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

AUGUST 11, 1961

Price $1 a year...15 cents a copy

Industry Leaders To Join In Labor
Day Observance

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Mgr. George G. Higgins, chairman of the Social Action Department of the National Catholic Welfare Conference, Washington, D.C., and for management, Richard B. Roberts, vice president of Florida Power and Light Co., will be chairman and preside at both seminars.

Topic at the morning session will be "The Role of Labor and Management in the Community," Speaking for labor will be Leo Puriis, Director of the AFL-CIO Community Service Activities, Washington, D.C., and for management, Richard B. Roberts, vice president of Florida Power and Light Co., will be the moderator.

"Labor and Management Oppose Communism" will be the topic for the afternoon session. The speaker for management will be Robert Dixon, chairman of the board of Johnson & Johnson International, and for labor, Ralph Resnick, national director of WTVV-7 Channel 4.

At each seminar there will be two panels for discussion, consisting of five representatives of labor and five of management.

BISHOP WRIGHT TO PREACH

At the solemn high Mass in St. Basil Church at 6:30 p.m., the sermon will be delivered by Bishop John J. Wright of Pittsburgh.

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CUBAN SEMINARIAN whose studies for the priesthood at El Buen Pastor Seminary in Havana have been interrupted by the Castro regime in Cuba is welcomed at Miami Inter-

national Airport by Father Victor Fernandez, S.J., of the Latin-American Bureau of the NPCC, which is aiding Diocese in reassigning Cuban seminarians in the U.S.

Registration Open For New Belen High School For Boys

Enthusiastic response has greeted the announcement that the world-famed Colegio de Belen, seized by Castro Reds in Havana, will be reestablished in the Diocese of Miami as an American school for boys.

In preparation for the opening of the Belen school, registration already has been started and will continue every day from 10 a.m. to noon and from 2 to 5 p.m., at the rectory of St. Francis of Assisi parish in downtown Miami.

When the next school term begins in September, classes for day students will be started on the fifth floor of the Gesu school for boys in the seventh to twelfth grades for the first semester only.

Then in January of next year, the school will be open for both day and board students in new buildings to be erected on a tract of land in the South Dade County area of South Dade County.

Archbishop's plan for the new institution are now being prepared and upon their approval construction will begin in the next several weeks, with completion expected late in December.

(Continued on Page 5)

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Joseph Betzine, one of the outstanding labor leaders in the United States and international president of the Communications Workers of America, will be the principal speaker at the banquet in the Everglades Hotel. Father Langan of Genovar is director for Bishop Coleman P. Carroll in the Labor Day Observance.

A large and distinguished attendance is expected at the banquet, according to reports of the executive committee of the Diocesan Labor Day Observance committee.

E. T. Stephenson, of the AFL-CIO Community Service Activities, is chairman, and serving as honorary chairman are Frank Roche, president, Florida State Federated Labor Council, and W. J. Ovesson, president, Dade County Federation of Labor.

John Hickey, of the Carpenters District Council, secretary and other members of the executive committee are Dennis Schaffner, secretary of the Club, Restaurant Employees and Bartenders, and Ray Mathis, president of Communication Workers of America.

(Continued on Page 5)
Congress Works To Salvage Bills On Federal Aid

WASHINGTON (N.C.) — Compromise measures have begun to appear in attempts to end the deadlock over Federal aid to education.

Rep. Horace Zelenka of New York, an advocate of aid to parochial and other private schools, introduced a bill he said would receive action on the Kennedy Administration's proposal for aiding U.S. schools.

CLASSROOM CONSTRUCTION

The Zelenka measure would extend the present $12 billion program of aiding public schools which have large enrollments of children of Federal employees, as well as to schools in grants for public school classroom construction, and establish a $750 million program of long-term loans to private schools for construction of facilities used for science, mathematics and language instruction.

The three-year measure would drop the administration's proposals that public school grants could be used not only for construction, but teachers' salaries as well.

It would also dump all proposals for Federal aid to higher education and ignore the bill to revive and extend the 1958 National Defense Education Act, which expired in June, 1962.

PROPOSED CRITICIZED

Meanwhile, the New York Congressman who chided off the Administration's measure for Federal aid has again criticized the Kennedy proposal.

Rep. James J. Delaney said in a lengthy statement that the measure to grant $2.8 billion to public schools discriminated against private schools and threatens democratic freedom.

"In a democracy," he said, "there should be freedom of school governance, and when the Federal government goes to contribute to education, it should do so without discrimination."

Delaney, a Democrat who ordinarily supports the administration's proposals in the House Rules Committee, broke away when Federal aid came before the committee, and voted against the Kennedy measure.

Rep. President Pro Tempore John C. Stennis said the bill was not immediate, and announced by the Democratic leadership.

The NDEA, most of which expires in 1962, was adopted in 1958. It followed a wave over the quality of U.S. education after the Soviet Union launched Sputnik, the first satellite.

In the name of national defense, the act provides the US $100 million for science, math, and modern foreign language instruction.

The Senate NDEA Bill authorizes expenditures of $150 million in 1962.

Augustinians Move Ahead On Plans For Men's Colleges

(Continued from Page 1)

...carnation will be at 10th St., at 31st Ave. Nearby will be two of the five new high schools to be opened by the Diocese of Miami next September, a constitutional institution, one for boys, and one for girls, work on which already is under way.

Father McCarthy is enthusiastic over the prospects for the new college for men and delighted with the warm reception which greeted its announcement not only in Florida but in many other states as well.

"The Augustinians Fathers are most happy and feel honored to accept the invitation of Bishop Coleman F. Carroll to conduct a school in the Diocese of Miami," he said. "With the tremendous growth of this area there already exists a great need for a Catholic school of higher learning for young men, and with the further development continuing, that need will presently addressed responsibilities and nities in the near future."

Father McCarthy said that new college will be available throughout the year and that it will be to point its easy access to not only to those living in a County but also to those in the heavily populated areas of Broward, Palm Beach and Miami-Dade counties.

Father McCarthy's plan is a vision a steady growth in the development for the school. Under the plan, it will be no improving, always there and there will be a need for more renovation of the overall plan, in addition to the formal arrangements made in advance not only for the educational requirements but for parking arrangements, athletic facilities and other aspects.

When opened in 1963, the school will admit only a all-men class, with sophomore junior and senior classes planned.

Boundary Lines Established For Ft. Lauderdale Parishes

By order of the Most Reverend Coleman F. Carroll, Bishop of Miami, the missions of St. Jerome and Blessed Sacrament in Fort Lauderdale have been erected as parishes with the following boundaries:

St. Jerome, Fort Lauderdale

North Boundary: A line extending along SW and SE 13th St. from South Fork New River to U.S. Highway No. 1.

South Boundary: A line beginning at the intersection of U.S. Highway and Redondo Road and extending west along Redondo Road (Collins Road) to South Fork New River.

East Boundary: A line beginning at the intersection of SE 13th St. and SE 14th St. and extending southward along U.S. Highway No. 1 to 15th Road.

West Boundary: A line beginning at the meeting of Collins Road with South Fork New River and extending northward following the South Fork New River to SW 12th St. (Dave Boulevard).

Blessed Sacrament, Fort Lauderdale

North Boundary: A line beginning at the intersection of NE 8th Ave. and NE 5th St. and extending eastward along NE 50th St. to U.S. Highway No. 1.

South Boundary: A line beginning at the intersection of Middle River and SE 21st St. and extending west along NE 21st St. to U.S. Highway No. 1; thence southward along U.S. Highway No. 1 to NE 18th St.; thence westward along NE 18th St. to NE 13th Ave.; thence northward along NE 13th Ave. to NE 17th Court; thence west along NE 17th Court to Dixie Highway.

East Boundary: A line beginning at the intersection of NE 50th St. and Commercial Boulevard and U.S. Highway No. 1 and extending southward along Dixie Highway to NE 21st St.

West Boundary: A line beginning at the intersection of NE 24th Court and Dixie Highway and extending northward along Dixie Highway to Oakland Park Boulevard; thence westward along Oakland Park Boulevard to NE 56th Ave.; thence northward along NE 56th Ave. to NE 48th St.

Father Raymond Scully is administrator of St. Jerome parish and Father Bernard G. Boudreau is administrator of Blessed Sacrament parish. The Diocese of Miami now has 73 parishes and 24 missions through 16 counties in South Florida.

Leaders Join In Labor Day Observance

(Continued from Page 1)

Others serving on the Labor Day Observance committee are:

rf-795, 7th Mass., R.R. 3, Loen 360
Grady Complex, vice president, 7th Mass.

B. M. Godfrey, treasurer, 8th Mass., R.R. 2, Loen 360
B. Godfrey, vice president, 2nd Mass.

S. H. Moore, secretary, 8th Mass., R.R. 3, Loen 360
H. Godfrey, secretary, 8th Mass., R.R. 3, Loen 360

M. M. Godfrey, secretary, 8th Mass., R.R. 3, Loen 360
J. A. Godfrey
B. A. Godfrey

Former Labor Day Observance Directors:

A. Godfrey, president, Miami Baptist College
M. M. Godfrey, director, Miami College
W. M. Godfrey, 8th Mass., R.R. 3, Loen 360

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St. Patrick CCD Ends Summer Instructions

MIAMI — The Miami diocesan week Religious Vacation School, conducted at St. Patrick parish was concluded when 27 students assisted at a Mass offered by Monsignor William Barry, pastor.

Afterwards, the students were served and the students presented a musical program for the parents and guests in the parish auditorium.

In arts and crafts were presented by John Ashlock, Raymond Middleton, Octavio Rivero and Carmen Aguirre.

Mrs. Estelle Scheer was director of the school assisted by Mrs. Esther Quezada, Mrs. Livia Poyo, Mrs. Irene Fernandez and Mr. W. Morgan.

Voice Photo

Burdines' sunshine fashions

Page 2 August 11, 1961 THE VOICE Miami, Florida
Father Raymond Brown
To Attend Bible Session

Father Raymond Brown, S.S.,
who was ordained to the priest- 
hood in St. Rose of Lima 
Church, Miami Beach, will be 
among principal speakers at 
the 26th annual meeting of 
the Catholic Biblical Association 
in Cincinnati Aug. 26 to Sept. 1. 
A member of the faculty at 
Mt. St. Mary Seminary, Balti- 
more, Father Brown is present- 
ly in Miami visiting his parents, 
Mr. and Mrs. R. H. Brown. A 
membership of the Society of 
Sulpice, he is an expert in Semitic 
and scriptural studies and has 
a Doctorate in Sacred Theology. 
Several studies on the Dead Sea 
Scrolls prepared by Father 
Brown have been published in 
international biblical magazines.

