Do Penance, Pray For Council, Pope Tells World In Encyclical

(The Complete Text of Encyclical on Pages 16, 17)

VATICAN City (NC) — Pope John XXIII has issued an encyclical calling for the practice of penance by the world’s Catholics in preparation for the coming ecumenical council.

In the seventh encyclical of his reign, entitled Paenitentia Agone (To Do Penance), Pope John also called on the world’s bishops to institute a solemn novena in honor of the Holy Spirit to invoke the Blessings of Divine Grace on the Fathers of the council.

The Pope stressed that Christ explicitly taught the need for the practice of penance and that the Church has always considered it indispensable “for the perfection of its sons and its better future.”

The Pontiff recalled that in the document convening the ecumenical council, he had urged all Catholics to prepare for it by prayer, the practice of the normal Christian virtues and voluntary mortification.

The encyclical pointed out that “if we consult the books of the Old and New Testaments, we shall notice that every occasion of a more solemn encounter between God and humanity — to express Ourselves in human terms — has always been preceded by a more persuasive reminder to pray and to do penance.”

Noting that Moses, the Prophets and the Apostles all emphasized the need for penance, the encyclical declared:

“It is the duty and need of all Christians to do violence to themselves, either to drive away their own spiritual enemies or to preserve their baptismal innocence, or to remove a life of grace that has been lost by transgressing the divine precepts . . .”

After pointing out that the popes of the past have recommended the special practice of penance on the eve of ecumenical councils, Pope John mentioned specific practices that can be followed throughout the world.

First, he urged the world’s bishops to institute a solemn novena of prayer to the Holy Spirit that the council Fathers may be showered with heavenly gifts and grace. He added that a plenary indulgence could be attached to this novena to be gained by everyone taking part in it under the usual conditions.

Pope John then urged Catholics to participate in both exterior and interior penance.

Interior penance, he said, comes first and consists of remorse and purification of sin, that is, of a good confession and the reception of Holy Communion, which should be done during the novena.

Following the sincere repentance of sins, the encyclical continued, exterior penance in the acceptance “from God with a resigned and trusting spirit of all the sorrows and sufferings that we encounter in life . . .”

A census of the Latin-American Catholics in Dade County will be conducted by the Diocese of Miami beginning Sunday, July 15 and continuing through September, Aug. 5.

Spanish Census Starts Sunday

The survey, which will be conducted by Spanish-speaking priests and laymen, is the first step toward the expansion of facilities provided by the Church for the religious, cultural, and social needs of Miami’s Latin colony.

Every parish in the Greater Miami area will participate in the poll which will be conducted over a period of three weeks. Census cards, when completed by each family, will reflect the economic status, education, and religious background of each member as well as their dates and places of birth.

Each census worker will carry complete and official identification and, in some cases Spanish-speaking workers will be accompanied by English-speaking persons to assist them. Weekly reports will tell the number of families and individuals interviewed and recorded will be forwarded to the Latin-American Chancery in Centro Hispano Calzada.

It is estimated that approximately 219,000 Spanish-speaking persons are now residing in Dade County including Cubans.
Nuncio To Cuba Is Recalled
Named To High Vatican Post

VATICAN CITY (NC) — Pope John XXIII has recalled his Nuncio to Cuba, 79-year-old Archbishop Luigi Centoz, naming him Vice-Camerlengo of the Holy Roman Church.

He succeeds Jose Cardinal da Costa Nunes, who relinquished the post of Vice-Camerlengo on being created a cardinal last March.

The Pope at the same time appointed Archbishop Gregorio Moreno y Casas, Bishop of Barcelona, to another post vacated by Cardinal da Costa Nunes — that of president of the Permanent Committee for International Eucharistic Congresses.

Archbishop Centoz, as the new Vice-Camerlengo, becomes number two man in the Apostolic Camera, which is in charge of the temporal goods of the Holy See.

The Archdiocese, a native of the Diocese of Astua in northern Spain, was named Apostolic Nuncio to Cuba in 1954.

Archbishop Centoz has served the Papal Secretariat of State since 1969, three years after his ordination. He was made an archbishop in 1952, when Pope Pius XI appointed him Nuncio to Bolivia. Subsequently he was the top papal envoy in Venetia and Lithuania.

During World War II, he served in the Vatican dealing with the information service concerning prisoners of war and displaced persons. Then in turn he became Papal Nuncio to Nicaragua, Costa Rica, Panama and Cuba.
Florida's first
CATHOLIC MAUSOLEUM
(To be built in Our Lady of Mercy Cemetery)

Some of the many advantages to the purchase of a crypt now include:

1. Choice Selections... A crypt is not like an automobile or a radio. Once it is sold, that particular crypt in that location is sold forever.

2. The Family Decides Together... It spares the remaining members of the family from making the decision on the most helpless day of their lives.

3. Payment May Be Made Out Of Current Income... It helps life insurance and savings to do what they are intended to do: take the place of regular income which has stopped.

4. Prices Are Lower Now while purchases are made from plans. When the building is completed, prices will be increased.

5. Peace of Mind that comes from discharging the one inevitable responsibility.

Only once will you make this decision. It is only a question of "when".

Now, when your mind is free to reason, or later, when you are under emotional strain.

CATHOLIC CEMETERIES OF THE DIOCESE OF MIAMI, INC.
Sudan’s Anti-Mission Law
Said Aimed at Christians

CAIRO (NC) — A new law has been announced in the northern part of the country which will have an effect on all Christian activities in recent years.

Observers believe the new Sudanese law, scheduled to go into effect in December, may make impossible any conversions to Christianity.

It is considered as the latest step by the Sudanese government to suppress Christian life in the northeast African nation which won its independence in 1956.

Since that time, Church officials have been allowed to enter the country, and some resident missionaries have been expelled. Contacts between priests and people have been sharply restricted. Parents seeking to have their children baptized have had to get permission from the police after obtaining applications signed by village chiefs. And government pressure has been put on the chiefs to refuse to sign baptismal applications.

Opposition to the government’s anti-Christian campaign has meant the loss of jobs by Christians, who number about 290,000 in a total population of close to 12 million, including some eight million Muslims.

There are 5,000 Catholics in the mainly Arabic-speaking northern part of the country, but in the southern Sudan there are some 300,000 Catholics and approximately three million Muslims. The Moslem-run government has been trying to impose Islam on the south.

The new anti-mission law officially called the Missionary Societies Act — provides that “no missionary society nor any member thereof shall do missionary work in the Sudan” without a license granted by the Council of Ministers.

Observers believe that in 1960 a Sudanese priest was tried on a charge of threatening the security of the state because he allegedly helped some students to print a protest against the change in Sudan’s day of rest for Christians as well as Moslems.

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To Prevent Obscenity Flood
Archbishop Asks Congress

SAN ANTONIO, Tex. (NC) — An Archbishop appealed to Congress "to hammer out legal machinery" which will dam the "flood of obscenity" he said was pouring into the United States in the wake of a recent U.S. Supreme Court decision.

Archbishop Robert E. Lucey, of San Antonio, asked the court ruling "to dam the flood of obscenity" he said was pouring into the United States in the wake of a recent U.S. Supreme Court decision.

"Anyhow, we need to get our priorities straight and give the public schools the funds they so desperately need," he said. "And we need to do it now."
Another Questionable Ruling

Seemingly politicians and perhaps some statesmen operated on an often-used formula, that when the public is ardently aroused to resentment by an unpalatable act of government, the people are apt to simmer down and forget just as quickly. If, however, the formula can be applied except in one instance — and let's fervently hope that in the recent Supreme Court decision on Prayer we find that exception. The people in not quieted down this time. They should remember that the voice of united citizens raises a higher place of authority and should be raised more loudly than the voice of our Court or even of the Constitution.

When you review some of the decisions of the Supreme Court in recent years, the impression grows by leaps and bounds that the Justices have become pre-occupied with matters of purest attenuation. The very lawsuits of the Supreme Court justices were required in prosecution time as a most dangerous enemy has entered into our highest court. The record of the Justices in the past few years indicates their willingness, from the God from the most important areas of daily life. They are ignoring not only the supernatural realities upon which all religion is based, but also the historical intensions of the writers of the Declaration of Independence and the framers of our Constitution.

It is very enlightening to read what a Chief Justice of the Supreme Court once wrote during a bitter fight. John Marshall stated: "Thus the particular phraseology of the Constitution of the United States confirms and strengthens the principle supposed essential to all written constitutions, that a law repugnant to the Constitution is void and that courts, as well as other departments, are bound by that instruction." This was written in 1803.

Surely it is not stretching the truth to say that the recent decision of the Court concerning prayer is repugnant to the spirit of both the Declaration of Independence and the Constitution. The men who wrote these masterly documents repeatedly went on record in affirmation of their faith in God and in testimony of the influence of our Constitution on life. The Justices apparently are committed today to a policy of ignoring the conviction and intentions of the founders of our country.

In the current furor, two questions are being asked more than any others:

1. Why cannot we have appointed to the highest tribunal wise men in black, for whom traditionally we have professed the respect? American laws seem to favor this minute minority. The American laws are not what they should be. However, the high court's ability to cast them down to the very depths of degradation and decadence so blatantly presumed and presupposed by the majority justices.

2. Why cannot we have appointed to the highest tribunal a tiny majority of the Constitution of the United States confirms and strengthens the principle supposed essential to all written constitutions, that a law repugnant to the Constitution is void and that courts, as well as other departments, are bound by that instruction. This was written in 1803. The Justices apparently are committed today to a policy of ignoring the conviction and intentions of the founders of our country.

The floorof the garment has been opened wide and the sweeping tides of smut channeled directly through every postoffice in the land. Beware the deluge.

Legion's Role Recognized

Many people, including perhaps the majority of non-Catholic writers and reporters, seem to believe that the Legion of Decency is a witch-hunting, medieval board of censorship designed to take the joy out of entertainment and to substitute strictly religious service of Christ.

Today the by-word is strictly, "Be good to yourself; give in to all your desires; you only live once!"

Providentially there now comes to us from our Holy Father Monsignor James F. Nelan Managerial Consultant

The Most Rev. Coleman F. Carroll, Bishop of Miami, President

The question at issue was: was the practice of saying the prayer in New York and the high Court was striving to protect the religiosity of the high Court. The Court held that the term means more than the usual establishment of a particular sect as the preferred religion of the state or community.

They expanded the term to a larger meaning. They said that it "must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by government."

I think most of us Catholics would approve of this as a worthy principle of living for our country. But the trouble is that the public is unaware of this in any of the opinions of the Court.

