

Miss Margaret Buckley of Chevy Chase, Md., supreme grand regent, was accompanied by Miss Katherine Dwyer of Boston, national secretary and Mrs. Catherine McGinnis of Parkersburg, W. Va., a member of the board of directors.

Honorary members were grand regents and members of Court Miami 262, Court Patricia and Court St. Coleman.

## Nurses To Meet In Palm Beach

WEST PALM BEACH — Catholic nurses in the Palm Beach area have been invited to meet with Father Anthony Chepanis, diocesan director of the Council of Catholic Nurses at 8 p.m., Thursday, April 25.

The meeting will be held at Saunders Hall in St. Mary Hospital.

by Bishop Coleman F. Carroll will open sessions and His Excellency will be the principal speaker during the banquet.

Mrs. J. Winston Anderson of St. James parish, North Miami, Miami DCCW president has announced the committee in charge of arrangements:

Mrs. Joseph Nader of Our Lady Queen of Martyrs parish, Fort Lauderdale, president of the Broward County Deanery of the DCCW, will serve as general chairman assisted by Miss Gertrude Shaw, St. Charles Borromeo parish, Port Charlotte, decorations; and Mrs. Vincent Vohs, St. James parish, and Mrs. Norman Gerhold, Sacred Heart parish, Homestead, tickets and registration.

Mrs. Norbert Ruhlman of St. Francis of Assisi parish, Riviera Beach, DCCW treasurer, will serve as finance chairman during the convention and Mrs. H. Cartwright of West Palm Beach will be banquet chairmen.

Publicity will be directed by Mrs. Omer R. Jette of St. Clare parish, North Palm Beach, and Mrs. Gerard Ganter, St. Clement parish, Fort Lauderdale.

Diocesan officers will be installed during the convention by Mrs. Julian J. Eberle, Little Flower parish, Coral Gables, immediate past president of the women's Council.

All registrations and banquet tickets must be purchased prior to the convention sessions and those planning to stay overnight at the hotel are advised to make their reservations directly with the Galt Ocean Mile.

## Card Party, Brunch Scheduled By Guild

Brunch followed by a games and card party is planned by the Cathedral Altar Guild at 12:30 p.m., Wednesday, April 24, in the parish hall, 7506 NW Second Ave.

Mrs. T. A. Brownstone and Mrs. Olive Dyer, co-chairmen of arrangements are assisted by Mrs. Agnes Blaine and Mrs. Ann Horan.

Reservations are necessary to attend and may be made by calling PL 8-1060 or PL 8-7366.

## Officer Nominations Scheduled By Guild

COCONUT GROVE — Nomination of officers for the coming year will highlight the monthly meeting of St. Hugh Guild at 8 p.m. Thursday, April 25, at the American Legion Clubhouse.

The program will include the showing of an American Cancer Society film and a question and answer period conducted by a physician from the society.



Voice Photo

DCCW CONVENTION scheduled to be held Thursday, May 9 in Fort Lauderdale is discussed by Mrs. J. Winston Anderson, Council president, Mrs. Vincent Vohs, and Mrs. Joseph Nader.

## DCCW Affiliates Hold Elections, Installations

Springtime is election and installation time in affiliations of the Miami Diocesan Council of Catholic Women as officers assume their duties for the coming year.

★ ★ ★

WEST HOLLYWOOD — Election of officers will highlight the monthly meeting of St. Stephen Women's Guild at 8 p.m., Tuesday, April 23, in the parish hall.

Mrs. Joseph Campbell, chairman of the nominating committee is assisted by Mrs. Charles Fisher and Mrs. Anna Wolfkill.

## Recital Planned Sunday At Barry

Miss Jeanne Tivnan, senior music major at Barry College, will present a voice recital at 8:15 p.m. Sunday, April 21, in the college auditorium.

The lyric soprano who appeared in leading roles in the collegiate productions of "The King and I," and "Brigadoon," as well as in local concerts, recitals and radio and TV programs, also will be heard in recital at Aquinas College, Nassau, Bahamas, Saturday, April 27.

The winner of a Miami Music Club scholarship; a Stephen Foster Memorial scholarship and the collegiate division of the National Association of Teachers of Singing auditions will be accompanied on the piano by Miss Barbara Holt.

## Communion Planned

HOLLYWOOD — Members of the Catholic Woman's Club of Little Flower parish will observe a Corporate Communion during the 8:15 a.m. Mass, Sunday, April 21.

Plans will be discussed for a day of recollection scheduled to be held Sunday, May 5.

★ ★ ★

PUNTA GORDA — Mrs. Geogre Hill as the new president of the Guild of Our Lady of Sacred Heart parish.

Other officers recently installed by Msgr. David E. Bushey are Mrs. Harry Bell, treasurer and Mrs. Harold Schwandt, secretary.

★ ★ ★

RIVIERA BEACH — Mrs. Dale Crammer has been elected president of St. Francis of Assisi Home and School Association.

Also serving on the executive board are Mrs. Robert Grafton and Mrs. James Houck, vice presidents; Mrs. Neal Mahoney, recording secretary; Mrs. Arthur Hamilton, treasurer and Mrs. Everette Snow, corresponding secretary.

★ ★ ★

WEST PALM BEACH — Mrs. Fred Denne has been installed as president of St. Juliana Women's Club.

Other officers are Mrs. Ralph Whorton, vice president; Mrs. T. W. Swain, treasurer; and Mrs. E. J. Tilman, secretary.

The club has announced plans for a Spring card party on Tuesday, April 30 at the CDA Hall.

★ ★ ★

FORT LAUDERDALE — Election of officers will highlight the monthly meeting of St. Anthony Catholic Woman's Club at noon, Tuesday, April 23, in the parish club rooms.

A covered dish luncheon will be served and plans will be discussed for the annual Communion breakfast in May. Mrs. George B. Norton is in charge of arrangements.

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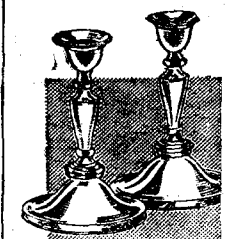


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"One! Two Three! Quick!" That's the way to cook asparagus, says the test kitchen of the United Fresh Fruit and Vegetable Association. Their reminder comes as this spring delicacy enters its annual peak supply period.

Fifteen minutes cooking time, when spears lie full length in boiling water, makes them crisp-tender. This allows five minutes cooking time without lid, ten additional minutes covered.

When asparagus spears are cooked in an upright position, in about 1½ inches of boiling salted water, allow an additional 3 to 5 minutes since the tips must steam while the lower parts cook in boiling water.

This is a classic success hint when cooking these delicate spears. Roman Emperor Augustus is said to have originated the remark, "Quicker than you can cook asparagus" Sixteenth

Century Thomas Hyll cautioned in his herbal, "I think it is necessary to be remembered that the Sperges require a small boiling, for too much or too long boiled, they become corrupt or without delight in eating."

The venerable "Larousse Gastronomique" is in agreement: "In principle, asparagus should not be overcooked, as this renders it watery and tasteless."

So, if you always seem to overcook asparagus, try deliberately undercooking it. Whenever possible, cook asparagus and other vegetables only after family and guests are accounted for; asparagus is one of these exquisite vegetables which can be overcooked and spoiled by having to be kept hot too long.

The simplest thing to do with a platter of steaming, crisp-tender asparagus is to dress it with melted butter. Beyond that, there are dozens and hundreds of delicious ways of preparing this springtime delicacy.

- 2 lbs. fresh asparagus
- 1 teaspoon salt
- ½ inch boiling water
- 6 slices whole-wheat toast
- ½ cup butter or margarine
- 1 tablespoon fresh lemon juice

Wash asparagus, remove scales from stalks, break off tough ends and wash again. Place in a saucepan with salt and ½-inch

- ¼ cup ground nutmeg
- ¼ teaspoon ground white pepper
- 3 hard-cooked eggs



FRESH ASPARAGUS Topped With Flavorful Sauce

boiling water. Bring to boiling point and cook, uncovered 5 minutes. Cover and continue cooking until asparagus is crisp-tender, 10 minutes.

Arrange toast on warm platter over which place asparagus. In the meantime soften butter or margarine and mix with lemon juice, nutmeg and white pepper. Peel eggs, separate the yolks from whites. Put yolks through a sieve or chop fine and blend with the sauce. Spoon over the asparagus. Sprinkle with finely chopped hard-cooked egg whites.