Encyclical Discussed

GÉNEVA (N.C.)—The new 
social encyclical letter of Pope 
John XIII has been prominently 
discussed in the current session 
of the United Nations Economic 
and Social Council (ECOSOC) here. 
The encyclical, "Mater et Magis-
tra," has been quoted exten-
sively by representatives of 
France, Italy, Spain and Uru-
guay.

Crusader Church Found

HAIFA (N.C.)—The remain-
ing of a Crusader church are 
being unearthed in the ancient 
Crusader stronghold of Acre, 
within what was the Teutonic 
Quarter in the old Latin Kingdom 
of Jerusalem.

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Pelican – Holy Eucharist

The pelican is an early Christian symbol of Christ in the Holy Eucharist. The pelican was thought by the ancients to wound itself in order to feed its young with its own blood and to bring life to those who were dead. It thus was a figure of the Savior, Who shed His blood to give eternal life to the children of men, and of His sacrifice perpetuated daily in the Holy Eucharist.

St. Thomas Aquinas, in his hymn to the Blessed Sacrament, sings of Christ, our Pelican:

"O living Pelican! O Jesus Lord!
Unclean I am, but cleanse me in Thy Blood:
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt."

Among other symbols of the Holy Eucharist — the Body and Blood of Our Saviour Jesus Christ — are the Chalice and Host, the Loaves and Fish, the Wheat and Grapes, as well as representations of the Last Supper, the multiplication of the Loaves and Fishes and the wedding feast at Cana.

The symbols help us understand the Holy Eucharist as the sacrament of the chalice in which, under the appearance of bread and wine, Our Lord is contained, offered and received. The word, eucharist, means thanks giving.

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August 11, 1961
THE VOICE
Miami, Florida
Dioecese In Formosa Shows Big Increase

The number of Catholics in this Formosa See has increased more than twice in the past nine years and is now over 40 per cent of the total population, it was revealed by Bishop Andrew Vernieux, M.R.P., who was ousted from his mainland China diocese by the communists.

During the past year there were 5,800 additions and 1,700 in- fant baptisms, bringing the number of baptized Catholics to 37,350.

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ARCHBISHOP EXCOMMUNICATES

Nicolagia Shrine Rioters

MANAGUA, Nicaragua (NC) — Archbishop Vicente Gonzales y Robleto of Managua has ex-communicated a group of Catholics who defied his orders by carrying an image of St. Domin- icle into this city.

Those affected by the ex- communication are members of a mob that overcame pa- rish at the shrine of St. Domini- icle outside the city, forcibly removed the image, carried it through the streets and broke into St. Dominicle church here to install the image.

The brings the image into Managua is a tradition which marks the beginning of the day observance of the feast of St. Dominicle's patron. This year, however, Arch- bishop Gonzales ordered that the image should be left in its shrine, saying that the annual observance was "degenerating into an orgy devoid of moral Christian devotion."

Catholic sources here said that many of the rioters who forced their way into the suburban shrine were drunk and that some of them were armed. They issued appeals by a priest to leave the image alone and shouted insults at other priests urging them to disband.

EXPECTED RED VICTORY PERMI To Church In British Guiana

The immediate danger in this British colony is the size of Abaco on South America's northeast coast will be to Catholic schools. Under PPF pressure, the government has already taken over 51 denominational schools — three of which were grammar schools — organized by Catholic and Prot- estant leaders through the Christian Social Council.

Later, the nation's approximately 25,000 Catholics can ex- pect even more basic threats, as can its some 250,000 Prot- estants. Bishop Richard L. Guly, S.J., of Georgetown has warned in the past year that the mission could become a Soviet satellite under the leadership of Dr. Cheffi Jagan, PPP chief, who is now in control of the island, and independent of the British administration.

A PROCESSION moves from the modern Tethoven-Christ (Death Army of Christ) chapel on the grounds of the former Dachau concentration camp in West Germany, following the dedication of a bell for the site. The bell was donated by farmer Immers.
Public Welfare Legislation
Not Socialism, Prelate Says

GALVESTON, Tex. (AP) — Archbishop Robert E. Lucey of San Antonio said here that opposition to public welfare legislation on the grounds that it is "socialism" is a "shrewd" argument.

"I find no cause for logic or in history for giving socialism all the credit for constructive legislation in the field of human welfare," he told the state AFL-CIO convention.

"Civil government should seek the common good, and if it has police power to defend the rights of the strong, it also has a duty to assist the weak and the needy. This is not socialism. It is love of neighbor, it is patriotism and good common sense," the Archbishop added.

LOBBIES ACTIVE

Archbishop Lucey charged that "socialists" are blocking adequate welfare programs in Texas, defending the rights of workers to organize, and protecting exploitation of migrant farm workers.

He said there are "powerful lobbies" which prevent sufficient funds from being appropriated by the legislature for even a minimum of decent care for those who need it worst." Among those groups for whom he said there is inadequate public assistance in Texas the churches have led in caring for prisons, delinquent children in state institutions, the mentally ill workers injured in industrial accidents, the blind, the aged, and dependent children.

He said a "philosophy of opposition" to welfare services is "neither intelligent nor honorable."

As for the argument that use of tax money for welfare services is "socialism," he commented: "Surely some of us have learned to love our neighbor without becoming unbiblical. We can believe in the sublime dignity and surpassing destiny of our fellow men without giving allegiance to a socialistic state."

"Citizens can defend the rights of all men to private property and still be moved to compassion by the sight of bad housing unfit for human habitation, slum areas that ought to be cleared up by the public authority and malnutrition that weakens the lives of even little children.""

UNIONS DEFENDED

Archbishop Lucey also referred to the "generally unfavorable, sometimes violently unfavorable" attitude of "powerful individuals and corporations in Texas" toward labor unions.

Conceding that there have been "instances of abuse of power by a few labor leaders," he nevertheless insisted that this is not an adequate reason for opposing unions.

"This opposition to unions based on the conduct of so-called racketeers and hoodlums does not deceive any of us," he stated.

"It is a phony argument. It avoids the real issues which are the right of working people to organize, the necessity of organization and its value," he said.

He commented that exploitation of migrant workers is "at most inevitable for three reasons: the moral weakness of human nature, lack of labor organization and the absence of protective legislation."
Labor Day Program Stirs Interest Of South Florida

As The Voice in this issue carries further details on the Labor Day Observance being sponsored by the Federation of Miami, the anticipated widespread interest is currently being shown not only by labor-management groups, but by many people deeply concerned with the problems of business.

The importance of the observance as a means of promoting greater understanding of common problems and creating an agreeable atmosphere for discussion is realized in the fact that this year marks the first of its kind in the Diocese, which will bring here as participants leading figures of the Church and industry from a number of cities.

Many have come to the conclusion that this is a most timely undertaking in view of the universal interest shown by secular papers and business leaders throughout the country in the recent ecumenical events. St. John XXIII, "Mater et Magistra." Certainly the plan to have opposing positions on these matters explained by experts, and the social principles of the Church to be applied to existing conditions, is consistent with the Pope's earnest desire to make known everywhere the teaching of the Church in these vital matters.

This is the kind of gathering that can do much to clear the air of misunderstanding and create harmony among groups which by tradition and interests are bound to have divergent views. It also serves to acquaint many people with the social and economic problems that are at the root of much of the trouble in other nations and on which communism is capitalizing all over the world.

It is understandable why a great many people are looking forward with enthusiasm to the Labor Day Observance on Aug. 31.

Mr. Murrow's Muddle

For a long time many people have tried in vain to find an answer to the mysterious matter of why the United States Information Agency, in its brief 20-year history, has had a dozen changes of name, one sure that if all had held the same slant on the present director of the USA, Edward B. Murrow, the mystery is solved. They could not stand the name of Edward B. Murrow, the name apparent in last Sunday's papers, Dean Acheson was quoted as saying in 1947 that the purpose of The Voice of America was "to express the concern of the United States of America for the liberation of the human mind." And finally, apparently finds such an an impossible fulfillment. He is quoted as saying, "In this world there are no absolutes. There is no truth. What is one man's truth is another man's falsehood."

One should not pass over this astonishing and frightening statement as another harmless bon mot from the same Murrow. He is responsible for telling the story of America to the people of 60 countries. He is boss of 10,000 employees and directs 225 offices in this vital matter of transplanting American truth and ideals in a wide variety of ways.

But Mr. Murrow, millions of Americans will emphatically state, does not reflect our thinking in denying there exists a single truth. If there is one truth, then what we pour into foreign radios last year as truth about our country and our beliefs can just as accurately this year be switched through with the same means. There is no certainty of any thing; no reason to hold convictions firmly. No unchanging body of truth in religion or government.

In Mr. Murrow's world, we want to believe this, it is his business. But the director of the USA is not representing American thinking of the American attitude towards truth. At one official said in commenting on Murrow's attitude towards truth, "Imagine the confusion among the underlings charged with expressing policy on a day to day basis, not to mention the people of the world to whom it is directed." With such confusion, Mr. Murrow seems soon be looking for way for the 12th Director of the USA.

Hopes High In Uruguay

Many people who never heard of Punta del Este, Uruguay, have turned up with pleasant and wonderful news. There is awareness of the critical conditions in Latin America was not deep enough to lasten their attention on this gathering, President, and it was brought to quicken interest. He described the meeting of ministers of Latin American government as "the most important international gathering since the beginning of the administration, for its success depends on the future of freedom in this hemisphere."

Uncle Sam has gone down there with pouches bulging, and they are looking forward to the day when the new nations are not going to be shy about forming a line with their hands out. Because of this, very likely most Americans are not going to be自学的 forming a line with their hands out. Because of this, very likely most Americans.

One thing seems clear to many of us: We are not going to be shy about forming a line with our hands out. Because of this, very likely most Americans.

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You Have Many Reasons To Be Happy

TRUTH OF THE MATTER

No one can think of St. Therese as More without recalling the fact that he was both a holy man and a rare humorist.

Hardly anyone would expect the best known of the mystics, St. Therese of Lisieux, to have time for laughter. But such a rich vein of humor is to be found even in her most serious works.

St. Francis of Assisi perhaps is best known to non-Catholics for his ring of hope and happiness and his attitude towards the affairs of the world. He was a strange hermit, "Let the brothers ever appear gloomy, sad, and gloomy as the hermits, but let one ever be found joyous in the Lord, gay, amiable, graceful, as we meet." St. Philip Neri would be classified today as a practical joker. He pulled some awful tricks on people who didn't dare believe a man generally regarded as a saint could find humor consistent with sanctity. Like all other saints, he was real enough to be able to laugh at himself regularly and make others laugh.

