Bishop Boza To Attend Ordination by Cardinal Of Cuban Priest Here

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

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

New Social Action Institute To Aid Latin American Unity

With its primary purpose the training of specialists to lead in the reconstruction of Cuba once its communist-controlled regime collapses, Miami's new Institute of Social Action will have two additional objectives, it was announced this week. They are: . . . Assistance to all Latin American in carrying out needed reforms through programs already begun in many of the countries. . . . Promotion of mutual cooperation on a hemispher-wide basis among all the nations of both North America and South America.

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

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

-Non-Native Cubans Eligible For Relief

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

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

-Reds Block Roads To Stop Pilgrims

BERLIN (AP) - Soviet officials are blocking roads to keep pilgrims away from the shrine of Velsuky, which is located in the Soviet region of Kirov according to a story in the Soviet magazine, October. Russians have been visiting the shrine since 1540.

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Bishop Boza Will Attend Ordination
(Continued From Page 1)

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

In a major propaganda drive the Castro regime pictured the old Cuban Church authorities in Peru will work in "harmony and understanding" with the country's new military regime, it was announced by Juan Cardinal Londarant Bicketts, O.F.M. Earlier, the Archbishop of Lima had refrained from making any statement regarding the military junta which came to power July 18.

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

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

Cardinal Londeans said in his statement: "Acknowledging what you have said and the integration of the military junta, we take pleasure in stating on our part the same desire of maintaining mutual cooperation between Church and State and that our relations may continue developing along the lines of harmony and understanding in keeping with the ways and traditions of the country."

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

Mexico Warned By Bishops Of Grave Communist Peril

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

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

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

The Mexican Bishops issued a similar warning against the Red threat in 1958.

World communism, the prelates declared, "continues to exert destructive activities." They continued: "Mexico, unfortunately, is not exempt from the infiltration of such an evil, which instead is also finding a welcome here, first among those who have made themselves known for their hatred of religion, secondly among those who join new trends because of their spirit of novelty or to advance their own interests, and finally among those who, lured by false promises, fall prey to them, are converted into propagandists and later become victims of their own deceit."

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

The bishops recalled the Holy See's condemnation of communism and also noted that at the last meeting of the American foreign ministers "the high representatives of the government of our country openly stated that communism is incompatible with genuine freedom and democracy, which must be the priceless inheritance of our peoples."
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August 3, 1962 THE VOICE Miami, Florida Page 3
Algiers Bishop Makes Plea For Christian-Moslem Peace

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

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

Now the prelate has condemned kidnappings and extermination by Moslem nationalists which have followed the visitings of President on July 3, as well as other violent incidents that continue to bear relations between Moslems and Europeans.

Two weeks before the Archbishop’s appeal, the Algerian

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

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

Archbishop Duval’s peace plea came as fighting broke out between two factions of the nationalist forces which waged the successful battle for freedom.

Forces loyal to Vice Premier Mohamed Ben Bella, who is waging power for against the faction headed by Premier Ben Khedda, seized control of two major cities — Constantine and Buna.

Premier Ben Khedda’s group wants close ties with France, which ruled this country for 130 years, and cooperation with the Western powers.

The Ben Bella party is calling for a loosening of ties with the French and closer relations with the common bloc.

The Archbishop recalled in his statement that he had many friends in both Algeria’s Moderns and their friends. He continued:

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

The Pope imparted absolution to Cardinal Coussa at the Byzantine Rite Rites. Bishop Muss in St. Peter’s basilica.

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

He said: “A native of the East and a member of the Congregation for the Oriental Church, he combined remarkable talent with the person the concern which the entire Church has for the East and for the East, together with the hopes and sufferings of all the faithful in the single heart of charity.”

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

Mass For Nazi Victim

BERLIN (NC) — More than 3,000 yeering Berlin Catholics attended a Mass here for victims of the Nazis. The Mass was sponsored by the Berlin diocese youth organization.

Death Of Cardinal Coussa Reduces The College To 85

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

The 60-year-old Cardinal, a Melkite Rite priest, died of acute pneumonia after his appendix had ruptured. The day before the Cardinal’s death, Pope John XXIII journeyed from his summer residence at Castelgandolfo to visit him at the College of Cardinals in Rome.

The President of the Academy of Sciences, was called by the Pope to the College of Cardinals in Rome.

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BISHOP WRIGHT ON PRAYER RULING

Secularism New U.S. Creed

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

He deplored the influence of "secularism and scientism" in the keynote address at the 18th biennial convention of the National Catholic Laymen's Fasting Conference.

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

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

He urged his listeners "to build up the internal spiritual resources needed to resist the pretensions of established secularism."

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

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

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

"Such astonishing progress of science holds no contradiction or terror for the devout," he said. "The scientific spirit is God-given and should be Godcentered. But the spirit of scientism, like the spirit of secularism, is reprehensible and dangerous, not because of what it affirms, but because of what it excludes."

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

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

Aid For Private Colleges

Stumbling Block In Senate

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

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

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

The Senate has adopted a $3.67 billion measure, whose provision is to lend $1.7 billion in five years to colleges to help finance construction of non-religious academic facilities. The House bill, on the other hand, would spend $1.5 billion in a five-year period to colleges at the option of the college seeking assistance.

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

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

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

Privot charged that the columnist's statement that President Kennedy had told Morse to favor outright grants to Catholic colleges. Morse arose to deny that the President made such a statement.

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Australia City Teaches U.S. Lesson In School Relations

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

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

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

Catholic parents in Goulburn voted to close the Catholic schools to draw public attention to their need for state aid. They said the financial burden was becoming intolerable. When Catholic pupils applied for admission to public schools, most were turned away because of the lack of facilities and teachers. The result was that 1,900 of the 2,000 pupils involved were without schools.

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

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

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

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

In Washington it was announced that the 1960 population census showed that there were 5,527,042 pupils enrolled in kindergartens and elementary and private schools in this country.

The Census Bureau said this figure represented 18.4 per cent of the total number of school-age children in the United States. That would mean that for every 10 children in public schools, there were nearly 14 in private schools. Earlier, the Department of Education of the National Catholic Welfare Conference, basing its figures on reports from Catholic school children, had reported 5,307,731 students in Catholic schools.

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

Happily, cooperating with the excellent public school system in all 16 counties of the Diocese, our Catholic schools are proud to be, as the Goulburn Catholic schools showed themselves to be, "integrally associated within the effective state pattern for education."

"Further," as Archbishop O'Brien, of Canberra and Goulborn, said in his address, "as it can be said of the schools of the Diocese of Miami:

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

For A Free Latin America

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

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

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

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

From the beginning these men are making clear that they are not planning the military overthrow of Cuba nor are they forming a new political party. Instead, their purpose is to educate the Russians and Latin Americans alike as to the evils of communism by means of their personal efforts.