An Exhortation To Penance

Many times in recent years we have been given the embarrasing advice to advise the censor in spirit of sacrifice, his zeal and dedication to the cause he believes in. We surely have come on a hard times when such must be directed to members of that religious which are upholding in wearing the self-censored pagan Roman from his daily diet of self-indulgence and in leading him to embrace a cross in the service of Christ.

The role of self-denial, the impotence of penance in daily life has been ignored or ridiculed in modern times. Today the by-word is strictly, "Be good to yourself; give in to all your desires; you only live once!"

Providentially there now comes to us from our Holy Father a new encyclical directed to the faithful, the Pope John with the spirit of sacrifice, it was promptly by the neccessitude of the Eucharistic Council. We must not forget, Pope John states with firmness, that penance is indispensable.

A significant judgment into the field of obscenity law, when he stated:

That to be obscene, material must not merely appeal to "prurient interest," but must go "beyond the pale of rudimen-

tary decency."

Now just what does all that legalistically gobbledegook mean?

Justice Harlan's opinion of the Court was joined by the Postoffice Department "are composed primarily, if not exclusively, for homosexuals and have no literary, artistic, educational, or scientific value." He thus introduced an ill-defined "prurient interest" of homosexuals, but not to normal individuals and thus be added:

"These magazines cannot be deemed offensive on their face as to afford current community standards of decency."

"Current community standards of decency" as used in the practice of having the Federal law on mailability are not what they should be. However, the high court's decision out four-square for putting a stop to all these practices. He pointed out in his column recently that it exercises the "more positive role of the direction."

The Miami Herald amusement editor pleased pleasantly surprised to learn the Legion does not exist merely to condemn. He pointed out in his column recently that it exercises the "more positive role of the direction."

It's a step in the right direction when an amusement editor helps clarify the role of the Legion and lets more people know its reasonable function to seek to provide wholesome entertainment and to encourage decent film fare.

Now if Mr. Bourke can go one giant step further and convince his advertising associates in the Miami Herald that they should refuse to support and endorse immoral, tawdry movies by their ads, as they are doing at present, a distinct service will be rendered to the community and to wholesome entertainment.

SUM AND SUBSTANCE

Keep U.S. A Godly Nation,  Voice of People Demands

The Supreme Court committed a grave error in judgment. But the trouble is that the Court did not consider its working principle or guideline that might permit an exception to the absolute, immutable principle that would permit prayers in public schools. The Court admitted that the State's endorsement of a prayer was a trifling thing compared to the off-its domination of religion. They were acting upon an "established church" two centuries ago but they saw dangers even in this little prayer.

Quoting James Madison, the Court did not consider it a trifling thing compared to the off-its domination of religion. They were acting upon an "established church" two centuries ago but they saw dangers even in this little prayer.

But the trouble is that the Court did not consider it an absolute, immutable principle that would permit prayers in public schools.

We American Catholics rejoice to hear the distant trumpet. The experiments have been workable, specifically to the satisfaction of all concerned.

We are a practical people who prefer a program that would be in harmony with the Constitution of the United States, and this particular instance has corroborated the great majority of the American people.

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We American Catholics rejoice to hear the distant trumpet. The experiments have been workable, specifically to the satisfaction of all concerned.
First Vocations Meeting In 2000 Years

By FATHER JAMES J. WALSH

It took the Church nearly 2,000 years to call an international meeting to study the question of vocations to the priesthood.

The recent Congress of Vocations in Rome was the first of its kind. This fact alone indicates that the question of vocation is no longer of local or national interest, but is of universal importance.

Under the title of "The Gravest Immediate Threat Is Freedom," the report states: "The fearsome novelty in the present world situation is freedom. The gravest immediate threat to freedom is the ruthless communal effort to impose a blueprint for the future upon a world which is in widespread revolt against the past." The report says in recognizing what it calls a "Worldwide challenge." It is a challenge to all countries, to all peoples, to all Christians, to all good men everywhere.

In closing, the report says: "The answer to the present challenge is neither fearful retreat nor a demand for total victory, but responsible and courageous leadership in the worldwide effort to achieve liberty and dignity for all mankind."

Yes, we have a great crisis, and it is a crisis of faith; we are perilous. The ability of the Church to identify them with the aspirations of an unhappy people has been demonstrated more than once.

The very nearness of the Ecumenical Council which is called in 1962 has awakened a new spirit of confidence and hope in the world. But the challenge to the Church is as great as the challenge to the world. The Church must be prepared and capable of turning the Council decisions into practical applications.

It took the Church nearly 2,000 years to call an international meeting to study the question of vocations to the priesthood, because there was no international Church then. But now the Church is world-wide. The recent meeting to study the question of vocations was of international character.

The recent meeting to study the question of vocations was of international character.

SPECK

A 77 Year Old Altar Boy

By J. J. GILBERT

WASHINGTON (NC)—A new and forceful statement of the dangers that threaten to the world is part of a report which has become available to the public.

"The gravest immediate threat is freedom is the ruthless communal effort to impose a blueprint for the future upon a world which is in widespread revolt against the past," the report says in recognizing what it calls a "Worldwide challenge." It is a challenge to all countries, to all peoples, to all Christians, to all good men everywhere.

In closing, the report states: "The answer to the present challenge is neither fearful retreat nor a demand for total victory, but responsible and courageous leadership in the worldwide effort to achieve liberty and dignity for all mankind."

"The fearsome novelty in the present challenge," the statement continues, "is the attempt of the communist movement to be the dominant observer and guide for worldwide change, and to impose ideological unity by means of military and economic power and by the inimical techniques of subversion.

"Our times would be difficult without this threat; with it they are perilous. The ability of the Church to identify them with the aspirations of an unhappy people has been demonstrated more than once."

The report, entitled "Education for Freedom: An Ecumenical Contribution to World Understanding," summarizes the situation of ecumenical studies in the world. It has been made public by the U.S. Office of Education.

Noting that the communists' ``education for the future'' movement is succeeding, the report says: "We do not believe that the future is destined to be either totalitarian or free. The destiny of mankind will be conditioned not by those who pretend to read the laws of history, but by those who live in accord with the intelligence and experience of their time and again of the need to act with imagination and with energy."

The report says: "We believe that the future is in the hands of the free and the intelligent. The Church can fulfill its role in stimulating educational and religious work by courageously dedicating its best efforts to the cause of freedom."

Some of the observations made in the report are these:

- Lovers of freedom must resist the imposition by force or subversion.
- The answer to the present challenge is neither fearful retreat nor a demand for total victory, but responsible and courageous leadership in the worldwide effort to achieve liberty and dignity for all mankind.

"The entire curriculum from kindergarten through high school should be redesigned in terms of the needs of a free nation and an interdependent world." The report points out that the answer to the challenge lies outside the arena of partisan and vested interests.

A New Altar Boy Named "SPECK"

By MSSR. GEORGE HIGGINS

Twice within recent weeks the economics profession of the United States has been accused by competent observers of living in an ivory tower and of being out of touch with reality and with new ideas.

One of those critics is Mr. Myrdal, a Swedish national, who has been called an economist in his own right. The other—A. H. Raskin of the New York Times—is the dean of American labor reporters and a very knowledgeable student not only of labor economics as such but of general economic trends and practices in the United States.

Mr. Myrdal complained in the course of a recent press conference in Washington that American economists "have been notoriously irresponsibly out of touch with reality and with new ideas."

Mr. Myrdal has made a number of such criticisms, but he has been notably inconsistent in teaching the ABCs of economics to the American people. He has been "broadening," he said, "and losing themselves in generalizations."

Mr. Raskin also has attacked the President's "imparted" views of the labor problem. Mr. Myrdal has charged Mr. Raskin with having "an absolutely indisposable religious urge to play in some way with them. They will not be able to play this role effectively if they are not as practical and as imaginative as Myrdal and Raskin have charged themselves to be."

This is the position of the New York Times, is the position of Mr. Myrdal. It is the position of the United States. And it is the position of the Court of Rome. Rome is the soul of the Church; it is the soul of the world. Rome is the center of the Church; it is the center of the world. Rome is the home of the Church; it is the home of the world. Rome is the source of the Church; it is the source of the world. Rome is the father of the Church; it is the father of the world. Rome is the mother of the Church; it is the mother of the world. Rome is the guide of the Church; it is the guide of the world. Rome is the voice of the Church; it is the voice of the world. Rome is the hand of the Church; it is the hand of the world. Rome is the foot of the Church; it is the foot of the world. Rome is the heart of the Church; it is the heart of the world. Rome is the brain of the Church; it is the brain of the world. Rome is the spirit of the Church; it is the spirit of the world. Rome is the soul of the Church; it is the soul of the world. Rome is the body of the Church; it is the body of the world. Rome is the life of the Church; it is the life of the world. Rome is the health of the Church; it is the health of the world. Rome is the strength of the Church; it is the strength of the world. Rome is the beauty of the Church; it is the beauty of the world. Rome is the glory of the Church; it is the glory of the world. Rome is the majesty of the Church; it is the majesty of the world. Rome is the power of the Church; it is the power of the world. Rome is the might of the Church; it is the might of the world. Rome is the wisdom of the Church; it is the wisdom of the world. Rome is the knowledge of the Church; it is the knowledge of the world. Rome is the understanding of the Church; it is the understanding of the world. Rome is the faith of the Church; it is the faith of the world. Rome is the hope of the Church; it is the hope of the world. Rome is the charity of the Church; it is the charity of the world. Rome is the love of the Church; it is the love of the world. Rome is the peace of the Church; it is the peace of the world. Rome is the justice of the Church; it is the justice of the world. Rome is the truth of the Church; it is the truth of the world. Rome is the good of the Church; it is the good of the world. Rome is the beauty of the Church; it is the beauty of the world. Rome is the glory of the Church; it is the glory of the world. Rome is the majesty of the Church; it is the majesty of the world. Rome is the power of the Church; it is the power of the world. Rome is the might of the Church; it is the might of the world. Rome is the wisdom of the Church; it is the wisdom of the world. Rome is the knowledge of the Church; it is the knowledge of the world. Rome is the understanding of the Church; it is the understanding of the world. Rome is the faith of the Church; it is the faith of the world. Rome is the hope of the Church; it is the hope of the world. Rome is the charity of the Church; it is the charity of the world. Rome is the love of the Church; it is the love of the world. Rome is the peace of the Church; it is the peace of the world. Rome is the justice of the Church; it is the justice of the world. Rome is the truth of the Church; it is the truth of the world. Rome is the good of the Church; it is the good of the world.
NEWARK, N.J. (NC) — New Jersey's Gov. Richard J. Hughes has rejected a demand by the New Jersey Chapter of the American Civil Liberties Union to end a religious practice in the state public schools.

