Catholics, Protestants, Jews Unite Here On Race Relations

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

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

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

The noonday sun was brilliant in the square during the reign of Pope John XXIII — cheered by a watchful interest to promote the ordered development of the life of citizens.
Bishop’s Appeal For Aid

To Missions Of Diocese

Dearly Beloved in Christ:

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

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

I am confident that you realize your responsibility as a Catholic to help spread and strengthen the Faith among others. For that reason I urge you to be as generous as your means will allow in the mission collection to be taken up in all the churches of the Diocese on Sunday, April 5th. This token of your gratitude to God will be a fitting way to share in the missionary work which Our Lord gave to His Church and which He expects us to continue. And we can rejoice at the same time that in our Savior’s reminder that whatever we do for His brethren is regarded in heaven as if it was done for Christ Himself, May God reward you abundantly for your zeal and generosity.

Imparting to you my paternal blessing, I am,

Very sincerely yours in Christ,

Bishop of Miami

Catholics, Protestants, Jews Unite Here On Race Relations

(Continued from Page 1)

Also present at the meeting, in addition to Bishop Carroll, were Bishop James Duncan, of the South Florida Episcopal Diocese; Fr. Bryan O. Walch, Miami diocesan director of Catholic Charities; Father John J. Neuwirth, assistant diocesan director of Catholic Charities; Dr. George A. Foster, district superintendant of the Methodist Church; the Rev. Conrad R. Willard, Central Baptist Church; the Rev. Purdy S. Brown, of Mt. Taber Baptist Church; Rabbi Herbert Baum of Temple Beth Am; Paul E. Wyche, lay member of Holy Redeemer parish; Orman A. Grant, lay member of Mt. Olivet Baptist Church; Col. Claude C. Clark, Catholic layman, and Henry L. McDevitt.
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Exiled Prelate Seeks Estate Left By Lithuanian Emigrant

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

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

At stake is an estate of $19,000 plus about $6,000 interest left by Anthony Andrejanski on his death in 1911. He had left $10,000 to his home town Catholic church in Vievionys, Lithuania, and directed that $9,000 be divided in small sums among several relatives, all of whom are now deceased.

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

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

In his petition, Bishop Brizgys said that the money should now go to him because the deceased had jurisdiction over property matters in the archdiocese where the church named in the will is located.

The county is opposing his claim on the grounds that he has not obtained the advice of his own attorney — and had also received an “unclaimed monies” account.

Priest Exposes Real Killer; Death Sentence Commuted

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

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

The 28-year-old Irish priest, speaking with a pronounced brogue and holding his breviary in his hand, told the three appeals court judges: “I would like to make it clear that I at no time heard the sacramental confession so there is no question here of confession from the Chapelle point of view.”

Father Kneegh said that another convict, Philip Kelly, 33, a Catholic and one of four men involved in the hold-up, had told him before the sentencing that it was he and not Thatcher who had shot and killed milktruck driver Dennis Barden. The priest said he had obtained Kelly’s written permission to intervene — he produced the letter in court — and had also received the advice of his own superior.

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Heads Of Catholic Schools Call For Communist Study

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

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

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

(Among texts used are "An Exit Tree" by Agnes Murphy; "Questions and Answers on Communism" by Richard Cardinal Cushing; "The Techniques of Communism" by Louis Dudonis; "Master of Deceit" by J. Edgar Hoover; "Lead Me Your Hands!" by Bernard F. Meyer, M.M.; "Atheistic Communism," encyclical of Pius XII, "Sourcebook for a Course in Communism," by Norbert Rieger; "Communism and Man" by Frank Sheed; and "Communism: Threat to Freedom," by Father John Cronin, S.S.

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

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

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

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

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

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

-"Stimulation of greater respect and love for those principles of ethical conduct, both Christian and non-Christian, which undergird all freedom, individual and social.
-"The deepening of student loyalty and patriotism.
-"The strengthening of civil defense (because) in the present world crisis, ignorance about the totalitarian and aggressive nature of communism is a liability to the nation."

The superintendents said that any attempt to introduce students in domestic politics where communism is an issue must be fought.

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

"Above all," they added, "the teacher and his superiors must restrict the pressure of extremist organizations which will try to utilize the communism study until to promote the school's short-sighted interests."

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

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

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

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

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

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

Pope Praises Religious, Lay School Teachers

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

A message sent to the NCEA convention on behalf of the Pontiff, Anitola Cardinal Cushing, Papal Secretary of State, read:

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

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

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

JFK Says Catholic Schools Deserve Nation's Gratitude

ST. LOUIS (NC) — President Kennedy has said the 3.8-million student Catholic educational system deserves the nation's gratitude for its work.

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

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

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

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

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

Mr. Kennedy also wrote:

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

"The visions of new worlds to conquer, however, must not blind us to the yet unconquered world around us. The problems stemming from the relation of one man to another, so evident and too often ignored, are no less demanding, no less critical to the strength of our nation."
The New Peace Encyclical
Gives Hope To Mankind

In the past eight days since its issuance, the encyclical of Pope John, Pacem in Terris, has brought forth a remarkable response from all stations as well as from leaders of all faiths. It has been praised as a major contribution to the cause of peace by diplomats and politicians, and has found almost unani-

mous approval on the editorial pages of newspapers, even those in communist countries.

As one columnist Marquis Childs put it, “in the scant five years of his papacy, Pope John has become one of the few world leaders to whom people everywhere, regardless of

religion, look to for light in a time of uncertainty.”

For the immediate, almost spontaneous reception and approval can be found in the fact that the Holy Father has the gift of speaking the language of the common man and makes his thoughts on these matters plain, which are therefore universal, inalienable and inalienable . . .

In this single sentence, one finds the very foundation of lasting peace. The encyclical of Pope John makes the point that the truth is such that it is hard to define; it is the self-evident and timeless truth that human dignity, the rights of man, and the rights of people are inalienable and therein lie the basis for the just distribution of the goods of the earth.

Perhaps less than a year ago, much of the Pope’s present appeal based with such simplicity on love among men would have been heard aside as the idealistic and impractical plan of a religious visionary. But the voice of John has been heard through the years, and it is the voice that is still heard today.

Pan-American Day Mass

In the deliberations of nations as they attempt to avoid the

savage arms race, the Pope has been a voice of reason and hope. In his talks, he has said, “Peace is not a luxury, but a necessity. Peace is not a matter of convenience, but of survival. Peace is not a dream, but a reality. Peace is not a wish, but a fact.”

U.S. Working Against Time
In Helping Latin America

WASHINGTON (NC) — The United States is working hard in Latin America and hoping for time — time to make the Af-

The control of pornography needs close study by jurists and authors. But “The Defenders’” talk of a U.S.-Latin American Day Mass in Miami, 3-5-63, is a mockery, merely an armed truce, simply because

300 of them in communist-dominated countries, and that Cuba alone offers them 2,000 scholarships.

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

Such an observance as the Pan-American Day Mass in Mi-

ami brings forth a remarkable response in Latin American countries. It has been a source of encouragement and hope to the people of Latin America, who have been facing a wave of political violence and oppression.

100 young people from various Latin American countries went to Cuba in 1962 on the pretext of pursuing normal studies. But they also received instruction in guerrilla warfare and subversive tec

niques, our officials claim. Other sources estimate that in any year there are 25,000 young Latin Americans studying abroad, perhaps as many as 8,000 of them in communist-dominated countries, and that Cuba alone offers them 2,000 scholarships.

Civil police officials in Latin America have asked for assis-

tance with training programs in riot control and other threats to public order. As a consequence, a public safety program is an integral part of AID’s program, making it easier for these re-

This is made crystal clear in remarks of high State De-

partment officials. For example, Edwin M. Martin, assistant secretary of state for inter-American affairs, said at a Congressional committee: “Our own destiny is inextricably bound up with that of the hemisphere-wide renewal which is long overdue. The alternative is a series of convul-

tions whose consequences can-
Faith---Our Most Precious Possession

By MSGR. JAMES J. WALSH

Every instructed Catholic has had the experience of trying to explain some point of faith or morals to a non-believer without any apparent success. It may be a convert trying to defend the position of the Church with a relative. It may be a man interested in making the Church known to a business associate. It may be anyone who has been challenged by a non-Catholic: “How can you Catholics believe this thing?”

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

The non-believer on the other hand cannot see how “a reasonable, fair person” can accept those things on such flimsy evidence or on no evidence at all. It isn’t, of course, that he doesn’t want to find truth. He respects truth as much, perhaps more, than the next fellow.

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

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

Most likely they will part, each with a certain amount that the other can cling to stubbornly to his view. It always comes as something of a surprise to realize that this kind of religious debate must have taken place among the apostles during the first week after the resurrection of Christ.

NO IMPRESSION

You remember that Thomas the doubter held out for a whole week and beyond, and that Christ had arisen from the dead. It was a miserable seven-day period in which the 10 apostles must have been at their wit’s ends pursuing the fox.

You remember also that Christ had already seen some of his friends, and that they must have been in doubt about Thomas for holding out. Now that they had all made it clear to them for themselves, they could easily point out all the proofs, and there were many of them, that would literally demand the return of Christ from the grave.

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

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

STUBBORN DOUBTER

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

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

The whole affair came to a sudden showdown. Wlien Wm. Thomas appeared in his midst, He went directly to Thomas-his humble heart was not too big for the doubter’s demands. He offered him the “scientific proofs” Thomas had demanded.

He could touch and examine and analyze and weigh the facts. But strangely enough the Gospels imply that Thomas did not touch Christ nor even look into His wounds.

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

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

NEVER GIVE UP

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

We should never give up if we never try and if a friend stubbornly clings to unbelief. But we should not argue with him. We should not urge a gift of faith. It brings with it a light that enables the believer to see, whereas the non-believer without the same light is blind. Therefore heated arguments cannot supply the light of faith.

Unbelief does not mean a person is stupid, it should always be remembered, as just because he is unprinciple that he is necessarily irrational.

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

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

If I may simplify for clarity, what Pope John is suggesting is something more like a Turpke Authority created by public authority to see that a turpke gets built, not like a County Committee set up by people of a metropolitan area in hand matters which affect all the citites and towns in the country — storms sewer, say, or limited-access highways, or bridges.