Both Cuba and Latin America in general are their target, as they plan the use of radio, movies, and the written word to help promote understanding among the people of the hemispheres. Such a valid work of these scholars.

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

Strange But True

Strong World Court Needed

But Russia Holds It Back

By FR. JOHN J. SHEERIN

Will Russia pay the U.N. for its share of the Congo and Middle East? That is the question that is being discussed in the daily press. Will the U.S. stand for the Internationale Court of Justice to try its case, or will the U.S. join Russia in rejecting the court? The question is important to America.

This, however, is not a question of whether or not the World Court should have the power to force nations to submit to its decisions. My answer is in the affirmative. Some problems can be settled around the conference table of the U.N., but when it comes down to party legal problems involving great issues, a World Court with muscles is needed for the peace of the world.

In this vein of talk, no matter how small or local, moral and social education, nations will continue to get at each other's throats. Of course, they will have legal remedies in defense of their actions. The Rule of Law is therefore indispensable and a strong Court is indispensable for a Rule of Law.

I admit that the communist power bloc — Russia, and the stumbling blocks to respect for a Rule of Law. The question is not whether the U.N. can make a system which we know it. It is this fact that makes Americans who want to keep the Communist Amendment which provides that we will submit cases to the World Court but on our own terms.

We recognize the jurisdiction of the Court except in "domestic matters" — and we see that nations should not be the judges in their own cases. Of course, this is "domestic matter." Yet, I think in light of this controversy over the Communist Amendment and I am against the Amendment. We should do the same as we did in our efforts to build up respect for the Rule of Law. As Catholics, we are morally bound to work for the strengthening of international law.

The battlefront, I say, is communal. Although the Russians have the only law is "Socialist legality" and this concept of law is great care in using the term law as the free world knows it. According to the Digest of Laws, "Socialist legality" is one of the devices used by the dictatorship of the proletariat to retain its ends and reject the idea of impartial administration of justice by an independent judiciary.

RAT OF HOPE

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

At the same meeting, Mr. Klurchchew, among other things, elaborated on a new theory of "Socialist legality" which he said characterized the Soviet proletariat to be replaced by a "Soviet democracy of a new type." As a result of these encouraging developments, he suggested that the brutal fact that the Soviet Union in 1961 extended the death penalty for economic crimes.

There is a hermit going on in Russia. One speaker at the 1961 Congress dared to say: "A monument should be erected in the memory of the 2,000,000 communists who fell victim to arbitrariness. But until international justice is respected by the Soviet Union at home, we cannot hope that they will respect the Rule of Law abroad in the form of a World Court."

As long as the administration of justice remains a weapon of Soviet policy and as long as Soviet thugs continue to stand at each other's throats. Of course, the situation is one of justice remains a weapon of Soviet policy and as long as Soviet thugs continue to stand at each other's throats. Of course, the situation is one of the devices used by the dictatorial Leninist states to keep the other states at bay. According to the Soviet Legal Dictionary, "Socialist legality" is spoken of in Russia. One speaker at the 20th Party congress, "Socialist legality" is one of the devices used by the dictatorship of the proletariat to retain its ends and reject the idea of impartial administration of justice by an independent judiciary.

RAY OF HOPE
Sobbing Fanatics Would Ignore God's

By FATHER JAMES J. WALSH

All the publicity about mercy killing land abortion being advocated in recent years ought to make at least a little sick and fearful. We should be joined into some realization of how far we have traveled down the road of public approval. It is a little like when we see in the headlines: "A doctor, clergyman and some mothers are urging with varied degrees of the solving moral problem of babies or deformed infants be put to death without further delay.

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

Several curious things stand out in the express view of the most people demanding abortion or mercy killing. (1) Usually they do not speak of either the fetus or the deformity as a being having a soul. They refer to it as if it were an animal. (2) Their viewpoint is strictly material without a shade of the spiritual in it; it is all de-emphasized, and there is no such mention of this earth, and not the next world. (3) Almost never do they impute good figures in any way or that revealed religion has already a solution to this tragic problem.

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

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

CHRISTIAN PRINCIPLES

Let's now turn on the mother who has taken Thalidomide, the drug believed to cause deformity in unborn children, form her judgment as to the "right thing to do." She is urged on all sides to follow the "shameful". We should not forget so soon that there is a case history of an abortion. But Judge Yale McFate of the Supreme Court of Pennsylvania, for our own good, said: "It was an act of emotional pressure to interpret the law of the land to make it mean what it was never intended to say.

He rejected the combined plea of the parents and the hospital which stood ready to cooperate in aborting her infant even though in her case, it was a certainty the child will be deformed.

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

How does any mother who has taken this drug make up her mind as to the right thing to do. Will her decision be based on what appears to be the easiest way out of a tragic situation? Or on what will prevent more heartache in the future? Or on what is physically best for the child later on? Or on what her own feelings and fears urge her to do?

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

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

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

The child has been born defective, the mother finds now that the same voices are raised in an urgent plea for mercy killing. Arguments in favor of this are presented and without regard either for the law of God or for the health of the mother. The dilemma once mercy killing is allowed for any reasons.

Christianity reminds us again that mercy killing is never the answer. Therefore, mercy killing is fatal to the Fifth Commandment. "Thou shalt not kill.

We should not forget so soon that there is a case history of so-called mercy killing given us by Adolf Hitler.

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

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

Let us pray that: "Thou shalt not kill." (Matt 19:19)

What do you do when your heart seems empty and life appears to be quite meaningless? Are you tempted to believe that not to be killed about you or what happens to you? Isn't this a far cry from that Christ promised: "Behold, I am with you all days — even to the accomplishment of the world. He also said that He is our life — here and hereafter."

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

Christ And His Bond With The Christian

By FR. KILIAN McGOWAN

Never to have established an intimate human bond — as well as a supernatural union — with Christ is to fail to realize the meaning of the world. To not to have felt the区 in the life of a Christian. Not to have thought of oneself as God's son and sought our Blessed Lord is to have missed the meaning of life.

Father Kilian McGowan

Father Kilian McGowan

What about those unsure and uncertain even about the basic truths of human existence? St. Peter's book, "Leisure: The Basis of Culture," was published in 1960. He was the philosopher Josef Pieper. An introduction — but hardly more systematicam de Lahore" (Christian Authors And The Field Of Labor By FR. KILIAN McGOWAN will probably agree that there is also a need for more worthwhile Catholic books on a related subject of equal, if not more, importance — namely, the philosophy and or the theology of leisure. We have at least one good book as this subject by the German Catholic philosopher Jonas Pieper. An English translation of Dr. Pieper's book, "Leisure: The Basis of Culture," was published in 1953 (with an introduction by the British poet and essayist T. S. Eliot) by Pantheon Books, Inc., New York.