YIELD: 6 servings.

## FRESH ASPARAGUS ON TOAST

- 1½ lbs. fresh asparagus
- ½ inch boiling waetr
- 1 teaspoon salt
- 6 slices toast
- 2 cups Chicken a la King
- Fresh parsley

Wash asparagus, remove scales, cut or break off tough ends and wash again. Place in a deep 9-inch skillet or a large bottom saucepan with water and salt. Bring to boiling point and cook, uncovered, 5 minutes. Cover and cook 10 minutes or until asparagus is tender. Lift asparagus from the water and place on toast. Top with Chicken a la King. Garnish with fresh parsley.

YIELD: 6 servings.

## WITH CHICKEN A LA KING ON TOAST

- ¼ cup chicken fat or butter or margarine
- ¼ cup flour
- 1 cup chicken stock or 1 chicken bouillon cube and 1 cup water
- 1 cup top milk or light cream
- ¾ teaspoon salt
- ¼ teaspoon ground black pepper
- 1 cup diced cooked chicken

Melt chicken fat, butter or margarine. Remove from heat and stir in flour. Add chicken stock or boiling water and bouillon cube and milk or cream gradually, stirring to prevent burning. Stir and cook over moderate heat until of medium thickness. Add salt, pepper and diced chicken. Serve over cooked asparagus.

## ASPARAGUS AU GRATIN

- 2 lbs. fresh asparagus
- 1 teaspoon salt
- ½-inch boiling water or beef or chicken stock
- 2 tablespoons butter or margarine
- 2 tablespoons flour
- 1 cup milk
- ½ teaspoon salt
- 1 teaspoon ground black pepper
- 1 cup shredded American cheese
- ¾ cup soft bread crumbs
- 2 tablespoons butte margarine, melt...

Wash asparagus, remove scales from stalks, break off tough ends and wash again. Cut asparagus into 1-inch lengths. Measure. There should be 4 cups. Place in a saucepan with salt and boiling water or stock. Bring to boiling point and boil, uncovered, 5 minutes. Cover and continue cooking 8 to 10 minutes or only until asparagus is crisp-tender. Keep warm until ready to use. Melt butter or margarine in a saucepan. Remove from heat. Blend in flour. Stir in milk. Return to heat and cook until of medium thickness. Add salt, black pepper and ¾ cup of the cheese. Mix until cheese is melted. Arrange alternative layers of asparagus and cheese sauce in a buttered 1-quart casserole, beginning with asparagus and ending with cheese sauce. Combine rest of the cheese, bread crumbs and remaining 2 tablespoons butter or margarine. Sprinkle over the top of casserole. Bake in a pre-heated moderate oven (350 deg. F.) 20 minutes or until browned. Serve hot as the main dish, if desired.

YIELD: 6 servings.

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# Children Given You 'As A Sacred Trust'

By FATHER JOHN L. THOMAS, S.J.

*My wife and I can't seem to agree on how to raise our children. Right now the major bone of contention is our sixteen-year-old daughter. My wife claims the girl can wrap me around her little finger and get anything she wants from me. She also claims I undermine her authority as a mother by allowing her to go out or date against her mother's wishes. I feel that my wife tends to be too strict in this regard, but that's not the main problem. How do you deal with a woman who thinks she's always right?*

Your problem illustrates one point that is often overlooked in discussing marital adjustment, Jack. Children can separate a couple as well as unite them. Perhaps it would come closer to the truth to say that children may become a buffer as well as a bond; that is, if a couple fail to work out a good adjustment as partners, they may tend to see their children either as a primary source of individual consolation or as pawns to be manipulated in getting even with each other.

Both tendencies are escapes from the couple's real problem, and both ignore the sacred obligation to regard children as persons in their own right rather than as things at the service of others.

I think your last question indicates the real crux of your problem — "How do you deal with a woman who thinks she's always right?" As one of my professors used to say, "That's a mighty fine question!" What's the answer? Well, in a concrete case, one would first have to know whether the person in question really thought she was always right.

## Some Partners Don't Confer

Some wives give this impression either because they never consult their husbands, or because they have tried and receive no advice, or because they or their partner — or both have never learned how to discuss a problem on the basis of its objective merits.

In other words, some partners say they never bother to consult their mates because it doesn't do any good — either they get no answer, or discussion has always proved fruitless. Their partners would probably retort that they don't give any advice because experience has shown it wouldn't be taken, and discussion is bound to be fruitless when one partner has already decided what the outcome must be.

Although the basic issue between you and your wife is not primarily disagreement concerning how to raise your children, this is an important, immediate problem and its solution may point the way toward a better understanding of the real source of trouble. God has confided your children to you as a sacred trust. Consequently, the fundamental norm determining your decisions as parents must be what you prudently judge is best for them as persons to be brought to maturity under your guidance.

This is one principle upon which you and your wife must agree or you will answer to God for it. In other words, your starting point in reaching parental decisions must always be the same — what is best for the full Christian development of your children. You may disagree in applying this principle in individual cases, and this will call for sincere discussion and compromise, but the principle itself is not open to question.

How should you tackle your immediate problem? First you should be aware that there are several factors in your favor. Your wife seems prudently concerned about your daughter's social activities, so you don't have to contend with the typical mother-daughter combination in this regard. Also, your children apparently have been taught to respect your authority and come to you for various permissions.

Second, you should weigh thoughtfully your wife's contention that you undermine her authority. Perhaps without thinking, or because you feel she is too independent, you have countermanded her orders arbitrarily and without considering their merits. This is wrong — the good of your children should be your primary concern. You must find other ways of settling your differences as a couple.

Third, have you and your wife ever discussed or developed an overall plan relating to the social activities of your children at the various stages of their development? At what ages should they start dating? How often? With whom? Under what conditions? With what preparation, instruction, guidance, etc?

Through discussion and compromise — always with the individual child's best interests in view — you must reach some agreement on these questions, for routine, day-to-day, consistent decisions can logically be made only in terms of this overall plan.

Fourth, whatever your personal disagreements, you and your wife must present a united front in dealing with your children, or they will use your perceived differences to their advantage, as your wife insists your daughter is now doing. Children should be raised with the awareness that their parents are partners in running the family, not competitors for their children's affection.

Finally, you and your wife must keep in mind that the seriousness of your parental obligations demands that you reconcile your personal differences in dealing with your children. Children are a sacred trust, not sources of personal gratification or pawns to be manipulated by parents in a continuing struggle for dominance.



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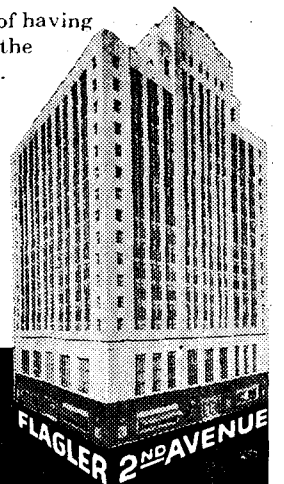
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## Día Panamericano

Un espectáculo hermoso y esperanzador se produjo ayer en el corazón de Miami, en el Bayfront Park, cuando cabe a la Antorcha de la Amistad, en una misa oficiada por el Obispo Coleman F. Carroll se juntaron para rezar por los destinos de este continente los representantes consulares de las naciones latinoamericanas con autoridades civiles y militares de Estados Unidos y con la concurrencia de norteamericanos se mezclaban cubanos, puertorriqueños, colombianos, ecuatorianos, centroamericanos y demás integrantes de la colonia latina de esta ciudad.

Los cientos, miles de personas que participaron en esa misa — ceremonia principal de la conmemoración del Día Panamericano, — mostraron feracientemente el deseo de estrechar cada vez más los lazos entre todas las naciones del Continente.

Se ha dicho que uno de los grandes obstáculos para el éxito de las relaciones entre los Estados Unidos y los países latinos de América se encontraba en la falta de entendimiento entre los hombres de cada una de esas dos partes del Continente y a la presencia de "un cierto desdén mutuo."

En los últimos años se han venido realizando constantes e inteligentes esfuerzos para superar esas barreras y la misa de ayer en que se mezclaban por tercer año consecutivo hombres de las dos Américas, es un ejemplo más de los deseos de una integración más amplia y de un entendimiento más fecundo.