From all this, I don't mean to give the impression that cheerfulness in Christianity is limited to the spiritual giants. It is the rightful possession of all those in the state of grace, simply because who realize that all happiness comes in one way, namely, by doing the will of God.

The person who is really doing his best to keep the commandments has to have a deep well of peace, because such fidelity brings him close to God, the source of peace.

All the convictions of our religion should give us reason for being cheerful. In other words, our firm hope in another life gives us assurance that we need not be terribly upset if things go wrong in this life, as the pagans must be, since he believes this is the only chance for happiness.

Our long range view enables us to ridicule the things that shrug them off and refuse to make a stand over them.

Dependence often comes when a person realizes that he is left to himself, that he must battle alone, perhaps without any assurance of when he will or won't, but the Catholic has never any reason to fall into such a state. If his faith is right, he believes that God loves him individually as much as he loves the whole human race, and that it rates more important in the divine scale of values than the material universe.

Joy is always to be found in being realized that we are children of God, heirs of his kingdom, that our Father is God and our Mother is Jesus, and that we have interests at heart.

There is always peace to be found in realizing that acts of reasoning can make truth past, no matter what the world behind us; that sorrow in the confessional can restore friendship with God, no matter what the treachery.

Chesteron in his "Orthodoxy" wrote, "There was something about that too was the most godly for God to show us when He walked upon our earth, and I have sometimes suspected that it was His mud." Perhaps, At any rate, His religion and joy are inseparable.

A ALTAN BOY NAMED "SPECK"

NE 1.0 2

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tiee introduced into the Church . . . .
"By its genuine self-knowledge is increased - Christian humility - and bad habits are corrected - spiritual neglect and tepidity are counteracted - the conscience of each individual will be strengthened - a salutary self-control is attained - and grace is increased in a virtuous of the sacrament itself."

The Sacrament makes it possible for each of us to have a clear conscience and to know that we are accepted by God. It is a means of grace that strengthens our relationship with God and makes us more perfect in our love for Him.

Atonement is a gift from God that makes it possible for each of us to have a clear conscience and to know that we are accepted by God. It is a means of grace that strengthens our relationship with God and makes us more perfect in our love for Him.

Without atonement, it would be impossible to have grace or to be saved. The grace of God is necessary for our salvation, but it is not sufficient on its own. Through atonement, the grace of God is applied to us and we are made righteous in the sight of God. God never takes no for an answer. He sent His Son to the world to make atonement for our sins. He wants to forgive our sins and make us whole. He wants to give us a clean slate and start fresh.

We are all sinners and we all need to be saved. We are all responsible for our own actions and we are all accountable to God. He wants us to turn to Him and ask for forgiveness. He wants us to repent and make amends. He wants us to live a life that is pleasing to Him. He wants us to be holy and to be set apart for Him. He wants us to be able to live a life that is consistent with the way He wants us to live.

Heaven is the place where we will be with God for all eternity. It is a place of joy and peace. It is a place where we will be able to see God face to face. It is a place where we will be able to be with our loved ones who have gone before us. It is a place where we will be able to be with our family and friends.

To enter heaven, we need to be forgiven of our sins. We need to be reconciled to God. We need to be in a state of grace. We need to be free from all sin. We need to have a clean conscience.

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"Here comes our special Anniversary Cake now, Sisters!"

Encyclical refines New Social Fields

BY MSGR. GEORGE HIGGINS

I had the privilege to be at the Vatican Press Office in Vatican City on July 14 when Pope John XXIII’s new social encyclical, Mater et Magistra, was released to the press.

Literally within a matter of seconds the second edition of the encyclical, which was 30 or 33 in number, were rushed back to their offices in the center of the city to start transcribing the text by telephone and cable to all parts of the world.

Incidentally, our own very competent correspondent, Monsignor James Tuck and Mr. John O’Neill, were off and running ahead of the crowd. Leaving their car at the Vatican, they returned to their office by taxi. By the time they got back, the whole world had caught the highlights of the encyclical and were ready to get down to work. Monsignor Tuck and Mr. O’Neill are to be congratulated very sincerely for the care and conscientiousness of their coverage of this important document.

By 11:30 the press room at the Vatican was practically deserted by the press, the important question of the pastoral point of view, it didn’t really matter much in the realm of social theory.

Of the many examples that might be cited, perhaps the most important is the problem of "socialization." The encyclical definitely breaks new ground.

(Continued on Page 25)
Belgian Cardinal Van Roey, Foe Of Nazism, Dies At 87

BRUSSELS (NCI) — Belgium's 87-year-old Cardinal van Roey, who had been a vociferous critic of Nazi Germany, died in a Brussels hospital today. He was 87 years old.

The cardinal, who had been a member of the Catholic hierarchy since 1925, had long been an outspoken opponent of the Nazi regime, which had occupied Belgium during World War II. He had been a vocal advocate for the dismantlement of Nazi Germany and its replacement with a democratic and free society.

The cardinal had received a number of awards and honors for his work, including the Order of Leopold, Belgium's highest award, and the Legion of Honour, France's highest award.

The cardinal's death comes as a shock to many in Belgium, where he had been a well-known and respected figure for many years. He will be remembered as a tireless advocate for human rights and a dedicated defender of the Catholic faith.

The cardinal's passing is expected to lead to a period of mourning in Belgium, with many expressing their deep sorrow at his death.

The cardinal's funeral will be held on Tuesday, with thousands of people expected to attend.


cardinal van Roey

Sacred Congregation of Ceremonial.

He was created a cardinal deacon in December of 1951 by Pope Pius XI.


cardinal canali

SACRED CONGREGATION OF CEREMONIAL.

He was created a cardinal deacon in December of 1951 by Pope Pius XI.

Pope To Name New Cardinals

(Continued From Page 1)

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PONTIFF MOVES AT FUNERAL OF CARDINAL TARDINI

VATICAN CITY, N.C. — Pope Pius XII, with emotion and solemnity, absolved at the funeral of the late Cardinal Tardini, who was buried today.

The pontiff appeared in deep prayer as he made his way to the tomb of the late cardinal, who was his mentor and close friend. He held his hands in prayerful reverence, and his voice quavered as he spoke.

The Cardinal Tardini, who was one of the most influential figures in the Vatican, died on May 5 at the age of 87. He had beenill for some time.

The pontiff was joined by other cardinals and bishops from around the world, as well as by representatives of the Catholic Church in many countries. The service was held in St. Peter's Basilica, where thousands of people had gathered to pay their respects.

The pontiff ended his speech with the words: "May the memory of Cardinal Tardini be a source of inspiration to all of us in our work for the Church and for the common good."
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Call For Lay Volunteers

Properly qualified lay people throughout the United States today are being given the opportunity to offer their services in helping the Church in its apostolic work on two important fronts. The Church is calling for:

Papal Volunteers for Latin America

Extension Volunteers in home missions of the United States.

The Diocese of Miami has joined in the nation-wide movement. Bishop Coleman F. Carroll has appointed Father Peter Beatty, pastor of Little Flower Church, Coral Gables, as Diocesan Director of Lay Volunteers for both Latin America and the home missions.

RECRUITING, SCREENING

He will supervise a program of recruitment of volunteers; arranging for the screening of candidates; existing Catholic organizations and individuals to sponsor the accepted volunteers, and guiding the volunteers through a program in their preparation for departure.

The Papal Volunteers for Apostolic Collaboration in Latin America (PAYLA) is conducted by the Latin America Bureau of the National Catholic Welfare Conference, affiliated with the Pontifical Commission for Latin America, Vatican City.

Father John J. Considine, M.M., director of the Latin America Bureau in Washington, Headquarters for PAYLA is at 730 North Rush St., Chicago 11, Ill., with David O'Shea as national secretary. All correspondence should be addressed to him.

Extension Volunteers in a department of the Catholic Charities Extension Society, 1885 S. Wabash Ave., Chicago 8, Ill., all correspondence should be addressed to Father John A. May.

TO WORK IN TEAMS

Marcello Cardinal Mezzacappa, president of the Pontifical Commission for Latin America, has formed a direct appeal for U.S. volunteers to help Latin America's leaders in Latin America, to help bring the Church to those who need it most.

Under this program, Catholic laymen — both single persons and married couples — are being recruited to serve in teams of three to six. All levels will ordain to this 40-man team in Latin America.

Each volunteer will serve normally three to five years. Specific types of volunteers needed include:

- Classroom teachers: experts in social, religious, and charitable activities.
- Nurses: public health, social welfare workers.
- Agricultural leaders: technicians in radio, motion pictures, and television.
- Missionaries: priests for Latin America.

The Extension Volunteers are working with Catholic laypeople who are single or married, who will be in Latin America full time for at least one year.

 hỏi: IN LATIN AMERICA, HOME MISSIONS

DISCUSSING plans for a Latin American Secretariat for administrative Services to be established in October are Father John J. Considine, M.M., (left), director of the Latin American Bureau, and his assistant, Father John A. May, (right), director of the Latin American Bureau's National Catholic Welfare Conference, affiliated with the Pontifical Commission for Latin America, Vatican City.

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Cloistered Nuns Among 60 Who Flee Red Cuba

A community of cloistered, contemplative nuns who for many years provided altars and breads for most of the churches in Cuba were among a recent group of 60 priests, Sisters and seminarians who arrived here from communist-controlled Cuba.

Seventeen Sisters, Advers of the Precious Blood, who have foundations in the U.S. at Brooklyn, N.Y. and Portland, Ore., were aboard a Pan American airliner with 30 Sisters of Charity of Cardinal Sanchez, an order founded 70 years ago in Cuba, a Franciscan Father, Passionist priest and 18 seminarians from El Buen Pastor Seminary in Havana.

With the exception of one, all of the cloistered nuns are natives of Cuba. The eldest is 84 years of age and has been living in a papal enclosure for 56 years. The youngest is a 21-year-old novice. One of two lay Sisters is blind.

According to English-speaking Sister Mary of the Presentation who is Cuban but was educated at Catholic schools in Mexico, Pa., and Canada, members of the community were recalled to Canada by their Motherhouse at St. Hyacinthe in the Province of Quebec.

Two nuns, one of whom is 80 years of age, remain at the monastery of the Precious Blood at Zorro near Havana.

"The food shortage is now critical in Cuba," Sister Mary said pointing out that meat, potatoes and maize, a favorite Cuban vegetable, are very difficult to obtain. Fruit is also scarce and oranges are "unobtainable." The community has been given the use of a house that has spent 40 of its 64 years in relegation, she added.

Although the Sisters were not personally molested by Castro forces they were forced to share their enclosure with two militiamen and six women for a period of 15 days after the invasion attempt, Sister Mary said.