Hughes, attending the annual Governor's Conference in Her- shay, Pa., held a press conference at which he said: "We are going to keep this practice until the Supreme Court says we can't."

Emil J. Oxfeld, ACLU chap- ter head, threatened court action if the governor did not halt the practice. The Governor said the state will go to court to protect the practice and pointed out it already has with- stood a court test.

The ACLU has received some 25 or 30 complaints in the wake of the U.S. Supreme Court decision June 25 in the New York state public school prayer case, it said. The com- plaints are being studied, Oxfeld said, and those "which raise the issues most squarely" will be selected for court tests.

The New Jersey law requires recitation of five verses from the Old Testament in public schools each day. It permits, but does not require, recitation of the Lord's Prayer and bans other religious observances. The law was upheld by the New Jersey Supreme Court in 1897. The U.S. Supreme Court declined to consider an appeal from that decision.

New York Will Enforce School Prayer Ruling

ALBANY, N.Y. (NC) — The New York State education de- partment will enforce the U.S. Supreme Court's ruling against official prayers in public schools, the state education com- missioner James E. Allen Jr., said here.

Allen told a new conference the education department will not permit the use of an "official" prayer.

Decision Is Deferred

On Impact In Maine

AUGUSTA, Maine (NC) — State Atty. Gen. Frank Hancock has deferred comment on the Supreme Court's ruling on prayers in public schools in New York State public schools.

Maine law requires Bible reading in public schools daily or "at suitable intervals."

Deputy education commissioner Kermit S. Nickerson said there are differences between the New York and Maine situa- tion, and added he did not know "just how this will affect" the Maine law.

Iowa School Officials See Little Effect

DES MOINES, Iowa (NC) — A state school official said here the U.S. Supreme Court ruling against official prayer in public schools "will probably have very little effect on Iowa school practices."

"We have pretty much of a Christian population in Iowa," said Howard W. David, presi- dent of the Iowa Association of School Boards.

Bible reading is permitted in public schools in Iowa.

The governors expressed "re- spect" for the court's decision and favoring Congres- sional action to avert it.

The chief executives of the 50 states adopted a resolution ask- ing Congress to adopt a constitu- tional amendment permitting voluntary prayer in public schools.

They said the court's opinion had "created far-reaching mis- understanding as to the nation's faith and dependence upon God."

REGRET EXPRESSED

The governors expressed "regret" at the "implications" of the high court's recent decision.

They said the proposed constitu- tional amendment should make "clear and beyond challenge the acknowledgment by our na- tion and people of their faith in God."

The resolution was adopted with no negative vote. Gov. Nelson Rockefeller of New York abstained from the vote, saying he thought the Supreme Court's decision should be studied more thoroughly before the governors took a stand.

Object of the governors' criti- cism was a 6 to 1 decision of the Supreme Court which held that recitation in New York public schools of a prayer composed of five verses from the Old Testament was a "secu- lar" and not a "religious" practice.

The resolution against the de- cision was introduced by Govs. Frank F. O'Connell of Elena, a Democrat, and John H. Godd of Maine, a Republican.

The resolution declared that the governors acknowledge their own dependence on God and the power of prayer, "the power of prayer," said, "has sustained man throughout our history and provided the moral fa- cility of our great nation."
Sister Emmanuel Named To Head Mercy Hospital

Sister Mary Emmanuel, S.S.J., has been appointed administrator of Miami’s Mercy Hospital to succeed Mother Louis Edwin, new Mother General of the Sisters of St. Joseph of St. Augustine.

A native of County Cork, Ireland, Sister Emmanuel entered the Sisters of St. Joseph in 1929, the same year in which she came to Florida and the United States. She made her final profession of vows in 1958.

Assistant administrator at the diocesan hospital since 1966, Sister Emmanuel was graduated from St. Vincent Hospital School of Nursing, Jacksonville, and was formerly a member of the faculties of St. Agnes School, St. Augustine and St. James School, Orlando.

A member of the original staff at Mercy Hospital when it opened in 1936, she was

Germans To Aid India

COLOGNE, Germany (NCD) — Joseph Cardinal Frings, Archbishop of Cologne, has appealed for funds to aid the Typhus-threatened region of southern India’s Kerala state, still under the threat of communist domination.

Doctors Urged To Permit Patients To Die In Dignity

LONDON (AP) — A dying person should be allowed to die in peace and dignity rather than surrounded by such useless apparatus as tubes and oxygen tents, an American psychiatrist said here.

Dr. John R. Cavanagh of Washington, D.C., spoke at a panel session on “The Hopeless Case” during the 10th International Congress of Catholic Physicians.

Dr. Cavanagh, who is editor of the Guild’s bulletin, asserted that most of the so-called “age” of death is in the minds of those surviving. He added:

“Mentally, when the patient feels that death is near, and this is usually the case, his state of mind is peaceful. Our nature is such that we bear anxiety poorly. In the case of the dying, the anxiety of ‘not knowing’ is overcome. Now he knows. Dying is easy for the dying.”

Dr. Cavanagh said, however, that the dying of today is often so surrounded by medical equipment and gadgets that “he looks more like a complicated experiment in death than the human person he still is.”

“When death is inevitable — when the dying process is beyond doubt — the patient should .. allowed to die in dignity uncumbered by useless apparatus,” he continued.

His family and friends should be in attendance at his bedside, not seated in some hospital alcove. His care should not, however, be left to attendants. His physician should be in frequent attendance as long as the patient is conscious or is likely to remain so . . .

“When it is determined that the actual process of dying has begun, restorative measures should be discontinued because they are unavailing. The exception here would be the youthful, previously healthy patient, for whom treatment must be vigorously pursued up to the very act of dying.”

Savings received at FIRST FEDERAL by the 20th earn from the 1st

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RED AND BIRD ROADS

July 13, 1962 THE VOICE Miami, Florida Page 9
Q. Does the Catholic Church condemn Socialism in theory and practice?

A. Several recent popes, especially Leo XIII and Pius XI, have frequently stated that Socialism in any form is wrong. Strict Socialism puts all productive goods under the ownership and control of the State contrary to the individual right of ownership. The control of Education, and of every other social institution, is a natural consequence. What is popularly called "Limited Socialism," such as State or Federal control of railroads or communications, may be necessary in the interest of the common good. However, "The Limited Socialist experiments" in England, for example, have done little to improve social and economic conditions.

Q. What three things should be borne constantly in mind in connection with Soviet Communism?

A. 1) The nature of Communism, flowing from its world outlook of dialectical materialism and therefore the necessity of setting up the world Soviet dictatorship first by guile and then by force in order to usher in the "earthly paradise" of the Communist society.

Q. What, then, is the nature of Communism? A. As Stalin tells us in his section on the dictatorship. This is what true Communist attitude toward reforms. By this we will know that reforms are used by the Communists merely as a "screen or cover" for their illegal activities to bring about the dictatorship. This is what Stalin tells us in his section on "Reformation and Revolution" in his Foundations of Leninism.

Q. What does Pope Pius XI declare to be the first or basic cause for the rapid spread of Communism?

A. In the middle of his Encyclical, "Evil Results of a Heresy" (On Atheistic Communism) Pope Pius XI asks the question: "Is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, is it. We ask, such a system could spread so rapidly in all parts of the world?" He answers: "The explanation lies in the fact that few have been able to grasp the nature of Communism."

Q. Where is the strong proof in the Marxist-Leninist "classics" and in the continuing Communist commentaries on that dialectical materialism is the world outlook of the Communists?

A. Most decidedly. This conception saturates all the "classics" and for Marx and Engels is summed up inEngel's noteworthy work, Ludwig Feuerbach. This work, completed in 1886, not only seeks to summarize and pronounce "dialectical materialism" as the world outlook of the Communists, but seeks to go on to show that this viewpoint does not permit the least thought of any "reality" but matter. It is stark, naked materialism. V. I. Lenin continued and explained on the emphasis of materialist dialectics in the Communist world view in the whole of volume XI of his Selected Works. Stalin summed up the whole assertion when he wrote: "Dialectical materialism is the world outlook of the Marxist-Leninist party. It is called dialectical materialism because its approach to the phenomena of nature, its method of studying and apprehending outstanding social and economic theories flow from its original premise. It is rather a world outlook, an alleged explanation of how the world began automatically and how it will inevitably go forward in the history of man."

Q. What is the basic foundation of dialectical materialism as the world outlook of the Communists?

A. It is the Marxist-Leninist statement that dialectical materialism is the world outlook of the Communists. The Communist society is a natural consequence of this basic foundation of dialectical materialism, oper-
### COMBINED STATEMENTS OF CONDITION

#### JUNE 30, 1962

#### ASSETS

- U.S. Government Insured or Guaranteed FHA and VA Loans: $1,759,011.12
- Other Loans and Discounts: $20,296,273.20
- Bank Buildings and Parking Lots: $1,391,323.33
- Additional Parking Space for Future Requirements: $340,991.11
- Furniture and Fixtures: $845.25
- Accrued Income and Other Assets: $483,865.05
- Overdrafts: $12,028.39
- U.S. Government Securities: $12,371,278.18
- Federal Corporation Bonds: $150,077.90
- Federal Reserve Bank Stock: $121,050.00
- State, County and Municipal Bonds: $3,890,012.22
- New York Stock Exchange Bonds: $274,699.47
- Cash and Due from Banks: $12,808,107.72

#### TOTAL ASSETS: $53,899,562.94

#### LIABILITIES

- Capital Stock: $2,725,000.00
- Surplus: $1,306,500.00
- Undivided Profits: $96,495.71
- Contingency Reserve: $43,819.13
- Reserve for Taxes, Interest, etc.: $145,242.33
- Interest and Income Collected, not Earned: $382,557.57
- Deposits: $49,199,948.20

#### TOTAL LIABILITIES: $53,899,562.94

---

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- Leonard Usina: Chairman of the Board

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Classes For CCD Workers To Begin July 22 In Stuart

The Mission Helpers of the Sacred Heart will begin training sessions for all present or prospective Confraternity of Christian workers in Stuart on Sunday, July 22 until Aug. 3, in St. Joseph School.

Stuart will be the first of three areas, in which courses will be held. Courses in Miami will begin Aug. 5 at Barry College and end Aug. 15. The Mission Helpers will then go to Fort Myers where classes will be held in St. Francis Xavier School, Aug. 18-28.

Schedules will be similar in all three areas. There will be eight hours of executive board training, six hours of fishing training and six hours of helper training. Thirty hours will be devoted to Adaptive Way Methods of teaching religion.