Es realmente esperanzador que para conmemorar el Día Panamericano se reúnan en una misa dirigidas por la Iglesia y el Estado de las dos Américas, católicos y no católicos, con un espíritu de amistad y con un deseo de obtener del Omnipotente Dios, la luz para trazar planes efectivos y el celo y la generosidad para llevarlos a feliz culminación, para bien de todas las naciones de este hemisferio.

## Curso Pre-Matrimonial

Un nuevo curso de preparación al Matrimonio, tanto para parejas que planeen casarse en los próximos seis meses como para recién casados se ofrecerá del 22 de abril al 3 de mayo, los lunes, miércoles y viernes, en el local de la Escuela Parroquial de St. Michael, comenzando a las 8 de la noche.

Patrocinado por el Bursó de Vida Familiar de la Diócesis de Miami, el curso será dictado por sacerdotes y médicos, así como por seculares con probada experiencia en el desenvolvimiento de la vida familiar.

Las clases serán los días 22, 24, 26 y 29 de abril y primero y 3 de mayo, y los temas correspondientes a cada día serán los siguientes:

El Matrimonio y la Iglesia, Amor y Felicidad en el Matrimonio. Matrimonio y Sexo. Charla Médica Sobre el Matrimonio; el Matrimonio es un Sacramento y finalmente un debate sobre vida familiar, dirigido por un matrimonio cristiano.

La Escuela Parroquial de St. Michael está situada al fondo de la iglesia del mismo nombre, en el 2935 de W Flagler St. Coincidiendo con el curso en español, a la misma hora y día, se ofrecerán cursos similares en inglés en la Catedral de Miami, la parroquia de Little Flower, Coral Gables, el St. Thomas Aquinas High School, Fort Lauderdale y la Parroquia de Santa Juliana, West Palm Beach.

Mientras se acusa a los refugiados cubanos de desplazar a norteamericanos de sus trabajos, el flujo de exiliados a Miami ha creado por lo menos 25,000 nuevas plazas, dijo el Obispo Coleman F. Carroll durante la comida anual de Caridad en favor del Mercy Hospital.

Hablando ante 600 invitados en el hotel Americana, el Obispo Carroll enfatizó sobre la obligación de continuar con el espíritu de caridad hacia los refugiados procedentes de la Cuba hoy dominada por el comunismo.

"Puede ocurrir que algún día nosotros también nos veamos exiliados en otro país", agregó el Obispo, destacando que los cubanos nunca hubieran pensado que eso les iba a ocurrir a ellos."

"Es como un privilegio que se nos otorga a nosotros el poder socorrer a nuestros hermanos más desafortunados," dijo el Obispo a médicos y público en general cuando encomió el servicio prestado a los refugiados cubanos en el Mercy Hospital. 1,135 refugiados recibieron asistencia como pacientes internos el año anterior en el hospital diocesano, mientras 7,200 fueron registrados como pacientes externos. 950 madres cubanas fueron atendidas en sus partos gratuitamente.

El Obispo añadió que de acuerdo con los estimados gubernamentales hay en la actualidad 104,000 refugiados cubanos en el área de Miami y destacó que estos gastan más de \$35 millones anualmente en alimentos, renta de unas 20,000 casas y compra de automóviles y mobiliario de segunda mano.

Muchos de ellos necesitan de nuestra caridad, dijo el Obispo Carroll. En tanto en cuanto este hospital se estableció y opera por caridad y amor, es nuestro deber el ayudar a todos, sin tener en cuenta su origen, su credo o el color de su piel.

### MISAS LOS DOMINGOS CON SERMON EN ESPAÑOL

ST. MICHAEL, 2935 W. Flagler St., Miami—10 a.m. y 6 p.m.

STS. PETER AND PAUL, 900 SW 26 Road, Miami — 12:55, 5:30 y 7:30 (A las 10:30 a.m. en el Auditorium de la Escuela Parroquial).

CORPUS CHRISTI, 3230 NW 7th Ave., Miami — 10 a.m., 12:55 y 5:30 p.m.

GESU, 118 NE 2 St., Miami — 5:30 p.m.

CAPILLA DEL NORTHSIDE, Northside Shopping Center 79 St. y 29 Ave., NW 12:30 p.m.

ST. HUGH, Royal Road y Main Highway. — 5:30 p.m.

LITTLE FLOWER, 1270 Anastasia Ave., Coral Gables. — 12:30 pm

INMACULADA CONCEPCION, 68 W 42 Place, Hialeah. — 11:30 a.m.

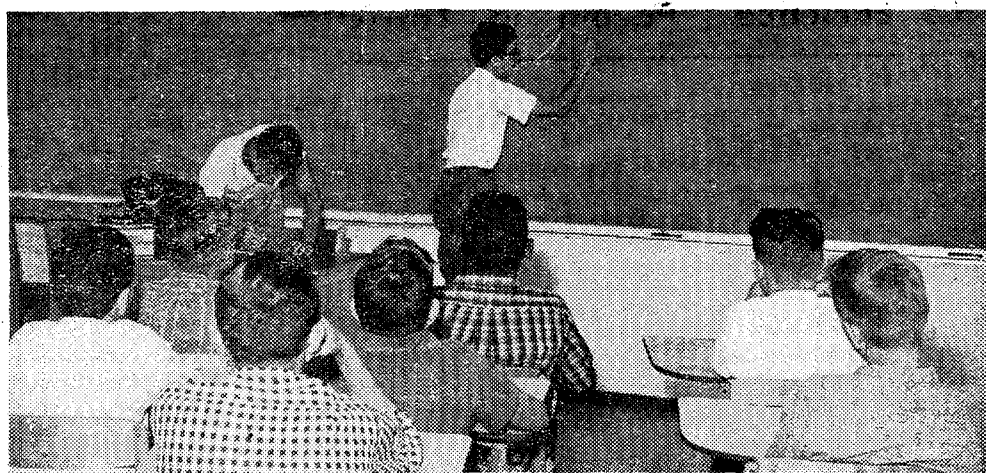
SAN JUAN APOSTOL, 451 E. 4 Ave. Hialeah — 12:55 p.m.

ST. DOMINIC, Fairlawn School, 422 SW 60 Ave., Miami — 11 a.m.

ST. BRENDAN, 87 Ave. y 32 St., SW, Miami — 6:30 p.m.

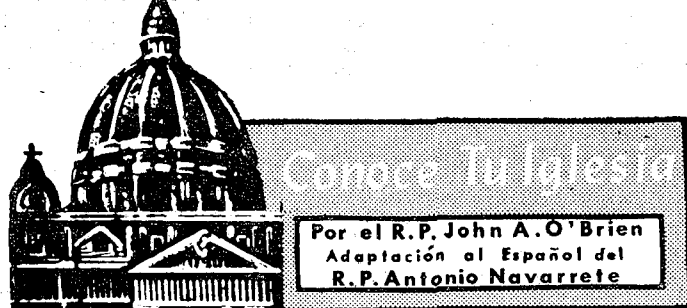
MISION DE SAN JUAN BOSCO, (Provisionalmente en el local del Cine Tivoli, 744 W. Flagler St.) 9, 10:30 y 12-del día.

S. TIMOTHY, 5400 SW 102 Ave. 11 a.m.



LOS ESTUDIANTES del Colegio de La Salle de Miami, integrantes de la Legión de María, se han hecho cargo de la enseñanza de catecismo a pequeños que asisten a las escuelas parroquiales, dando clases semanalmente a más de 300 de esos niños. En la foto, uno de los estudiantes lasallistas durante sus funciones catequísticas.

## La Fe de Millones



A través de esta serie se está ofreciendo una versión al Castellano del libro "La Fe de Millones", escrito por el R.P. John A. O'Brien, profesor de Teología de la Universidad de Notre Dame, presentando en lenguaje sencillo las doctrinas de la Iglesia Católica. Hasta ahora se han publicado más de 800,000 volúmenes de esta obra, que ha sido traducida a diversos idiomas.