When reports of churches being closed and the desecration of the Blessed Sacrament in some parishes reached the cloister, Sister said, the nuns automatically continued deliveries of altar breads until they were notified by pastors.

More than 900 Sisters of various orders, 390 Brothers and more than 70 priests have arrived in South Florida by airliner and ferry from Cuba since Fidel Castro's May 1 announcement that all "foreign-born" clergy would be forced to leave the island and since the complete nationalization of all private institutions, most of which were Catholic, in Cuba.

TEARFUL WELCOME greets Sister Mary of the Passion as relatives exiled from Cuba embrace her at Miami International Airport. Members of the Sisters, Advers of the Precious Blood, a contemplative, cloistered community, have been engaged for many years in providing altar breads for most of the churches in Cuba and have returned to their motherhouse.

AGING MEN who have been studying for the priesthood in the Archdiocese of Havana have been arriving by airliner and ferry from Cuba during the past month. They are now enrolled in English classes at St. John Vianney Seminary before reassignment in the U.S.

25-YEAR OLD Sister of Charity of Cardinal Sanchez who has been a religious for 35 years, left, is welcomed to Miami by Mother Angeline, superior of the order founded 70 years ago.

FLIGHT FREEDOM was the name of the Pan American airliner which last week brought a group of priests, Sisters and seminarians from communist-controlled Cuba to a free U.S.

TWO PRIESTS aboard the flight from Havana were Passionist Father Epifanio Madrid Palacio and Franciscan Father Isaac del la Varga, two of the 60 religious who arrived last week.

MOTHER OF JESUIT Father Francisco Guzman is welcomed in Miami and the U.S. by her son who came to South Florida several months ago as a "foreign-born" priest and was expelled.

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or as it confronts the economically developing political groups, it is very much to the fore again.

On a worldwide scale, some observe that according to sufficiently reliable statistics, in a few decades the human family will reach a quite high figure, while economic development will proceed at a slower rate. From this they deduce that, if nothing is done in time to block the population explosion, the balance of the population and the food supply in the not too distant future will make itself felt acutely.

Insofar as this affects the political communities which are developing economically, still relying on statistical data, it is clear that the rapid spread of hygiene measures and of appropriate medical remedies will greatly reduce the death rate, especially amongst children, while the birth rate, in all countries is usually high, tends to remain more or less constant at least for a considerable period of time.

Therefore, the excess of birth over deaths will naturally increase, and the productive efficiency of the respective systems will not increase proportionately. Accordingly, in the long run the standard of living in these developing political communities is not impossible to raise, but the population will get worse.

Hence, to avoid a situation which will result in extreme hardship, there are those who would have recourse to drastic measures of birth control or prevention.

The terms Of the Problem

To tell the truth, considered on a world scale, the relationship between the population increase on the one hand and economic development on the other, does not seem — at least for the moment and in the future — to create a difficulty. In every case the elements from which one can draw more conclusions are too uncertain and subject to change.

Besides, God in His wisdom and goodness has diffused in nature inexhaustible resources and has given to man so much intelligence and genius to create fit instruments in matter and to fashion them to satisfy the needs and desires of man and the future.

Hence, the real solution of the problem is not to feed the6 and to injure the very origin of human life, but to build on a newly scientific and technical effort on the part of men to deepen and extend his dominion over nature. The progress of science and technology that already realized, opens up a direction limitless horizon.

We realize that in certain areas and in the political communities of developing economies, really serious problems of difficulties can and do present themselves. The conditions of economic and social organization which does not offer the necessary conditions proportionate to the rate of population increase is also to the fact that solidarity among peoples is not spread and to a natural desire for more and more.

But even in such a hypothesis, we must immediately and clearly state that these problems must not be faced and that these difficulties are not to be overcome by having recourse to the extremes which are usually of man and which find their explanation only in an utterly materialist concept of man himself and of his life.

The sure solution is found only in economic development and social progress, in the progress and growth of both aspects, in the freedom and in the work of the life of a single being and in cooperation on a world scale that permits and for an ordered and fruitful intercourse of useful knowledge, capital and of manpower.

Respect For the Laws Of Life

We must solemnly proclaim that human life is transcendent by nature and not a means by which an individual and indisciplined, raised for the Christians to the dignity of a sacred gift. The transmission of human life is entrusted to the human being, who is subject to the divine laws of life, which are inviolable and immutable and which are to be recognized and observed. Therefore, it is inadmissible to use means and methods that can be used for the transmission of plant or animal life.

Human life is sacred. From its very inception, the creation of God is directly operative. By violating this sacred Divine Majesty, the human being itself and his community because they themselves and are made in God's likeness and also the community of country which they members is enfeebled.

Education Toward A Sense Of Responsibility

It is of the greatest importance that the new generation be brought up with an adequate cultural as well as religious education; It is the duty and right of all these who education not only.

Continued on
Population Problems

Continued from Page 12

There is their life and that is also in regard to the forming of a family and to the recreation and education of children.

These ought to be formed in a life of Faith and great trust in Divine Providence in order to be ready to undergo fatigue and sacrifices in the expectation of a mission so noble and often so hazardous as is the cooperation with God in the transmission of human life and the education of offspring. For such education as institution provides so many efficacious resources as the Church which, even for this reason, has the right to full liberty to fulfill her mission.

In The Service Of Life

Genesis relates how God imposed on the first human beings two commands: that of transmitting life — "increase and multiply" — and that of dominating nature — "Fill the earth and subdue it." These commands complete each other.

Certainly the Divine command to dominate nature is not aimed at destructive purposes. Instead it is for the service of life.

We point out with sadness one of the most disturbing contradictions by which our epoch is tormented and which is already consuming its life, namely that, while on the one hand are brought out in strong relief situations of want and the spectre of misery and hunger hangers all over the world, on the other hand, scientific discoveries, technical inventions and economic resources are being used to systematically, to provide terrible instruments of ruin and death.

A provident God grants sufficient means to the human race to solve in dignified fashion even the many and desperate problems that rest upon the life of man. But these problems become difficult of solution or even impossible to solve when man, led astray in mind or, perverted in will, turns to such means as are opposed to reason and hence he seeks ends that are never man's social nature or the plans of Providence.

Cooperation On A World Scale

World Dimensions Of Every Important Human Problem

The progress of science and technology in all aspects of life multiply and increase the relationships between political communities and hence render their interdependence ever more profound.

As a result, it can be said that problems of any importance, whatever their content may be — scientific, technical, economic, social, political or cultural — present today supranational and also worldwide dimensions.

Hence, the different political communities can no longer adequately solve their major problems in their own surrounding areas and with their own forces, even though they are communities which are suitable for the high level and diffusion of their culture, for the number and industrialization of their citizens, for the efficiency of their economic systems and the vibrancy and the richness of their territories. Political communities must, on such an issue.

And it may be said that each succeeds in developing itself by contributing to the development of the other. Only, understanding and cooperation are so necessary.

Mutual Distrust

One can thus understand how in the minds of individual human beings and among different peoples the conviction of the necessity of mutual understanding and cooperation is becoming more widespread. But at the same time, it appears that men, especially those estranged with greater reason, should be able to understand and respect one another.

The root of such inability is not to be sought in scientific, technical or economic reasons but in the absence of mutual trust.

Men, and consequently states, fear each other. Each fears that the other harbors plans of conquest and is waiting for the favorable moment to put into effect such plans into effect. Hence, each organizes its own defenses and arms itself not for pacification, so it is said, but to deter the potential aggressor against an effective invasion.

As a consequence, various human energies and gigantic resources are employed for non-peaceful purposes. Meanwhile, there arise within individual human beings and among peoples a spirit which gives a sense of uneasiness and reluctance which seems the spirit of initiative for works on a broad scale.

Failure To Acknowledge The Moral Order

The lack of reciprocal trust finds its explanation in the fact that, even the most responsible ones, are inclined to have in mind the unfolding of their activity by different or radically opposed concepts of life. Unfortunately, in some of those cases there is the existence of the moral order on an order which is transcendental, universal, absolute, equal and binding on all — is not recognized. Thus, they fail to meet and understand each other fully and openly in the light of one and the same law of justice, admitted and adhered to by all. It is true that the form of justice and the phrase "demands of justice" are used by the lips of all. However, these utterances take on different and opposite meanings.

Wherefore, the repeated and imposed appeals to justice and the demands of justice, rather than offering a possibility of meeting or of understanding, increase the confusion, sharpen the contrasts and keep disputes inflamed. In consequence, the belief is spread that to enforce one's rights and pursue one's own interests, no other means are left than recourse to violence in front of the most serious evils.

The True God,

Foundation Of The Moral Order

Mutual trust among men and among states cannot begin or increase except by the recognition of and respect for the moral order.

The moral order does not hold except in God. Cut off from God, it disintegrates. Man, in fact, is not only a material organism but is also a spirit endowed with thought and freedom. He demands, therefore, a moral and religious order which bears more than any material value on the directions and solutions it can give to the problems of individuals and group life within the national communities and the relationships among them.

It has been claimed that in an era of scientific and technical triumphs, men can construct their civilization without God. But the truth is that these scientific and technical advances present human problems of a worldwide scope which can only be solved in the light of a sincere and active faith in God, the beginning and end of man in the world.

These truths are confirmed by the forecast that the same limitless horizons which are opened up by scientific research help to give birth to the conviction and to develop that it is mathematical and scientific notions point out but do not gather and much less express entirely the more profound aspects of reality. The tragic experience that the gigantic forces placed at the disposal of technology can be used for purposes both constructive and destructive makes evident the preceding importance of spiritual values so that scientific and technical progress may preclude its essentially instrumental character with reference to civilization.

Further, the sense of increasing dissatisfaction which spreads among human beings in national communities with a high standard of living destroys the illusion of a hoped-for paradise on earth. But at the same time, the consciousness of invisible and universal rights becomes ever clearer, and ever more forceful in the aspiration for justice and more human relations. These are all motives which contribute toward making human beings more conscious of their own limitations and toward creating in them a striving for spiritual values. And this cannot but be a happy earnest of a sincere understanding and profitable cooperation.

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Next week "The Voice will publish the final installment of the Pope's new encyclical, "Mater et Magistra."

POPES JOHN XXIII is shown at prayer in the Vatican.

N. C. Photo

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N. C. Photo

serve its essentially instrumental character with reference to civilization.

Further, the sense of increasing dissatisfaction which spreads among human beings in national communities with a high standard of living destroys the illusion of a hoped-for paradise on earth. But at the same time, the consciousness of invisible and universal rights becomes ever clearer, and ever more forceful in the aspiration for justice and more human relations. These are all motives which contribute toward making human beings more conscious of their own limitations and toward creating in them a striving for spiritual values. And this cannot but be a happy earnest of a sincere understanding and profitable cooperation.