Diocesan CCD officials said interested parties should contact their local rectories or CCD directors for information about the program and the particular needs of the parish.

Executive board training is designed for those who will plan the overall parish program, advise and execute the program. Fisher training is for those who will recruit students, promote attendance, keep parish surveys up to date and publicize the CCD program. Helpers insure all the necessary details that are included in the operation of a parish program such as transportation, supplies, etc.

Classes in each area will be from 7:30 p.m. to 9:30 p.m., Monday through Friday and from 2 p.m. to 6 p.m., Saturdays and Sundays.

The Adaptive Way Methods were designed by the Mission Helpers of the Sacred Heart to teach children religion according to what they are capable of absorbing.

Additional information can be obtained by calling the CCD office in Miami at 433-5388.
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Storm Causes Major Changes In Pope’s Villa Garden

CASTELGANDOLFO, Italy (NC) — When Pope John XXIII travels to his summer home here in the Alban Hills outside Rome he will scarcely recognize major parts of the villa’s famous gardens.

Workmen have just completed restoration of the upper gardens, which were heavily damaged last winter when a cyclone uprooted more than 300 trees over 100 years old.

Among the trees uprooted was the famous oak which spread its shade over the work table of Pope Pius XII. While it is impossible to estimate the cost of the damage, the cost of replacing the trees is put at $3,250.

The present aspect of the gardens is quite different from 10 years ago. The Pius XII Walk, where the branches of the ancient trees formed a natural tunnel which admitted no sunlight, is now a sunny, paved avenue. The paving was added to conceal the damage caused by the storm.

The fallen trees produced tons of wood. The pine was sold to boat builders. To replace the fallen trees, 3,500 young trees have been planted, including 30 conifers in advanced growth.

Other repairs necessitated by the cyclone include rebuilding of part of the park’s boundary wall, replacement of the St. Anthony gates, which were blown off by the storm, and replacement of some of the large glass windows of the general audience hall.

Hit-and-Run Motorboat Strikes Swimming Priest

SEATTLE, Wash. (NC) — Father Thomas R. Garvin, S.J., has his right arm in a sling because he was struck by a hit-and-run driver — of a motorboat while he was swimming in a lake.

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What Makes A Council 'Ecumenical'

Archbishop Jaeger devotes the early part of his book to 26 ecumenical councils that have been held in the past.

The Council of Nicaea, in Bithynia, which opened May 20, 325, "with nearly 300 bishops present, most of them Eastern," is regarded as the first council. Pope Sylvester I sent two Roman priests as legates to this gathering.

The latest was the (First) Vatican Council, which opened in Rome Dec. 8, 1869, and closed July 18, 1870, because of the siege of the Eternal City by Piedmontese troops.

There were eight councils in the first 1,000 years of the Church; seven in the early and central Middle Ages, and three councils in the late Middle Ages.

Only two councils have been held in modern times, the Council of Trent which met in three periods — 1545-47, 1551-52 and 1562-63 — and, the (First) Vatican Council.

Archbishop Jaeger points out that "only the bishops as successors of the Apostles possess a ius divinum (by divine law) independent of the Canon Law in force at any given period, (the right) to have an active voice in the council."

Those who are invited and possess a right to take part in ecumenical discussion include: Cardinals; Patriarchs; Primate; Archbishops and Bishops, even if they have not yet been consecrated; abbots and prelates nullius exercising jurisdiction over a limited number of faithful; mitred abbots and generals of religious orders or congregations of monasteries and the generals of the exempt orders of clergy.

If theologians and canons are invited, they have only consultative status.

Any of those invited who are unable to attend in person must send a procurator who can attend, and add his signature to decrees at the end.

The right to convvoke an ecumenical council is the Pope's alone; he presides over the conferences in person or through his legates and decides on the agenda and the subjects to be discussed. The Fathers of the council can add other questions to those submitted by the Pope, which must first be accepted by the President of the Council. The Pope can transfer, suspend and terminate the Council; he must confirm the decisions in order to make them valid and binding.

The (First) Vatican Council, the latest such gathering to date, brought about the definition of the Pope's infallibility in the exercise of the supreme teaching office in the Church.

Because of this action, there were those who thought ecumenical councils had become a thing of the past. Archbishop Jaeger takes cognizance of this belief at the point where we begin to present passages from his book.

ARCHBISHOP JAEGER
Paenitentiam Agere On Penance

Following is the text of the encyclical Paenitentiam Agere in which Pope John XXIII calls for the practice of penance by the world's Catholics in preparation for the coming ecumenical council.

Venerable brothers, salvation and apostolic benediction:

To do penance for one’s own sins, according to the explicit teaching of Our Lord Jesus Christ, constitutes for the sinner not only the means of obtaining forgiveness but also the means of achieving eternal salvation.

It appears obvious, therefore, how justified is the constant attitude of the Catholic Church, the dispenser of Divine Redemption, which has always considered penance an indispensable condition for perfecting the life of its own sons and for its better future.

It is for this reason that in the Apostolic Constitution by which We-convoke the Second Vatican Ecumenical Council, We deemed it natural to address an invitation to the faithful to prepare themselves worthily for the great event, not only through prayer, the ordinary practice of the Christian virtues, but also through voluntary mortifications.

** **

With the approach of the council, it seems natural to Us to renew the same exhortation, with greater insistence, since this is required by Divine Justice, and in this way, penance must be done so that they might be prepared to receive the sacrament of regeneration in Christ and the gifts of the Holy Spirit: "Repent and be baptized in the name of Jesus Christ every one of you for the forgiveness of your sins, and you will receive the gift of the Holy Spirit."

And the Apostle of the Gentiles admonished the Romans that the Kingdom of God does not consist of arrogance nor of the unchecked enjoyment of the senses, but of the triumph of justice and of interior prayer: "For the Kingdom of God does not consist in food and drink, but in justice and peace and joy in the Holy Spirit."

It must not be believed that the invitation to do penance is addressed only to those who are to become, for the first time, part of the Kingdom of God. In reality it is the need and duty of all Christians to do violence to themselves, either to drive away their own spiritual enmity or to preserve their human innocence or to renew the life of grace which has been lost by transgressing the divine precepts.

Although it is true, in fact, that all those who have become members of the Church through Holy Baptism share the beauty conferred on it by Christ, according to the words of St. Paul, "baptism brings the Church, and delivers Him up for her, that he might sanctify her, cleansing her in the baptism of water by means of the word; in order that he might present to Himself the Church in all her glory, not having spot or wrinkle or any such thing but that she might be holy and without blemish."

It is also true that all those who have stained the white baptismal robe by serious faults must fear greatly the punishment of God if they do not try to make it white and shining again through the blood of the Lamb, through the sacrament of Penance and the practice of Christian virtues.

** **

Instrument Of Purification

Therefore, there is also addressed to them the severe admonishment of the Apostle Paul: "A man making void the Law of Moses dies without mercy on the word of two or three witnesses; how much worse punishments do you think he deserves who has trodden under foot the Son of God, and has regarded as unclean the blood of the Covenant through which he was sanctified, and has insulted the spirit of grace?"

It is terrible to fall into the hands of the living God.

Venerable brothers, the Church, the beloved spouse of the Divine Saviour, has always remained in itself holy and immaculate by the means of the faith which enlightens it, by means of the sacrifices which sanctify it, by means of the laws which govern it and by means of the many members who adore it with the beauty of virile virtues. But there are also deaf children who, forgetful of their vocation and of their chosen state, murmuring within themselves this heavenly beauty and not doing reflect in themselves the divine likeness of Jesus Christ.

** **

Well, We address to all of them words — rather than reproves or threats — words of paternal exhortation to keep in mind this comforting teaching of the Council of Trent, the very faithful echo of Catholic teaching: "Clothed with Christ in Baptism (Galatians 3:27), through it, in fact, we become a completely new being, receiving the full and complete remission of all sins; but we cannot achieve this newness and fullness, however, by means of penance without great sorrow and effort, since this is required by Divine Justice, and in this way, penance has been justly called by the Holy Fathers a "certain, liberalizing Baptism."

The reminder to do penance as an instrument of purification and of spiritual renewal must not, therefore, remain a null sound as a novel voice in the Christian ear, but rather as an invitation of Jesus Himself which has been repeated effectually by the Church, through the voice of the holy liturgy, of the Holy Fathers and of the councils.

As Preparation For Council

It is thus that for centuries the Church has prayed God during the period of Lent: "It upon me morsa nostra tuta deside- rio fulget, quae te carissima manu castigat" (that our soul, purified by the discipline of our body, may be filled with the holy fulgurance which has been castigating you); and also "ut terrenis affectibus mitigata, facilius castitia capiatur" (that in restricting our earthly appetites we may the more easily receive Thy heavenly delights).

There is, therefore, no reason for surprise if Our predecessors, in preparing for the celebration of ecumenical councils, have concerned themselves with exhorting the faithful to practice salutary penance. It is enough to recall a few examples.

As the Fourth Lateran Council approached, Pope Innocent III exhorted the sons of the Church with these words: "May fasting and almsgiving be joined to prayer, that our prayers may fly more easily and quickly upon these two wings to the ear of the most merciful God and that He may hear us heavenwardly at the opportune time."

** **

Gregory X, in a letter addressed to all his prelates and chaplains, established that the solemn opening of the Second Ecumenical Council of Lyons be preceded by three days of fasting. Pius IX exhorted all the faithful to prepare worthy and in perfect joy for the celebration of the Vatican Ecumenical Council, purifying their minds of every stain of fault or punishable guilt: "Since it is a known fact that the prayers of men are heard more by God when men turn toward Him with a clean heart, that is, with a mind purified of all sin."

Following the example of Our predecessors, We, venerate brothers, anxiously wish to invite the whole Catholic world, clergy and laity — to prepare for the great council's celebration through prayer, good works and penances.

Plenary Indulgence Granted

Since public prayer is the most efficacious means of obtaining divine graces, according to the promise of Christ Himself: "Where two or three are gathered together in my name, I am with them", all the faithful must be, therefore, "one single heart and one single soul," as in the first ages of the Church, and obtain from God through prayer and penance that this extraordinary event may produce those salutary fruits which are expected by all.

That is, such a great revival of the Catholic faith, such a great reblossoming of charity and such a development of Christian morals, that there may be awakened even among separat-
Pope Urges Penance, Sacrifice
To Prepare For Vatican Council

**flows of penance would be useless in fact if they were not accompanied by interior cleansing of the soul and by sincere remorse for one's sins.**

It is in this sense that one must understand the severe admonition of Jesus: "If you do not repent, you will all perish in the same way." May God remove this danger from all those who have been entrusted to Us!