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

SOME SERVANT

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

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

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

NEW FORCE

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

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

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

Neither morally or rational can we escape the logic of scientific and technological events which demand voluntary creation of a world authority to which the nations can hand certain world tasks.

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

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

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

April 19, 1963 - THE VOICE - Miami, Florida - Page 7
Pope May Silence Thunder Over Communists On Peace

This interpretive article on the new encyclical "Pacem in Terris" by an expert on Catholic social doctrine and communism. He has been assistant director since 1946 of the Social Action Department of the National Catholic Welfare Conference, Washington, D.C. In 1960 he wrote the study, "Communism: Threat to Freedom," which attracted national attention.

DELICATE QUESTION

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

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

Here he makes a sharp distinction between official Communist teachings regarding the nature, origin, and destiny of the human person, and "historical movements that have economic, social, cultural, political ends . . . even when these movements have originated from those teachings and are inspired therefrom.

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

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

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

"It can happen, then, that a drawing nearer together or a meeting for the attainment of some practical end, which was formerly deemed inopportune or unproductive, might now or in the future be considered opportune or useful."

PRUDENTLY tell us when "in work in common might be possible for the achievement of social, cultural, and political ends which are honorable and useful."

CORRECT VIEW

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

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

Some will note the apparent contrast between this position and that of Pope Pius XI, who said: "Communism is intrinsically wrong, and no one who has Christian civilization which may collaborate with it in any undertaking whatsoever." (On Atheistic Communism, No. 7).

Yet the context makes clear that the earlier Pontiff was warning against two dangers: one of inadequately promoting communism by joining, and the other of movements that might be ever mindful of the fact that the Holy Father, who cares for all missionaries in all parts of the world, said that he was to be "first and principally aided." You do this by giving to The Society for the Propagation of the Faith, his own Pontifical Society.
SOLEMN PONTIFICAL Mass was sung Easter Sunday in the Cathedral by Bishop Coleman F. Carroll. The Mass was televised live by WCKT, Ch. 7 to thousands of viewers in Miami.

An Overflow Crowd Assisted At Solemn Pontifical Mass Last Sunday

Television Camera Focuses On Bishop Carroll Seated On Throne

Combined Choirs From The Cathedral And Notre Dame Academy Sang

St. John Vianney Seminary Choir Sang From Front Pews During Mass
Exiles Create 25,000 Jobs Here

While Miami's Cuban refugees have been accused of "taking jobs" from Americans in the influx of refugees this area has created at least 25,000 positions. Bishop Coeman F. Carroll said during the Twelfth Annual Bishop's Charity Dinner for Mercy Hospital.

Bishop Carroll said that according to government figures there are now 161,000 Cuban refugees in the Miami area. He emphasized that the exiles "spend more than $5 million annually in food; occupy some 20,000 homes and purchase clothing, second-hand automobiles and furniture and other essentials."

Speaking to almost 400 guests who attended the dinner-dance in the grand ballroom of the Americana Hotel Monday evening, Bishop Carroll emphasized the need for a continuing spirit of charity toward the refugees from Castro's communist Cuba.

"It could happen to us that we would find ourselves exiled in some other country," the Bishop said, pointing out that the Cuban people "never thought it would happen to them."

"It is something given to us by way of a privilege to help our less fortunate brethren," Bishop Carroll told doctors and laymen, as he praised the service rendered to the exiles at Mercy Hospital.

Some 1,135 refugees received medical attention as in-patients during the past year at the diocesan hospital, the Bishop said, while an additional 7,000 were registered at the out-patient clinic. "Nine hundred and fifty-one Cuban babies were born free of charge at Mercy Hospital last year," the Bishop said, noting that a total of 9,680 out-patients received charitable services valued at more than $84,000 during 1962 and more than 1,600 in-patients received medical attention valued at $90,000.

"Many of them need our charity," Bishop Carroll said. "As long as we have a hospital in existence which is established and operated by the motive of charity and love of our fellow man it is our duty to help anyone regardless of his race, creed, or color."

The Bishop praised the work of doctors at Mercy Hospital and said that he "never heard one make a derogatory remark or complain about giving assistance or medical care to be refugees."

"We should thank God for the blessings we have and renew our motivation of charity," the Bishop said as he thanked guests for their continuing support and interest in Mercy Hospital.

Dr. and Mrs. Franklyn E. Verdon and Mr. and Mrs. Frank J. Rooney were chairmen in charge of arrangements for the dinner, the proceeds from which are used entirely for charitable cases at the hospital.
Bishop To Speak To ‘Foresters’

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

More than 300 persons are expected to attend the installation of the first Florida court of the 85-year-old society inaugurated in Boston shortly after the Civil War and now serves the social and fraternal needs of Catholics in Massachusetts, Connecticut, Vermont and Florida.

Nursed guests expected to attend include Msgr. Harry O’Connor, Boston; Ralph O’Connor, Boston; Frank Blanche, High Chief Ranger; Ralph Wheeler, High Secretary-Treasurer; Dr. Eugene German, medical director; and Joseph McVeigh, legal counsel, all from national headquarters in Boston.

Programs sponsored by the BISHOP COLEMAN F. CARROLL helps cut ham for the 1,464 persons who were served Easter Sunday dinner at Camillus House. Looking on, second from left, is Brother David Keane, B.G.S., superior of the Brothers of the Good Shepherd who staff Camillus House. The number of needy served Sunday topped the previous record one-day total of 1,429 last Christmas Day. Also visiting the shelter with Bishop Carroll and helping serve the guests was Father John Nevins, assistant director of Diocesan Catholic Charities.

Foresters include scholarship funds, orphan care, insurance and hospitalization and assistance to wayward girls.

Broward K-C Plans Retreat

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

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

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

Adoration Society To Hold Installation

FORT LAUDERDALE — The Nocturnal Adoration Society of Our Lady Queen of Martyrs parish will hold an installation ceremony for all its members at 9 p.m. Sunday, April 21, at the church.

The Society has 162 members and holds its first monthly nocturnal adoration last September.

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

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

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TO THE NEW HOLIDAY CAFETERIA

BISCAYNE BOULEVARD at 83rd ST.
Chief U.S. Marshal To Address Police, Fire Guild

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

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

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

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

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

For sixteen years Good Counsel Camp has combined a group of trained and experienced counselors, a well planned and supervised program of activity and a natural setting of exceptional beauty in a recipe for a real Camp life.

The Camp is located in the hills of west central Florida along the shores of Lake Apopka and within the area of great springs, rivers, forests and unspoiled nature.

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tensively, we believe that such experience can provide qualities of self-reliance and independence and obedience that other phases of education cannot provide.

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

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

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

The copyrighted prayer reads:

"St. Michael, the archangel, we beseech you to pray for all those who are in need of your assistance. May your prayers be an ever-present reminder to us of the dangers we face in our daily lives. May your protection be with us always.

"The Lord bless you and keep you. The Lord make his face shine upon you and be gracious to you. The Lord look upon you with favor and give you peace in all your undertakings."
MARCH FIRE Department chaplain, Father Edward Pick, assistant pastor, the Cathedral parish, practices ascending a fire department ladder. Firemen and policemen will assist at Pontifical Mass Sunday in the Cathedral and attend Communion breakfast at Dupont Plaza.

Motorcycle Officers Are Included In New Catholic Guild Membership

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

Joseph Ruggiero Drives Miami Police Patrol Car

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

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

Policeman Adam Carter Is Assigned To Accident Squad Duty
CATHOLIC NURSES:
ALL CATHOLIC NURSES, RNS and LPNs, both active and inactive, residing in the Diocese of Miami, are urged to register at their Parish Rectory. Kindly do so BEFORE May 10th or use the Registration Form below, and Mail to: Rev. Anthony T. Chepanis
Diocesan Director of Catholic Nurses
Chancery Building
6301 Biscayne Blvd., Miami, Florida

CATHOLIC NURSES REGISTRATION
NAME .................................................. (INDICATE - MISS OR MRS.)
ADDRESS...................................................
PHONE ...................................................
PARISH ...................................................
ACTIVE .......................... INACTIVE

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... to be conducted by priests, physicians and members of the laity who have made a success of their marriage.

The program of instructions will be the same at each of the five centers listed below. All instructions at 8:00 p.m.

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Coral Gables
St. Thomas Aquinas H.S.
Fort Lauderdale
St. Michael
(Spanish-speaking)
Miami

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

ALL INSTRUCTIONS BEGIN AT 8:00 P.M.

Addresses of the Auditoriums:

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ST. MICHAEL THE ARCHANGEL
(Spanish-speaking)
2935 W. Flagler St., Miami

LITTLE FLOWER
1270 Anastasia Ave., Coral Gables
THE CATHEDRAL
7106 N.W. 2nd Ave., Miami
ST. JULIANA
4100 S. Dixie Highway, West Palm Beach

Repeat Business Proves White-Tite Customers Are Pleased With Coating

REPEAT BUSINESS from satisfied customers is the highest recommendation of value anyone can have. "We're showing many different pictures of homes which have roofs coated by us four, five and six years ago," says Jesse J. Scalzo, White-Tite president. "We want you to see this 'Living Proof' of White-Tite durability. One example is shown in the recent, unretouched photo above.

The barrel tile roof of the home of the Theiss family, 1385 N.W. 118th St., was originally cleaned, sealed and coated with White-Tite in February, 1959. Recently they again contracted with White-Tite to clean, give free brush sealing and give two coats of lastling White-Tite to the barrel tile roof. They still are pleased with their White-Tite job. This is the process & coating which has been tested on thousands of roofs throughout South Florida — not just in a laboratory. The White-Tite process has been developed and perfected over a period of 18 years by Jesse J. Scalzo, White-Tite founder and president. It is designed to stay white and beautiful while it protects the roof deck under the tile from heat, its worst enemy. We guarantee all of our work unconditionally for two years and give a five year warranty. White-Tite, Inc., will coat any roof for you — tile, gravel, slate or any other material. Your White-Tite coating can be financed, if you wish with NO INTEREST CHARGE ON THE BALANCE. The white coating we use is formulated to our own specifications in our own plant, exclusively for our customers in South Florida. Genuine White-Tite is not available from stores or from any other roof cleaning-coating firm. White-Tite Inc. is licensed in 46 cities in South Florida and is a member of the Miami-Dade County Chamber of Commerce. We are insured and bonded for your protection. Free estimates, without obligation, may be secured by calling NE 3-8511 or NE 5-3633 in Miami — LU 1-6550 or LU 1-6551 in Fort Lauderdale and Broward County — 247-1811 from Homestead. Deal with the best — genuine White-Tite!