***

Next week "The Voice will publish the final installment of the Pope's new encyclical, "Mater et Magistra."

POPES JOHN XXIII is shown at prayer in the Vatican.
LATIN AMERICA TODAY

Geography: Cruel To Latin Nations

(1st is the fifth in a series of articles on "Latin America Today," prepared by the Maryknoll Publications, Maryknoll, N.Y.)

Large parts of Latin America are richly endowed by nature with fertile soil and mineral resources, but the region is handicapped by lack of suitable transportation. In addition, its development has suffered from social and political forces which tend to divide, rather than unite, the people.

It is estimated that more than half of the working population of Latin America is engaged in agriculture or animal husbandry, and that a majority of families depend directly on the soil for their food and clothing.

Despite the fact that only about five per cent of the land area is suitable for farming, approximately half of the exported region are foodstuffs.

EARLY AGRICULTURE

When the Europeans arrived in the New World, they found that the Indians had made great progress in cultivating food plants. Many of their products later spread to other continents. maize, the staple diet of the two main crops of the Indians. So important was corn, for example, that thousands of Mayans in Guatemala and Yucatan worshiped a special corn god.

In some cases, especially in the Amazon basin, the smoke from tobacco was used as a form of incense.

The famous Irish potato is not really Irish, but has been adopted. It was first cultivated by Indians on the slopes of the Andes, and was a particularly important food plant known to the Indians. It became widely distributed by the colonists of the southern states of the United States, and is now a major crop in Mexico, Central America, and the West Indies.

THE LLAMA AND VICUNA

The llama had been domesticated long before the coming of the Spanish. The llama and the vicuna are both native to Peru, and are found in the Andes mountains. The llama has been widely used for its meat, wool, and hides, while the vicuna, which is found only in the Andes, is used for its fine wool.

MINING AND EXPORT

Minerals form the basis of the national economy in a number of countries, and make up a large proportion of the total exports. Bolivia's exports are minerals, particularly silver, gold, and copper. The United States is the largest single market for Bolivia's exports.

THE FORESTS

Latin America also has about 20 per cent of the forest lands of the world, but only a small proportion of its forests are utilized. In parts of Guatemala and the Yucatan Peninsula, extraction of mahogany is still in its early stages. However, with the development of the forest industries, mahogany is becoming one of the most valuable products of Latin America.

Although Latin America has a relatively large amount of railway trunkage, the distribution of the country is still far from equal. The railroads are concentrated in the southern part of the country, where most of the population is located.

THE ECONOMY

ECONOMY OF LATIN AMERICA

While not poor in comparison to other parts of the world, Latin America is underdeveloped. The contrast is between a relatively small upper class enjoying abundance, and the rest of the people living in poverty, between good and bad, between rich and poor. Most of the countries lack the capital necessary to develop their infrastructure, and the need for railroads, roads, factories, and agriculture.

Until world conditions allow for capital investments abroad, the typical Latin-American economy is based on one exportable cash crop or mineral resource, which in turn depend on the activities of large plantations and mines and tend to cement the social structure.

THE ANDES, running from Colombia to Chile, as well as a number of other mountain ranges, have often been compared with the Andes of the United States. In this case, the comparison is more valid. The Andes are a significant mountain range, both in terms of their physical features and their cultural and economic importance for the countries located along them.

THE U.S. PRIEST HEADS PROGRAM

To Feed Children In Andes

LIMA, Peru (N.C.) — The Peruvian government has named a U.S. priest to direct a school lunch program in the Andes mountains of southern Peru.

He is Father Robert Keenan, M.M., of New York, who said he hopes the program will go under way as soon as possible. Plans call for increasing the program to feed 70,000 children during 1962 school year.

At that time, all trade was controlled rigidly by the mother countries, and efforts to develop local industries in the New World were largely thwarted.

Argentina depends largely on sales of meat products, grains, and vegetable oil. Copper production, worth about 60 per cent of Chile's income from foreign trade, Cuba depends almost entirely on sugar, Uruguay on meat, Central American countries and Colombia on bananas and coffee.

The supply of such products often may be greater than the world's demands. Competition keeps prices low, and the wages of those who raise the produce remain at near-starvation levels. And, in a country's own product fails to sell at a profit, the falling revenue further retards its economy.

Trade among the Latin-American countries, which is a significant factor in their economic development, is not limited to geographical barriers. The law of the jungle has been discussed as the real basis of the region's economy.

At this time, all trade was controlled rigidly by the mother countries, and efforts to develop local industries in the New World were largely thwarted.

Argentina, for example, built textile mills to raise its own wool and cotton, rather than export it to the United States.

Each year, too, Brazil, Argentina, Uruguay, Chile, Peru, and Bolivia are trading more and more, and the future holds great promise for the region's economic development.

"The Rural Acre," treating the problems of health, housing and nutrition, and the role of the Church in land reform, was discussed in the NFU's weekly's installment of "Latin America Today" in THE VOICE.

THE ADVENTURES OF A U.S. PRIEST TO FEED CHILDREN IN THE ANDES

by ORRINGTON F. LEVINE

located in and around from the 12,500-foot-high city on the shores of Lake Titicaca.

None of the workers living in the preparation of the potatoes will be paid. Instead, the laborers in the various schools will be paid by the U.S. Food for Plan.

The stove, dishes and everything else that will be purchased will be paid for by the U.S. Food for Plan.

The U.S. and the UNRRA have already sent $1.5 million to the government of Peru to help finance the program. The money is to be used to buy the necessary supplies, such as flour, beans, and oil, and to pay the wages of the workers who will prepare the meals.
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American Express and Carte Blanche Honored

August 11, 1961 THE VOICE Miami, Florida Page 15
Lake Worth Parish Plans
7-Day Tour To Guadalupe
Sacred Heart parish in Lake Worth, Florida, has invited all Catholics and their friends of either sex to join a "Marian Year Tour to the Shrine of Our Lady of Guadalupe and Mexico" leaving on Sept. 24.

Mrgr. R. T. Raselater, pastor of Sacred Heart Church, received enthusiastic response to his announcement of the Voice in cooperation of Travel Program. Interested parishioners met and determined a date. They agreed the Voice - planned itinerary and called Frank P. Zito of Lake Worth Travel Service to handle reservations.

The tour is one of several to be sponsored by the Voice in a continuing program of individual and group vacations that offer, in addition to the usual vacation pleasures, an opportunity for religious, educational and cultural experiences.

Other tours tailored to the requirements of any Catholic organization, offer all of the advantages of group travel, and are planned and sold through leading travel agencies.

Pope John XXIII has decreed this year a Marian Year in honor of Our Lady of Guadalupe, Patroness of the Americas. Thousands of Catholics will visit the Mexico

The Sacred Heart parish tour will be for seven days in Mexico at the bargain price of $199. This includes tourist class air fare, first-class hotel accommodations (double occupancy basis, add $14 for single occupancy), transfers to and from airports, sightseeing trips to all points of interest and a special tour to the Basilica of Our Lady of Guadalupe. Meals are not included, permitting a choice of Mexico City's many fine restaurants.

There is an optional trip for four days visiting Cuernavaca, Taxco, and Acapulco by special tour to and from Mexico City by air. This is priced at $175 double occupancy and of hotel and $63 single occupancy is desired. Air and hotel tickets are included in this extension trip. Details are available at any Voice-cooperating travel agency, Lake Worth Travel Service or Sacred Heart Church, Lake Worth.

Concern For Sleepers
GRAZI, Austria (NC) -- Bishop Joseph Schuselah, who diocested that church bells are not be run earlier than 6:45 a.m.

American families seeking a refreshing, different holiday -- a rest for the wife from do
domestic chores, an educational adventure for the kids, and a wide range of sports for father -- can find it in the British tropical islands.

Jamaica, the Out Islands of the Bahamas, and Barbados are among the best.

In summer the traditions provide an unfailing breeze and the crowds thin out on the island's miles of sandy beaches. Pan American Airways' jets blanket the shores, distances have diminished to trips of just a few hours. Jamaica is one of the easiest islands to reach and one of the best geared for family living. A family with four children can rent a furnished three bedroom, three bathroom holiday home on the island's beach-scliced north coast for $125 a week. That includes the services of a cook and gardener.

Food costs for seven people (counting the cook), will run $108 a week. A rental car costs $60 a week. Total basic cost for such leisurely living works out to $355 or $470.50 per person a week.

A family holiday in Jamaica can run less of course.

Besides sun and surf sports, families still find Jamaica offers plenty of other types of fun. The island is 100 miles long and 52 miles across at its widest - just big enough to accommodate mountains, beaches, rivers (one of which tourists can raft), banana, sugar cane and coconut plantations, picturesque villages, smart seaside resorts and a bustling capital. From Miami, Jamaica is only 45 minutes away by jet.

Over in the Bahamas a family of four can live in Nassau, the capital (40 minutes from Miami) for less than $50 per week per person. That covers a housekeeping villa, a maid and food. Public beaches abound on New Providence, the island on which Nassau is located.
LABOR DAY JAMBOREE IN JAMAICA
7 days $112 Plus air fare $69
6 nights
Hurry, hurry!

A new kind of VACATION PLANNING

No matter where you plan to travel — from Nome to Patagonia, or around the world — Voice cooperating travel agencies offer you vacations with a difference ... an opportunity for a rare religious experience ... the achievement of an educational or cultural objective ... and the best travel bargains currently offered by the travel industry.

V O I C E  V A C A T I O N S

The Voice, with the cooperation of leading travel agencies in South Florida communities, is sponsoring a wide variety of vacation ideas considered to have exceptional interest for the Catholic traveler and his friends of all faiths.

Utilizing the facilities of world-wide Catholic information services and the professional capabilities of the travel industry, The Voice proposes to match the timeliness interest in Catholic places and events with the most attractive travel itineraries available to create "Voice Vacations."

Whether you prefer to travel alone or with a congenial group of friends with mutual interests, these cooperating travel agencies will help you plan your trip to include the points of Catholic interest as well as all other attractions.

A WEEK LONG HOLIDAY IN JAMAICA

An informal tour for fun lovers ... deluxe hotels, sightseeing, and gay resort life ... the "big" weekend of the summer season, seven nights in Jamaica for $112, plus air fare of $69 double occupancy basis (add $18 for single occupancy). You'll be on the modified American plan, includes breakfast and dinner.

BY AIR TO CALIFORNIA, BY MOTOR TO THE MISSIONS AND BY BOAT TO HAWAII

Such is the exciting itinerary planned for this vacation. The basic trip includes 12 days visiting San Francisco, the missions at San Luis Obispo, Santa Cruz, Monterey and Carmel by the Sea ... transfers to and from airports, sightseeing, etc.