Moreover, the faithful must be invited also to practice exterior penance, either through the body which must be governed by honest reasoning and by faith, or through the external means which are also given to us by God to lead back to Him wretched humanity which is erring here and there without guidance; prayer and purification from one's own sins which is obtained especially by means of a good confession and communion with the Eucharistic sacrifice. • That is, we must be generous enough to offer also to God voluntarily more of what is due from us because of the inevitable sorrows in this mortal life, Christians must be generous enough to offer also to God voluntarily sacrifices or voluntary penances on the part also of the faithful, who probably have so many sins to expiate.

**Accepting Sorrow, Suffering**

The first exterior penance that all of us must practice is that of accepting from God, with a resigned and trusting spirit, all the sorrows and sufferings that we encounter in life and that which involves effort and inconstancy in fulfilling the obligations of our condition in our daily life and in the practice of Christian virtues.

This necessary practice serves the purpose not only of purifying us, of appeasing the Lord and of invoking Him to be the happy and fruitful success of the forthcoming ecumenical council. It also makes our punishment lighter and abates our misanthropy, which is bound out to us the hope of eternal reward: "the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us."

In addition to the penance which we must necessarily face because of the inevitable sorrows in this mortal life, Christians must be generous enough to offer also to God voluntarily sacrifices or voluntary penances on the part also of the faithful, who probably have so many sins to expiate.

**Reblossoming Of Christian Life**

These are all the more pleasing to God, inasmuch as they do not originate from the natural infirmity of our flesh and of our spirit, but are offered spontaneously and generously to the Lord as a sweet sacrifice. It is well known that the ecumenical council seeks to increase for our part the work of the redemption which Our Lord Jesus Christ "the offering — because it is his will," came to bring among men, not only through the revelation of his heavenly teaching but also through the voluntary shedding of His precious blood. one will have legitimate grounds to hope that there can be justly applied to the forthcoming council the words of the Apostle: "Behold, now is the acceptable time; behold, now is the day of salvation." But the designs of the Divine Providence require that His gifts be distributed according to the disposition of mind of each individual.

Therefore, may those people who wish to be fully docile to Us, who have striven for a long time to prepare the hearts of Christians concerning this great and holy work, give their diligent attention also to this Our final invitation.

Following, therefore, Our and your example, venerable brothers, may the faithful — and in the first place all priests, members of religious, religious, the rich and the poor, who suffer — raise prayers and practice penance to obtain for God for His Church that abundance of light and supernatural assistance which it will need especially at that time (of the council).

How could we believe that God would refuse the abundance of heavenly graces, when he receives from His suns such great profusion of gifts which brighten with the fervor of piety and the fragrance of myrrh?

Moreover, all Christian people, answering Our exhortation by dedicating themselves more intently to prayer and to the practice of penance in all its forms, will offer an admirable spectacle of that spirit of faith, which animates the members of the Church.

As Our predecessor, Pius XI, of venerable memory, justly stated: "Prayer and penance are the two powerful means given to us by God to lead back to Him wretched humanity which is erring here and there without guidance; prayer and penance remove and repair the first and principal cause of every upheaval, that is, the rebellion of man against God."
Seven-Hour, Five-Day Week For Council

(VATICAN CITY (NC) — The coming council will be a working assembly requiring most of its participants to follow a probable seven-hour, five-day week schedule.

The present physical and financial arrangements are the work of the Technical - Organizational Commission and the Administrative Secretariat. But after the initial solemnities are completed, the determination of the daily working schedule will depend in great part upon the current studies of the Subcommission for Regulations. The council Fathers themselves, once assembled, make amendments to the working schedule proposed by the subcommission.

This was its working schedule:

All assembled in the meeting hall at 9:15 a.m. A bell sounded at 9:30 calling the meeting to order. The session conformed until 11:15 when there was a 15-minute recess and refreshments served. At 11:30 work was resumed and continued until 1:30 p.m.

Those who were assigned to special subcommittees returned in the afternoon at 4:30 p.m. and worked until 7:00.

Six Days a Week

At the beginning, the central commission worked only five days a week with Thursdays and Sundays off. Later, when the pressure of work required it, they met six days a week with only Sunday off. As this time also they met both morning and evening: from 9:30 until 1:30 and from 3:00 until 7:00.

There will certainly be subcommittees in the coming council, just as there were subcommittees in the First Vatican Council. These subcommittees probably will follow the same structure as the preparatory commissions which have submitted material for the council's agenda.

The subcommittees would be: on theology, on bishops and the government of dioceses, on the discipline of clergy and faithful, on sacraments, on studies and seminars, on Oriental churches, on missions, on the lay apostolate, on Christian unity and on communications media.

Free Discussions

Apart from the number of hours and the number of days that the council Fathers might meet, the Subcommission for "Regulations" will also establish rules of procedure.

Whichever else one might attempt to anticipate in regard to these rules, one fact can be anticipated: where there will be free discussions.

The difficult task of making a word-for-word record of the debates, interventions and — since they occurred in every previous council — also debates will be the work of 42 priests and seminarians.

There will be the stenographers of the council, seminarians in organized degree graduate studies. Six Americans will be among them, to less than 15.

Major Languages

The national distribution among the stenographers is designed to handle the five major languages. There will be eight French-speaking, 11 English-speaking, three Spanish-speaking, five German-speaking and 11 Italian — speaking stenographers.

All will have undergone an intensive six-months training in taking shorthand. By the time of the council, all will have reached a minimum dictation speed of 90 words a minute.

For greater accuracy, the white stenographers will retain the use of tape-recorders.

The daily verbatim accounts will record only one of the most complete and accurate historical records in the history of the Church's 21 councils.

MITE AND COPE

On no account — as for the opening publication of the council acts and the closing — will the council Fathers be vested in mitre and cope. During the workaday sessions they will be vested in black cassock, with red sash, red buttons and piping, petticoat and chasuble.

The color of the mitres will be of simple white. The cope could follow the liturgical color of a given day. But, since the supply of 3,000 copes in all possible liturgical colors would pose a problem, and since white may be substituted for any color on any occasion, white copes may be expected to be the rule.

The external pageantry of the council is expected to be unusually impressive. But what will have the greatest impact upon Christendom and the world, now and long beyond our time, is the edict of the council Fathers.

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Three Anglican Churchmen Will Attend Vatican Council

The disclosure of the names of the Anglican delegates was the first by any Christian body not in communion with the Holy See. But the Church of England in February of last year announced the appointment of the Rt. Rev., Berhard C. Pawley, Canon of Ely Cathedral, as the official liaison officer between the Anglican Church and the Vatican Secretary for Promoting Christian Unity. The Evangelical (Lutheran) Church of Germany named Prof. Edmund Schlink of Heidelberg University to a similar position last March.

In the interim, the world Jewish Congress has named Dr. Chaim Wardell, counselor on Christian affairs in Israel's Ministry of Religious Affairs, to serve as its unofficial observer and representative at the Vatican council.

Archbishop Ramsey's statement surprised the Church of England assembly and was greeted with relief by the Archbishop said: "It is fitting that we of the Anglican Church should accept this invitation from our fellow Christians in the Roman Catholic Church."
FATHER LAUERMAN OF CATHOLIC U. TO CONDUCT CONFÉRENCES

KENDALL — A weekend retreat for women social workers will be held at the Dominican Retreat House from Friday, July 20 to Sunday, July 22.

Father Lucian Lauerman of the National Catholic School of Social Work at Catholic University of America, will conduct the conferences sponsored by the Catholic Welfare Bureau of Miami.

Fifteen Chairmen Named

By South Dade Deanery

Fifteen women from parishes in the Greater Miami area have been named chairmen of standing committees in the South Dade Deanery of the Miami Diocesan Council of Catholic Women.

Mrs. Leonard Boymer, St. Thomas the Apostle parish, is chairman of the committee for Catholic Charities; Mrs. John Bow, St. Brendan parish, civic participation; Mrs. Varrum A. Granger, St. Hugh parish, civil defense; Mrs. Wilbur Rollins, St. Agnes parish, American relations; Mrs. Richard Bremmer, St. Timothy parish, library and literature.

Mrs. Robert C. Wolf, St. Joseph parish, family and parent education; Mrs. Warner Knoffs, St. Agnes parish, foreign education; Mrs. George J. Korge, SS. Peter and Paul parish, home and school association; Mrs. Francisco Mattana, Little Flower parish, international and inter-American relations; and Mrs. Richard Bremmer, St. Timothy parish, library and literature.

Mrs. Robert C. Wolf, Episcopal parish, head the organization and development committee; Mrs. C. E. Feinauer, Jr., Little Flower parish, publicity and public relations; Mrs. Philip Bonner, Holy Rosary parish, religious vacation camp; Mrs. Bruce Hall, St. Thomas the Apostle parish, youth; Mrs. George W. Morris, Holy Rosary parish, social action; and Mrs. Harold Miller, St. Peter and Paul parish, spiritual development.

Social Workers’ Retreat July 20-22

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Cool Way Out Of Hot Weather Cooking

Take the cool way out of hot-weather cooking with this nutritious Mushroom-Cheese Omelet, prepared at the table in an electric skillet. It's the kind of “light” food most of us prefer when the thermometer soars, yet it’s chock-full of protein, vitamins and minerals that are so essential to good health — thanks to the tasty blending of eggs, milk, and cheese. Grace this Omelet with sautéed fresh mushrooms, and link sausage, and garnish with fresh parsley. Then, invite everybody to sit down and enjoy it! For a pretty party tip, serve a festive salad of pineapple chunks in lemon gelatin, topped with wafer halves in mayonnaise nests.

Here’s the easy recipe for Mushroom-Cheese Omelet:

MUSHROOM-CHEESE OMELET

1 tablespoon butter 1/4 pound process American cheese, diced
1/2 cup milk 1/4 teaspoon salt
1/2 teaspoon ground pepper 1/2 cup eggs, separated

While mixing omelet ingredients, heat 1 tablespoon butter in covered 10-inch electric skillet with temperature control set at 320 degrees F. Heat cheese and milk over low heat until cheese is melted and free of lumps, stirring constantly. Add pepper to yolks and beat until thick and lemon-colored. Gradually pour cheese sauce into yolks, stirring constantly. Add salt to whites and beat until stiff but not dry (whites will not slide out of bowl when it is tipped). Fold egg mixture into whites, gently but thoroughly. Tip skillet to spread butter evenly over bottom, pour on omelet mixture, level surface gently and cover. Reduce heat to 280 degrees F. and cook until surface is “dry” (touch lightly with fingertips) and knife inserted in center comes out clean, 20 minutes. Meanwhile saute sliced mushrooms in 2 tablespoons butter about 5 minutes and spoon over half the omelet opposite the handle. Fold omelet and serve on warm platter with sausage links. Makes 3 to 5 servings.

