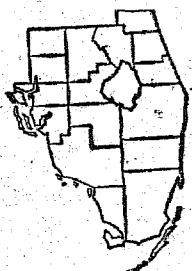


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April 10, 1959

Does an Annulment Bypass Divorce?

Are "Social Pressures Forcing Catholics out of marriage?" Are "Catholic annulments up?"

The answer decidedly is "No" despite the unmistakable inference to that effect conveyed to the general reading public by an Associated Press story from San Francisco, dated April 1, which appeared in both Miami newspapers and others throughout the United States.

Authority for the statements on which the news story was based was Dr. Irene R. Kiernan, child guidance expert for the New York City Board of Education. Dr. Kiernan, a Catholic, was presenting a paper before the American Orthopsychiatric Association.

Dr. Kiernan was credited with having stated that city-dwelling Catholics are seeking marriage annulments from the Vatican in increasing numbers; that the reason probably is social pressure, and that the appeals for separation by church ruling "come largely from urban areas where Roman Catholics are in the minority."

Annulment vs. Divorce

According to Dr. Kiernan, the Associated Press said, "these Catholics are under pressure to accept the dominant culture of the community, which includes various religious and non-church groups who accept divorce" and "those who want to maintain their status as Catholics use the

annulment instead of divorce."

Dr. Kiernan quoted figures from the Sacred Roman Rota which showed, she said, that for the decade 1947 through 1956, there had been 1,576 decisions made on annulment appeals, of which 45 per cent were granted while the other 55 per cent upheld the validity of the marriage bond. According to her statistics, there were 246 appeals in 1955 and 238 in 1956.

Low Number

Actually, additional research discloses that in 1957 the Sacred Roman Rota handed down 199 decisions which were concerned with marriage annulment cases. Of that number, 105 were declared valid. And in 1958, there were 232 decisions, in which annulment was refused in 113 cases.

These figures, therefore, definitely disprove the Associated Press statement that "Catholics are seeking marriage annulments in increasing numbers."

And when it is considered that

from the millions of Catholic marriages throughout the world, only 1,576 appeals were made over a period of 10 years, the percentage becomes almost infinitesimal.

Any statement which holds that "social pressures" by groups favoring divorce is forcing "those who want to maintain their status as Catholics to use the annulment instead of divorce" not only is false to begin with, but at the same time it displays a complete lack of knowledge of the basic marriage legislation of the Church in the Code of Canon Law, and of the function and purpose of the Tribunal of the Sacred Roman Rota, the high court of the Church.

The Rota, which traces its history back to the 13th Century, was re-established in modern times by Pope St. Pius X in 1908. Its judges, called Auditors because they listen to legal arguments, consist of 21 prelates, including two Americans.

There have been frequent charges that only wealthy people can afford the expense of seek-

'Social Pressures' Forcing Catholics Out Of Marriage

The Associated Press

SAN FRANCISCO, April 1 — City-dwelling Roman Catholics are seeking marriage annulments from the Vatican in increasing numbers, and the reason probably is social pressure, a New York psychologist reported today.

The appeals for separation by church ruling come largely from urban areas where Roman Catholics are in the minority, said Dr. Irene R. Kiernan, child guidance expert for the New York City Board of Education.

Catholic Annulments Up

SAN FRANCISCO — City-dwelling Roman Catholics are seeking marriage annulments from the Vatican in increasing numbers, and the reason probably is social pressure, a New York psychologist reported today.

Dr. Kiernan, who is a Catholic, set forth the results of a survey in a paper for the American Orthopsychiatric Association.

Other 232 cases it upheld the validity of the marriages. As the number of applications increased, the percentage of decisions favorable to annulment decreased. This

ing to have a marriage annulled. The falsity of such charges is shown year after year when nearly half of the cases appealed to the Rota are handled without charge.

Only Death Dissolves Sacramental Marriage

By Father John L. Thomas

What are the rules governing an annulment? Recently a girl in my town received one from the Church after living with her husband for eight months. Next month she's going to get married again and have a big church wedding. It's being rumored that she paid a lot of money.