Mr. Pieper's book is a good introduction — but hardly more than that — to a subject about which many of us are extremely ignorant. And, as for some strange reason, seems to be of much less interest to Americans than the subject of work.

Within recent weeks two books on the subject of leisure and work have been published in this country: "Of Time, Work and Leisure" by Sebastian de Grazia ("The Twentieth Century Field") and "Work and Leisure" by Neil Anderson (The Free Press of Glencoe, New York).

Although both stories titles include the subject of work, they are concerned primarily with the problem of leisure.

Mr. de Grazia's book is attracting a great deal of attention. According to de Grazia the philosopher, there is a fundamental difference between leisure and free time. We Americans, he says, don't have very much leisure, but we like to think that we have our quality free time but the statistician says we are kidding ourselves. In summary, he says, the difference between 1985 and 1990 comes down to a few hours. The great and trusted gains in free time since the 1960s are, he insists, "largely a myth."
The Ecumenical Council—Church and Christendom

What Will Be Subjects Considered at Council?

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

By MOST REV. LORENZ JAEGER
Archbishop of Paderborn, Germany

On Jan. 26, 1959, at the conclusion of the world octave of prayer for unity, Pope John XXIII announced to our separated brethren an invitation to our separated Church that would be simply a continuation of the former. For that reason, as Cardinal Tardini explained his address on Oct. 31, 1959, the coming Council will be called the Second Vatican Council, and will hold its sessions in the Basilica of St. Peter.

In his concluding address to the Roman diocesan synod, Pope John declared: "Oecumenicum Concilium convenacione... Vaticane secundum voca vocavit." (The Ecumenical Council he convened will be called the Second Vatican Council).

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

PAPAL INFALLIBILITY

Among other duties of the Council, he mentioned that of clarifying that of papal authority, considering the relations between the religious orders and the bishops, and the necessity of greater participation of the laity in the life of the Church. Among the greatest problems were, undoubtedly, the union of all Christians, in which the Pope could be attained all at once, and how to counter the moral crisis the world was experiencing on the far side of a tragic contrast to its own progress.

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

The aims and themes of the coming Council have been repeatedly stated by the Pope in his encyclicals, the doctrine of faith, moral renewal, the adaptation of ecumenical councils to changing conditions, and the preparation of a future reunion of those outside, who wish to remain in the Church.

DOMINANT MOTIVE

But if we look closely, we can see there is a single motive which, running through all that the Pope has said on the most various occasions, is his favorite idea, to which he always returns, and which he designates as the actual program of the Council. This the Second Vatican (dominant motive) of all the discussions of the Council is to be the manifestation of the one, holy, catholic and apostolic Church in its Unity and Truth.

The two great encyclicals of John XXIII, Ad Petri Cathedram (June 29, 1959) and Præsidium Pastoral (Nov. 20, 1960) clarify both the unity and the truthfulness of the Church, and these two documents lay down in advance the basic program of the Council.

Great as are the possibilities of a successful outcome, we must not ignore the difficulties in the way of the Council arising from the changed conditions of our time. Doubtless, the Church stands in her catholic unity as a sign raised aloft among the nations, and she stands in no danger within herself or schism. It is true that there is the same need of reform as there was at the time of the Council of Trent. The outline submitted was the focal point of the disputes of the Protestants of the Vatican both remained incomplete. The former dealt with the doctrine on Scripture and Tradition, original sin and the doctrine on Scriptural orders and the bishops, and the latter dealt with the doctrine on Scripture.

PAPAL INFALLIBILITY

Before the discussion on the unity of the doctrine of the Church. But the Council was constantly under pressure of time and the conclusion of its final period was rushed through too hastily, owing to the Pope's serious illness and the threat of death.

PAPAL INFALLIBILITY

Three hundred years later, the Vatican Council intended to bring the doctrine "on the Church of Christ" emitted by Trent. The outline submitted to the Council was drawn up on Jan. 30, 1869, and expanded on March 8, dealt with the Church and its structure in 18 chapters.

Only the two on papal primary and infallibility could be left out, and they were decided dogmatically. The rest were left, because the outbreak of the Franco-Prussian war and the siege of Rome by the Piedmontese army interrupted the proration of the Council.

Before the discussion on the primary and infallibility, a decree was issued, in the third session of Apr. 30, 1870, "on the Catholic Faith", in which the existence of the Church, of Christ's parthianism and so-called "heresies"—were condemned as a thesis of the Church, and dealt with the existence and end of knowledge or error in the same, the necessity of divine revelation, the nature of faith, and the subsistence of the same in faith and natural knowledge.

CALLED SECOND COUNCIL

The Pope could no longer hope to summon a second council, and it is hardly possible to summon a

PAPAL INFALLIBILITY

FIRST VATICAN COUNCIL

Council up to the present. It is his favorite idea, to which he always returns, and which he designates as the actual program of the Council. This the Second Vatican (dominant motive) of all the discussions of the Council is to be the manifestation of the one, holy, catholic and apostolic Church in its Unity and Truth.

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

Later, as James Cardinal Gibbons, Archbishop of Baltimore, this same prelate was the last surviving Father of the Vatican Council. Gibbons, then a 25-year-old ecclesiastical student, was the youngest prelate at the council. Gibbons was ordained a priest July 28, 1866. He was named a prelate by Pope Pius IX presided in person at the opening, as well as at all the solemn sessions, and a bench of five cardinals presided at the business sessions or general congregations.

When the council was convened, the Catholic bishop of Christendom, resident and titular, numbered about 1,200. At an early stage of the council, the number of prelates in attendance was 727... Every conclave, every assembly of importance, every nation on the face of the earth, except Russia, was represented by its hierarchy.

THE BISHOPS OF THE EAST

No prelates attracted more general attention at the council, the venerable patriarchs and bishops of the East.

"I may here observe that the Oriental Christians comprise two classes — the schismatics, who separated from the Catholic church in the fifth and ninth centuries, and are not now in communion with the See of Rome, and the Orthodox Christians, who acknowledge the jurisdiction of the Pope. Only the latter had representatives at the council, though the former had representatives at the Ecumenical Council of Florence, 1438. But they chose to decline.

Whereas only four English-speaking prelates attended the Council of Two Hundred 250 years before, at the Vatican council there were more than 120 English-speaking representatives present. Latin was the official language of the council. The jewel of faith is best preserved in the language of an unalterable language.