TO FOLD AN OMELET: Hold skillet by handle with thumb and fingers on top. With spatula make cut halfway through omelet. Tip skillet at right angles to handle slightly above center (toward handle). Place spatula under part of omelet nearest handle, tip skillet to make sure all is completely folded, and with spatula carefully fold upper half over lower half. Continue bringing skillet handle over until omelet tips over onto warm serving plate held to edge of pan.

CHEESE FILLED RASPBERRY RING

(Makes ten servings)

2 packages strawberry washed and drained
2 cups boiling water
1 1/2 cups cold water
1 cup pineapple cubes
2 cups fresh raspberries
2 tablespoons butter
1 teaspoon vanilla
1/4 cup sugar
1/2 cup cream

Dissolve gelatin in hot water; add cold water and chill until partially thickened. Fold in raspberries and pour into an oiled 1 1/4-quart ring mold. Chill until firm. Unmold on crisp salad greens. Fill center with cottage cheese and pineapple mixture. Garnish with red raspberries, if desired.

TRIPLE DECKER BARS

Part 1:

1/4 cup butter 1/4 cup sugar 1/2 cup coconut
1/2 cup cocoa 1 teaspoon vanilla 1 egg, slightly beaten

Part 2:

1/2 cup butter 2 tablespoons milk 2 tablespoons vanilla flavoring
1/2 cup confectioners’ sugar

Part 3:

6 ounce package chocolate chips
2 tablespoons butter

Combine 1/4 cup butter, sugar and cocoa in top of double boiler and cook until well blended. Add egg and cook 5 minutes, stirring constantly. Add graham cracker crumbs, coconut and nuts. Spread into a 9 x 9 inch pan. Let stand 30 minutes, then prepare part 2.


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FAMILY CLINIC

Teaching The Child Concern For Others

By FATHER JOHN L. THOMAS, S.J.

How can we help our children develop a real concern for the needy and unfortunate? Like most Catholic families we’re flooded from a variety of sources with sincere requests for help and though we contribute what we can, my wife and I keep wondering what our children learn from such forms of giving. We’d like them to acquire an enduring, personal sense of concern for the needy, but where do we start?

You have raised an issue that should challenge all modern Christian parents. Ted. Americans have always been a generous people, but the complexity of contemporary social problems requires our charities to be highly organized with the result that giving tends to be impersonal. At the same time modern means of communication have emphasized the possible scope of our charity and the consequent requests for help that the average couple is likely to become a little confused if not somewhat cynical.

Yet insistence on personal concern for the needy and unfortunate runs like a leitmotif throughout the Old Testament, while the Savior elevated such concern to a key position in His teaching. What Christian indeed can ponder without serious soul-searching Our Lord’s graphic description of the Last Judgment, in which our effective recognition of His identification with the unfortunate in our midst becomes the criterion for separating the blessed from the damned — “Ye I was hungry, thirsty, a stranger, naked, sick, in prison, etc., — Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me” (Matt. 25:32-46).

How can parents teach this concern to their children? Briefly, it is a matter of developing correct attitudes, knowledge and judgment. Always keep in mind, of course, that as parents you teach by what you are and do more effectively than by what you say.

Developing Concern For Others

Developing correct attitudes in this regard involves two things. First, children must acquire a growing sense of personal responsibility for others, a practical recognition of the inconvenient fact that they are their brother’s keeper, and their brother is everyone, particularly the needy and unfortunate. Although the belief that we are all created to the image of God, are children of One Father, and through baptism have received the theological foundation for such mutual concern, a helpful training device is to teach your children to put themselves in the place of others and to think through what it must mean to be poor, helpless, exploited, and so on.

Further, since concern for others involves giving, your children must acquire a Christian attitude toward things. Help them develop a sense of gratitude to God for everything they have — food, clothing, shelter, parents, friends, health, talents, and so on — together with the realization that as all good things come to us from God, we are to use them generously and wisely.

Developing concern for others also requires knowledge. Who are the needy? Where are they? Don’t tell your children they did not recognize Him among the unfortunate in their midst — we see only what we are trained to see.

Social Evils Around Us

All too often, false conditions, customs, habits blind us to the misery and social evils around us. When they are called to our attention, we argue that we didn’t make the system and can do little to change it and, besides, there is the matter of original sin, so why expect the world to be perfect — “the poor you will always have with you.” No true Christian should be fooled by this specious reasoning, yet it is so comforting and convenient, and is acquired so casually that you must constantly check your thinking against Our Lord’s description of the Last Judgment if you are to see the genuine desire it and develop in your children a sincere “hunger and thirst after justice.”

Finally, true concern for others demands prudent judgment. Many sympathy or aimless giving are not sufficient. The dignity of the human person demands that wherever possible, our assistance should aim at helping others to help themselves. Hence true concern requires that we study the situation and try to discover the factors that cause it. Many of those whom we must help are the victims of social injustice, and in helping them, it is well to remember that charity is no substitute for justice, though it has often been used for this purpose.

Of course children will be able to grasp these wider implications of Christian concern only gradually, yet if you teach them to recognize their essential unity with all the members of God’s family, the realization that they have responsibilities towards others should follow in due course. Keep clearly in mind that your major goal is to teach personal involvement, rather than more impersonal giving.

Father Thomas will be unable to answer personal letters.
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CYO Criticizes High Court For Prayer, Smut Decisions
WASHINGTON (NC) — The eight-million-member National Catholic Youth Organization Federation in a statement issued here declared the U. S. Supreme Court decision in the New York State public schools prayer case.
The federation also issued a statement opposing to another recent Supreme Court decision which, it said, “permitted the Post Office Department to become an agent for the cooption of youth by allowing obscene literature and periodicals unobstructed passage in imprescissionable young people.”
The first statement said that on June 25 the court “oulawed” prayer in public schools, “and, in one devastating decision, this body of learned men has set aside the entire religious heritage which spawned, nurtured and has supported our na-
tions.”
It said further: “We, the board of directors of the Na-
tional Catholic Youth Organiza-
tion, representing over eight
million youths throughout the
country, join our fellow citizens in disputing this shocking deci-
sion; for, once again the Su-
preme Court has overlooked the
spirit in which the constitution was written, a spirit of deep
commitment to religious values.”
The statement said the deci-
sion has opened fresh wounds of Church-State rela-
tionship arguments. It added:
“In the farrer that has followed this decision, we wish to re-
time those who would at-
tempt to divorce religion and
state that such a division is
not only deplorable but im-
possible.”
“Without the religious foun-
dation of our common heritage, there is no state,” the state-
mement continued. “Our founding
fathers, in the preamble to the
Constitution, stated our belief in
the proposition that God endows us with our freedoms. If we re-
move God, we remove the source of our rights as men:
we remove the foundation of gov-
ernment. Let us, therefore, con-
tinue to protect religion from
government intrusion, but let us
not vainly attempt to divide the
character of men by dividing
his obligations to religion and
his obligations to his Cre-
ator.”
Blessed Trinity CYO Installs New Officers
Officers of the Blessed Trinity parish CYO were installed dur-
ing a reception of new mem-
bers.
The new officers are: Kenneth Wilde, president; David
Smith, vice president; Adrian
Dolemba, secretary and Phillip
Novak, treasurer.
Committee chairmen are:
Francis Copp, social; Cheryl
Schnell, cultural; Bob Gallo,
physical; John Mulligan spiritu-
al and Cabrini Dolemba, public-
ity. David Huber is sergeant-at
arms.
CYO Plans Hayride
On Saturday Night
FORT LAUDERDALE — A
hayride and barbecues will be
held by the CYO of Our Lady
Queen of Martyrs parish Sab-
day, July 14 at Morgan Ranch
on State Road 7, beginning at
7 p.m.
Participants will meet at the
ranch, go on the hayride and
then return to the ranch for a
barbecue and dancing.

MARY ANN DON, second from left, a member of St. Therese
Young Adult Club, Coral Gables, and social chairman of the
National CYO, Young Adult Section, chats before a board meet-
ing in Washington, D.C. with CYO president Frank Durigan,
left, and board member Mary Ann DeFreeze, Robert Savage,
right, and Richard N. Gilbert, standing.

Pitcher To Step
Major League From The Campus
SAN FRANCISCO (NC) — Plans call for Bob Garibaldi, 20,
making the big step from the Santa Clara U. campus to the
pitching mound for the San Francisco Giants.
After the 6-foo-2, 205-pound right-handed fireballer had been
signed to a $150,000 bonus con-
tact, Horace Stoneham, Giants
president said: “Our scouts say
we are not taking any chances
starting him right away.”
Garibaldi was voted the out-
standing player at the NCAA world series last month pitch-
ing for Santa Clara.
Eleven other big league clubs
sought Garibaldi. The young
man resides in Stockton. Gar-
baldi said he picked the Giants
because they have one of the
strongest hitting clubs and are
so close to home. He said sev-
eral offers made to him topped
the Giants’ $150,000.
Garibaldi was the second
Santa Clara player signed to a
big league contract this season.
A few weeks ago shortstop Ernie
Facin, a junior at the Jesuit
school, signed with the Houston
Colts for a reported $75,000 to
$100,000.

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YOUTH
Is Asking...?
Age-Old Problem, Boys Won’t Dance
DEAR DORIS:
I’m 13 and in the eighth grade. Since second
grade, every time the peo-
ple in our class have a part,
y the boys won’t dance. They
always stand in the corner
and watch. I stand in another corner
thinking of ways to get
them to dance. We have
quit asking them. We have
also tried any game
that has dancing involv-
ed but they won’t play.
How can we get them to
dance?
Dorothy

DEAR DORIS:
Why not join the boys and
talk about sports too? They
will be so surprised or so
grateful they may give in and dance.
But — did you ever stop and
think that they may not know
how to dance? With the help of
a brother or friend you could
stage a small gathering at home
to teach them a few steps.

And another thing, Dee, boys
in the seventh and eighth grades
are not as anxious to dance as
you girls. In fact some are not
at all interested in dancing.
They are also shy and self-
conscious at this age. They feel
more at ease with one another
than boys of your age. And if
you push them too hard they may resent your
efforts.