## La Supremacía del Libre Exámen

### CAPITULO IV (Continuación)

Para comprender cómo el indiferentísimo religioso, con su falta de solidez intelectual, sus obvias contradicciones, su sentimentalismo efervescente, su desprecio de los principios fundamentales de la lógica y de los dictados del sentido común y su implícita negación del criterio objetivo de la verdad y del error, haya podido convertirse en la filosofía religiosa del pueblo de los Estados Unidos, es necesario recordar el principio que Lutero introdujo en el mundo religioso. Este no es otro que el de la supremacía del juicio privado en materias de fe y moral.

Aun cuando Lutero lo formuló como un principio universal, sin embargo, después quiso limitar su aplicación a sus propios juicios privados. Pero su ejemplo resultó mucho más poderoso que sus palabras. Se hizo contagioso. No previó, evidentemente, que con su principio daba rienda suelta a un monstruo que más tarde habría de dividir su propia secta en veintinueve grupos distintos y que ha producido y continúa produciendo más desintegración en el cristianismo que ningún otro hereje antes o después de él.

Como el monstruo de la fábula, la Hidra, que tenía nueve cabezas y que por cada una que se le cortaba le salían dos más, así este principio da origen a dos nuevas sectas cada vez que dos creyentes de una confesión religiosa se ponen en desacuerdo, ya que cada uno alega la supremacía de su propio juicio. Las trescientas y tantas sectas religiosas en que se divide actualmente el Protestantismo, no son más que el fruto maduro de ese principio.

Analícemos más a fondo este principio. De él se deduce claramente la negación del criterio objetivo de la verdad, quedando este reducido a un criterio puramente subjetivo. Porque de acuerdo con el principio de Lutero, solo puede aceptarse aquello que agrada al individuo, de lo contrario debe ser rechazado. Por eso, cuando él se dió cuenta de que Santiago en su Epístola dice que la fe sin obras es una fe muerta, sin más ni más la llamó "epístola de paja" y la echó por la borda. ¿Por qué? Sencillamente porque no tiene el atractivo de su propia doctrina, de la salvación por "la fe sola."

Por la misma razón arbitrariamente la palabra "sola" a continuación de la palabra "fe" en el texto de San Pablo: "Así que concluimos ser justificado el hombre por la fe sin las obras de la ley", para ajustarlo a su doctrina favorita. Cuando se le reprochó por

esto, Lutero se justificó diciendo que esa era su "voluntad y su gusto." Para probar que no se trata de imputar a Lutero otro motivo que el dicho, damos el texto completo de su declaración:

"Me informas del gran alboroto que están armando los papistas a causa de la palabra sola, que no se halla en el texto de San Pablo. Si tu papista se empeña en tan innecesaria disputa acerca de la palabra sola, dile muy claramente: el doctor Martín Lutero lo quiere así — y dile — que los papistas y los asnos son una y la misma cosa. Yo así lo quiero y ordeno que así sea y mi voluntad es suficiente razón de ello."

En vez de adoptar la opinión del moderno indiferentismo, de que no importa lo que uno crea, con tal que obre rectamente, Lutero sostenía todo lo contrario, esto es, que no importa de qué manera obre uno, con tal que crea rectamente.

Al desechar todo criterio objetivo para la determinación de la verdad religiosa, Lutero entronizó el subjetivismo individual con todos sus caprichos y veleidades, como el principio dominante en el establecimiento de un credo doctrinal.

Cuando se adopta el subjetivismo como principio cardinal de cualquier sistema de creencias, no queda medio alguno racional con que demostrar el error, o refrenar los necios desvarios de un espíritu inconstante. Cada individuo encuentra en los movimientos subjetivos de su alma razón suficiente para su fe religiosa. Esta razón viene a ser suprema e infalible y no se da contra ella recurso de apelación, ya que cae bajo el dominio del gusto y la fantasía, acerca de los cuales han convenido los filósofos, desde tiempo inmemorial, en que es inútil disputar.

No es probable que Lutero se dio cuenta de la cualidad esencialmente disolvente que entraña el principio que el introdujo en el mundo religioso. Sin embargo los principios tienen un hábito muy peculiar — especialmente cuando se les permite desenvolverse por algún período prolongado de tiempo —: de hacer resaltar en forma clara y explícita todas las implicaciones antes no vistas ni sospechadas que bullían en su seno.

Como ha observado con aguda penetración el Cardenal Newman: "Los principios se desarrollan mucho más allá de los límites arbitrarios que habéis tenido a bien imponerles y dentro de los cuales habían estado circunscritos, como prisioneros bajo libertad condicional."

(Continuará)

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# Llamado a una Paz Basada en la Dignidad del Hombre y el Amor

En la nueva encíclica Pacem in Terris, dirigida no sólo a los católicos, sino a "todos los hombres de buena voluntad," el Papa Juan XXIII se hace portador del clamor universal por la paz, advirtiendo que la consecución de ésta es cuestión de moral, no de poder. Procurad una paz fundada en el amor y no en el temor, es la apelación del Santo Padre.

A los ocho días de su divulgación, este documento del Sumo Pontífice ha recibido la aprobación casi unánime de estadistas de diferentes tendencias y de la prensa de todo el mundo, incluso de la de países comunistas.

La favorable reacción al llamado del Papa por la paz abre esperanzas de rectificaciones en un mundo dividido y que en mucho, no guarda el orden establecido por Dios, punto fundamental que la encíclica señala para asegurar la paz.

La piedra angular de esa paz, de acuerdo con el documento pontificio, está en la libertad y la dignidad del individuo, hasta ahora nada respetadas por algunos de los regímenes cuyos voceros se apresuraron a saludar la nueva encíclica.

La Radio Vaticana se ocupó oportunamente de llamar la atención sobre estos puntos a la prensa comunista, que subrayó la exhortación papal a la solución de las controversias por medio de reuniones y negociaciones, las invitaciones a superar barreras raciales e ideológicas y las propuestas de desarme general, olvidándose de otros puntos fundamentales del texto papal.

"El núcleo central del que se derivan todas sus líneas directrices, acerca de la naturaleza y significación del poder público, de las relaciones entre comunidades políticas diferentes y de la comunidad nacional, lo constituyen la dignidad del ser humano, sus derechos y deberes," preciso R. V., añadiendo:

"El verdadero alcance de la paz es la libertad y el desarrollo del ser humano."

## La Dignidad del Hombre Como Hijo de Dios

La encíclica de unas once mil palabras trata de los males del discrimin racial, de la necesidad de dar oportunidades a las minorías, de la conveniencia de fundar una autoridad mundial capaz de conducir a la solución de problemas de carácter universal, insistiendo en los medios de fomentar la tranquilidad en el orden que es la paz, entre los individuos, entre estos y las autoridades públicas y entre las naciones, en el espíritu de una gran familia universal.

El documento pasa a enunciar el principio fundamental de que la persona humana tiene derechos y deberes inalienables, y que la dignidad de la persona humana es mucho más estimable si se le considera a la luz de las verdades reveladas, dado que el hombre al ser remediado por Cristo ha sido hecho hijo y heredero de Dios.

## Derechos y Deberes

Entre esos derechos la encíclica señala los de la existencia, la integridad física y un nivel de vida digno, así como entre los referentes a los valores morales y culturales los derechos al debido respeto de su persona, a la buena reputación, a la libertad para buscar la verdad, para manifestar y defender sus ideas y para tener una objetiva información de los sucesos públicos.

—El derecho a participar de los bienes de la cultura.

—El derecho de honrar a Dios según la dictamen de la recta conciencia y profesar la religión privada públicamente.

—El derecho a la elección del propio estado

—El derecho de los padres a mantener y educar a sus propios hijos.

—A la libre iniciativa en el campo económico y el derecho al trabajo en condiciones que no sufran daño la integridad física ni las buenas costumbres.

—A una retribución justa y suficiente para consentir al trabajador y su familia un nivel de vida digno.

—A la propiedad privada sobre los bienes incluso productivos, recordando que a ésta va inherente una función social.

—A la asociación y reunión y a la emigración e inmigración.

—A tomar parte activa en la vida pública y la consecución del bien común.

—"Derecho fundamental de la persona humana es también la defensa jurídica de sus propios derechos: defensa eficaz, imparcial y regida por los principios objetivos de la justicia. El mismo Pío XII, Predecesor Nuestro, insistió: 'Del orden jurídico querido por Dios deriva el inalienable derecho del hombre a su seguridad jurídica y, con

esto, a una esfera concreta de derecho defendida de todo ataque arbitrario."