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

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

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

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

"Archbishop Spalding, of Baltimore, was a member of the two most important committees, in which he was basely employed. He delivered but one discourse during the council."

FUTURE CARDINAL WROTE IMPRESSIONS OF FIRST VATICAN COUNCIL

Cardinal Gibbons himself wrote that "the youngest Bishop was the young Father of the council in 1869 ... but he was only 25 at the time the council opened. He was, however, 36 before the council adjourned on Nov. 20, 1870."

"I am the last living Father of the Council." Cardinal Gibbons wrote in 1916. "Now, alone here, I set down my recollections:

"I actually saw and heard." Gibbons, 77, wrote in 1916. "I was present at the council meetings in the city or while returning to their dioceses.

"Each bishop brought with him an intimate knowledge of the people among whom he lived. One could learn more from a bishop's interview with his living encyclopedias of divines, who were a world in miniatures, than from a week's study of books.

"And while I admired their learning and experience, I could not but venerate their apostolic virtues. The great majority of the prelates were venerable, both by their years and by that which they had accomplished in the service of Almighty God. It is a matter of mercy that so many of them had endured trials and hardships.

"Of the College of Cardinals present at the council, and of whom none survive today, one was afterward the great Pun- liff, Lefr. X. Although Cardi- nal Pecchi did not take part in the public debates of the synod, he was one of its most influential members..."

"The year 1959 will be ever memorable for two great events — the Vatican Council and the Franco-Prussian war..."

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

BISHOP GIBBONS WAS YOUNGEST PRELATE AT COUNCIL

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

Later, as James Cardinal Gibbons, Archbishop of Baltimore, this same prelate was the last surviving Father of the Vatican Council..."
Mr., Mrs. R. B. Roberts Jr. To Observe Golden Jubilee

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

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

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

Active in the charitable work of the St. Vincent de Paul Society here since 1933, Mr. Roberts has been president of the Miami Parochial Council for more than 15 years and was one of a group of Vincentians cited by Bishop Coleman F. Carroll two years ago for 25 years of service.

A former secretary in the St. Augustine Diocesan Council of Holy Name Societies, Mr. Roberts is a member of the board of directors of the Miami Catholic Welfare Bureau, a charter member of the Sierra Club and a fourth degree Knight of Columbus, as well as chairman of the spiritual committee in the Diocesan Council of Catholic Men which conducted the first Missouri Co. Miami, also a member of Little Flower parish, and William, a member of the Sacred Heart Parish, Lake Worth, and a department head in Sears, Roebuck & Co., West Palm Beach; and ten grandchildren.

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

Prominent speakers for industry and labor will participate in panel discussions scheduled to be held both morning and afternoon at the Hotel Everglades, Arthur J. Goldberg, Secretary of Labor, will be the principal speaker at the 5 p.m. banquet.

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

Formerly a member of the faculty at the University of Miami Law School from which he was graduated in 1946, Mr. Fitzgerald has been a resident of the Miami area since 1946. He was awarded a Bachelor of Arts degree by Mt. St. Mary College, Emmeninburg, Md., in 1939 and now heads the national alumni association of the college.

Mr. Fitzgerald also attended the University of Georgetown and is one of the founders of the Diocese of Miami Catholic Lawyers' Guild.

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

A native of Detroit, Mich., Mr. Minnet was graduated from the Lawrence Institute of Technology with an L.B. degree in 1956 and from the Columbus School of Law of Catholic University of America in 1959. He also studied at Southeastern University, the University of Michigan, and now heads the national alumni association of the University of Miami.

From 1940 to 1941 and from 1946 to 1949, Mr. Minnet worked as an attorney and was a member of the board of directors of Serra International.

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

Rector Resigns From Pontifical College In Ohio

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

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

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

Mr. Thompson was a chaplain in the U. S. Army Air Corps from November, 1940, to January, 1946, and served with the U.S. Air Force in the Pacific from December, 1946 to May, 1945.
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"JUST NORTH OF FOOD FAIR"

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

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

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

Dunn Elected
Grand Knight
In Coral Gables

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

The first diocesan lay organization formed by Bishop Coleman F. Carroll following his installation as Bishop of Miami, the Miami DCCW was inaugurated Nov. 21, 1958. More than 8,000 women now comprise the membership in 94 affiliations throughout the 16 counties of South Florida. The Council was the 10th to be affiliated with the National Council of Catholic Women.

New Officers Elected
By 4th Degree K-C

Mr. Hanlon elected officers are: Robert McMahon, faithful captain; John McLaughlin, faithful pilot; Laurence Thibault, faithful comproprietor; Barlow Clark, faithful scriber; Gilbert George, faithful pursuer; Charles C. Cavalcado, inside sentinel; Leo Carrigan, outside sentinel; Robert Dove, trustee for three years; Roy Souther, trustee for two years, and John Klein, trustee for one year.

Other newly elected officers are: Robert McMahon, faithful captain; John McLaughlin, faithful pilot; Laurence Thibault, faithful comproprietor; Barlow Clark, faithful scriber; Gilbert George, faithful pursuer; Charles C. Cavalcado, inside sentinel; Leo Carrigan, outside sentinel; Robert Dove, trustee for three years; Roy Souther, trustee for two years, and John Klein, trustee for one year.

Mr. Hanlon came to Florida in 1926 from Asheville, Pa., and is a member of St. Francis of Assisi parish where he is a member of the Holy Name Society.
New Welfare Law Provides Aid To Children

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

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

Msgr. Gallagher, whose conference coordinates activities of some 300 offices of Catholic Charities throughout the nation, was asked for comment after President Kennedy signed the public welfare amendments, a $325.8 million program which revises many areas of the Federal government's sprawling welfare effort.

OLD AGE ASSISTANCE

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


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

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

ESSENTIAL SERVICE

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

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

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

He pointed out that McCarthy's amendment "reaffirms the fact that institutions of charity offer an essential service to our nation."

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

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

GREGORIAN CHANT classes highlighted summer sessions at Barry College where's class of 36 graduates, including 16 religious, received degrees Thursday evening from Bishop Coleman F. Carroll. Under the direction of Sister Mary Daniel, O.P., a member of the faculty at Aquinas High School, Chicago, who studied chant in Rome, Adrian Dominican Sisters met twice weekly during summer session for a study of chant and the liturgy of the office. In addition a special class of 40 grade and high school teachers studied the presentation of chant in schools as part of the teacher education program.