Give them another couple of
years. Time will help.
Doris Revere Peters

Key West Squires
Choose Top Member
KEY WEST — Carl Weekly
was chosen “Squire of the Year”
by members of the Columbian
Squires, Circle 148 during a
pool party sponsored by the
circle.
Carl is past knight and chief
of the circle. Runners-up were
Gary Witte and James •••••

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Page 22 July 13, 1962 THE VOICE Miami, Florida
Voice Of Sports
Cage Coach Sees Good Year For Columbus

Long-suffering Christopher Columbus High basketball fans can take heart — the days in the Gold Coast Conference dungeons are over.

At least, Dick Pollock, the affable athletic director and basketball coach, thinks so. "We'll be greatly improved this coming year," he predicted.

Dick cites three things that the Explorers will have that they have never had before:

- Experience.
- Interest.
- Height.

Leading the experience department will be four of last year's regulars, John Williams, Ken Lombardo, Dave McCammon and Wayne Rotolante.

Pollock is particularly high on Williams, a 6-4 center. "He was just beginning to find himself at the end of the season last year," Pollock explains. "He was hitting in double figures in some of those final games."

Williams' best performance was against Hialeah when he got 20 points.

Lombardo was the highest scorer next to graduating Tim North. Ken's average for the final six games of the year was 14.8.

The future Explorers have also been gaining experience with summer basketball play. Ten members of the team are spending the summer at the basketball school being run by Chuck Findlayson, the Miami Beach coach.

Also being obvious is the fact that we've had kids in" this camp," Dick reports. "And our J.V. team ready."

In the Greater Miami Area

"This is the first summer that everybody is spending the summer at this basketball camp," Pollock also serves as line manager and football coach, thinks so. "It's a real thing for the kids."

"One other factor Dick is working on to improve the squad's chances."

"I hope to get one of the better players from last year's regulars, John Williams', onto the J.V. team."

In the past, we've only had about 10 days between the end of football and the start of the basketball season and that isn't enough time to get a team ready."

For Columbus
La Nueva Sede del Centro de Refugiados

La Ciudad de Miami volvió a abrir el domingo sus puertas para que otro sacerdote cubano, el Padre Javier Lemus, de la Primera Misa, impide de hacerlo en su patria, pero teniendo allí la oportunidad de hacerlo junto a sus compatriotas, que se unieron a él en el ofrecimiento del Santo Sacrificio.

Así se desenvolvió en la solemne ceremonia el R.P. Cordero Ruiz, superior de la Vicaría de la Unión del Arciprestazgo del Caribe y de la Compañía de Jesús.

Dijo que el sacerdote en su país, se vino de Cuba al pensionar a los que lo habían perseguido, sólo que no él, sino Cristo, se unió a él en su patria, "aquel puente que se inclinó para ser parte del Cuerpo Místico de Cristo." 

"Un sacerdote más de nuestra patria, de la humildad que dejó de ser pescador de peces para serlo de hombres, porque Cristo lo llamó y él se lanzó a la gran aventura, la aventura que termina en el altar con un pan que dejó de ser pan para ser el mismo Cristo."

"Al finalizar, dijo que era un día hermoso para pedir con los sacerdotes que quebraban en la patria, "aquel puñado de héroes que por poder consagrarse, bendecir y predichos, lo estaban entregando todo."

La Iglesia en Chile

Hace Propietarios a los Campesinos

SANTIAGO DE CHILE, (NC). Amamos al pueblo, anhelamos su liberación; hoy y mañana y como siempre estamos al servicio de las grandes causas populares, afirmó el obispo de Talca al iniciar su propio plan de reforma agraria.

Manuel Larrazar Echevarría presidió la fundación de la Cooperativa Agraria "Los Silos" de Quillota, en un fundo (finca) de 180 hectáreas, a 20 kilómetros de Santiago, perteneciente al obispado de Talca.

"Las ganancias no irán a manos de ningún patrón o arrendatario, los propietarios de 'Los Silos' son ustedes mismos... La responsabilidad del fundo la tienen ustedes. Esto les trae una gran satisfacción, pero una mucha mayor responsabilidad."

La Cooperativa de "Los Silos" está integrada por 17 familias campesinas. Mons. Larrazar les indicó la forma de convertirse en dueños del fundo:

"Este año trabajarán el fundo en Cooperativa, con las maquinarias y animales adquiridos gracias a un préstamo del Gobierno.

"Las parcelas serán entregadas en el curso del próximo año, en unidades de tipo familiar, para que trabajando ustedes, con sus familiares puedan toda la familia asentar económicamente y alcanzar la dignidad de hombres."

Quiero que ustedes sean lindos responsables de esta obra. Que piensen no sólo en su interés propio, sino en el de la colectividad.

"Hable a hombres que le interesan; a hombres que son propietarios."

Los Obispos Ramón Lizarralde (luego) de Caracas, Venezuela, y Genaro Prata, de La Paz, Bolivia, discuten los proyectos para promover el trabajo de los Clubes Serra Internacionales en América Latina, con la esperanza de incrementar las vocaciones sacerdotales. Los congresos son anuales.
Los entrevistadores, por su parte, llevarán unión espiritual a todos aquellos que deseen hacer frente a esta tarea de manera voluntaria.

Ya todas las parroquias del Greater Miami están perfectamente organizadas para llevar a cabo este censo. Las parroquias de St. Peter and Paul, St. Agnes, St. Brendan, y Little Flower.

EN QUE CONSISTE EL CENSO

Los entrevistadores del Censo visitarán a todos los residentes que se han registrado para este censo, que habrá de terminarse antes de la celebración de la Eucaristía del Domingo en todas las parroquias.

La tarea se hace más intensa en aquellos parroquios donde las parroquias de St. Peter and Paul, St. Agnes, St. Brendan, y Little Flower.

La tarea se hace más intensa en aquellos parroquios donde los residentes hayan participado en la organización del Censo de la Diócesis de Miami, que ha sido uno de los objetivos principales del Concilio, el de la renovación auténtica del espíritu cristiano.

El Papa urge a todos los fieles a participar en este censo, que consiste en la buena confesión y en la confesión de los pecados, así como en la práctica de las obras de misericordia y en la práctica de la penitencia.

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El Director del Censo de la Diócesis de Miami, Mons. John Fitzgerald, colocó junto con el Padre Eugenio del Busto, una placa de la Parroquia de la Diócesis de Miami, que será de acero y será tallada en el tercer piso del Centro Hispánico Católico.

La tarea se hace más intensa en aquellos parroquios donde el lunes 13 de julio, el Papa solicitó a los fieles que participaran en este censo, que consiste en la buena confesión y en la confesión de los pecados, así como en la práctica de las obras de misericordia y en la práctica de la penitencia.

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## Statement of Condition

**June 29, 1962**

### Resources:

<table>
<thead>
<tr>
<th>Item</th>
<th>1962</th>
<th>1961</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash and Due from Banks</td>
<td>$2,178,817.00</td>
<td>$1,559,780.00</td>
</tr>
<tr>
<td>U.S. Government Securities</td>
<td>3,530,182.00</td>
<td>2,892,903.00</td>
</tr>
<tr>
<td>State, County and Municipal Securities</td>
<td>1,428,289.00</td>
<td>954,242.00</td>
</tr>
<tr>
<td>Federal Reserve Bank Stock</td>
<td>27,300.00</td>
<td>38,645.00</td>
</tr>
<tr>
<td>Loans and Discounts</td>
<td>5,690,805.00</td>
<td>27,300.00</td>
</tr>
<tr>
<td>Governmental Agency Insured Mortgages (FHA)</td>
<td>2,543,381.00</td>
<td>4,714,488.00</td>
</tr>
<tr>
<td>Bank Premiums</td>
<td>223,211.00</td>
<td>238,564.00</td>
</tr>
<tr>
<td>Furniture and Fixtures</td>
<td>87,047.00</td>
<td>35,616.00</td>
</tr>
<tr>
<td>Accrued Income</td>
<td>96,771.00</td>
<td>90,482.00</td>
</tr>
<tr>
<td>Other Assets</td>
<td>5,616.00</td>
<td>9,492,965.00</td>
</tr>
<tr>
<td><strong>Total Resources</strong></td>
<td>$15,985,033.00</td>
<td>$10,723,212.00</td>
</tr>
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</table>

### Liabilities:

<table>
<thead>
<tr>
<th>Item</th>
<th>1962</th>
<th>1961</th>
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</thead>
<tbody>
<tr>
<td>Deposits</td>
<td>$14,130,446.00</td>
<td>$9,492,965.00</td>
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<tr>
<td>Federal Funds Purchased</td>
<td>600,000.00</td>
<td>71,339.00</td>
</tr>
<tr>
<td>Discount Collected; Not Earned</td>
<td>159,855.00</td>
<td>5,616.00</td>
</tr>
<tr>
<td>Other Liabilities</td>
<td>5,616.00</td>
<td>51,062.00</td>
</tr>
<tr>
<td><strong>Total Liabilities</strong></td>
<td>$15,985,033.00</td>
<td>$10,723,212.00</td>
</tr>
</tbody>
</table>

### Capital:

<table>
<thead>
<tr>
<th>Item</th>
<th>1962</th>
<th>1961</th>
</tr>
</thead>
<tbody>
<tr>
<td>Capital Stock</td>
<td>$600,000.00</td>
<td>600,000.00</td>
</tr>
<tr>
<td>Surplus</td>
<td>310,000.00</td>
<td>310,000.00</td>
</tr>
<tr>
<td>Undivided Profits and Reserves</td>
<td>1,089,116.00</td>
<td>1,089,116.00</td>
</tr>
<tr>
<td><strong>Total Capital and Liabilities</strong></td>
<td>$15,985,033.00</td>
<td>$10,723,212.00</td>
</tr>
</tbody>
</table>

### Directors

- Sidney Alterman, M.D.
- Edward R. Annis, M.D.
- Earl S. Slovson
- Francis X. Farrey
- Richard W. Fincher
- Simon Fisher
- Joseph M. Fitzgerald

### Officers

- William D. Joyce, President
- Norman W. Lewis, Vice President
- Michael O. O'Neil, President, General Tim of Miami, Inc.
- W. M. O'Neil, President, Ohio Masons
- J. Vincent O'Neill, President
- Frank J. Rooney, President, Frank J. Rooney, Inc.
- Attorney

### Missal Guide

**July 15 — Third Sunday after Pentecost**

- Mass of the feast, Gloria, кредо of the Trinity.

**July 16 — Ferial Day**

- Mass of the preceding Sunday without Gloria and Credo, second prayer of St. Mark, Barnabas, common preface.

**July 17 — Ferial Day**

- Mass of the preceding Sunday without Gloria and Credo, second prayer of St. Alexius, Confessor, common preface.