Extension to Las Vegas is for 3 days, $84 additional. Includes air fare, hotel, etc. Extension to Mexico City and the Shrine of Our Lady of Guadalupe is for 5 days, at $80. Includes air fare, hotel, sightseeing, etc.

Extension to Hawaii is for 6 days at $469 additional. Includes minimum fare steamer passage, hotels, sightseeing, etc. Same tour of Hawaii by air, if preferred, costs $355. See any of our travel agents listed.

A CHANCE TO MEET THE PEOPLE OF LATIN AMERICA

A pleasure tour that also permits an insight into the current political and social thought of the people of Latin America. Informal parties with teachers, priests and students ... drawn from the great Universities of Lima and other cities, have been arranged. Tour prices include trips to all of the points of interest in cities to be visited ... first class hotel rooms (double occupancy basis) ... transfers to and from airports and most all expenses except meals and personal expenses. See our travel agents for full details or phone the Voice.

ANNOUNCING A NEW DATE, SEPT. 24 FOR THE VOICE VACATION IN MEXICO

Your tour prices (shown) are based on double occupancy of first class hotel rooms, include sightseeing trips, transfers to and from airports, etc. Meals are not included to permit your choice of many fine restaurants.

EXTENSION TO ACAPULCO, VIA TAXCO will be by modern limousines, and return by air. Extension will cost $75 extra, and include meals. For prices for single occupancy and other details, see any travel agent listed or phone the Voice.

For independent travel itineraries or full details on VOICE VACATIONS see these travel agencies.

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Telephone PL 4-2361
Please send information on tour...

Name:
Address:

August 11, 1961 — THE VOICE — Miami, Florida — Page 17
Two Catholic women from parishes in the North Dade area have been cited for their community service by the Miami News.

Mrs. Edward A. Kelly, of Our Lady Family Parish, and Mrs. Jack Raffa of St. Rose of Lima parish, Miami Shores, are board members of Miami News Community Services Certificate in behalf of NAVECS, a team of volunteers trained to serve in a wide range of possible emergencies.

Organized by Mrs. Kelly, chairman of Supporting Services of the American Red Cross, the Nurse's Aides Volunteer Emergency Team first went into operation last September after Hurricane Donna ravaged the Florida Keys. They served as shippers and canteens and were volunteers worked around the clock without rest.

Trained in Advanced First Aid and qualified to run First Aid Stations, the NAVECS recently completed a training program for 120 boys and 120 girls between the ages of 11 and 16. During the summer they are serving in hospitals at the Cross Junior Hospital Aid.

Mrs. Raffa, who was a member of the first class trained by Mrs. Kelly, is a NAVECS chairman and the demand for the team's services is so great that another class is being scheduled for summer work.

**Vacation in Miami Beach**

**Dine On The Beach**

**PAMPINED UP SANDWICH SHOP**

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**SERVING BREAKFAST - LUNCH DINNER**

**HOT DOGS - PIZZA DOGS**

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For Women
Aug. 15-16: Southwest North Dakota II
South Dakota II
North Dakota II
Aug. 15-16: Senior CYO Singles Club
All Young Women
Register Now!

Communion Sunday For Singles Club
Members of the Miami Catholic Singles Club will observe a Corporate Communion on Sunday, Aug. 3, during the 10 a.m. Mass in St. Rose of Lima Church, Miami Shores. A Communion breakfast will follow at Maison’s Restaurant, Bienville Blvd., and 76th St.

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Phone FR 3-2484
301 S.W. 8th Street
Serve Salads With Homemade Dressings

By FLORENCE DEVANEY

Who can resist the array of succulent, leafy greens displayed on the fruit and vegetable counters? It cools you off just to think of them — well-chilled and crisp head, bib and leaf lettuce, escarole, romaine, endive and tender young spinach tossed into a big healthy salad.

While there are many delicious prepared dressings to set off those cool, green vegetables, it's the homemade dressing that enhances their flavor most tastily. These dressings like Quick Seafood and Piquant Mustard Dressings that you make in your own kitchen by blending just the right amount of acids with delicious evaporated milk and lemon juice.

Tasty and tantalizing, these dressings can be stored for at least 2-3 weeks in your refrigerator — waiting to enliven any and all greens. Should these dressings separate on standing, a slight stirring will quickly bring them back to their original consistency.

Quick Seafood Dressing perfectly passes up all fish salads. It makes a leafy salad boasting chunks of canned salmon or tuna a delectable; it turns a delicately flavored salad checkerboard of cooked croutons or hashbrown into a season's treat delight; and it captivates the flavors of shrimp, lobster and crab like never before.

We're completely sold on this dressing in which creamy smooth evaporated milk is thickened with a healthy squeeze of lemon juice, heightened by pungent chili sauce and pigied by a touch of grated onion.

Equally refreshing is Piquant Mustard Dressing blended of well-chilled evaporated milk, fresh lemon juice, chopped chives with prepared mustard and cayenne pepper for seasoning.

Like Quick Seafood Dressing Piquant Mustard Dressing goes beautifully with a large salad bowl brimming with assorted greens, cooked deveined shrimp, sliced olives and hard-cooked eggs for extra protein and garnish.

QUICK SEAFOOD DRESSING

Yields: 1 cup
1 cup cold evaporated milk
1/4 cup chili sauce
2 tablespoons fresh lemon juice
1/2 teaspoon grated onion
1/2 teaspoon salt

Dress evaporated milk and lemon juice in mixing bowl together with remaining ingredients. Chill. Serve with seafood salads.

NOTE: If dressing separates on standing, stir until it assumes original consistency. This dressing will keep 5-6 weeks.

PIQUANT MUSTARD DRESSING

Yields: 1 1/2 cups
1 cup cold evaporated milk
3 tablespoons prepared mustard
1 tablespoon prepared lemon juice
1 tablespoon chopped chives

Blend evaporated milk and lemon juice in mixing bowl together with remaining ingredients. Chill. Serve with seafood salads.

NOTE: If dressing separates on standing, stir until it assumes original consistency. This dressing will keep 5-6 weeks.

STUFFED GREEN PEPPERS

2 1/2 cups finely chopped cooked beef
6 medium green peppers
1/4 cups masked or diced potatoes
1/4 cup chopped stuffed olives

Remove tops and seeds from peppers. Simmer peppers minutes in salted water. Combine beef, potatoes, olives, salt and pepper and fill the peppers with this mixture. Place peppers in shallow dish. Bake in a moderate oven (350 F). For 20 minutes or until the mixture is slightly browned. Yield: 6 servings.

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The Wife Who Won't Grow Up

Here do you handle a childish wife? We're married three years and have one child. My wife just hasn't grown up. She never goes out every night, forgetting that I have to work the next day and we have limited funds. She dislikes housework, leaves beds unmade, dishes un washed, floors un swept, and dirty linens in the closet until I complain. Then she claims I don't respect her, because she came from a broken home, and so on. She's a good housekeeper if she wants to be, but she prefers to be away from the house and among people, even though somebody must care for the baby. Any suggestions?

By FATHER JOHN L. THOMAS, S.J.

Judging from the description in your letter, Fred, you're in for a tough future. After three years of marriage and the arrival of a child, most couples are ready to accept the routine demands of domesticity. It appears that your wife hasn't quite made up her mind whether she wants marriage as a vocation or not.

Of course it's a little late to start thinking about that at this stage in the game, but some persons evidently take their marriage vows without giving any thought to their practical implications. In every marriage there are some unforeseeable and unpredictable elements, though habits, housework, and resolutions on social life are not among them.

There are several reasons why some young wives find it difficult to adjust to the roles of motherhood and home-making. Many of them have received little training for such work. Much of their previous education and experience was related to holding a job outside the home. Hence they not only lack adequate knowledge of homeland duties, but their personal orientation, 'mind-set,' and attitudes are geared to working with others rather than in the relatively isolated environment of an incipient family circle.

In this connection it is worth noting that modern women are discovering that they face a difficult dilemma. Without adequate education and experience they are as capable of holding a job or building a career as are their brothers, and modern society provides ample opportunities for training and employment accordingly.

On the other hand, in contrast to their brothers, when young women marry, they are expected to give priority to the demands of home, that is, they must either quit their jobs or hold them subordinate to the tasks of bearing and raising children or keeping house. Because they are the principal bread-winners, men face no such dilemma in marriage and continue to give prime attention to job or career.

Most modern wives react to this situation remarkably well, though their increasing demands for more companionship and shared social life are clear indications that they feel the isolation of domesticity more than did their mothers. Your letter suggests that your wife has not been able to reconcile herself to her new roles within the home, hence her exaggerated demands for social life and her avoidance of routine household tasks.

Product Of A Broken Home

What appears to be the source of her difficulty? Why should she resent childish and irresponsible? She knows how to keep house, but in contrast to many young wives, her problem is not lack of adequate knowledge of homemaking. I think you overlook the root of the trouble when you remarked that she came from a broken home and reacted to criticism with the protest that you did not respect her.

Because of her family background, she grew up without being able to observe a healthy model of happy family life based on mutual cooperation and affection, and she consequently never learned to regard household work as a rewarding experience. Chances are she thought of marriage as an escape, a bid for freedom, an opportunity to seek for happiness outside the home. Like many children of broken marriages, she lacks self-confidence and self-assurance, hence her protest that you don't respect her.

What can you do? Well, Fred, your ultimate goal is to help her see that her real happiness and fulfillment must be defined in terms of her roles as wife and mother. Unfortunately, because of her previous experience, she has no adequate image of these roles or their personal implications to that she tends to think of happiness as something to be sought outside the home.

Praise And Encourage Her

Knowing her mistakes and attitudes, the changes required, it will prove most helpful to lose no opportunity to praise and encourage her when she does well around the home or in caring for the baby. Try to build her esteem for these roles and to give her self-confidence by showing her that you love and appreciate her as wife and mother. It will also help if you can associate with some balanced young couples whose outlooks and activities are in line with what you are trying to accomplish.

Be firm when you must, yet avoid criticism that reflects on her as a person. Remember, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the more fulfilling, the 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Strange But True

By M. J. Murray

19,000 boys who range in age from 13 to 18.

Mr. Piedmont, whose office is in New Haven, Conn., visited Miami last week to confer with Father Walter J. Dockery, diocesan director of the K.C. youth movement known as the Columbian Squires.

Mr. Piedmont pledged the support of the Squires in helping the diocese to broaden its Catholic Youth Organization and in training adult leaders to guide the parish programs.

'One of our biggest problems is finding adults who will work with the youngsters,' Mr. Piedmont said.