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

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

Msgr. Gallagher, whose conference coordinates activities of some 300 offices of Catholic Charities throughout the nation, was asked for comment after President Kennedy signed the public welfare amendments, a $325.8 million program which revises many areas of the Federal government's sprawling welfare effort.

OLD AGE ASSISTANCE

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


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

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

ESSENTIAL SERVICE

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

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

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

He pointed out that McCarthy's amendment "reaffirms the fact that institutions of charity offer an essential service to our nation."

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

This provision was contained in the version of the bill passed by the House, but was stripped by the Senate Finance Committee. 
Catholic Child In A Catholic Home

By RACHEL ERWIN
Miami Catholic Welfare

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

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

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

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

The judges are hard put to decide whether the damage involved in replacement will be more or less to the child than allowing it to grow up in a family which is not as good for the child as many other families who might have been chosen through an agency. A study of the private placements indicated, from a study made at Yale University of 100 children adopted independently and 100 adopted through agencies, the following:

Independent AGENCY
Adoptions
Adoptions

- SELF
Fair
16
- AGENCY
1

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

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

State Welfare statistics for the year 1961 showed that the Catholic agencies throughout the state placed 172 children of Catholic mothers in independent adoption. The percentage of these children who would have found good practicing Catholics as parents is unknown at present.

Catholic parents who find it necessary to surrender their children for adoption for one reason or another have a real moral obligation to see to it that their children are reared in a Catholic atmosphere. While it is impossible for any human being to predict with certainty the outcome of any adoption, the children are entitled to the greatest safeguard humanity possibly. With the care given to studies on adoptive families through the Catholic Welfare Bureau, adoptive children placed through the agency have probably a better chance of getting good Catholic parents than the average child gets in life today.
Latin American Women Head 2 Dade Auxiliary Activities

Two members of Miami's Latin colony are now guiding the activities of a new auxiliary in Dade County.

Mrs. Manuel A. Gonzales of Little Flower parish, Coral Gables, has been installed as 34th president of the Dade County Medical Association Auxiliary, and Mrs. Miguel A. Mora of St. Lawrence parish, North Miami, is heading the new auxiliary of the Pan-American Hospital expected to open in the fall at NW Seventh St. and 71st Ave.

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

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

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

Aug. Plans Made By Altar Society

FORT LAUDERDALE — A Corpora-tion's organ will be observed by members of St. Clement Altar and Rosary Society during the a.m. Mass, Sunday, August 5 in St. Clement Church.

Father John O'Brien, S. J., will be the guest speaker when the organization convenes for its monthly meeting at 8 p.m. Tuesday in the school. His topic will be "Personal and Educa-tional Counseling for Youth." A benefit card party sponsored by the society will begin at 8 p.m. Thursday, Aug. 9 in the school. Reservations may be made by calling Mrs. Joseph Ulah at L024-4535 or Mrs. Nelie Carroll at L024-6366.

Retreat Chairmen Meet At Kendall

Retreat chairman of affiliations in the North Dade deanery of the Miami DCOW will meet at the Dominican Retreat House, Kendall, at 1:30 p.m. Tuesday, Aug. 7.

According to Sister Mary Ste-phanie, O.C.S., superior, plans will be outlined for weekends of retreats during the coming year.

Women of Holy Redeemer, Christ the King and St. Francis Xavier parishes, Miami, will ob-servc a day of recollection at the retreat house, Sunday, Aug. 12. Reservations are now being accepted for a weekend retreat for Spanish-speaking women early in September.

Party Will Benefit St. Joseph Hospital

FORT CHARLOTTE — A special Christmas party held by the Auxiliary of St. Joseph Hospital will be sponsored by members of the auxiliary at 7:30 p.m., Thursday, Aug. 9, at the yacht Club.

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

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

Dinner-Dance To Benefit 2 Morning Star Schools

Morning Star Schools for Handicapped Children in Miami and West Palm Beach will bene-fit from a dinner-dance sponsored by the Daughters of Isabella, Saturday, Aug. 6. Mrs. Bernard J. DiCristafaro, Mrs. Wayne Plath and Mrs. Wayne Wilhugby and Miss Katherine Janelle, altar; Mrs. Eileen Cosgrave, Burse; Mrs. Helena Stanton, shrine; Mrs. Florence Salvio, hospitali-ty; Mrs. Florence Salvio, hospitali-ty; Mrs. Leonard Stambaugh, alliar; Mrs. Lottie Ledoux, thrift shop; Mrs. Mary Bierman, religious articles; Mrs. Ruth Coney, dio-cesan paper; Mrs. Eunice Ware, publicity; Mrs. Louise Sargent, civic participation; Mrs. Florence Salvo, hospitality; Mrs. Helen Stanton, shrine; Mrs. Dorothy Walsh, Confraternity of Christian Doctrine; Mrs. Ellen Peters, retreats; Mrs. Maria Kranz, international and West Palm Beach; Mrs. Kitty Magill, Rosary Society.

from St. John the Apostle par-ish will be held at the St. John the Apostle Church, Saturday, Aug. 4 at the Yacht Club.

Morning Star Schools in Miami, sponsored by the Daughters of Isabella, will hold a dinner-dance fund-raising party in Coral Gables, Saturday, Aug. 4.

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

Other members of the com-mitee are Miss Katherine Ed-ward D'Amato, decorated party chairmen; Mrs. Phillippe Ortega, Mrs. Mary Noelle, wellw...
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By FLORENCE DEVANEY

The most beautiful time of day is twilight — when the sun spreads itself into a brilliant, streaked sunset. Enjoy this colorful time of day by planning meals that can be served outside.

These occasions call for quick, filling salads and sandwich menus. Try this meal that features a sandwich supper idea.

MENU

Barbecued Chicken on a Bun

French Dressing

Chilled Cantaloupe Halves with Ice Cream

Iced Tea or Milk

Barbecued Chicken on a Bun is satisfying and simple to fix. You first prepare your own barbecue sauce of brown sugar, mustard, onion,_catsup, vinegar and Tabasco sauce. Simmer gently to allow all the flavors to blend. The chicken and chopped stuffed olives are added last, and the mixture is served over warmed sandwich buns.

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

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

Sandwiches you can make with barbecued chicken and 6 hamburger buns with softened butter. Spoon chicken mixture onto buns. Serve very hot. Makes 6 sandwiches.

THE MacINTOSH

5 slices rye bread

1 cup sauerkraut, drained

Butter

About 1/2 pound cooked or canned corn beef, sliced

8 slices Swiss cheese

Spread mustard on one side of 4 slices of bread. Top each with sauerkraut and then with corn beef and & slices cheese. Arrange sandwiches on baking sheet. Broil until cheese melts and is slightly brown. Serve hot, 2 slices per serving. Makes 6 open-faced sandwiches.