On Diocese of Miami-Sponsored Tour to Europe, Holy Land

Pilgrims Will Visit Notre Dame in Paris

No religious pilgrimage to Europe and the Holy Land would be quite complete without a visit to the most famous Cathedral in all France — the Cathedral of Notre Dame. And the Diocese-of-Miami-sponsored pilgrimage this summer will be no exception. Notre Dame is to be the high point of places of interest the pilgrims will visit on their first full day in Paris. The tour begins July 27 when the group will leave New York by jet. They return Aug. 17.

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

Notre Dame Cathedral stands on an island of the Seine River which 200 years ago was known as Lutecia. It was around Notre Dame that Paris first grew up.

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

ONE OF THE FOCAL points of interest on the pilgrimage to Europe and the Holy Land being sponsored this summer by the Diocese of Miami will be Notre Dame Cathedral whose aged stones rise above the Seine River.
Complete Text Of Pope John's Easter Message

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

Venerable brothers, dear children:

Pax vobiscum — peace be to you.

This living greeting of Jesus rises from our heart as we wait in a very short time the glory of the Resurrection.

From the first Easter of our Pontificate in the present day, to the present moment, of which we spoke to you on Holy Saturday, 1965, has, in spite of difficulties, continued to spread its light over the world. Of this light there are three irradiations which we would consider:

The Ecumenical Council and the social encyclical.

Generous service on behalf of man and Christian living together.

Good wishes bearing encouragement and blessing.

THE CONCIL

Allow us first of all to mention the Vatican Ecumenical Council II. Its very name suffices to arouse enthusiasm in everyone who has understood its worth, since it has connected souls to the Heavenly Father and establishes them in His kingdom.

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

TEACHINGS

This new document, which is linked with "Mater et Magistra," on the subject of peace epitomizes the teachings of our predecessors from Leo XIII to Pius XII. Toward preserving or recovering this inestimable gift there has been, throughout the past 70 years, a mass of papal teaching, in exhortations and in serious warnings.

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

"He was peace," says the Apostle Paul, "and coining peace to the earth; that were afar off and peace to them that were high; for by him we have access both in one spirit to the Father."

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

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

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

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

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

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

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

The gift of peace will give to each one an awareness of responsibility and of obligations, that is to say, the knowledge of what they expect and have a right to possess. Thus it will prove a formidable weapon against the division of man's will and against the domination of his life which is a splendid task, and the freedom of our consciences, in ancient institutes as well.

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

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

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

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

Pascha nostrum, immaculatum est Christus!

We feel ourselves to be at the side of the workers laboring in the workshops and in the fields, in the factories to whom in every hour of the day our affectionate tribute of brotherhood.

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

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

GUARDIAN

O Prince of Peace, risen Jesus, Prince of the entire human race. To Thee alone men look for help and hope. To Thee, from the days of Thy sojourn on earth Thou dost ever have a prediction of little, but again full of hope and for those in pain: Thou always goest in search of sinners, Make all Thine Holy Lamb immolated for our salvation: Agnus dei, qui tollis peccata mundi, denuo nobis pacem Lamb of God who takest away the sins of the world, grant us peace.

Thou, Jesus, is our prayer.

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

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

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

Amen, amen.

POPE JOHN XXIII, seated on his throne on the center balcony of St. Peter's Basilica, delivers Easter greetings to the thousands of pilgrims gathered in the Vatican's St. Peter's Square and nearby streets on Easter Sunday. The Possil stroked the theme of brotherhood.

HOME

Improvement LOANS

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

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

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

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

**FLOOD OF MESSAGES**

Meanwhile a flood of messages is being received at the Vatican in response to the encyclical, including many from the United States. The Secretariat of State said the U.S. responses came not only from Catholic leaders but from “the man in the street” and from non-Catholic groups.

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

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

**THE VICARIATE GENERAL**

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

The editorial stated that the Pontiff spoke of a true peace “in truth, justice, charity and liberty,” not of “that ephemeral propagandist verbal unilateral peace ... The Pope does not offer illusions but the principles of his teachings are well founded.”

Vatican Radio said the encyclical is typical of the Pope and “evidence of the conscious daring of a person who, strengthened by his faith, by courage and by all the directives about the nation’s duties,” the broadcast stressed.

**BUILDING PEACE**

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

It stated that the kind of peace called for by Pope John’s encyclical does not “allow for expedients.”

The peace proposed by the Pontiff, it said, “is not the illusory or unappreciated peace of threats of terror. It is a peace in freedom, a peace which eliminates no one and leaves each nation its freedom of thought and action.”

It is a peace which eliminates every obstacle and every limitation to the growth of men for whom God Himself considered it so holy.”

**Soviet Izvestia Headline:**

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

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

Izvestia quoted the New York Daily Worker as characterizing the Pope’s action as a manifestation of world civilization’s right decision to save the world from “a new world war.”

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**Support Pledged By Peace Group**

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

Association president Harry W. Flannery said: “The council of the new world... received to the new encyclical would be the United Nations — an organization which, as presently constituted, has a number of serious limitations, but which the Holy Father earnestly hopes may, in its structure and in its means, become ever more equal to the magnitude and nobility of its tasks...”
VATICAN CITY (AP) — Pope John XXIII told diplomats from almost 100 nations that his peace encyclical "Pacem in Terris" is a "great appeal to love."

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

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

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

The pope recalled the Last Supper, where Christ instituted the Blessed Sacrament as the final gift of His message "of peace and love."

He said, which "the encyclical 'Pa
cem in Terris' sought to re
duce to the 'GREAT APPEAL'."

It is this message, the pope said, which "the encyclical 'Pa
cem in Terris' sought to re
duce to the great appeal to love which We sought to address to all men of our time."

Recalling that Christ washed the feet of the apostles, the pope said that it was a "pre
cious lesson which the Church has
served but more than the gesture, it is the
spirit which counts and the
lesson is not only for reli
gious leaders."

"Every command, every ex
ercise of authority is a service.

"The Pope loves to be called
the Servant of the Servants of
God. He feels himself and en
courages himself to be the ser
vant of all."

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

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votion to the good of all."

The pope said that "the Church cannot ignore the lessons which are to be learned from the example of the Lord Jesus Christ."

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

HOLY COMMUNION is distributed to kneeling members of the diplomatic corps in the Sis
tine Chapel of the Vatican on Holy Thursday.

Pope John invited diplomats from 11 nations to the services and told them he hopes his new peace encyclical will stir governments everywhere to move toward a better world.

"It was the first time that Pope John chose to commemo
rate the Last Supper of Christ solely in the presence of the Vatican diplomatic corps. The decision sprang from the Pope's wish to give special note to the official publication of his momentous encyclical on peace. 'Pa
cem in Terris."

While the world echoed with praise for the pope's words and promises, the pope himself recited the opening words of the Mass: "I go unto the altar of God;" and the assembled diplomats responded: "To God who gives joy to your youth."

As the dialogue Mass pro
gressed, late afternoon sunlight shining through the high win
dows of the chapel spotlighted the figure of the triumphant risen Christ which is the center of Michelangelo's fresco. The pope's soft but clearly enunciated Latin could be heard clearly even when he turned his back on the small microphone on the altar which carried his words to the studios of Vatican Radio high on Vatican Hill and from there throughout Europe.

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How N.Y. Newspapers Interpret Stand Of Pope

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

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

It says that most of the suggestions and principles are already being practiced by the U.N. and the United States, but that “too many forces continue to obstruct a fuller realization of the Pontiff’s program.”

The Times editorial points to the financial bankruptcy now facing the U.N. because many nations refuse to pay their assessments, as well as the failure of the Geneva disarmament conference, and the continuing need for arms in the West to counter communist threats.

The New York Herald Tribune sees “implicit in the encyclical” an acceptance of the principle of co-existence between the communist and non-communist nations.

“Unless this principle is accepted,” editorializes the Herald Tribune, “the Pope evidently feels man will not have the time he needs to resolve, through the exercises of reason, the great political and ideological barriers between them.”

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

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

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

It says that most of the suggestions and principles are already being practiced by the U.N. and the United States, but that “too many forces continue to obstruct a fuller realization of the Pontiff’s program.”

The Times editorial points to the financial bankruptcy now facing the U.N. because many nations refuse to pay their assessments, as well as the failure of the Geneva disarmament conference, and the continuing need for arms in the West to counter communist threats.

The New York Herald Tribune sees “implicit in the encyclical” an acceptance of the principle of co-existence between the communist and non-communist nations.

“Unless this principle is accepted,” editorializes the Herald Tribune, “the Pope evidently feels man will not have the time he needs to resolve, through the exercises of reason, the great political and ideological barriers between them.”

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

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

To Our Venerable Brothers

The Patriarchs, Primates, Archbishops, Bishops

And Other Local Ordinaries

In Peace and Communion with the Apostolic See

To the Clergy and Faithful of the Whole World

And to All Men of Good Will

Pope John XXIII
ORDER IN HUMAN BEINGS

How strongly does the turmoil of individual men and peoples contrast with the perfect order of the universe! It is as if the relationships which bind them together could not be controlled only by force. But the creator of the world has imprinted in man's heart an order which his conscience reveals to him and enjoins him to obey: This shows that the obligations of the law are written in their hearts, their conscience而成 of its own accord, and it be otherwise? For whatever God has made shows forth His infinite wisdom, and it is manifested more clearly in the things which have greater perfection. (4)

But fickleness of opinion often produces this error, that because the laws by which the relationships between men and states are governed by the same laws as the forces and interactions of nature, they appear to be only caused by force. But the creator of the world has imprinted in man's heart an order which his conscience reveals to him and enjoins him to obey: This shows that the obligations of the law are written in their hearts, their conscience而成 of its own accord, and it be otherwise? For whatever God has made shows forth His infinite wisdom, and it is manifested more clearly in the things which have greater perfection. (4)

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Recollectivity of rights and duties between persons

Once this is admitted, it is also clear that in human so-
ciety in one man's or one group's favor con-
stitutes a duty in all other persons: the duty, namely, of
acknowledging and fulfilling the right in question. For
every fundamental human right is a universal moral
force from the natural law, which, in turn, imposes
morally binding obligations. T h o s e ,
therefore, who claim their own rights, yet altogether
or neglect to carry out their re-
spective duties, are people who build on one hand, and de-
stroy on the other.