Después se refiere a la inseparable correlación entre los derechos y deberes. Por ejemplo, al derecho a un nivel de vida digno, el deber de vivir dignamente, al derecho a la libertad en la búsqueda de la verdad el deber de buscarla cada vez más ampliamente.

Al referirse a la convivencia entre los hombres, postula que ésta debe basarse en la verdad, la justicia, el amor y la libertad.

El Papa, con un santo y vigoroso optimismo, ve en la sociedad moderna tres características que le mueven a confiar en que esas virtudes acabarán por imponerse: el progreso que han logrado las clases trabajadoras, la participación de la mujer en la vida cívica y la convicción cada vez más difundida de la dignidad natural de todos los hombres.

El Papa se refiere a las relaciones entre los ciudadanos y el estado para recordar que criterio supremo de las autoridades públicas ha de ser el fomento del bien común, del bienestar del pueblo, fundado concretamente en el respeto, el reconocimiento, la protección eficaz de los derechos de la persona humana, así como la coordinación inteligente en hacer avanzar la causa de esos derechos.

Pero, advirtió el Padre Santo, ha de observarse un cuidadoso equilibrio para evitar que "ciertos individuos o grupos sociales deriven ventajas especiales de una protección privilegiada de sus derechos," como hay que evitar también que "el gobierno, al procurar la protección de esos derechos se convierta más bien en obstáculo para su plena expresión y ejercicio."

Por todo lo cual es sumamente necesario que quienes tienen en sus manos la autoridad pública sean personas de un alto calibre moral, de conciencia; y que los ciudadanos, "en consonancia con su dignidad de personas, de seres humanos, tomen parte activa en la vida cívica y en los asuntos del gobierno."

Más adelante la encíclica aplica estos principios generales a las relaciones entre los estados, para decir que estos vínculos internacionales debe estar en armonía con la verdad y con la justicia, en una solidaridad y una libertad realmente eficaces.

La solidaridad entre las naciones requiere que cada estado respete y fomente el bien de sus ciudadanos, pero como parte integral de la comunidad de pueblos, y en función del bien común universal. Una de las consecuencias sería el fomento del in-

tercambio internacional en todos los campos, agrega el Papa.

La libertad, por su parte, exige que ningún estado imponga su dominio sobre otro ni interfiera indebidamente en los asuntos internos de otro estado, declara el Papa; y esto se aplica en particular a las naciones en proceso de desarrollo. Al efecto cita aquellos párrafos de su encíclica anterior, Mater et Magistra, en que recuerda a las naciones poderosas su deber de contribuir al desarrollo de las naciones más pobres.

## Amor y no Temor

Hoy el temor reina entre los pueblos, continúa diciendo Su Santidad, "pero hay razones para esperar que, por medio de asambleas y negociaciones, los hombres logren descubrir con mayor nitidez los vínculos que les unen, y que emanan de la naturaleza humana que es su característica común.

"Pueden llegar a descubrir también que una de las exigencias más profundas de su naturaleza común es ésta: que entre ellos y sus respectivos pueblos debiera reinar el amor, y no el temor."

La cuarta sección de la encíclica se dedica a considerar los problemas de carácter universal.

"Ese bien común universal ha creado problemas de contornos mundiales que no se pueden atacar ni resolver sin la existencia de una autoridad pública con un poder, una estructura y una posibilidad igualmente de carácter universal, esto es, un organismo de poder público capaz de actuar con eficacia en un plano mundial."

Esta autoridad universal, para operar con eficacia, "debe inspirarse en una imparcialidad sincera y real, que dirija su acción a satisfacer las necesidades objetivas del bien común universal."

Medida fundamental de este común universal es "el reconocimiento, el respeto, la protección y el fomento de los derechos de la persona humana como tal."

Al establecimiento de tal poder mundial debe llegarse por común consenso de las naciones, advirtió el Papa, y debe fundarse en el principio de subsidiaridad. Este principio proclama que es una injusticia, un mal mayor y una perturbación nefasta del orden natural, el que una organización superior y mayor se tome funciones y prerrogativas que otras organizaciones menores e inferiores pueden desempeñar con toda eficacia.

Trátase, pues, de establecer una autoridad mundial que de ninguna manera "limitaría la esfera de acción de los poderes públicos de las naciones



"... Pero la Paz será una palabra vacía sino está fundada sobre aquel orden que Nos, movidos de confiada esperanza, hemos esbozado en líneas generales en esta Nuestra Encíclica: La paz ha de estar fundada sobre la verdad, construida con las normas de la justicia, vivificada e integrada por la caridad y realizada, en fin, con la libertad..."

individuales, mucho menos los reemplazaría," afirma la encíclica.

"Su objeto es más bien contribuir a crear en el plano mundial un clima en que los poderes públicos de las comunidades individuales o naciones, sus respectivos ciudadanos y los cuerpos intermedios, puedan cumplir mejor sus funciones, llenar sus deberes y ejercer sus derechos con mayor y más segura eficacia."

Que esto se puede lograr se desprende de la existencia de las Naciones Unidas y de su Declaración de los Derechos Humanos; el Papa se refiere a ambos hechos.

En los últimos párrafos de la encíclica Su Santidad enumera normas pastorales a seguir para el fomento de las relaciones entre los fieles católicos y los creyentes de otras religiones.

Las principal es una advertencia a los fieles sobre su deber de participar activamente en la vida pública. Para ello, dijo el Papa, se necesita no sólo conocimiento de la Fe, sino también competencia científica, habilidad técnica y experiencia profesional.

Más todavía, debe haber unidad y consistencia entre la Fe de los católicos y su actividad en la esfera temporal.

## Espíritu de Entendimiento

En sus tareas económicas, sociales y políticas, continuó el Papa, los católicos deben ser cuidadosos y coherentes de su trabajo con otros, no permitiéndose nunca comprometer a la Fe. De todas formas deben mostrar que están

animados de un espíritu de entendimiento y desprendimiento, dispuestos a trabajar lealmente por el bien común.

Por otra parte la encíclica recuerda que no hay que confundir el error con aquellos que están en el error, haciendo notar que los que yerran pueden descubrir la verdad a través de sus contactos con los católicos en diversos sectores de la esfera temporal.

La encíclica señala la posibilidad de una conjunción o reunión por el logro de un fin práctico, que antes se hubiera considerado inoportuno o improductivo, pero que ahora o en el futuro se considere oportuno y útil. Mas la decisión de si este momento ha llegado es un problema que solamente puede ser resuelto por la virtud de la prudencia, agrega el documento.

Así, pues, en lo que a los católicos concierne, "la decisión descansa primordialmente en aquellos que viven y trabajan en sectores específicos de la sociedad humana en los que esos problemas se presentan."

Pero debe ser hecha siempre "de acuerdo con los principios de la ley natural, de acuerdo con la doctrina social de la Iglesia, y bajo la directiva de la autoridad eclesiástica."

El documento termina pidiendo al Divino Redentor "esta paz que El mismo nos trajo. Que El borre de los hombres todo lo que pueda poner en peligro esta paz y transforme a todos en testigos de la verdad, de la justicia y del amor fraterno."

## INDIA: A BORROWED ALTAR

THE EMMAUS WALK was a medieval custom. On Easter Monday families and groups of friends would go on outings or long walks into the fields, forests and mountains . . . It was, of course, in honor of the walk Christ took with the two disciples on the road to Emmaus. To them He appeared as a Stranger and they recognized Him only when He broke bread at their table that evening . . . In sharing our "bread" with those in missionary lands we keep alive this spirit of Emmaus. Christ is no Stranger to the 350 good parishioners of the recently established mission station of AYOOR, in the diocese of Changanacherry, India . . . Their pastor, the Rev. Tomasso Manalil, celebrates Mass for them every Sunday in a Church of another rite. To build their own Church is out of the question . . . Even a shed for catechism instruction of the children is beyond their financial means. Father Manalil asks \$2,000 for this purpose. Your donation in any amount will be priceless to him!



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"He handed me a Baltimore Catechism No. 2 and told me to read it . . ."

## SHARING OUR TREASURE

### His Gift Of Faith Came Like 'A Flash Of Divine Grace'

By FATHER JOHN A. O'BRIEN

Faith is a gift of God. To some it comes quickly and to others slowly.