RUEBON SANDWICH

8 slices whole wheat bread

1 1/2 cups grated cheddar cheese

2 12-ounce cans boned chicken, chopped about 1 cup

1/4 cup chopped pimento-stuffed olives

1/4 cup vinegar

1/2 cup water

Dash of Tabasco sauce


TROPICAL TUNA SANDWICH

2 slices whole wheat bread

8 slices pineapple slices

2 5-ounce cans boned chicken, chopped (about 1 cup)

2 ounces canned cheese

1/4 cup chopped pimento-stuffed olives

Pimiento-stuffed olives

2 tablespoons mayonnaise

Lettuce leaves

Combine tuna, pineapple, sour cream, olives and salt. Let stand about 1 hour to allow flavors to blend. Spread bread with butter. Spread tuna mixture on 4 slices. Top with lettuce leaves and cover with remaining slices. Cut diagonally into halves. Makes 4 sandwiches (11/4 cups filling).

BUTTERSCOTCH NUT BREAD

1 large egg

1/2 teaspoon baking soda

1 cup brown sugar

1/2 teaspoon baking powder

2 tablespoons melted 1/4 teaspoon salt

1 cup sour milk or buttermilk

2 cups sifted enriched flour

1 cup English walnuts

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

Dating Pattern Causes Difficulties

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

BY FATHER JOHN L. THOMAS, S.J.

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

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

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

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

MISUNDERSTANDING OF PURPOSE

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

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

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

Now let us turn to your questions. How should you deal with this problem? Well, Alice, the first step should be prevention. Keep in mind that all your actions - the way you dress or dance, when dancing, and all hands when he's not, you'd be more than foolish to date him again.

When dating, always keep clearly in mind that neither friendship nor love can endure without mutual respect. The young man who refuses to accept your standards shows that he regards you as an object to be used, not as a person to be esteemed.

Father Thomas will be unable to answer any personal letters.

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

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

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Page 18
August 3, 1962
THE VOICE
Miami, Florida
As a part of their regular course of instruction on the evils of Communism, Miami, Florida, school pupils earn a study "Questions and Answers on Communism" by Richard Cardinal Cushing. The Voice therefore publishes another installment of excerpts from this enlightening source through the courtesy of the Daughters of St. Paul, at whose request, "A, 7800 Biscayne Blvd., the complete volume is available.

Q. What is the Communist line?
A. The Communist line is that

Q. Has this been an effective method to influence the United States to help build up Soviet power throughout the world?
A. It has been the decisive means by which Moscow has induced the United States during the past 25 years — sometimes by holding the nations now behind the Iron Curtain (known as captive nations) would be engulfed by the Soviet dictatorship today were it not for the aid given the United States by the Government and our sources of information.

Q. When we say this, do we mean that every American official and every American source of information thus follow the Communist line?
A. Certainly not. There are some officials and some sources of information that are intelligent enough and alert enough to oppose the line. But by and large the line was also successful in bringing about the great defeats and disasters for the United States during the past 25 years.

Q. Can you give a striking example of the Communist line by the United States Government?
A. Of the many that could be cited, the one that first comes to mind is the recognition of Soviet Russia by the United States in 1933. This gave the United States a prestige on the part of the nations now behind the Iron Curtain (known as captive nations) would be engulfed by the Soviet dictatorship today were it not for the aid given the United States by the Government and our sources of information.

Q. At this time, were we given examples of Soviet publicity in connection with the Government’s agreement to follow the Communist line?
A. We were indeed. A perusal of this agreement has disclosed Soviet acts. For one thing, in the Roosevelt-Litvinov Pact of reciprocal recognition, the United States was persuaded to recognize the Kremlin as the "leader, teacher, and guide of the proletariat and oppressed of the world.

Q. Was there any other feature of this Roosevelt-Litvinov agreement which showed that the United States was pledged in world opinion to do. a) By the Communist line to support the Soviet espionage — military, political, and industrial — which formerly produced such services of the Kremlin as Alger Hiss in the Government and the Rosenbergs. This process is now going forward and the United States is now wide open to Soviet espionage against our country.

b) Cultural exchanges, a big feature of the February, 1956, "R e p o r t" by Director Khrushchev. This is designed to expand the Soviet espionage — military, political, and industrial — which formerly produced such services of the Kremlin as Alger Hiss in the Government and the Rosenbergs. This process is now going forward and the United States is now wide open to Soviet espionage against our country.

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

d) Persuading the United States to go to a "Summit meeting," which has been a big item in the current Communist line. It is designed to achieve at least two purposes: 1) to attain new Communist conquests in Asia, Africa, or Latin America, while the United States is without veto over Security Council decisions; and 2) to create serious rifts among the Western Powers, particularly possible since Great Britain seems only to give public statements in opposition to the appeasement tendency.

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

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

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

By J. J. GILBERT

WASHINGTON (NO) — Communist spying activities are at an all time high as revealed in a recent interview with the FBI chief, J. Edgar Hoover, director of the Federal Bureau of Investigation, said:

"For over three decades the Communist Party here has operated as a Communist Party here from the 25 years, and added that "our party editors visiting the Kremlin in 1962." Hoover told the United States that the "targets have been all encompassing," he added, and have included aerital photographs, maps and charts of our major cities, and technical and unclassified information concerning nuclear weapons, as well as all they have had "prime interest" in military bases, missile sites, and radar installations.

At about the same time the information was made public here, Khrushchev was telling U.S. official newspaper editors visiting the Kremlin that he didn't want to boast, but the Soviet Union has a global rocket that cannot be destroyed by any anti-missile device, and also has an anti-missile missile that "can hit in space."

The U.S. newspapers were asked to hold up reports on their interview until an official transcript could be released. The transcript was released three days later, and the Americans were to see it varied in a number of ways from the actual interview. The transcript has been toned down Khrushchev's language and altered the form of information from the Russian people. The transcript omitted a question whether the Russian people knew the Soviet Union had conducted 40 nuclear tests in the atmosphere last fall.

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

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

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C. C. McKEVY, MGR.
Dejamos al Enemigo Sembrar la Cizaña en el Campo Económico Social

Sin negar las evidentes progresos del catolicismo en Latinoamérica, el Padre Cistierna expresa que nos resulta sencillamente imposible reconocer un hecho: la ausencia de la Iglesia en el campo económico social. Esta inexistencia, dice, no se debe a que la Iglesia no quiera presenciarla, sino a que la Iglesia todavía no ha podido ponerse en la esfera de la política en el sentido moderno.