Mutual recognition

Since men are social by na-
ture they are meant to live with
others and to work for one an-
other in the light of truth; and
duties be sincerely recog-
nized and fulfilled. (29) Moreover, since God made men social
beings, guided by justice, apply
men reason is the norm of the
human person both in domes-
tic and in public life.

The order which prevails in
society is by nature moral.

For this reason, therefore,
the society of men must not
be organized in such a way that
each one or the group
concerns themselves. It is necessary to work and care for
the goods, that is to say, in
terest of all nations has either
vote themselves as far as is
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Necessity and Divine Origin of Authority

Human society can be neither
well-ordered nor prosperous un-
less it has some people invested
in authority, and these, in turn,
serve its institutions and to de-
vote themselves as far as is
possible to the service of the
benevolent and shun evil. As
S o m e ,
characterized by the fact that
human society can hold together unless
some one be ever all, direc-
ting all to strive earnestly for
the common good, every
one, the common good of all.

Because this is so, every
human individual, and each
item of his social and
political life, is to be
selflessly devoted to the
common good of all.

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

"That same absolute order
of beings and their ends
which presents men as an au-
tonomous person, that is, as
the subject of inviolable de-
finite rights and duties, there
is once the basis of society and
the purpose for which it ex-
sists, also includes the state
as necessary society invested
with the authority without
which it could not come into
being or live . . . And since
this absolute order, as we
learn from sound reason, es-
specially from the Christian
faith, can have no origin save
a personal God who is our
Creator, it follows that the
dignity of the state's authority
depends on its sharing in to
the acquisition of the bene-
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Purposes of the public authority

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

Indeed, since the whole reason for the existence of civil authority is this: to make sure the common good, it is clearly necessary to establish, as a means of reaching this objective, they should respect its essential elements and, in return, conform their laws to the needs of a given historical stage.

Articularly, the ethical characteristics of the various human groups are to be respected as constituting the elements of the common good, (38) but these values and characteristics by no means exhaust the concept of the common good. For the common good is intimately bound up with the moral and spiritual life of the citizen, since he is the human person taken into account. (38)

In the second place, the very nature of the common good requires that all members of the political community be entitled to share in it, although in different ways according to their talents, merits, and circumstances. For this reason, every citizen is called to take part in promoting the common good of all, without preference for any single citizen or political group. As our predecessor, Immortal Memory, Leo XIII, has said: (39)

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

In this context, we judge that attention should be called to the fact that the common good concerns the whole man, the needs both of his body and of his soul. Hence it follows that the civil authority must have the right to choose those who are to rule the state, to decide the form of government and to determine both the way in which authority is to be exercised and its limits. It is thus the task of the supreme legislature which we have set forth is fully consonant with any truly democratic regime. (42)

These principles are clearly expressed in our encyclical, "Master et Magistra," where we emphasized that the common good of all embraces the sum total of those conditions of social living whereby men are enabled to achieve their own integral development in an increasing and more easily. (43)

Men, however, composed as they are of bodies and immortal souls, can never reach the full realization of their end in this mortal life in satisfying all their needs or in attaining personal happiness. Therefore, all authorities have made the common good, far from endangering personal freedom, ought rather to serve to promote it. (44)

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

It is agreed that in our time the common good is chiefly guaranteed when personal right and duties are closely observed. The chief concern of civil authorities must therefore be to insure that personal rights are respected, coordinated with other rights and personal goods, so that in the end each may more easily carry out his duty, always safeguarding the inviolable rights of the human person, and to facilitate the fulfillment of one's duties by the essential office of every public authority. (46)

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

Recognition and protection of rights of individuals

One of the fundamental duties of civil authorities, these being coordinated to social relations in such fashion that the exercise of one's right does not threaten others in the exercise of their own rights nor hinder the performance of their duties. Finally, the rights of all should be effectively safeguarded, if necessary by means which have been adopted, completely restored. (47)

Duty to observe rights of individuals

It is also demanded by the common good that civil authorities should earnest efforts to bring about a situation in which individual citizens can easily exercise their rights and fulfill their duties. For experience has taught us that, unless these authorities take steps to ensure an effective protection of the economic, political and cultural matters, inequalities between individuals tend to become more and more widespread, especially in the modern world, and the position of the weaker, whose rights are rendered totally ineffective, and their fulfillment of duties is compromised.

It is therefore necessary that the Administration give these rights and duties, and to their position as well as to the economic progress of the citizens, and the development, in keeping with the development of the productive system, of such essential services as the building of roads, transportation, communications, water supply, housing, public health, education, facilitation of the practices of religious and recreational facilities. It is necessary also that governments make efforts to see that these rights are effectively made available to the citizens, so that, in case of misfortune or increased responsibility, there will be no person will be without the necessary means to maintain his life richer and more effective. (48)

The government should make similarly effective efforts to see that those who are involved in employment in keeping with their aptitudes, and perhaps even those who are out of work. This protection must be given to citizens in governments, in seeking to protect their freedom and prevent obstacles to their full expression and free use.

For this principle must always be retained that state activity in the economic field, so as to introduce a certain individual's freedom of personal initiative. Rather it should be that the government in keeping with their aptitudes, and perhaps even those who are out of work. This protection must be given to citizens in governments, in seeking to protect their freedom and prevent obstacles to their full expression and free use.

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Harmful relations between public authority's two forms of intervention

The common good requires that civil authorities maintain a careful balance between coordinating and protecting the rights of the citizens, on the one hand, and promoting them, on the other. It should not happen that certain individuals or social groups derive special advantage from the fact that their rights have received preferential protection. Nor should it happen that governments, in seeking to promote their freedom and prevent obstacles to their full expression and free use.

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The same principle should also be applied to the various steps which governments take in order to make it easier for workers to more easily exercise their rights and fulfill their duties in every sector of social life.

Structure, Operation of the Public Authority

It is impossible to determine, once and for all, what is the most suitable form of government, or how civil authorities can most effectively fulfill their responsibilities in the promotion of legislative, judicial and executive functions of the state. In determining the structure and operation of government which is appropriate to the time and the place, it must be given to the historical background and circumstances and the immediate circumstances which will vary at different times and in different places.

We consider, however, that it is in keeping with the interests of the human nature, which is subordinated to the three-fold or division of powers. It is the principle functions of public authority, in that type of state, not only the specific functions of government but also the mutual relations between citizens and public officials are set down according to law, which in itself affords protection to the citizens both in the enjoyment of their rights and in the fulfillment of their duties.

If, however, this political and juridical structure is to produce the advantages which may be expected of it, public officials must strive to meet the citizens both in the enjoyment of their rights and in the fulfillment of their duties.

It is therefore necessary that the Administration give these rights and duties, and to their position as well as to the economic progress of the citizens, and the development, in keeping with the development of the productive system, of such essential services as the building of roads, transportation, communications, water supply, housing, public health, education, facilitation of the practices of religious and recreational facilities. It is necessary also that governments make efforts to see that these rights are effectively made available to the citizens, so that, in case of misfortune or increased responsibility, there will be no person will be without the necessary means to maintain his life richer and more effective. (48)

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Citizens' Participation in Public Life

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

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

The fact, too, that ministers of government hold office for a limited time keeps them from growing stale and allows for their replacement in accordance with the demands of social progress. (41)

Characteristics of the Present Day

In modern times, where there is question of organizing political communities juridically, there is observable first of all the tendency to write "class and ideal phrases a charter of fundament: "un man, which is, as it were, inserted in the state constitution, or in an integral part of them.

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

The relations between the government and the governed are then set forth in terms of rights and duties, and it is...
clearly laid down that the paramount task assigned to govern-
ment officials is that of recog-
nizing, respecting, reconciling, protecting, and promoting the
right and duties of citizens.

It is of course impossible to accept the theory which pro-
cesses to find the original and
time of being for [civic rights]
and duties, of the binding
force of the constitution, and of
each government's right
to command in the mere will
of "I" beings, individually or
collectively. (52)

The tendencies to which we
have referred, however, do
clearly show that the men of
our time have become incre-
singly conscious of their dignity
as human persons. This aware-
ness prompts them to claim a
share in the public administra-
tion of their state, and also to
account for their doings.

This entails not only that
civil societies should pursue their
particular interests with
out hurting others, but also
that they should join forces
and plans whenever the efforts
of an individual government
cannot achieve its desired
goals. But in the execution of
such common efforts, great
care must be taken lest what
helps some nations should
hurt others.

Furthermore, the universal
civility must include not
less than the human values
from one another by virtue
of their ethnic peculiarities.

That would contrast with our
temporary situation, in which
the distances separating peoples
have been almost wiped out. No
one can overlook the fact that,
even though human beings differ
from one another by virtue of
their ethnic peculiarities, they
all possess certain essen-
tial common elements, and are
inclined by nature to meet each
other in the world of spiritual
values, whose progressive
integration is the means to
them to the possibility of perfectio-
that the right to the plainest
true of the people or that
may not be effaced. Like the
society were to be at the serv-
ance or in the disposal, and
all of them above all. He it is
will call your attention to your
with a scrutiny that reads your
their personage while they are
arios efforts to establish a
bureaus to do your bidding.

the wealth of their human en-
tails a sufficient reason
they have also derived great
benefits in the economic
areas.

In the first place, it must be
made clear that justice is seri-
ously violated by whatever is
done to limit the strength and
numerical increase of these
minority groups. The injustice
is even more serious if such sin-
futile projects are aimed at
the extinction of these
groups.

From the 10th century there has
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The Problem of Political Refugees

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

Such expatriations show that there are some political refugees who have left their countries in order to safeguard their conscience: an attitude which is quite justified on the grounds that in present-day conditions peace cannot be preserved without an equal balance of armaments. And so it happens that, while the people of those countries are deprived of the basic economic resources, others are enriched, countries as a result are deprived of the collaboration they need in order to make economic and social progress.