By living upright devout lives, explaining our Faith and passing on Catholic literature we may serve as channels of that precious gift.

But whenever and wherever the grace comes, it should be eagerly embraced, for it will lead one to the Church's open door.

This is illustrated in the conversion of Charls A. Chapman now a Jesuit priest in Portland, Oregon, who has received about 200 converts.

"My father's family," relates Father Chapman, "was bitterly anti-Catholic and I was reared in this tradition. Grandfather was a minister in the First Christian Church, which I attended regularly until I was 13.

"My own father was a great traveler, and we lived in many parts of the United States. But I spent my summers with Catholic relatives in St. Joseph, Mo. One of them was sacristan at the cathedral, and one of my earliest memories is of eating the leavings of altar bread that she seemed constantly to be making.

"Between 13 and 17 I got a sampling of many sects, attending many services at the Presbyterian, Episcopal and Christian Science Churches. When I was 17 I was living in a mining camp in Wyoming. More to be 'different' than for any other reason, I once attended Mass in a squalid lodge hall, where a visiting Franciscan had set up a temporary altar for his monthly Mass.

#### DIVINE GRACE

"Amid these far-from-inspiring surroundings I suddenly decided that I wanted to be a Catholic. It seemed like a sudden flash of divine grace. After the Mass I told the priest about my wish.

"He handed me a Baltimore

Catechism, Number two and told me to read it and see him the next time he was in town if I still wanted to join. I read it, but it was too strong a diet for my thin Protestant blood.

"Things like 'Can a priest forgive sins? Yes, a priest can forgive sins,' seemed too arbitrary. I said to myself, 'They sure talk big, but don't prove anything,' and tossed the catechism aside.

"Later at a football banquet I mentioned the incident to Mrs. Corrigan, 'You need an explanation of it,' she said, and sent me a large book, 'Baltimore Catechism Explained'. It was what I needed. Learning of my interest, my aunt sent me 'Faith of Our Fathers', which I devoured.

"This clearly shows the Catholic Church to be founded by Christ and authorized by Him to teach all men. It was doing this for nearly 15 centuries before a Protestant sect saw the light of day. Not only did Christ institute the Catholic Church but He also promised it His abiding protection.

Soon we moved back to St. Joseph where we lived next door to the cathedral rectory. I attended Father (now Bishop) Buddy's information class, finished instructions under Msgr. Leo Ruggle of the same parish, and was baptized shortly after my 18th birthday.

"I must be fair to my many Sunday School teachers and say that they hadn't taught me much error. It was all pretty much washed-out Jusus-loves-me kind of instruction and the Catholic Instructions just filled in the solid facts.

"It's a wonderful tribute to God's grace that all of my immediate family — mother, father, brother and sister — have entered the Church, and my sister is now Sister Charles Mary, SNJM. Wonderful indeed is the working of God's grace."

## The Question Box

### How Often Must We Go To Confession?



MSGR. J. D. CONWAY

Q. I know quite a few people who receive Holy Communion daily or weekly. Do these people have to go to Confession every night or every Saturday to go to Holy Communion? Could you give some explanation on this subject especially for the older folks?

A. We are encouraged to receive Holy Communion as often as we can. To receive daily is the ideal.

The law of the Church requires that we go to Confession once a year — and probably that law does not oblige if we have committed no mortal sin during the year.

On the other hand, if we commit mortal sin, we are not permitted to receive Holy Communion until after we have made a good Confession.

The person who avoids serious sin may receive Holy Communion as often and for as long a time as he wishes without going to Confession.

However, we must remember that the Sacrament of Penance is a source of grace to us. It forgives our venial sins and it fortifies us against temptation; it joins us closer to our Savior in the sanctifying bond of his love. We are spiritually foolish if we neglect its regular reception.

How often should we confess? Much depends on the individual. Every couple of weeks might be a good average norm; some will prefer every week; others may extend the interval a month. (Once a week is the norm established by the Church for her Sisters and priests.)

Unless you are a daily communicant there is special spiritual advantage in confessing once each two weeks, at least. By doing so you may gain most plenary indulgences without a special Confession.



Q. Through my Catholic education I was taught that two people must be good practical Catholics to be godparents, and old enough to have a good sense of reason. Now what I want to know is this: Has the Church recently stated that grandparents are too old to be godparents — so long as they are not of the feeble stage? Our children have expressed themselves to us saying the Church wants only young people for godparents.

We are not yet sixty, and we would like to be godparents for our grandchild. I sure don't think I'm too old, if need be, to take and help this child, if anything should happen to its parents.

A. In order that a person may validly act as godparents in baptism:

(1) He must have attained the use of reason and have the intention of acting as godparent;

(2) he must be someone other than the parent or spouse of the person to be baptized;

(3) he must not be a heretic

or schismatic, or be excommunicated by formal sentence;

(4) he must be designated as godparent by the person to be baptized, or by his parents or guardians — or at least by the minister of the baptism;

(5) at the moment of baptism he must be in physical contact with the person receiving the sacrament. He can make this contact, however, through a proxy whom he designates to represent him.

Five more conditions are required for a person to licitly (i.e. lawfully) serve as godparent:

1. He must be 14 years of age, unless the minister finds good reason to accept a younger person.

2. He must not be excommunicated as a result of notorious crime, be a public criminal, or otherwise infamous.

3. He must know the rudiments of the faith.

6. He must not be a novice or professed religious, unless he has the consent of his superior.

7. He must not be in sacred orders, unless he has the explicit consent of his Bishop.

In all this there is no hint that old people are to be excluded. Probably no one would be in better position than a grandparent to supply the defects of the parents in the Christian education of the child.

## MISSAL GUIDE

April 21— First Sunday after Easter (Within the Octave of Easter). Mass of the Sunday, Gloria, Creed, Preface of Easter.

April 22 — St. Soter and St. Caius, Popes and Martyrs. Mass of the Feast, Gloria, Preface of Easter.

April 23 — Ferial Day of Eastertide. Mass of last Sunday. Gloria, Second Prayer of St. George, Preface of Easter.

April 24 — St. Fidelis, Martyr. Mass of the Feast. Gloria, Preface of Easter.

April 25 — St. Mark, Evangelist and Martyr. Mass of the Feast, Gloria, Second prayer of Rogation, Creed. Preface of the Apostles.

April 26 — St. Cletus and Marcellinus, Popes and Martyrs. Mass of the Feast. Gloria, Preface of Easter.

April 27 — St. Peter Canisius, Confessor and Doctor of the Church. Mass of the Feast. Gloria, Preface of Easter.

April 28 — Second Sunday after Easter. Mass of the Sunday. Gloria, Creed, Preface of Easter.





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Oval Love Seat, foam rubber, rose & green.  
Green chair, A-1 cond. All \$50.  
850 N.E. 135 St.

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TREMENDOUS REDUCTIONS  
On 62 Model Kinsman Organs  
THIS WEEK SPECIAL  
BLOND WURLITZER CONSOLE PIANO.  
Pianos and Organs of Brand Names.  
FREE PRACTICE ROOM AND TEACHER.  
NEW AND USED PIANOS OF POPULAR MARKS  
Buy-Trade-Service-Tune or Rent  
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beautiful tone. Will sacrifice \$475 or BEST  
Offer. 945-0173.

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MODEL. USED IN PRIVATE HOME  
\$14,950 — CALL FR 4-1385

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Poodle puppies. Champion sired miniature  
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German Shpherd pups. Champion Stock. All  
Black Dam. & Dark Sire 6 male 3 fem. from  
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Permanent shots, healthy, \$50 and up.  
For pet, field, or show. Champion bred.  
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**U.S. GOVERNMENT HOME**  
\$73 per month — \$100 down  
THREE BEDROOMS — TWO BATHS  
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**2 DUPLEXES — 1 EXTRA LOT**  
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FOR THE LIFE OF REILLY  
VIEW OF INTERCOASTAL WATERWAY  
Over 2,000 sq. ft. of comfortable living.  
Custom built 3 bedroom 2 1/2 bath. Separate  
children's area & play porch. Step down  
Florida room with skylights. Stainless steel  
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pano Beach, Florida. Phone 942-3318.