La iglesia, dice el Padre Cistierna, está en el campo económico social, pero es como un bien terroso, un bien que se ha dejado crecer, y que el enemigo y la cizaña han sembrado en el seno de la Iglesia. La cizaña, dice, es el problema que presentan en Latinoamérica y que se presentan en los países de tierra firme.

Llegó el momento de decidir: ¿Dejamos al enemigo sembrar la cizaña en el campo económico social, o retomamos la tarea de la Iglesia y de los católicos en América Latina?

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

Por tanto, asegura que es necesario seleccionar cuidadosamente un equipo de especialistas, bien seguros en los pricipios sociales sustentados por la Iglesia, que se orienten hacia el joven católico de todos los frentes de América de habla Hispana de Miami.

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

Oportunamente, sobre la marcha, ofreceremos nuevos ángeles del funcionamiento de este organismo, que abre sus puertas a todos los jóvenes con vocación de líderes, ya es-

Los integrantes del claustro se reunieron en la sede de la Diócesis de Miami para discutir el programa del mismo con el rector, P. Salvador de Cistierna, al encabezar. Aparece con él en la foto de izquierda a derecha, el doctor J. M. Hilán, las doctoras Yeraz y Ollery Tabares, y los doctores José L. Lasaga, Fermín Peñalo y Joaquín Martínez de Pinillos; de pie, los doctores Carmelo Mesa Lago y Antonio Fernández Rubio.

INTEGRANDOS DEL CLAUSTRO de profesores del Instituto de Acción Social, discuten el programa del mismo con el rector, P. Salvador de Cistierna, al encabezar. Aparece con él en la foto de izquierda a derecha, el doctor J. M. Hilán, las doctoras Yeraz y Ollery Tabares, y los doctores José L. Lasaga, Fermín Peñalo y Joaquín Martínez de Pinillos; de pie, los doctores Carmelo Mesa Lago y Antonio Fernández Rubio.

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El referido organismo abrirá pronto sus puertas a todos los jóvenes de habla hispana de Miami, y en un centro en el cual se siembran y se proyectan las enseñanzas de la Iglesia y a Latinoamérica.

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

LA IMPORTANCIA DE este nuevo organismo se destaca fácilmente, al ser un organismo muy necesario para la Iglesia. El Instituto no puede descuidar los trámites que imperan en América Latina, tanto en el siglo XVI como en el siglo XVII, producida por los cismas de Focio y Lucas, y la Doctrina Social Cristiana, como antidoto al veneno marxista que se está inculcando, tanto a los que viajan a México, como a los que viajan aEuropa.

No hay que olvidar que los jóvenes de habla hispana de Miami, que están en los Estados Unidos, son el futuro de América Latina.

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El Obispo cubano desterrado, Mons. Eduardo Boza Marván, visitará a Miami el mes próximo, para participar en los actos de reafirmación de fe de la colonia cubana, con motivo de la presencia de su presbítero, el Cardenal Francis Spellman.

**De Aquí a Allá**

El Papa Juan XXIII dió a un grupo de peregrinos franceses que le ama la capa tal Francesa, "Fiducia nec mergitur", (la azotea las torres), "Apartadas las enseñanzas doctrina de la Iglesia,, "con-"denamos un orden social en vida cristiana de la educación del pueblo, esta ensenanza (la-"brera) resulta ineficaz para for-"mar conciencias en el sentido de la verdad moralidad,encia religiosa,,", dice después el documento. "En Nairagaz no se permita la enseñanza del nuevo sacerdote de ese fundo se realizó por medio de zlotys — unos 145,-
dólares—, como impues-"to de la profesora, Miss Peggy Fillyaw, del Barry College. En la foto, una de las aulas de niños, presun-""diente a la profesora, Miss Peggy Fillyaw, del Barry College. En la foto, una de las aulas de niños, presun-""diente a la profesora, Miss Peggy Fillyaw, del Barry College. En la foto, una de las aulas de niños, presun-""diente a la profesora, Miss Peggy Fillyaw, del Barry College. En la foto, una de las aulas de niños, presun-""diente a la profesora, Miss Peggy Fillyaw, del Barry College. En la foto, una de las aulas de niños, presun-""diente a la profesora, Miss Peggy Fillyaw, del Barry College. En la foto, una de las aulas de niños, presun-""diente a la profesora, Miss Peggy Fillyaw, del Barry College. En la foto, una de las aulas de niños, presun-""diente a la profesora, Miss Peggy Fillyaw, del Barry College. En la foto, una de las aulas de niños, presun-""diente a la profesora, Miss Peggy Fillyaw, del Barry College. 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A missionary from Nigeria told us this experience. He has twenty-seven out-missions which he covers on a bicycle, and in many of them he has traveled as many as three days. After the six o’clock Holy Mass in one of these poor “bush” churches, he was told there was a woman in the field who wanted to go to Confession.

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

The priest told her that the following day he would bring her to the Catholic Church. But the next morning she was at Mass. “Did not tell you I would bring the Commun- ion to you, without you crawling a mile and a half?” he said. She answered: “I didn’t want to be trouble to anyone.”

This leprous woman had so much Faith that she wanted to spare the Eucharistic Lord and His Priest a bicycle ride of a mile and a half. And the exemption from the burden was purchased from the cost of creeping over rough ground and weeds, with her lips almost in contact with the ground. Never once did she think of her own leprosy as a price to be paid for a Communion to her.

Father John O’Brien

By the kind of life you live, you are helping either to bring people into the Church or to keep them out. No amount of exposition, argument or explanation can take the place of good example. If the latter be lacking, the most powerful argument falls flat. But it is much more persuasive a 1100 a.m. than a noon. No matter what the circumstances, a virtue and virtuous life kindles interest in your faith.

Father O’Brien

This is illustrated in the conversion of Lawrence Edward Carter of Norfolk, Virginia. He was reared as a Southern Bap- tist and attended Church and Sunday school quite regularly. At 16, he was baptized. During World War II he served in the navy, and while he there attend- ed interdenominational services conducted by various Protestant chaplains, he was given a desire to investi- gate other religions.

“I first examined Christian Science,” Lawrence related. “I was looking, but couldn’t find any evid- ence that God had authorized Mrs. Eddy to found a new re- ligion. Then I investigated Unitarianism only to find that it ignored Christ’s clear teach- ing concerning the Blessed Trinity. My interest in Cathol- icism was kindled when I became acquainted with Ed- mund Francis Gallant, a physiotherapist in Washington, D. C.

“A devout Catholic, Mr. Gal- lant is a frequent communicant and is active in the Confrater- nity of Christian Doctrine in Ar- lington. He devotes much of his free time to working with ment- tally retarded children. He lives an essential and holy life and I could see how much help and inspira- tion he derived from the faith- ful practice of his religion. At peace with himself, he radiates serenity.