**July 18 — St. Cassianus of Legi, Confessor**

- Mass of the feast, Gloria, second prayer of St. Symphoronus and Companions, Martyrs, common preface.

**July 19 — St. Vincent of Paul, Confessor**

- Mass of the feast, Gloria, common preface.

**July 20 — St. Jerome Amelian, Confessor**

- Mass of the feast, Gloria, second prayer of St. Margaret, Virgin and Martyr, common preface.

**July 21 — St. Lawrence of Brindisi, Confessor and Doctor, Martyr**

- Mass of the feast, Gloria, second prayer of St. Praxedes, Virgin, common preface.

**July 22 — Sixth Sunday after Pentecost**

- Mass of the Sunday, Gloria, кредо of the Trinity.
HOLLYWOOD IN FOCUS

Liberals Clash On 'Advise, Consent'

By William H. Mooring

A most revealing exchange of opinions between Chet Huntley of TV's "Huntley-Brinkley Reports" and Bosley Crowther, movie critic of "The New York Times," ought not to pass unnoticed. Each is a leading liberal commentator in his chosen field.

Huntley takes issue with Crowther's "Objection to the F I l m a d & 'Advise and Consent'"-a column in which Crowther's pictures were described as "this fabricated drama of life in Washington" and "a deliberate attempt to shock and shame-a disreputable aim."-that it "makes dubious entertainment...and misses an excellent opportunity to fairly demonstrate the Senate at work..." are well substantiated and widely endorsed.

The point of view that Huntley introduces in rebuttal has wider interest and more general impact. It serves to spotlight the responsibilities as well as the rights of individual commentaries within our system of free speech. When they do not present truth as a whole, they are in danger of poisoning the most deceptive and despicable form of falsehood-the half-truth!

Although readers opinions run 25 to 1 against me, I still think Audrey Hepburn is the "wrench blinking gal" for Liz, in "My Fair Lady." She may as some critics in Boston put it, be capable of "playing anything in the book, including the classified ads." Audrey is a great, little actress.

But Liz is not a classified ad. She is a classical charac-
ter. It is not only that Audrey Hepburn lacks the innate qualities of the true coxswain. She had other predominant qualities, some of them physical, that militate against her singing voice.

Sheena, then again, her singing voice is not equal to the role.

A year ago, certain wise guys in Hollywood were convinced that Robert Preston, who made "The Music Man" on Broadway, was "not big enough" for the movie version. Now we see. Nobody could have played it better. He's sure to be nominated for the Oscar.

Warners should let Julie Andrews play Liz. She could do "My Fair Lady" what Robert Preston has done for "The Music Man."

"If Allen Drury (who wrote the book) and Otto Preminger (who made the film) had ever suggested that they were producing a definitive documentary on the Senate, he would have capitalized on their easy opportunity to fairly demonstrate the Senate at work," is the first adults and adolescents film to re-

HOLLYWOOD IN FOCUS

No Legion Of Decency This Week

National Legion of Decency officials are attending a conference in Canada this week and no new additions were made to the Legion list. The Voice will continue the listings next week when new additions are available.

SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Reverend 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. Fleming, 6801 Blacayce Blvd., Miami 38, Fla.

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The Voice Mart

Page 28

FRIDAY, July 13, 1962

八日s:

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\( \text{Secretary} \: \text{Fr. Joseph S. R. Rockwell} \)

\( \text{Treasurer} \: \text{Mrs. L. A. W. Pilcher} \)

\( \text{Missionary } \text{Sisters of the Sacred Heart} \)

\( \text{Parish School} \: \text{St. Cletus School} \)

\( \text{حة} \: \text{1515 SW} \: \text{First Ave., Miami, Fl.} \)

\( \text{Telephone} \: \text{HI 9-1079} \)

\( \text{Secretary} \: \text{Mrs. H. Smethurst} \)

\( \text{Parish}. \)
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Sunday Mass Timetable

<table>
<thead>
<tr>
<th>Location</th>
<th>Services</th>
</tr>
</thead>
<tbody>
<tr>
<td>ARCHANGEL: St. Paul, 10</td>
<td>Mass, 10:00 a.m.</td>
</tr>
<tr>
<td>AVON PARK: Our Lady Of Grace, 10</td>
<td>Mass, 10:00 a.m.</td>
</tr>
<tr>
<td>BRIARCLIFF: St. Margaret, 10</td>
<td>Mass, 10:00 a.m.</td>
</tr>
<tr>
<td>COCONUT GROVE: St. Hugh, 7:30 a.m.</td>
<td>Mass, 7:30 a.m.</td>
</tr>
<tr>
<td>CORAL GABLES: Little Flower, 7:30 a.m.</td>
<td>Mass, 7:30 a.m.</td>
</tr>
<tr>
<td>DELRAY BEACH: St. Vincent, 6:45 a.m.</td>
<td>Mass, 6:45 a.m.</td>
</tr>
<tr>
<td>LAUDERDALE: Annunciation, 9:30 a.m.</td>
<td>Mass, 9:30 a.m.</td>
</tr>
<tr>
<td>MARGATE: St. Rose of Lima, 7:30 a.m.</td>
<td>Mass, 7:30 a.m.</td>
</tr>
<tr>
<td>NORTH BEACH: St. Francis, 7:30 a.m.</td>
<td>Mass, 7:30 a.m.</td>
</tr>
<tr>
<td>NORTH HOUSTON: Family, 8:30 a.m.</td>
<td>Mass, 8:30 a.m.</td>
</tr>
<tr>
<td>PALM BEACH: St. Thomas (South Miami Jr. High School Auditorium), 7:30 a.m.</td>
<td>Mass, 7:30 a.m.</td>
</tr>
<tr>
<td>POMPANO BEACH: Our Lady of Grace, 7:30 a.m.</td>
<td>Mass, 7:30 a.m.</td>
</tr>
<tr>
<td>POMPANO BEACH: Our Lady of Guadalupe, 11:00 a.m.</td>
<td>Mass, 11:00 a.m.</td>
</tr>
<tr>
<td>PERRY: Holy Rosary, 6:30 a.m.</td>
<td>Mass, 6:30 a.m.</td>
</tr>
<tr>
<td>PORT CHARLOTTE: St. Charles Borromeo, 7:30 a.m.</td>
<td>Mass, 7:30 a.m.</td>
</tr>
<tr>
<td>PORT ST. LUCIE: St. Clare, 7:15 a.m.</td>
<td>Mass, 7:15 a.m.</td>
</tr>
<tr>
<td>PORT ST. LUCIE: Sacred Heart, 9:30 a.m.</td>
<td>Mass, 9:30 a.m.</td>
</tr>
<tr>
<td>PORT ST. LUCIE: St. Joseph, 6:45 a.m.</td>
<td>Mass, 6:45 a.m.</td>
</tr>
<tr>
<td>PORT ST. LUCIE: St. Louis, 7:15 a.m.</td>
<td>Mass, 7:15 a.m.</td>
</tr>
<tr>
<td>PORT ST. LUCIE: St. Mary of the Assumption, 10:30 a.m.</td>
<td>Mass, 10:30 a.m.</td>
</tr>
<tr>
<td>RIVIERA BEACH: Our Lady Of Mount Carmel, 7:30 a.m.</td>
<td>Mass, 7:30 a.m.</td>
</tr>
<tr>
<td>RIVIERA BEACH: St. Francis, 7:30 a.m.</td>
<td>Mass, 7:30 a.m.</td>
</tr>
</tbody>
</table>

**NEW CHURCH in Tequesta, Palm Beach County, will be the Church of St. Jude which is scheduled to be completed near the end of the year. Father Jerome Martin is the administrator of the parish, Architect is Murray Blair-Wright of Miami.**
Deaths In Diocese

MICHAEL, ANNA L., 83, of 1930 SW First St., Plantation. St. Gregory Church.


FLEURY, MRS. ADA, 87, of 2611 SW 113th St., Miami. St. Hugh Church. Lithgow's 150th St. Center.

CARROLL, MARGARET, 82, of 2610 SW 12th St., Miami. St. Michael Church. Van Orsdel Coral Gables.


CARTER, WILLIAM, 91, of 2712 NE Seventh St., Miami Beach. St. Peter Church. Lithgow's 150th St. Center.

CURL, MRS. JOHN, 67, of 2704 NE Second St., Miami. St. Patrick Church. Lithgow's 150th St. Center.

VULE, JOHN F., 73, of 855 NE 19th St., Miami. St. Patrick Church. Lithgow's 150th St. Center.

WALDE, MRS. JOSEPHINE B., 77, of 630 NE 31st St., Miami. St. Margaret Church. Our Lady of Mercy Cemetery.

BERNE, MRS. JOHN, 81, of 560 SW 24th St., Miami. St. Hugh Church. Lithgow's 150th St. Center.

TOLOMEO, ANTHONY J., 44, of 2922 Sheridan Ave., Miami Beach. St. Patrick Church. Lithgow's 150th St. Center.

HEINZ, JOSEPH M., 70, of 5732 N.W. 22nd Ave., Miami. St. Patrick Church. Lithgow's 150th St. Center.

CUNTHER, A. FRANK, 63, of 4100 NW 19th St., Miami. St. Patrick Church. Lithgow's 150th St. Center.

He was born in the Soviet Union, where he spent his summers here since 1940. He was a business man in the USSR, which is now a part of the Soviet Union.

Albert Kotte, Active Layman, Dies

Albert A. Kotte, 77, an original member of the men's committee of St. Patrick Church, Miami Beach, died in his home at 8832 W. 22nd St., Sunnyside Island.

He graduated from Notre Dame University in 1966 and spent his summers here since 1956 and moved here perma-

nently in 1966. He was a business man in the USSR, which is now a part of the Soviet Union.

The time to be happy is now. The place to be happy is here. The way to happiness is making others happy.

Here are three short simple sentences. . . each only seven words in length. . . but each containing a volume of wisdom. So often we can't see the forest for the trees and so it is with happiness. It lies so close and is within reach. It is a squint, a quizzing glass. . . .

The things which are closest to us are the things which bring us the most happiness. . . our home, our families, our friends. Yet how often do we put those very things aside to chase nonexistent rainbows with nonexistent pots of gold at the end of the road.

This is another thought, but at times of heartache those left behind can take comfort in a service that attends to the multitude of distracting but necessary details. Services available at G. D. PEDEN FUNERAL HOME, Catholic Funeral Home, 8231 Bird Road, 9290 Hibiscus Street, Pembroke, so complete in every respect. Ambulance service. Phone CA 6-2811 or 258-2741.
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