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2 blocks to Our Lady Queen of Martyrs  
1 block to St. Thomas Aquinas  
Only \$450 Down  
Large family home. 4 bedroom 2  
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2874 S.W. 12 St. Owner LU 3-2480

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I TOLD YOU THEY  
LOOKED TOO HAPPY  
YESTERDAY!!



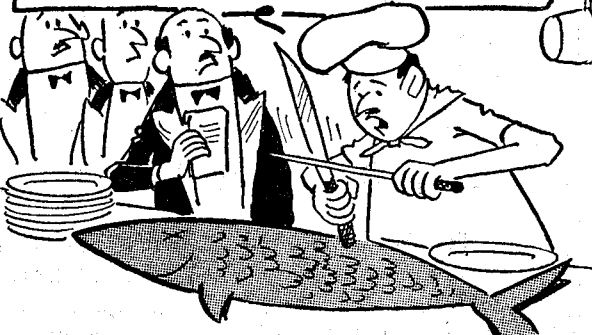
## EXPLORER SCOUTS' NEW AIM: LEARN ABOUT BUSINESS

NOW THE FIRST THING  
YOU'LL HAVE TO LEARN AS  
A BUSINESS EXECUTIVE IS...



## MISREPRESENTING FISH TYPES BY RESTAURANTS CALLED COMMON

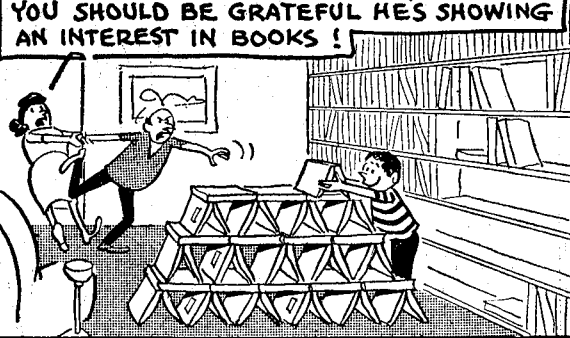
LET'S SEE, NOW... THAT'S 2 ORDERS  
OF SOLE, 6 ORDERS OF DEEP SEA  
BASS AND 4 ORDERS OF HALIBUT...



## CROWDS EXHILARATING TO WELL ADJUSTED



## NAT'L. LIBRARY WEEK APRIL 21-27



### HOMES FOR SALE NO. MIAMI

WALK TO ST. JAMES  
**2 BEDROOM, 2 BATH**  
\$14,500 TOTAL  
\$1,490 CASH  
NO QUALIFYING  
**IMMEDIATE OCCUPANCY**  
NO CLOSING COSTS  
IDEAL Florida room, air  
conditioner, tile roof, hard-  
wood floors, sprinkler sys-  
tem, lovely corner  
KAISER & LEE, REALTORS  
PL 7-4588 MU 1-6062

### HOMES FOR SALE N.E.

MORNINGSIDE PARK  
5911 N.E. 6th Ave.  
Newly decorated 2-story, 4 bedrooms, 3 1/2  
baths, double corner, 3-car garage, sprinklers.  
Asking \$30,000.  
EDEN REALTY CO. PL 9-2488  
Building Miami Since 1932  
3360 SO. DIXIE HWY. HI 5-3031

ST. ROSE OF LIMA  
Near School, Shopping, 3 Bedroom  
2 Bath, Florida Room, Air Cond.  
\$18,500. Owner 500 N.E. 111 St. PL 4-9391

BLOCK TO HOLY FAMILY  
Church and School. Like new 3 bedroom.  
Carport. Furnished or unfurn. Large land-  
scaped lot. 1296 N.E. 146 St.

**BREEZESWEEP WATERFRONT  
BOATSLIP — SEAWALL**

Custom built, 3 bedroom, 2 bath, Sunken Fla.  
Room with built-in bar, garage, many extras.

**5 1/4% F.H.A. MORTGAGE  
GOOD TERMS**  
PHONE OWNER — 681-5512

OWNERS RETURNING NORTH  
Must sell furn. 3 bedroom 2 bath modern  
C.B.S. Home. Fla. Room, double garage,  
central heat, large closets. Asking \$26,500.  
500 NE 150 St. WI 5-5954

**NEW VOICE  
CLASSIFIED NUMBER**

PLaza 4-2561

### HOMES FOR SALE N.E.

ST. ROSE OF LIMA  
Custom Built Duplex  
Ideal for retired couple. Live in one side,  
let other side pay expenses. 2 Bedroom,  
Florida room, screened porch, large living  
area each side. One side has garage.  
Open Daily 2 to 5 P.M.  
930 N.E. 119 ST.  
HERNOON REALTY CO. REALTORS  
745 N.E. 91st ST. PL 8-3683

### HOMES FOR SALE HIALEAH

C.B.S. 2 BEDROOM  
**\$200 DOWN  
\$49.34 MONTH**  
NO CLOSING COSTS  
Walk to Our Lady of Perpetual Help  
Church and School.  
PROFESSIONAL REALTY 885-1155

**Need A Car?  
Read The Voice Classified Ads**

### HOMES FOR SALE S.W.

Walking distance to Westchester shopping.  
Close to St. Brendan Church and school. 2  
Bedroom, Carport & Florida Room. 1/2 Acre  
corner. City water, \$105 yearly unfurn.  
HI 8-2325

\$900 down, \$152 monthly (Covers all). Buys  
lovely 3 bedroom, 2 bath home on profes-  
sionally landscaped, fenced 1/2 acre. Close  
to parochial & public schools. Shopping  
center and buses. Furn. or unfurn. G.I. loan.  
CE 5-6936

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TO OFFER?  
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IN THE VOICE!**

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Look: FIVE Bedrooms, FOUR Baths. Formal  
Dining Room, formal kitchen with all built-  
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\$37,000 Mtg. Commitment. Call Mr. Long:  
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AN EXCELLENT BARGAIN AT \$12,900 — 3  
Bedroom paneled Florida Room, beautiful  
trees on fenced double lot. Ideal for children.  
\$78 pays all. 3020 S.W. 73 Ave Road.  
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**THE KEYES CO.**  
357 Miracle Mile Realtors HI 3-7423

3 Bedrooms, screened pool. Over-sized 2-car  
garage, corner lot. Walking distance to  
Epiphany Parish and shopping. Owner.  
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### HOMES FOR SALE SOUTH MIAMI

Walking Distance to Westchester Shopping.  
Close to St. Brendan Church and  
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room. 1/2 Acre corner. City water. \$105  
yearly unfurn. HI 8-2325.

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Catholic Lady with car. To share home with  
widow. Beautiful Home & Gardens. St. Hughs  
NEW Parish. HI 3-0605

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happiest years in Deltona, being  
built by the Mackle Brothers, the  
Nation's first and foremost retire-  
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dicated to the fulfillment of this dream.

DELTONA is located in the "Land  
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Studio Apartment, private entrance and bath.  
2 Blocks to St. Rose of Lima.  
PL 7-4535.

### HOUSES FOR RENT N.W.

Middle-aged couple furn. 2-bedroom,  
1 bath home. 2 Bus lines. \$90 monthly  
including utilities. Ref. required MO 1-0792

### ROOM FOR RENT S.W.

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equipped. Near St. Thomas The Apostle.  
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Free Brochure with full  
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They are wider,  
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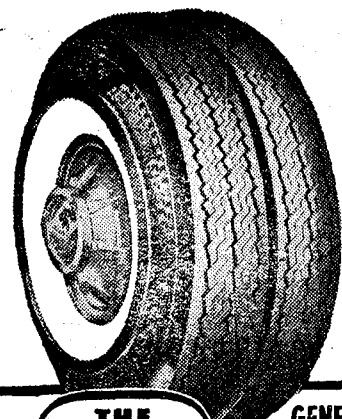
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# Timetable Of Sunday Masses In Diocese