Citing the need for Knights to serve in the Squires program which is expanding in the diocese, Mr. Piedmont urged members "to sacrifice more personal time for the benefit of young people.

The leisure time available to teenagers is steadily in

creasing, he said, and so is the tendency to waste that time.

The K.C. youth program provides year-round activities of four types: spiritual, civic-cultural, athletic and social.

There are presently three Squire units, or circles, operating in the diocese: Lady of Good Counsel Circle, Coral Gables; St. Joseph Circle, and Christopher Columbus High School, and Marian Circle, North Miami.

Mr. Traynor says that four new Florida circles are in the process of being started, and that all of them, as well as the older circles, need adult supervisors to assist in various phases of the program.

Father Dockery congratulated both Mr. Piedmont and Mr. Traynor for the work done thus far in the diocese by the K.C. in serving youths.

He said he intends to utilize the Squires program in the fall in setting up more CYO units and in training men and women who volunteer to do youth work in their parishes.

Heads British Chaplains

London, England — A former prisoner-of-war of the Japanese, Father John J. O'Mahoney, has been appointed principal chaplain of the British Army.
NEW SERNA Club has been organized in Indian River County. Bishop Coleman F. Carroll, and Bishop Edward D. Dalton, C.P., are shown with Father Francis McKown, pastor, St. Helen parish, Vero Beach, and chaplain of the new club, left, James McLaughlin, president, Miami Serra Club; Joseph Egaz, president, Indian River Serra Club; Philip Lewis, president, Palm Beach Serra Club and Father James J. Walsh, Miami Serra Club chaplain.

ST. MICHAEL SHEEHY'S PHARMACY

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HEROES CRISTIANOS EN NUESTROS DÍAS

Monseñor Jesús IRIBARREN
Directivo del Instituto de Información
y Estadística de la Iglesia


e la historia de veinte siglos de la Iglesia Católica, una consideración seria a 25 años de la Crónica Social, ha confirmado algunas de sus características más notables. Puede se inicia, en efecto, que en los últimos 25 años han pasado, de una manera general, las mismas explosiones y revoluciones que han tenido lugar en la vida política del mundo. Pero el efecto ha sido mucho más amplio, con mayores consecuencias, en el campo de la cultura y de la moralidad.

En este sentido, la situación actual de la Iglesia Católica es de gran interés. Se puede observar que la Iglesia ha tenido que enfrentarse a nuevas dificultades, que han exigido una mayor claridad y un mayor compromiso.

La Crónica Social de los últimos 25 años ha sido una convulsión, en la que se ha manifestado la necesidad de una nueva reflexión y de una nueva acción.

En este contexto, la Iglesia ha tenido que defender su fe, su moralidad y su organización, en una época de gran confusión y de gran desorientación.

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Grandiosa Clausura de la Cruzada del Rosario

CARACAS, (EC) — La prensa de Caracas informó exte- namente y con grandes titulos sobre la clausura aquí de la Cruzada del Rosario en Fa- milia, que se realizó en la Ave- nida de los Próceres a casi medio millón de personas.

Presidió el acto el cardenal José Humberto Quintero, ar- zobispo de Caracas, acompañado por el ministro Mons. Luis Gil-Borrego; el UP Patricio Peyton CSC, director de la Cruzada; los ministros de Ju- ticia y de Obras Públicas, An- drea Aguilar y Rafael del León; el arzobispo de Mérida, Mons. Ascacio Chacón y otras autoridades eclesiásticas visibles.

Siguen algunos titulares de los periódicos capitalinos:

El Nacional: “Extravagante maniobra de fe—Caracas en masa fue a la con- centración del Rosario”.
La Voz: “Impresionante movilización de fe en la Aveni- da de los Próceres —Alrededor de 200,000 personas.

Un grupo de los asistentes al retiro en el Golden Strand Hotel, de izquierda a derecha: Fr. Appel, Martí Matzinger, José Hernández, el Padre Amando Lorente, S.J. (que dirigio el retiro), Hermínio Caldejas, Adalberto Mancelo, Antônio Abella y Ambrosio G. del Valle.

Grandioso Viacrucis por Cuba y por la Iglesia del Silencio

MONTEVIDEO, (UC) — Más de cincuenta mil fieles participaron aquí en un gran- dioso Viacrucis por la Igles- ia del Silencio y especialmente por los católicos cuban- os.

En cada estación un sacer- dote recordaba a un país ope- rado por la Unión Soviética y se reusaba a Padrenuestro y la invocación repetida por tres veces: “Señor, ten piedad... Huye, de Policía... De ba- ha”.

El recuerdo de Cuba fue particularmente emocionan- te por tratarse de un país her- mano en la fe y en la histo- ria. La multitud subrayaba con su silencio voluntario “el Silencio Forzoso de la Iglesia Perseguida”.

Presidieron el santo de Montevideo, cardenal Anto- nio María Barbieri, el obispo auxiliar y párroco del Cardén, Mons. Antonio Corro, y el em- cargado de negocios de la Nunciatura, Mons. Carlos Cu- dris. Varios miembros del gau- hierno uruguayo apresuraron el desfile desde la Casa del Gobierno.

“Esta manifestación de Fr. Amando fue este año más nuestra unión en el Cuerpo Místico”, dijo el cardenal Barbieri. El acto ha sido de hecho un pie- boc, el pueblo católico en contra del co- munismo.

Llegan más Religiosos al Exilio

Una comunidad de monjas encadenadas contemplativas, que monocón su rol en la misión de salvación de los cristianos, han llegado a la isla de Cuba. En el grupo de 100 sacerdotes, 20 religiosas de la Congregación de los Hermanos y seminaristas que arribaron a Miami la semana pasada.

Junto con estas y tie- se hermanas Anderdares de la Preciosa Sangre, llegaron 30 hermanas de la Congregación del Cardenal Sánchez, una Orden fundada en Cuba hace 70 años; un Padre Francisco, otro Passionista y 31 seminaristas del Seminario del Buen Pas- so en La Habana.

Todas las monjas de clausu- ra, menos una, son cubanas nativas. La mayor tiene 84 años y ha estado en clausu- ra 57 años. La más joven es una no- vicia de 25 años.

Más de 600 hermanas de va- rias órdenes, 200 Hermanas de la Congregación del Cardenal Sánchez y 82 Hermanas de la Congregación del Cardenal Sánchez han llegado a la Florida, por avión o ferry, desde que Fidel Cus- tro anunció en mayo que su gobierno e iglesia se unificarían.

Subscribase a “The Voice”
A farmer who has only a few acres of land on which to live and, at the same time, is anxious to remember God's poor is often in doubt as to what to do. How can he possibly combine his present needs with the needless future which death brings? How can he have the required security of daily bread and still give what he has to the furtherance of the Kingdom of God? The answer is obvious: allow him to use his land while he lives, gaining merit of death by passing it on to those who have not, in order that they may glorify God.

Sack an opportunity is offered to the faithful in the form of annuities by The Society for the Propagation of the Faith. You give us your stocks, bonds, land or money. During your lifetime the Society provides you with annuity payments. At death, when you no longer need earthly security, your capital passes to the Holy Father, who knows the needs of the world better than any individual. In this way you will be arranging for a living in this life and eternal life in the next.

We ask you to treat your possessions as would a steward, not an owner. You live as a steward when you realize that God is the owner of the ship and you are merely the captain - that you are traveling through life laden with a rich cargo that is to be delivered to many people and many places. For the faithful steward, at death, when his earthly goods are wanted for the service of the Kingdom of God, his goods are taken from him by the Holy Father and passed on to those who have not.

Send your request for our detailed pamphlet on annuities, including the date of your birth, to Mgr. Rev. Fulton J. Sheen, The Society for the Propagation of the Faith, 355 Fifth Avenue, New York 1, New York. And thus shall be recompensed at the resurrection of the just.

FULTON J. SHEEN

Dear Mrs. H.M.C. for $25 "To be used to ward a mission chapel in honor of The Sacred Heart of Jesus, wherever the Holy Father designates. May other people be encouraged to do likewise." to M.M. for $30 "I was able to save the above amount in a recent business transaction. May it now help save a soul." to M.J.D. for $100. "The enclosed check is this year's vacation pay. I have decided to stay home this year so please use my offering to send a missionary where he will do the most good." to D.L. and K.J. for $14. "We have discovered that a glass of ice water tastes just as good as a pop, especially when you know you're helping someone else. Please use our sacrifices to aid God's poor children!"

Sheen Column: Cut out this column, pin your sacrifice to it and mail it to Mrs. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 355 Fifth Avenue, New York 1, New York or your Diocesan Director, Rev. Neil J. Fleming, 231 Biscayne Blvd., Miami 3, Florida.

A couple of my high school chums invited me to attend Mass one Sunday.

SHARING OUR TREASURE

Ever Invite A Non-Catholic To Accompany You To Mass?

By FR. JOHN A. O'BRIEN

How often have you brought a non-Catholic friend to Mass? If it's been seldom or not at all, you're failing to use one of the most effective means ofkindling a person's interest in the faith. The deep reverence and faith of the worshipers, the absorption in the Holy Sacrifice, the choir or - better still - of the whole congregation rarely fail to make a deep impression on the visitor. Moreover, our ecumenical Lord always blesses those who come with reverence into His presence.

This is illustrated in the conversion of Judy Whiteman of South Bend. "I was reared a Protestant," she said, "and attended the Asbury Community Church which later became the First United Methodist Protestant Church. This is the denomination which conducts Bethel College on the outskirts of Mishawaka.

ATTENDS FIRST MASS

"A couple of my high school chums, Joyce Manilla and Marie Zalewski, invited me to attend Mass on Sunday at Our Lady of Hungary Church. It was my first visit to a Catholic church and I was deeply impressed with the reverence of the worshipers. There was none of the talking or visiting found in most Protestant churches.

"I Interrupt upon the ceremonies at the altar, the worshipers, including even the grade school children, acted as if they were in the presence of God. The singing of the choir stirred me and the pastor, Rev. Monsignor John Sako, gave an instructive sermon which couldn't help but deep en one's love of God.

"Though I couldn't understand the Latin of the Mass, Joyce and Martie gave me a general idea of what was transpiring at the altar. The whole experien ce stirred me so much I later on I went occasionally by myself.

SCARED OF PRIEST

"Then I started dating Richard Janick, a Notre Dame student, who explained the Mass to me many other Catholic teachings. We went to Mass together, and I got more and more interested. It was not much to know all about the Catholic religion; Richard took me to an Inquiry Class conducted by Father Joseph Murphy, C.S.C., at Holy Cross Church. I was glad Richard came with me for I had never met a priest and was still a bit scared.