When people ask me about it, I don't know what answer to give. How did she get her first marriage annulled?

Although you don't know all the specific details in this case, you can be sure of one thing, Madge, she wouldn't be permitted to enter a second marriage unless she had a right to it according to Church laws. There's nothing mysterious about an annulment.

The marriage legislation of the Church is clearly stated in the Code of canon law and ecclesiastical courts exist in every diocese to handle any cases which may come up. The Roman Rota, the Church's highest court of appeal, is the official interpreter of the Code and also passes on special cases sent to it from the various diocesan marriage courts throughout the world.

Evidence Presented

Hence the first marriage of the girl you mentioned must have been handled by one of these annulment courts. Since we don't have any specific information about this first marriage, we can only state the general norms which govern such cases.

First, evidence may be presented to the court to prove that

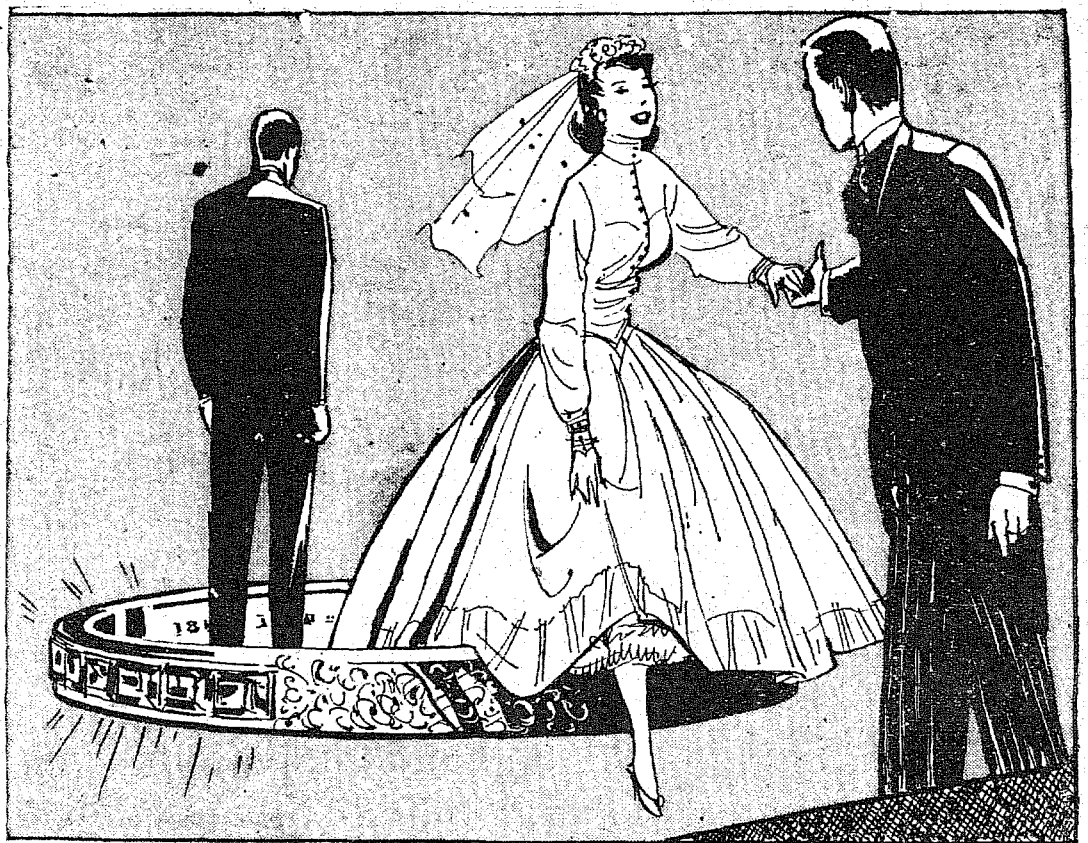
a valid marriage contract has never existed—that is, a so-called marriage is null and void from the beginning either because of some existing annulling impediment (age, impotence, existence of previous marriage bond, prohibited degree of relationship, etc.) or from lack of proper consent (caused by force or fear, defective knowledge of the object of the contract, pretense or fictitious consent, etc.) or from substantial defect in the prescribed form of celebration (Catholics must be married before the priest and two witnesses).