**ARCADIA:** St. Paul, 7, 11.  
**AVON PARK:** Our Lady Of Grace, 8:30, 10.  
**BELLE GLADE:** St. Philip Benizi, 10, and 11:15 (Spanish).  
**BOCA GRANDE:** Our Lady of Mercy, 10:15.  
**BOCA RATON:** St. Joan of Arc, 7, 9.  
**BONITA SPRINGS:** St. Leo, 7:30, 9:30.  
**BOYNTON BEACH:** St. Mark, 7, 8:30, 10, 11:30.  
**CLEWISTON:** St. Margaret, 8, 11:30, 10:30, 12.  
**COCONUT GROVE:** St. Hugh, 7, 8:30, 10:30, 12 and 5:30 p.m. (Sermons in Spanish and English).  
**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, 9:30, 10:30, 12.  
**DANIA:** Resurrection (Second St. and Fifth Ave.), 7, 8, 9, 10, 11 and 12.  
**DEERFIELD BEACH:** St. Ambrose (5109 N. Fed. H'way) 8, 9:30, 11, 12:15, 6 p.m.  
**DELRAY BEACH:** St. Vincent, 6:45, 8:30, 10 and 11:30 a.m.  
**FORT LAUDERDALE:** Annunciation, 9:30  
 Blessed Sacrament (Case Funeral Home), 6, 8, 9:30, 11, 12:30.  
 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, 7, 8, 9, 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, 7:30, 9:30.  
**FORT PIERCE:** St. Anastasia, 6:30, 7:30.  
 Auditorium: 9, 10:30, 12.  
**HALLANDALE:** St. Matthew, 6:15, 8, 9, 10, 11, 12 and 7 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, 9 a.m.  
**HOLLYWOOD:** Annunciation, 8, 9, 10, 11:30.  
 Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 1 p.m. and 5:30 p.m.  
 Nativity, 6:15, 7:15, 8:15, 9:30, 10:30, 11:30, 7:30 p.m.  
 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, 12.  
**IMMOKALEE:** Lady of Guadalupe, 8:30 and 11:45  
**INDIANTOWN:** Holy Cross, 7:45.

**JUPITER:** St. Jude (U.S. 1), 8:30 a.m., 10:30 a.m.  
**KEY BISCAYNE:** St. Agnes, 7, 8:30, 11.  
**LABELLE:** Mission, 10.  
**LAKE PLACID:** St. James Mission, 8 a.m.  
**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 (Spanish), 11, 12, 12:55 (Spanish) and 5:30 p.m. (Spanish).  
 Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30.  
 Holy Redeemer, 7, 8:30, 10.  
 International Airport (International Hotel), 7:15 and 8 (Sundays and Holydays).  
 St. Mary of the Missions and St. Francis Xavier, 7, 8:30.  
 St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30, and 5:30 p.m., 6:30 p.m. (Spanish).  
 St. Dominic (Fairlawn School) 7, 8, 9, 10, 11 (Spanish).  
 St. John Bosco Mission (Tivoli Theatre), 9, 10:30, 12.  
 St. Mary Chapel, 8:30, 9:30, 10:30, 11:30, 12:30 (Spanish).  
 St. Michael, 6, 7, 8, 9 (Polish), 10 (Spanish), 11, 12:30, 6 p.m. (Spanish), 7:30 p.m. Dade County Auditorium 9, 10:30, 12.  
 SS. Peter and Paul, 6:15, 7, 8, 9:15,

10:30, (10:30 — Spanish — School Auditorium), 11:45, 12:55 (Spanish), 5:30 (Spanish) and 7:30 (Spanish).  
 St. Timothy, 8, 9:30, 11, (Spanish), 12:30 and 6:30 p.m.  
 St. Vincent De Paul (Central High School Cafeteria), 8, 9, 10, 11 and 12 (Spanish).  
**MIAMI BEACH:** St. Francis de Sales, 7, 9, 10, 11 and 6 p.m.  
 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 5:45 p.m.  
**MIRAMAR:** St. Bartholomew, (Firemen's Recreation Hall, at Island Dr. and Pembroke Rd.) 8, 9, 10, 11, 12:15.  
**MOORE HAVEN:** St. Joseph the Worker, 10.  
**NARANJA:** St. Ann, 10:30 (Spanish).  
**NAPLES:** St. Ann, 6, 8, 9, 10, 11.  
**NORTH DADE COUNTY:** St. Monica, 8, 10, 11 and 6 p.m.  
**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 and 12:45 p.m.  
**NORTH MIAMI BEACH:** St. Lawrence, School cafeteria, 8, 9, 10, 11, 12, 7, 9, 11, 12:15.  
**NORTH PALM BEACH:** St. Clare, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.

**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, 6, 7, 8, 9, 10:30, 12 and 6 p.m.  
**PERRINE:** Holy Rosary 7, 8, 9:30, 10:30, 12.  
**PLANTATION:** St. Gregory, 8, 9:15, 10:30, 11:30 and 12:30 p.m.  
**POMPANO BEACH:** Assumption, 7, 8, 9:30, 11, 12:15.  
**POMPANO SHORES:** St. Coleman, 7, 8, 9:30, 11, 12:15.  
**PORT CHARLOTTE:** St. Charles Borromeo, 7, 8, 9:30, 11 and 6 p.m.  
**PORT ST. LUCIE:** Marina, 9.  
**PUNTA GORDA:** Sacred Heart, 7:30, 10, 6:30 p.m.  
**RICHMOND HEIGHTS:** Christ The King, 7, 10, 12.  
**RIVIERA BEACH:** St. Francis, 7, 8, 9,

10:30, 11:30.  
**SANIBEL ISLAND:** 11:30.  
**SEBASTIAN:** St. William Mission, 8 a.m.  
**SEBRING:** St. Catherine, 7, 9:30, 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, 9, 11.  
**WAUCHULA:** St. Michael, 9.  
**WEST PALM BEACH:** Blessed Martin, 9:30.  
 Holy Name, 7, 9, 10:30, 12, 9:30, 10, 11, 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. Peter's Mission, 10:30 a.m.  
**KEY WEST:** St. Mary, 6, 7, 8:30, 10, St. Bede, 8, 9:30 and 11.  
**MARATHON SHORES:** San Pablo, 6:30, 8:30.  
**PLANTATION KEY:** San Pedro, 6:30, 9, 11.

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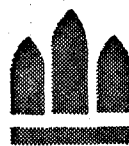
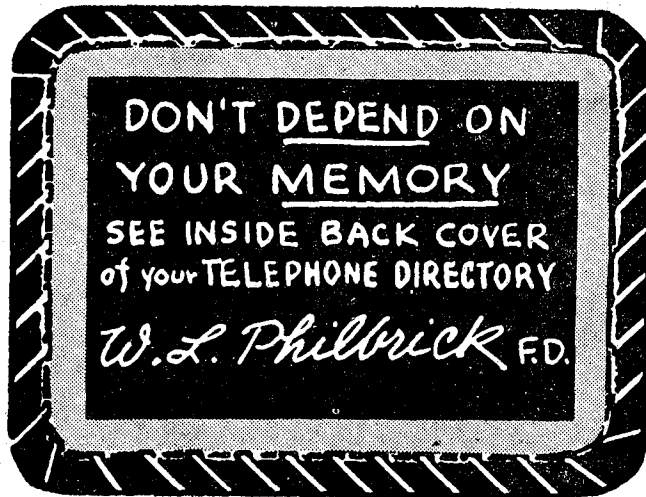
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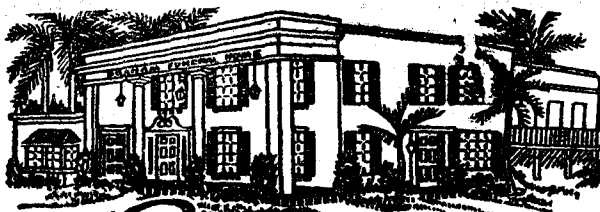
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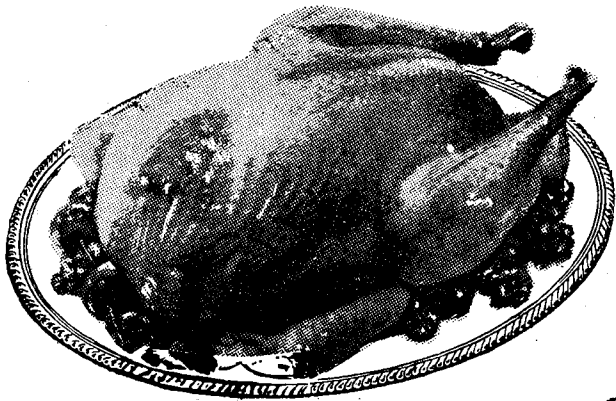
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