The production of arms is already justified on the grounds that in present-day conditions peace cannot be preserved without an equal balance of armaments. And so it happens that, while the people of those countries are deprived of the basic economic resources, others are enriched, countries as a result are deprived of the collaboration they need in order to make economic and social progress.

Consequently, people live in constant fear lest the storm that every moment threatens should begin and make their homeland a dreary and brutal landscape. And with good reason, for the arms of war are ready to destroy and demand the satisfaction of their aggressive appetite. It is easy to believe that any one would deliberately take the risk of starting a war simply in order to satisfy his passion for destruction and sorrow and work that was never meant to be enjoyed.

But we must not be blind to the fact that, even though the monstrous power of modern weapons acts as a deterrent, it is feared that the mere contemplation of it will make people undertake war in order to preserve it, will have fatal consequences for life on the earth.

Justice, then, reason and humanity urgently demand that the arms race be stopped and that the apparatus which exist in various countries should be reduced, as is clearly the case amongst the parties concerned. That nuclear weapons should be banned. And that a general agreement should eventually be reached about progressive and effective steps toward the peaceful solution of the nuclear arms crisis.

Finally, and it is an objective which will be a fruitful source of many benefits, for its advancement, there must be a genuine solidarity and Christian charity, which aims at making mankind one, so as to free each country to another less painful, and that we will be permitted to signal for the attention and ground that, for the individual who specializes international to integrate them into itself as much as we can, this is a very delicate field.

Disarmament

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

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The unity of the human family has always existed, because its members were human beings all created in the image and likeness of God, and as such, shared a common dignity. Hence there will always exist the objective need to promote, in sufficient measure, the universal common good, that is, the common good of the entire human family.

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

On the other hand, the public authorities of the different political communities as regards the political communities as regards the whole world, are all very sensitive to the fact that the public authority of the world community, its citizens and intergovernmental associations, has as its essential purpose the maintenance and promotion of international peace, and whose method of attainment is freedom.

It is our earnest wish that the United Nations Organization — its structure and its means — may become even more equal to the magnitude and nobility of its tasks, and that the day may come when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and inalienable right. But this can only be done by direct action when required, or by creating a worldwide scale of action in which the public authorities of the different political communities are called upon to take with them any hope of a positive solution.

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

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

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The universal common good and personal rights

Like the common good of individual political communities, so too, the universal common good cannot be determined except by regarding to the human person. Hence the public authority of the world community, too, must have as its object the recognition, respect, safeguarding and promotion of the rights and respective liberties proclaimed as an ideal by all peoples and all countries.

Some objections and reservations were raised regarding certain points in the declaration. There is no doubt that the document represents an important step on the path towards the universal and political organization of the world community, for it is, in most solemn form, the dignity of a thorative principle of the individual states that not only to recognize them with any hope of a positive solution.

The principle of subsidiarity

Just as within each political community the relations between individuals are governed by the principle of subsidiarity, so too are the relations between the public authority of each political community and the public authority of the world community.

This means that the public authority of the world community must become an instrument of one-sided interests and even when this does not happen, it would be difficult for it to avoid all suspicion of partiality in its actions, and this would take from the effectiveness of its action.

Even though there may be pronounced differences between political communities as regards the degree of economic development and their military power, they are all very sensitive to the fact that the public authority, imposed by force or coercion by other peoples, must be an action aimed at satisfying the objective requirements of the universal common good. The difficulty is that there would be reason to fear that a certain international organization, such as the United Nations, would seek to impose its will, by becoming an instrument of one-sided interests and even when this does not happen, it would be difficult for it to avoid all suspicion of partiality in its actions, and this would take from the effectiveness of its action.

It is our opinion, too, that the above-mentioned inconsistency between the religious faith, the science, the culture and the spiritual character which are possessed by the universal common good, much less to take its place. On the contrary, its purpose is to create, on a world basis, an environment in which the public authorities of each political community, its citizens and intergovernmental associations, can carry out their tasks, fulfill their duties and exercise their rights with greater security.

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The doctrinal principles outlined in this document derive from or are suggested by requirements inherent in human nature itself, and are, for the most part, dictated by the natural law, by the social doctrine of the church, and by the guidance of the light of faith which is the moral law. It cannot be ruled out that the problems which can only be solved with the help of God. Hence St. Augustine asks: Does your soul desire to overcome the dross of earthly desires? Let it be subject to Him who is on high and it will conquer. May He make your peace in you, true, secure and well-ordered peace. In what does our solicitude for the proper dispensation of the human person, the social doctrine of the church, and with obedience do you acquiesce in the authority of the church? For it must not be forgotten that the church has the right and the duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with their children in the temporal sphere, where there is a question of judging about the application of those principles to concrete cases. (67)

There are also souls, particularly endowed with generosity, who, on finding situations where actions of justice not satisfied or not satisfied in full, feel embittered with the desire to change the state of things, as if they wished to have recourse to something like a revolution. (68)

It must be borne in mind that to proceed gradually in the low and slow progress, therefore human institutions, too, it is not possible to accomplish. The only way to proceed is to work by the method of practical justice not to be found in revolution, but in evolution through the stage of the present. It is always achieved only destruction, not construction, the spreading and the pacification, the accumulation of hate and ruin, not the reconciliation of the contending parties. (69)

And it has reduced men and peoples to slavery in the name of building or rebuilding, after and experience, on the ruins of discord. (70)

An Immense Task

There is an immense task incumbent on all men of good will, namely, the task of reorienting the relations of the human family in truth, in justice, in love and in freedom: the relations between individual human beings, between citizens and their states, between those who are sufficiently rich and others, in particular, between those who are sufficiently rich and the poor, between nations, between political communities, between individuals, families, movements, corporations, associations and political communities on the one hand and the world community of the other. This is a most exalted task, for it is the task of bringing about true peace in the order established by God.
BOY SCOUTS of Troop 288 sponsored by St. Michael Home and School Association recently distributed bags of clothing to handicapped persons who will recondition the articles. Members of the troop also cut palms in the Everglades for use in the parish Palm Sunday.

SAFETY CONTEST now in progress at Immaculata Academy is explained to high school students Jane Novak and Kathleen Carmona, in auto, by Ellen Crow and Bonnie Peters, who hold two of the posters recently made by the girls to illustrate safety precautions on the grounds.

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

LEGION OF MARY Praesidium at La Salle high school is under the direction of Brother James, one of the Christian Brothers who staff the boys high school. The boys, most of whom speak Spanish, teach catechism to more than 300 public school students in Corpus Christi, St. Michael, St. Brendan, SS. Peter and Paul, and the Gesu parishes, Miami.

SPRING CONCERT will be presented by members of the Immaculata Academy Glee Club at 8 p.m., Sunday, April 21 in the school cafeteria. The hour-long program which will include selections by Gershwin, Handel, Bizet, Bach, Bernstein and Tchaikovsky will be directed by Sister Mary Josepha, S.S.J., one of the Sisters of St. Joseph on the faculty.

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

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

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

Parish Festivals Set

Teenage Hop Today

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

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

This year's festival will continue through Saturday and Sunday, April 10 and 11 from 1 to 9 p.m. daily. Mrs. Bill Williams is chairman assisted by Mrs. Bernice Ray and Mrs. Paul Meefield.

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

Nine CYO Contestants Enter Diocesan-Wide Talent Show

A total of nine Dade County students have already entered the first annual diocesan-wide CYO talent contest to be held at 3 p.m. Sunday, April 5, at Barry College Auditorium.

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

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

Broward County Deanery will hold a CYO talent contest on Sunday, April 21, at St. Thomas Aquinas Cafeteria. Anyone wishing to enter may call Diane Danna at LU 3-7350. The winner will earn the right to enter the diocesan contest at Barry College.

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

The public is invited to attend.

Any CYO member wishing to enter the contest should contact the Chancery CYO office at 7-5714.

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

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

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

Squires Plan Spelling Bee

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

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

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

Mother Marie Odilla, principal of Epiphany School announced last week that Guido Roncall and John Faust will compete for the first place trophy from Epiphany. In the first annual Squires spelling bee, Christine Bherart captured the trophy from Epiphany and last year Betteka Richer re-claimed the award for her school.

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Brother Benedict Henry, the principal of St. Christopher's Preparatory School, was chosen to compete for the Silver Knight Award which are offered annually by The Miami Herald.

The four Columbus seniors are: David Hiss, Marshall Liptak, Frank Marshall, and Richard Dunn. They will compete with over 100 other high school seniors throughout the Diocese of Columbus for the second Silver Knight award.

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

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

Marshall Liptak is the Columbus nominee in Speech and Debate who was consistently chosen to represent the Diocese in the annual National Catholic Forensic League Tournament which will be held in Pittsburgh.

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

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

Competing for the Silver Knight in journalism is the editor-in-chief of the Columbus newspaper, F. r a n z Flynn. He is the Columbus correspondent to The Catholic Times and The Guide, and the diocesan representative for the Southwest Area of the Department of Adult education.

The concert program is supervised by Sister Judith, Sister Mary Anna, and Sister Florence Therés of the Guidance Department. If nothing else, the research certainly provides insight into the functioning of the average Roman mind that could never be gleaned from the speeches of the average Civic leaders. Who said that Latin was a dead language.

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The Cardinal Gibbons Redskins are enjoying the fruits of victory — their first baseball triumph of the year and first in the school's history against regular varsity competition.

After several heart-breaking losses, Gibbons tromped Pine Crest School, 17-4, in a South Atlantic Conference game. Varsity Jimmy Gurzynski and Dickie Welch led the hitting attack while Bob Mack got credit for the pitching triumph.

Gibbons Breaks Into Win Column With 17-4 Triumph

The triumph gave the Redskins a 1-0 record for the season, but included in the mark were a 4-2 defeat at the hands of league champion Jupiter, a 19-0 loss to LaSalle and a 3-2 game to Chamainade.

Like Chamainade, LaSalle and Magr. Pake, Gibbons is one of the newcomers to the diocese athletic scene and has only a junior class, with just a few of the 10th graders on the baseball squad.

"We took a step-up from junior varsity to playing varsity teams this year, so, I think we're coming along pretty good," Athletic Director Tony Licitra explained.

Needless to say, the Redskins will have their full team back next year.