“This especially impressed me at the time because I was under much pressure and fre- quently on edge. After getting out of the service, I had taken my B.A. at the College of Wil- liam and Mary in Williamsburg, Virginia, majoring in accountan- cy and being ordained to the priesthood with membership in Phi Beta Kappa. I was working as an architect for the government and was often on the road.

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

“Up is that time I had nev- er in a Catholic church or rectory. Father William P. Connolly, the assistant pastor, had me come three nights a week for three months. As the instructions proceeded, I per- ceived the divine character of Catholicism and found that it was in- vine origin, and the authority conferred by Christ on the Apostles and disciples to teach all nations. He promised to be with them all days even to the consummation of the world. Only the Catholic Church goes back to the days of Christ and the Apostles.

“I was received into the Church January 26, 1957, and made my first Holy Communion. Confession was a bit hard at first, but has since become a source of great spiritual joy. Since embracing the Faith, I’ve had no need for any tranquilliz- ers. After making a mission conducted by the Passionist Pa- thers, I decided to devote my life to the service of God and the spread of His Holy Faith. I came to Notre Dame to become a postulant Brother in the Con- gregation of the Holy Cross and thus share my precious time with many others.”

Father O’Brien will be glad to have converts send their names and addresses to Mr. M. for $1 «<A

God Love You

Most Reverend
Fulton J. Sheen

Missal Guide

Aug. 5—Eighth Sunday after Pentecost. Mass of the Son- day. Cent. Communio, St. John. Christ’s love to the Phar- sely to me to want to have paroled schools and at the same time to urge religion in the public schools.

A. Your question gives me op- portunity to join the multitude of commentators who have air- ed their opinions on the Engel vs. Vitale decision. Maybe some other time I will try to answer your question.

The U. S. Supreme Court handed down two notable and highly important decisions on Monday, June 25, and Re- presentative Johnhen of Michi- gan state Assembly.is in the midst of many of them which reflected the grave reaction of many of us: “Obscenity yes; prayer, no.”

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

The Supreme Court has les- sons for the states which for the United States for its au- gust dignity; it has used its power to strike as a state prob- lem, and about the only re- suit is that thousands of similar complaints will be struck in the nation. If our highest tribunal is going to consider them all it will become a court of triviali- ties, neglecting the serious problems of our land. And certainly its three widely variant opinions gives no guide for lower courts in follow- ing. Of course, the decisions must be made by the majority of the people in a state, but the Supreme Court has reeded the Constitution of the United States for its au-

The Court — and especially the proper religious activities equally — eradicating the fearsome and unreasoning fund for the rightist fires, and the Court is not the solution of the problem. It has necessarily created in the United States for its au-

Q. I have always thought that the conversion of the Catholoc was an unexampled “we don’t all have to believe the same thing, we can worship together” type of religion, and for that reason have es- est established in the Church. Yet prominent clergy and laymen are opposing the Supreme Court deci- sion against nondiscrimina- tion in parochial schools. It seems contradic- tory to me to want to paroled schools and at the same time to urge religion in the public schools.

The Question Box

List Of Objections

To High Court Ruling

SHARING OUR TREASURE

Example Of A Devout Man
Kindled Scholar’s Interest

By MR. M. for $4 and wallet “As I was unable to find a way to communicate with Mr. M. I sold it for $1 «<A

To Mr. M. for $4 and wallet “As I was unable to find a way to communicate with Mr. M. I sold it for $1 «<A

By MR. M. for $4 and wallet “As I was unable to find a way to communicate with Mr. M. I sold it for $1 «<A

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By Mr. M. for $4 and wallet “As I was unable to find a way to communicate with Mr. M. I sold it for $1 «<A
By WILLIAM H. MOORING

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

With "The Wonderful World of the Brothers Grimm," a George Pal production, ready for release by MGM, Cinerama undeniably scores. Hollywood's fare was more heavily on the fairy tales they bequeathed, provides exhilarating entertainment for the young in heart.

DELIGHTFUL MUSIC

By combining biographical inidents with more spectacular fantasies suggested by the Grimm's fairy fiction, screen writer, David F. Harmon, Charles Beaumont and William Roberts, have contrived an entralling test for Cinerama's wraparound screen process, now vastly improved visually and musically.

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

One majestic sequence, filmed in Regensburg Cathedral, presents the world-famed Regensburg Boys Choir, singing "Lob da Lohe," an enthralling highlight of Cinerama's technically improved high-fidelity sound reproduction.

PLAYBACK SERIES

Summer replays seem to be taking nervous toll, driving readers into a race against time. Following are a few results from my mail:

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

A. Great idea! I'll tell the rights and portray myself ($5,000 a week), if you'll produce. Better in fact, CBS is putting on a new Lloyd Bridges half-hour, about a roving reporter. He can look presentable at times. Until Tuesday, Sept. 11th, 8 p.m., ABC.

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

A. Do not know who he is or what he said. I do know the "G.E." story was factual and that it was part of a series dealing with questions of general social interest. In half-hour, this was well written, skillfully acted and objectively presented. Perhaps like many of the critics, this one prefers fiction to fact, when dealing with Marxist infiltration within the USA. Others said please include me in list of liberal critics, would be for censoring Mrs. Miller's anti-communist facts, any more than say, Stanley Kramer's fixation, "Judgment at Nuremberg," which is anti-Nazi and, according to some opinion, anti-West Germany.

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

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

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

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

BARAHONE, MRS. JOSEFA

BATISTA, PETER, Jr., 21, of 30 NW 21st St., Miami. St. Anthony Church; burial Our Lady of Mercy Cemetery.

BLAND, WALTER, CARTELA, M, of 1305 Miami Ave., Miami Beach. St. Patrick Church; burial Our Lady of Mercy Cemetery.

BRAHMA, JOSE, LYNCH, MRS. MARGUERITA, 37, of 807 NW 2nd St., Miami. St. Anthony Church; burial Our Lady of Mercy Cemetery.

ROBSON, JOHN, 6, of 30 NW 21st St., Miami. St. Anthony Church; burial Our Lady of Mercy Cemetery.

SUAREZ, MRS. ANNA, 67, of 423 W. 26th St., Miami. St. Anthony Church; burial Queen of Heaven Cemetery, Plantation.

TARANO, LUCIA, 67, of 315 SW 26th Ave., Miami. St. Anthony Church; burial Queen of Heaven Cemetery, Plantation.

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Mrs. Katherine Swope, Group Savings Director
Merchants Green Stamps
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