"But Father quickly put us all at ease. In a kind of friendly manner he explained the divine origin of the Catholic Church and the authority conferred upon Him by Christ to teach all nations in His name. This explains the migration unity of the Catholic Church in faith and practice in all the countries of the world.

"I was greatly impressed with the doctrine of the Incarnation and the Presence. What a change this is from the Protestant conception of the humanity and wine as merely remember, tokens or symbols of Christ. It seemed almost too good to be true, but Christ's words in the sixth chapter of St. John's Gospel leave no grounds for doubt. I was somewhat frightened at the thought of confusion, but now it's a source of great help and happiness.

MANY HELPED HER

"Along with the other nine members of the class, I was received into Christ's true Church and made my First Holy Communion. Richard and I were married a month later and God has blessed us with a little girl. I owe my entire salvation to the kindness and cooperation of the priests and the Church."

I am grateful also to Joyce and Martie for bringing me to Mass, to Richard for continu ing that practice and taking me to the Inquiry Class and to Father Murphy for such thorough instructions.

The Question Box

'Practical Catholic' A 'Practicing' One

By MGR. J.D. CONWAY

Q. Will you please explain the difference between a "practical Catholic" and a "practicing Catholic"? One lady was a member of a Catholic organization because she was brought up a practical Catholic, although she frequently missed Mass on Sunday. However, another lady was voted out of the same organization on the grounds that she could not be a practicing Catholic because she was refused the sacraments for sending her a young daughter to the public high school.

A. I cannot explain a difference which does not exist. "Practicing" and "practical" are two words for the same thing, though practically in some cases, then still the frequenting of the sacraments means and traditional usage. "Practical" is more common in many localities.

Right off hand I cannot see the reasoning for discriminating between these two women: the one seems to be practiced and the other is not - or as loosely - as the other. They are only breaking different rulings of the Church, and the only argument for as which to which is worse. My own personal prejudice is in favor of the second woman.

Her sin probably involves pride and disobedience, but she is following her own conviction and stubbornness. The other, by her negligence at Mass, is probably more aware of her committing amitting sin - though she doesn't care very much.

You say the second woman has no respect for the Sacraments. On what grounds? Has the bishop imposed a punishment of excommunication on those who send their children to the public school? If not, I can hardly see how the public denied of the sacraments - any more than the woman who has a habit of missing Mass. Both of these are not in the public's problem in conscience and the confessional. Is either of these able to change one's conscience until there is repentance and an honest resolution to reform?

However, the Church does not expect everyone to have the same problems of conscience by public denial of Holy Communion; twice a month was its might be in danger of being passed up at the Communion rite.

Cann Law, in Can. 852 says that Communion is not to be refused to those who are publicly unworthy - and those are rigid legal terms. There is no legal way of excommunicating, those who send their children to the public school. To me it seems an undue stretching of legal terms to call a mother who is not confiscating a parishioner for sending his children to the public school. To me it seems an undue stretching of these terms to call a mother who is not confiscating a parishioner for sending his children to the public school - or for missing Mass - or for missing Easter Duty - or for eating meat on Friday. I do not condone her actions, but I do believe she has the protection of the law.

Q. I never understand meaningless criticism of the Holy Father after Pentecost. Am I the Lord commended to just stewart. Can you plain this to me?

A. This is a difficult point (Luke 24:49). It fell from the lips of the man who was doing a poor job in the "estate to go to rock ruin." So the owner demands that he turn over his account and give an accounting of his stewardship. The servant tries to figure out how he might get to when he had all the house. He sold all of the goods to pay the debts and put them in the hands of others so their goods would be taken care of in their right manner. They then would care of him in his need.

The tenants paid their rent in full. They had in his rent in the amount of a hundred barrels of olive oil each. They did agree to do the services; he would owe fifty bars each. If the servant had continued, the master would have been grateful, and the messengers would be the man who owed what he was.

Now the person who mended the already mended the Lord before telling the story, the owner of the farm. f. He was not pleased to charge, but he couldn't help admiring him for his honesty. His kindness was probably something like this: He is a wildly rascal; give him laws to which he allows to fairly perform. Then there is a difficulty in a highly unrighteous way.

Lord Jesus in the story: "Make unto your friends of the manna; the manna can be difficult to give the temptation. It makes more work for us, as we said Jesus has it read in the one way or another.

And so I say to you: man is a worthless thing; but as or it as a friend for the man who can be in this world, that when it goes out, they may receive their reward hereafter.

Does that make the meaning clear? The story of the steward illustrates how the children of this world store; they take money, even tained money to fix such things off of wishing of heaven, or for empty, or for empty; for he would be equally wise to use for the same, to help him to obtain an eternal home.
LEGION OF DECENCY

FILM RATINGS
A — FILMS MORALLY UNCONDITIONAL FOR GENERAL PATRONAGE
B — FILMS WITH CONDITIONS
C — FILMS WITH PROBABLY BAD EFFECTS
D — FILMS MORALLY DANGEROUS

HOLLYWOOD IN FOCUS

Filming Of 'The Cardinal' Scheduled

By WILLIAM H. MOORING

Two Otto Preminger movies, "The Moon Is Blue" (1953) and "The Man With the Golden Arm" (1955), have now been granted the Code Seal of approval originally denied them. They may shortly re-play as a double attraction.

Celebrating his latest sem-"adult" victory was Hollywood Code Administration Otto Preminger, who more often than any other producer, has appeared or defined the Code and the Legion of Decency, announces he will shortly film for Columbia re-release, Henry Morton Robinson's book, "The Cardinal." This film is to be shot in Boston and Rome.

First proposed as a movie some ten years ago, the project was shelved when the late Harry Cohn of Columbia Pictures, agreed that it might offer personal affront to a living Cardinal in the USA.

RULES AND REASONS

"The Moon Is Blue" was condemned by the Legion of Decency as "offensive to Christian and traditional standards of morality" and for its "suggestion." It made light of seduction. It was refused a Code Seal because it violated the rule (which still stands) that "suggestion is never acceptable subject matter for comedy."

"Man With the Golden Arm" is a narcotics story, evoked Legion objections to "de-ethid sensationalism," "harshing implications" and "suggestiveness." It was denied a Code Seal because it detailed the use and effect of dope and suggested the drug habit may be quickly or easily broken.

The Code Administration's objections appear without substantial change of rules, have evaporated in the liberalized climate that has surrounded and all but submerged Hollywood's original concept of responsible, moral and ethical self-regulation of film content.

The National Legion of Decency already has declared its policy never to re-classify condemned or morally objectionable in part films, once these have been generally released to the public. This, I learn, does not discourage Preminger in the hope that the condemnation of "The Moon Is Blue" may be lifted.

EFFECTS ON YOUTH

"Perhaps," says Taylor W. Mills, public relations director of the Motion Picture (Producers) Association, "we should not be so concerned about the effect we as adults assume certain movies have on young people."

I agree we shouldn't assume. We should ascertain. That is why I consult our family teachers and seek opinions from youthful readers as well, occasionally, from local theater audiences.

Mr. Mills agrees that in movies like "Parrish" young characters "get themselves into pretty messy situations." He thinks such films sometimes teach a good lesson, but he reaches clear back to "Blue Denim" of 1959 for a good example.

Most young people know right from wrong. Many recent being "nudged" from the screen whenever a photoshoot makes a sound, moral point. Others, no doubt in larger numbers, give such matters no serious thought but simply absorb whatever comes from the screen.

A film like "Parrish" is not about to send youths, in droves, to do what they've just seen. Too naive. Too attractive.

At 406-seat student theater offering foreign pictures at "special student rates," Jean-Luc Godard's condemned, French movie, "Breathless," a rambling tale about a reckless, immoral young couple, took in $171 at a Saturday night showing.

"L'Avventura," Antonioni's long-winded study of sex and boredom, Italian idlers, though slightly fewer attended, drew such student opinions as: "Too long and mixed-up"; "paradoxes without point;" "践 doesn't know what it means to say" and "boring budget against beautiful backgrounds."
Soviet's Ivan Better Taught Than Our Johnny, Book Says

CLEVELAND (NC) — Parochial school officials are urged to take a lead in improving American education by a professor who studied both Soviet and U.S. schools and found ours wanting.


The book is a comparative study of Soviet and American educational systems. And in the study, America comes off the poor second. But Trace added that the study doesn't mean Soviet schools are superior to all those in the free West. He said that if U.S. schools were compared with those of western Europe instead of Russia, America would come out even worse.

GOVERNMENT PRESSURE

Trace said that parochial schools can improve their textbooks more quickly because they are not subject to the same pressures from parent-teacher groups, school boards and politicians. He added:

"Besides, there is no reason why we should continue imitating the public schools. Let the public schools imitate us for a change. If we take the lead in improving textbooks, public schools will have to follow."

He said the main reason Soviet schools are far superior to those in the U.S. is because our students are in charge of learning.

"It is possible for a person to get a degree in education without a thorough training in the basic subjects such as history and literature," he said.

"These teachers then are put in charge of the school curriculum, but they don't know the basic subjects themselves."

Trace said it is evident from a comparison of Soviet and American textbooks that greater demands are made upon the Russian child than his American counterpart of the same age.

The textbooks he compared with such basic subjects as reading, literature, history, geography, and foreign language. He is especially critical of readers in U.S. schools, both public and parochial, because a child's chances of learning other subjects depends on his ability to read.

Trace pointed out that the first grade reader in the Soviet school has a vocabulary of less than 400 words, while the same grade Soviet reader has about 5,000.

By the time Johnny reaches the fourth grade he is studying a reader with 5,900 words while Trace's students have 10,000.

Trace said that the U.S. level of instruction is aimed at the lower 25 percent. He added: "In order to avoid offending the dull student, we have held instruction at a level which ignored the interest of even the average student."

Trace criticized the method of teaching geography in most U.S. schools, whereby the facts often are concealed in "cute" stories of adventures taken without a tour of the country to be studied.

Trace said one compensating feature of American education is that more of our students go to college than in the Soviet Union. But, he added: "Even then, because so many of our students are ill-prepared for college, they manage to get a college degree without a college education."

Trace claimed that U.S. education has become too concerned with the contemporary, the immediate, the timely rather than the timeless.
Deaths in Diocese

Donato Rigo-Obituary

Cynthia Kaye Nelson-Obituary

Baldassare Pellegrini-Obituary

Anne S. McGlynn-Obituary

Usurina Sanabria-Obituary

Mrs. Margaret Mudd-Obituary

Fred Pacini-Obituary

Mrs. Lucy Masica-Obituary

Maria V. Aguilar-Obituary

Mrs. Mary Gabriel-Obituary

Josephine Ricciuto-Obituary

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