At present, Mack and the outfielders, Jimmy Langon, Larry Leturny and Bill Binko are the only seniors on the squad. Three sophomores, Gurzynski, at third base, Mike Grati at second and Mike Binko, plus two freshmen, Pat O'Connor at first, and catcher Dick Welch, round out the usual starting nine.

Welch and Leturny head up the hitting with Welch being tabbed by Licitra as probably the team's most improved player and, as just a ninth grader, rates as one of the team's best prospects.

Also coming in for special mention is Gurzynski, a standout at quarterback for the Redskins football team last fall.

"We can put him anywhere and he's real good: pitcher, catcher, third base, anywhere. He's played five or six positions for us," Coach Al Peitz

High School Baseball

Columbus, Curley Tracksters Score In Sprint, Mile Runs

Christopher Columbus and Archbishop Curley High each came up with a victory in the 17-school Gold Coast Conference track meet last week.

The CC Explorers got theirs, as expected, from miler Frank Lagotic, who won the event with a meet-record time of 4:20.6 set earlier in the month.

It was the second fastest clocking for the Columbus Flash, who won the state Class A championship last year, as his 4:20.6 set earlier in the month is the fastest ever recorded by a Florida high school athlete.

The Curley triumph came from Tommy Ryan who won the 440-yard sprint with a meet-record time of 49.0.

Also coming up with strong varsity showings in the meet was Pat Mahoney of Columbia, who won the 200 and 400 as well as the 880.

Also getting beat was Archbishop Curley's Frank Miro who also started the season so well, continuing its slump by losing 7-3 to Palmetto.

One of last week's finest games, Chamainade and Pace battled for nine innings before the Lions of Chamainade came out on top with a 4-3 decision. Chamainade also trounced Pine Crest, 15-3, with Bob Bangaros getting three hits.
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WHITE OR ALL RACES
White adults only.

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IST RATING

HOLLYWOOD TELEVISIONS
Top Oscar Movies Approved By Legion

By WILLIAM H. MOOKING
HOLLYWOOD, Fla. — Frank
Sinatra's classic Oscar speech
about the Monte Carlo had been
written for him by dramatist
Richard Breen, George Axelrod,
Hal Kostler and Stanley Rob-
erts.

The far out analogy it drew
between the immortal art of
Leonardo da Vinci and Holly-
wood's dawning, artistic matura-
tion, became considerably less
pretentious after the envelopes
had been opened.

All the major Oscars had
gone to motion pictures of
outstanding artistic merit and
wholesomeness, moral quality, or
to the creative artists whose
funds made them distinctive.

This year not one Academy
award went to a film on the
Legion of Decency's objection-
able or condemned list. Once
one minor award given to a film
among the

Catholic Programs In Diocese
On Radio And Television Sunday
Television

7 A.M. WJYX — Ch. 4
THE CHRISTIAN HOUR
FRANCIS X. KELLY — CH. 7
THE CHRISTIAN HOUR
8:45 A.M. WJAQ — WGBS, 710 Kc.
THE SORROWS OF YOUNG MOLLER
CATHOLIC NEWS AND YOU
9:30 A.M. WJYX — Ch. 4
THE CHRISTIAN HOUR
THE SORROWS OF YOUNG MOLLER
THE SACRED HEART PROGRAM
WFLA, 1090 Kc.
THE SORROWS OF YOUNG MOLLER

Radio

7 A.M. WJYX — Ch. 4
THE CHRISTIAN HOUR
THE SORROWS OF YOUNG MOLLER
THE SACRED HEART PROGRAM
11:30 A.M. WJYX — Ch. 4
THE CHRISTIAN HOUR
THE SORROWS OF YOUNG MOLLER
THE SACRED HEART PROGRAM

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two years ago when Emce Bob
Hogan, caustically cracked that
dirt seemed to have become
the Hollywood hallmark of aca-
demic distinction.

OSCAR SURPRISES
How this year's Oscar ballot
would go was unusually difficult
to foresee. Of the top six, I
correctly forecasted only three
— "Lawrence of Arabia," its di-
rector, David Lean, and best
actor, Gregory Peck. I did note
that Patty Duke was 'Angela
Lamberty's "most obstreperous
rival" among the five, support-
ning actress nominees. Patty's
victory created as much gen-
seral surprise as Anne Ban-
croft's, merit notwithstanding.

The most significant surprise
— one that may evoke wide
discussion of the finer points
— NO Oscar-winning film, this
year, carried a Legion of De-
cence objection or condemna-
tion.

April 19, 1963 THE VOICE Miami, Florida Page 31
Mercy Hospital Auxiliary Will Install New Officers

Miss Loretta McTiernan of Little Flower parish, Coral Gables, has been elected president of the Mercy Hospital Auxiliary.

Other officers named during a meeting held Wednesday at 2 p.m. were:
- Mrs. Frank Cuttersn and Mrs. James Bennett, chairman of arrangements for the luncheon.
- Mrs. Emily Fleming, Mrs. Owen Pittman, and Mrs. Vincent Parlato, treasurer.

Membership in the Mercy Hospital Auxiliary is open to all women interested in assisting the diocesan institution. Auxiliary members serve as Gray Ladies and also staff the sewing room and gift shop located in the lobby on the first floor of the hospital.

Dinner Dance Is Set April 20

An “April in Paris” dinner dance under the auspices of St. Timothy Women’s Guild will be held Saturday, April 20, at the Tropical Park Turf Club.

Buffet supper will be served at 7:30 p.m. and dancing will begin at 9 p.m. and continue until 11 p.m. to the music of the Buckle Craft orchestra.

Mrs. Richard Boll is general chairman of arrangements for the benefit and proceeds will be donated toward the building fund of the parochial school.

Reservations may be made by calling Mrs. Chester Domkowski at 211-3515.

New Aged Association Names Nun To Board

WEST PALM BEACH — Mother M. Josita, O.CARM., of the Carmelite nun will serve for a two-year term in the chaplaincy of the hospital.

Names Nun To Board for a two-year term in the chaplaincy of the hospital are Mrs. Emily Fleming, Mrs. Owen Pittman, and Mrs. Vincent Parlato, treasurer.

The Carmelite nun was formed during a noon lunch-eon Wednesday, May 8 in the Skylight room of the Hotel Everglades.

Newly organized Florida Chapter of the American Association of Homes for the Aged.

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Marcia’s North Beach Cleaners
Nationally Advertised Dry Cleaning Service
Endorsed and Recommended by Leading Clothing Stores.
Nativity Guild’s Style Show Set

WEST HOLLYWOOD — A luncheon and fashion show under the auspices of the Nativity Guild will begin at noon, Wednesday, April 24 at Patricia Murphy’s Candlelight Inn, Fort Lauderdale.

Latest fashions will be shown by cubes and inferences of models will be styled by Elegante Beauty Salon.

Mrs. Irene Eldridge and Mrs. Laura Clifford are general chairman for the benefit whose proceeds will be donated to the library of Nativity parochial school.

Other members of the committee are Mrs. Camille Rose, tickets; Mrs. James B. Huddleston, awards; and Mrs. William Schroeder, publicity; assisted by Mrs. T. A. Brownstone, Mrs. John McDowell, Mrs. Alfred Menzies, Mrs. Gerald Odiein, Mrs. Preston Sercioni, Mrs. Charles Stacey, Mrs. Bernard Saffrain, Mrs. Harry Skelly, Mrs. Richard Wildeveech and Mrs. Charles Zofop.

Tickets may be obtained by calling YU 4-6680 or the Mount St. Joseph Mothers at Nativity Church.

Academy Reception Fetes CDA Officers

National officers of the Catholic Daughters of America were guests of honor Thursday at a reception held in the Notre Dame Academy cafeteria.

Miss Margaret Buckley of Chey Chute, Md., supreme regent, was accredited by the Agriculture Dept., Univ. of Fla. Also recommended by the Agriculture Dept., Univ. of Fla. are: Miss Demarco of West Palm Beach, Miss Demarco of West Palm Beach; Miss Joan Strickland, of Fort Lauderdale; Miss Margaret Kuehn of Miami; Miss Mary Shaw of Homestead; and Miss Mary Shaw of Homestead.

Recital Planned Sunday At Barry

Misse Jeanne Trojan, senior music major at Barry College, will present a voice recital at 8:15 p.m. Sunday, April 21, in the college auditorium.

The lyric soprano who appeared in leading roles in the collegiate productions of “The King and I” and “Brigadoon,” as well as in local concerts, recitals and radio and TV programs, will be heard in recital at Aquinas College, Memphis, recording secretary; Mrs. Arthur Hamilton, treasurer and Mrs. Evette Sowell, corresponding secretary.

弹簧time is election and installation time in affiliation of the Miami Diocesan Council of Catholic Women as officers assume their duties for the coming year.

WILLIAM WRIGHT — Election of officers will highlight the monthly meeting of St. Stephen’s Women’s Guild at 8 p.m., Thursday, April 25, in the parish hall.

Mrs. Joseph Campbell, chairman of the nominating committee is assisted by Mrs. Charles Fisher and Mrs. Anna Wolfkill.

DCCW Affiliates Hold Elections, Installations

DCCW CONVENTION scheduled to be held Thursday, May 9 in Fort Lauderdale is discussed by Mrs. J. Winston Anderson, council president, Mrs. Vincent Vohs, and Mrs. Joseph Nader.

Plans will be discussed for a day of recollection scheduled to be held Sunday, May S.

PUNTA GORDA — Mrs. George Hill as the new president of the Guild of Our Lady of Sacred Heart.

Other officers recently installed by Magr. David Bunshy are Mrs. Harry Bell, treasurer and Mrs. Harold Schwandt, secretary.

RIVIERA BEACH — Mrs. Duve Cranmer has been elected president of St. Francis of Assisi Home and School Association.

SOUTH MIAMI — Also serving on the executive board are Mrs. Robert Grafton and Mrs. James Bock, vice presidents: Mrs. Charles J. Shaw, recording secretary; Mrs. Arthur Hamilton, treasurer and Mrs. Evette Sowell, corresponding secretary.

WEST PALM BEACH — Mrs. Fred Deene has been installed as president of St. Juliana Women’s Club.

Other officers are Mrs. Ralph Whorton, vice president; Mrs. T. W. Swan, treasurer and Mrs. E. J. Timlin, secretary.

The club has announced plans for a Spring card party on Tuesday, April 30 at the DCA Hall.

FORT LAUDERDALE — Election of officers will highlight the monthly meeting of St. Anthony Catholic Woman’s Club at noon, Tuesday, April 23, in the parish hall.

Mrs. Tosha and Mr. H. Cartwright are Mrs. H. Cartwright, banquet chairman. Tickets may be purchased prior to the convention by calling PL 8-1060 or PL 8-7326.

Card Party, Brunch Scheduled By Guild

Brunch followed by a games and dance is planned by the Catholic Altar Guild at 12:30 p.m., Wednesday, April 24, in the parish hall, 1906 NW Second.

Mrs. T. A. Brownstone and Mrs. Olive Dyer, co-chairmen of arrangements are assisted by Mrs. Agnes Blaine and Mrs. Ann Horan.

Reservations are necessary to attend and may be made by calling PL 8-1060 or PL 8-7366.

Officer Nominations Scheduled By Guild

COCONUT GROVE — Nomination of officers for the coming year will highlight the monthly meeting of St. Hugh Guild at 8 p.m. Thursday, April 25, at the American Legion Clubhouse.

The program will include the showing of an American Civil War Society film and a question and answer period conducted by a physician from the society.
For Best Results Cook Asparagus Quickly

WASH ASPARAGUS, remove scales, cut or break off tough ends and wash again. Place in a saucepan with salt and 1 1/2 cups boiling water. Bring to boiling point and cook, uncovered, 5 minutes. Cover and cook 10 minutes or until asparagus is tender. Lift asparagus from the water and place on toast.

ASPARAGUS AU GRATIN

2 lbs. fresh asparagus
1/2 cup top milk or light cream
2 chicken bouillon cubes
1 teaspoon salt
1 teaspoon ground black pepper
1/2 cup soft bread crumbs
4 cups Chicken a la King
1/2 cup grated Parmesan cheese

Wash asparagus, remove scales, cut or break off tough ends and wash again. Place in a saucepan with salt and 1 1/2 cups boiling water. Bring to boiling point and cook, uncovered, 5 minutes. Cover and cook 10 minutes or until asparagus is tender. Lift asparagus from the water and place on toast.

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Children Given You 'As A Sacred Trust'

Children Given You 'As A Sacred Trust'

By FATHER JOHN L. THOMAS, S.J.

My wife and I can't seem to agree on how to raise our children. Right now the major bone of contention is our sixteen-year-old daughter. My wife claims the girl can wrap me around her little finger and get anything she wants from me. She also claims I undermine her authority as a mother by allowing her to go out on dates against her mother's wishes. I feel that my wife tends to be too strict in this regard, but that's not the main problem. How do you deal with a woman who thinks she's always right?

Your problem illustrates one point that is often overlooked in discussing marital adjustment: Jack, children can be a couple as well as unite them. Perhaps it would come easier to the truth to say that children may become a bother as well as a bond: this is, if a couple fail to work out a good adjustment as parents, they may tend to see their children either as a primary source of individual consolation or as pawns to be manipulated in getting even with each other.

Both tendencies are escapees from the couple's real problem, and both ignore the sacred obligation to regard children as persons in their own right rather than as things in the service of others.

I think your last question indicates the real crux of your problem — "How do you deal with a woman who thinks she's always right?" As if your professors used to say, "That's a mighty fine question!" What's the answer? Well, in a couple's war, one would first have to know whether the person in question really thought she was always right.

Some Partners Don't Confer

Some wives give this impression either because they never consult their husbands, or because they have tried and received no advice, or because they or their partners — or both have never learned how to discuss a problem on the basis of its objective merits.

In other words, some partners say they never bother to consult their mates because it doesn't do any good — either they get no answer, or discussion has always proved fruitless. Their partners would probably retort that they don't give any advice because experience has shown it wouldn't be taken, and discussion is bound to be fruitless when one partner has already decided what the outcome must be.

Although the basic issue between you and your wife is not primarily disagreement concerning how to raise your children, this is an important, immediate problem and its solution may point the way toward a better understanding of the real source of trouble. God has confided your children to you as a sacred trust. Consequently, the fundamental norm determining your decisions as parents must be what you prudently judge is best for the children as persons to be brought to maturity under your guidance.

This is one principle upon which you and your wife must agree or you will answer to God for it. In other words, your starting point in reaching parental decisions must always be the same — what is best for the full Christian development of your children. You may disagree in applying this principle in individual cases, and this will call for sincere discussion and compromise, but the principle itself is not open to question.

How should you tackle your immediate problem? First you should be aware that there are several factors in your favor. Your wife seems prudently concerned about your daughter's social activities, as you don't have to contend with the typical mother-daughter combination in this regard. Also, your children apparently have been taught to respect your authority and come to you for various permissions.

Second, you should weigh thoughtfully your wife's contention that you undermine her authority. Perhaps without thinking, or because you feel she is too independent, you have countermanded her orders arbitrarily and without considering their merits. This is wrong — the good of your children should be your primary concern. You must find other ways of settling your differences as a couple.

Third, have you and your wife ever discussed or developed an overall plan relating to the social activities of your children at the various stages of their development? At what ages should they start dating? How often? With whom? Under what circumstances? With what preparation, instruction, guidance, etc.

Through discussion and compromise — always with the individual child's best interests in view — you must reach some agreement on these questions, for routine, day-to-day, consistent decisions can logically be made only in terms of this overall plan.

Fourth, whatever your personal disagreements, you and your wife must present a united front in dealing with your children, or they will use your perceived differences to their advantage as your wife insists your daughter is now doing. Children should be raised with the awareness that their parents are partners in running the family, not competitors for their children's affection.

Finally, you and your wife must keep in mind that the seriousness of your marital obligations demands that you recognize your personal differences in dealing with your children. Children are a sacred trust, not sources of personal gratification or pawns to be manipulated by parents in a continuing struggle for dominance.

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Dia Panamericano
Un espectáculo hermoso y esperanzador se produjo ayer en el corazón de Miami, en el Bayfront Park, cuando cabe a trechar cada vez mas los lazos entre todas las naciones del Continente y a la presencia de "un cierto desden mutuo." En los últimos años se han venido realizando constantes esfuerzos para superar esas barreras y la misa de amor en que se mostraban por tercer año consecutivo hombres de las dos Americas, es un ejemplo más de los de un integración más amplia y de un entendimiento más fecundo.

Es realmente esperanzador que para conmemorar el Dia Panamericano se reunan en una misa dirigentes de la Iglesia y el Estado de las dos Americas, católicos y no católicos, como si estuviera de un hecho que se propone por parte de todas las naciones de este hemisferio.

El Obispo añadió que de los estimados cubanos en el dia de este año anterior en el hospital Mercyo, 1.135 re- fugiados recibieron asistencia como pacientes exteriores y 118 en su caso interor. Esto es otro que el de la supremacia del juicio privado en materias de fe y moral.

Aun cuando Lutero le formuló como un principio universal, sin embargo, después qui no se limitarian a aplicar sus propias leyes privados. Pero su ejemplo resultó mucho más efectivo que el de las sectas religiosas del pueblo de los Estados Unidos, siendo necesario recordar el principio que Lute- ro introdujo en el mundo religioso. Este no es otro que el de la supremacía del juicio privado en materias de fe y moral.

La Escuela Parroquial de St. Michael está situada al fondo de la iglesia del mismo nombre, en el 235 de W Flagler St. Coincidiendo con el curso ex- pului, a la misma hora y día, se ofrecerán cursos de mi- lares en inglés en la Ca- tedral de Miami, la pa- roquia de Little Flower, Cor. Calle y Beulah, Thomas Aquinas High School, Fort Lauderdale y la Parroquia de San Juan Bautista, West Palm Beach.

"BIBLIOCATOLICA ESPAÑOL" (Continued)
La Supremacia del Libre Examen
CAPITULO IV
(Continuación)
Para comprender cómo el indiferentismo religioso, con su falta de solidez intelectual, sus inútiles contradicciones, su sentimentalismo obvio, su desprecio de los principios fundamente de la fe, su falta de sentido común y su negación del criterio objetivo de la verdad y del error, se hizo conocida. No, evidentemente, que con su principio de no aplicar sus propias leyes privadas, sino que se da cuenta de su origen, su credo o el color de su piel.

La noche anterior, un espectáculo hermoso y esperanzador se produjo ayer en el Matrimonio. Matrimonio es un Sacramente...
La dignidad del hombre como hijo de Dios

La encíclica "Pacem in Terris"

La Dignidad del Hombre Como Hijo de Dios

La Encíclica "Pacem in Terris" dirigida no sólo a los católicos, sino a "todos los hombres de buena voluntad," el Papa Juan XXIII se hace portador del clamor universitario por la paz, advirtiendo que bajo la consagración de esta es cuestión de moral, no de poder. Proclama una paz fundada en el amor y en no ser el temor, es la esencia del Santo Padre.

A los ocho días de su divulgación, este documento del Papa Pontífice fue objeto de la aprobación casi unánime de estudiantes de diferentes tendencias y de la prensa de todo el mundo, incluso de las países comunistas.

La favorable recepción que tuvo el de la paz por la prensa abierta esperanzas de rectificaciones en un mundo dividido y que en mucho, no guarda el orden establecido por Dios, punto fundamental que la encíclica señala para asegurar la paz.

La piedra angosta de paz, de acuerdo con el documento pontificio, está en la libertad y la dignidad del individuo, hasta ahora nada respetadas por algunos de los regímenes cuyos voceros se apropian a salvar la nueva eclesiástica.

La Radio Vaticana se ocupó oportunamente de llamar la atención sobre las prenas comunista que no brayó la exhortación papal a la solució de las controversias por medio de reuniones y negociaciones, las invitaciones a superar barreras raciales e ideológicas y las propuestas de desarme general, olvidándose de otros puntos fundamentales del texto papal.

El núcleo central del que se derivan todas las líneas directrices, acerca de la naturaleza y significación del poder público, de las relaciones entre comunidades políticas diferentes y de la comunidad nacional, es decir, cuestiones que deben la dignidad del ser humano, sus derechos y deberes, siempre que se haga el verdadero alcance de la paz y el desarrollo del ser humano.

La Encíclica de Su Santidad, "Pax in Terris", significa: "la paz en el mundo", en el que debe existir la convivencia de pueblos, y en que recuerda a las naciones poderosas su deber de contribuir al desarrollo de las naciones más pobres.

Amor y no Temor

El Papa, con un santo y vigoroso optimismo, ve en la nueva sociedad cristiana tres características fundamentales: "El amor fraterno, el respeto a la libertad en la búsqueda del destino de cada hombre, y el amor al prójimo.

"Pueden llegar a descubrir también que una de las enseñanzas más profundas de su Naturaleza divina es ésta: que entre ellos y sus respectivos pueblos debiera reinar el amor, y no el temor.

La cuarta sección de la encíclica se dedica a considerar los problemas de carácter universal.

"Eso bien común universal ha creado problemas de consecuencias mundiales que no pueden atacar ni resolver sino la existencia de una autoridad pública con un poder, una estructura y una capacidad igualmente de carácter universal, esto es, un organismo que pueda actuar con eficacia, en un plano mundial."

Kata autoridad universal, para operar con eficacia, debe ir acompañado de "una constante y lúcida reflexión sobre sus deberes y el ejercicio de sus derechos con mayor y más segura eficacia."

Que esto se puede lograr se desprende de la declaración de las Naciones Unidas y de su Declaración de los Derechos Humanos; el Papa se refiere a ambos hechos.

En los últimos párrafos de la encíclica Su Santidad ensalza normas pastorales a seguir para el fomento de las relaciones entre los fiellos eclesiásticos y los creyentes de otras religiones.

La encíclica señala la posibilidad de una congregación o reunión para el logro de un fin práctico, al que siempre se ha buscado considerado imposible e improductivo, pero que ahora en el futuro se considere oportuno y útil. Más la decisión de este momento ha llegado a un problema que puede ser resuelto por la verdad de la providencia, agregó el documento.

Así, pues, en lo que a los católicos concierne, "la decisión descansa primordialmente en aquellos que viven y trabajan en sectores específicos de la sociedad humana en los que esos problemas se presentan."

Pero debe ser hecha siempre "de acuerdo con los principios de la ley natural, de acuerdo con la doctrina social de la Iglesia, y bajo la dirección de la autoridad eclesiástica."

El documento termina preguntando al Divino Redentor: "¿Qué es esa paz que El mismo nos traía? Que El borre de los hombres toda la que pueda pertenecer en peligro esta paz y transforme a todos en lạidices de la verdad, de la justicia y del amor fraternal."
INDIA: A BORROWED ALTAR

The Emmaus Walk was a medieval custom. On Easter Monday families and groups would go out in the long walks into the fields, forests and mountains... It was, of course, in the days before the days of the car, with the two disciples on the road away from Jerusalem. On the road to Emmaus, Christ appeared to a stranger and recognized Him only when He broke bread at their table. They had brought bread of the Christmas holiday, but it was not the real thing. It was, however, our "bread" with those in missionary lands who may belong to no real tribe of Emmaus. Christ is no Stranger to the 500 good parishioners of the re- cently established mission of AYOOR, in the diocese of Changan- nattuk, India. Their pastor, the Rev. Thomas Manalil, celebrates Mass for them every Sunday in a Church of another place. Father Manalil asks $2,000 for this purpose. Your donation of any amount will be greatly appreciated.

GOLDEN MOMENTS... and far between in the life of a refugee child. Left-overs are his daily lot. Even his clothes have not belonged first to someone else... So FIRST COMMUNION Day is rightly a GOLDEN MOMENT for these little ones. No department store displays for them its beautiful white dresses and veils, but we can send one FIRST COMMUNION outfit to any of our Near East convents, for $15. Good graces from their Masses and good works. You can send this amount in any convenient way—$2 a week, $12.50 a month.

If you wish to do more, $0 a year, and $150 a year adds up to—just $150 for one of them. This is illustrated in the conversion of Charles A. Chapman, now a Jesuit priest in Portland, Oregon, who has received about 200 conversions.

"My father's family," relates Father Chapman, "were bitterly anti-Catholic and I was reared in this tradition. Grandfather was a minister in the First Christian Church which I attended regularly until I was 13."

"My own father was a great traveler, and we lived in many parts of the United States. But I spent my summers with Catholic relatives in St. Joseph, Mo. One of them was sacristan at the cathedral, and one of my earliest memories is of eating the leavings of altar bread that she seemed consci- consiously to be making."

Between 13 and 17 I got a sampling of many sects, attending many services at the Presbyterian, Episcopal and Chris- tian Science Churches. When I was 17 I was living in a mining camp in Wyoming. More to be 'different' than for any other reason. I once attended Mass in a secluded log cabin, where a visiting Franciscan had set up a temporary altar for his month- ly Mass.

DIVINE GRACE

"A mount far-from-imagin- ing surroundings I suddenly de- cided that I wanted to be a Catholic. It seemed like a sud- den flash of divine grace. After the Mass I told the priest about my wish."

"He handed me a Baltimore Catholic Catechism, Number two and told me to read it and see him the next time he was in town if I still wanted to join. I read it, but it was too strong a diet for my Protestant blood."

"Things like 'Can a priest marry' sometimes? Yes, a priest can forgive sins,' seemed too arbitrary. I said to myself, 'They sure talk big, but don't prove anything,' and tossed the catechism aside."

"Later at a football banquet I mentioned the incident to Mrs. Corrigan, 'You need an explan- ation of it,' she said, and sent me a large book, "Baltimore Catechism Explained,' It was what I needed. Learning of my interest, my aunt sent me "Faith of Our Fathers," which I received."}

"This clearly shows the Cath- olic Church to be founded by Christ and authorized by Him to teach all men. It was doing this for nearly 15 centuries before a Protestant sect saw the fault. Not only did Christ institute the Catholic Church but He also promised it His abiding protection."

Soon we moved back to St. Joseph where we lived next door to the cathedral rectory. I attended Father (now Bishop) Rudy's information classes, finished instructions under Mgr. Leo Ruggle, and was bap- tized shortly after my 16th birthday."

"I must be fair to my many Sunday School teachers and say that they hadn't taught me much. It was all pretty much washed-out Jesus-loves- me kinds of instruction and the Catholic Instructions just filled in the solid facts."

"It's a wonderful tribute to God's grace that all of my im- mediate family—mother, fa- ther, brother and sister—have entered the Church. My mo- ther is now Sister Charles Mary, SNJM. Wonderful indeed is the working of God's grace."
ANNOUNCEMENTS

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Timetable Of Sunday Masses In Diocese

ACADIA: St. Paul, 7, 11.
ATLANTIC: Our Lady Of Grace, 6:30, 9:30.
BELLE GLADE: St. Philip Beniti, 10, 11, 12.
BOCA GRANDE: Our Lady of Mercy, 8:30, 11, 12.
BOCA RATON: St. John the Baptist, 6, 9.
BONITA SPRINGS: St. Leo, 7:30, 9:30.
BOK VILLAGE: St. Mark, 7:30, 11:30.
COCONUT GROVE: St. Margaret, 8, 11:30, 12:30.
CORAL GABLES: Little Flower (Spanish), 9:30, 11:30.
FORT LAUDERDALE: St. Ignatius (Church), 6, 7, 8, 9, 10, 11, 12:30.
FORT LAUDERDALE (St. Pius X): 10, 11, 12:30.
FORT LAUDERDALE: St. Francis Xavier, 7, 8, 9, 10, 11, 11:30, 12:30.
FORT LAUDERDALE: St. Anthony, 9:30, 12:30.
HALLANDALE: St. Matthew, 6:15, 9, 10, 11, 12, 11:30.
HIALEAH: Immaculate Conception, 6:30, 9:30, 12, 12:30.
(City Auditorium), 8, 9:30, 11, 12.
Santo Tomas, 8:15, 9, 10, 11, 11:30, 12, 12:30.
St. James the Greater (Church), 7:30, 9, 10, 11, 12, 12:30, 1:30, 2:30, 3:30, 4:30, 5:30.
St. Barnabas, 9, 10, 11, 12.
HOMESTEAD: Sacred Heart, 6:30, 8:30, 11, 11:30, 12, 12:30.
INDIANA: Holy Cross, 7:45.
JUPITER: St. Jude (U.S.), 8:30 a.m., 9:30 a.m., 10 a.m., 10:30 a.m., 11 a.m.
Boca Campus: St. Agnes, 7:30, 9, 10, 11, 11:30.
LAKE PLACID: St. James Mission, 8, 11, 12, 12:30.
LAKE WORTH: Sacred Heart, 6:30, 7, 8, 9, 10, 11.
LAMBEE: Mission (Greater Opa-locka’s Exclusive Helena Rubenstein Cosmetic Outlet) 8, 9, 10, 11.
LAUDERDALE: Sacred Heart (General Hospital School Auditorium), 8, 9, 10, 11, 12.
MARGATE: St. Vincent, 6, 9, 10, 11:30, 12:30.
MIAMI: The Cathedral, 7, 8, 9, 10, 11, 12, 12:30.
Corpus Christi, 6, 7, 8, 9, 10, 11, 12, 12:30.
St. Francis de Sales, 8, 9, 10, 11, 12, 12:30, 1:30, 2:30, 3:30, 4:30, 5:30.
St. Mary of the Miracles and St. Joseph, 6, 7, 8, 9, 10, 11, 11:30, 12, 12:30.
St. Joseph Church, 7, 8, 9, 10, 11, 12, 12:30.
St. John Bosco (Tinley Theatre), 7:30, 9, 10, 11, 10, 12:30.
St. John Bosco School, 7, 8, 9, 10, 11, 12:30.
St. Joseph Church, 7, 8, 9, 10, 11, 12:30.
ST. VINCENT DE PAUL: 12:30.
(Formerly Baker’s Drug Store) 6:30, 9, 10, 11, 12.
ST. LAWRENCE: Our Lady of Guadalupe, 8:30 a.m., 9, 10, 11, 12.
ST. PHILIP: St. Joseph (City Auditorium), 8, 9, 10, 11.
ST. CECILIA: St. Michael, 8, 9, 10, 11.
ST. ANN: Our Lady Of Grace, 8:30 a.m., 9, 10, 11.
St. Ann: Our Lady Of Grace, 8:30 a.m., 9, 10, 11.
ST. PATRICK: St. James, 6, 7, 8, 9, 10, 11, 12, 12:30.
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