On Special Cases

If conclusive evidence is offered that any of these annulling conditions existed, the court issues a decree of nullity. It should be noted that this decree does not dissolve a valid marriage, it merely states that no valid marriage was found to exist.

Second, a much rare possibility is that a valid marriage bond existed but was dissolved by the Church. To avoid all misunderstanding, let it be stated at once that only death dissolves a sacramental marriage bond (valid marriage between baptized persons) that has been consummated. In other words, there is never any question of dissolving a valid, consummated sacramental marriage.

However, Church legislation does provide for dissolution of marriage in a few special cases. Among these, the principal ones are: first, an unconsummated marriage in which the parties cannot be reconciled, and one party petitions for dissolution.



The Pope may determine the bond of the unconsummated marriage by a decree to that effect.

Second, if the marriage between a baptized and a non-baptized person breaks down and later one of the partners is converted to the Catholic faith, a dissolution of the previous non-sacramental bond may be granted by the Pope to allow the convert to marry in the Church, provided the parties cannot be reconciled and scandal is avoided.

Pauline Privilege

The third case is called the Pauline privilege. This occurs when there has been a valid marriage between two unbaptized persons, the subsequent conversion of one of the partners to

the Catholic faith, and the refusal of the non-convert to live in harmony with the converted spouse. Under these circumstances, dissolution of the previous non-sacramental marriage is granted to allow the convert to remarry in the church.

Fees Are Minimal

Now the first marriage of the girl you mentioned, Madge, must have fallen under one of the many possibilities all too briefly outlined above. This is clear from the fact that she now has permission to marry in the Church. But you have a further question, "What about money?" Obviously, there are court costs, though they are ridiculously low when compared with legal fees in-

involved in similar cases in civil courts.

For example, the fees in one large diocese range from \$10 to \$25, depending on the nature of the case and the number of judges required to hear it. When cases must be appealed to the Rota in Rome, a minimal charge covering advocate fees and printing costs is assessed. In all cases, a free hearing or a reduction of the ordinary fees is granted if petitioners are poor. In my study of one large diocese I found that between one-third and one-half of all cases were not required to pay anything.

This article hasn't been easy reading, Madge, but I think if you stuck with it to the end, you are now prepared to silence a few unhealthy rumors in your town.

Red Mass for Inter-American Lawyers

The Diocese of Miami will play an important role in connection with the annual convention of the Inter-American Bar Association being held in Miami, April 10-19. It will be the 11th conference of the organization, whose membership consists of leading lawyers in most countries of the Western Hemisphere.

The association, which fosters inter-American relations, has been outstanding in its fight against all forms of dictatorship and particularly communism.

Emphasizing the spiritual leadership of the group, several hun-

dred of the delegates will be present for the Solemn Votive Mass of the Holy Spirit, historically known as "the Red Mass," to be celebrated in St. Mary's Cathedral, on Sunday, April 12, at 10 a. m., by Bishop Coleman F. Carroll, of Miami.

Delivering the sermon on that occasion will be Auxiliary Bishop James H. Griffiths, of New York. Bishop Griffiths is chairman of the U. S. Bishops' Committee for the Pope's Peace Plan. In that capacity, he supervises the work of the National Catholic Welfare Conference Office of the United States. He is recog-

nized as one of the outstanding orators in this country and a leading authority on international affairs.

The Red Mass is being jointly sponsored by the Diocese of Miami and by the recently-organized Catholic Lawyer's Guild of the Diocese of Miami. It will be the first Red Mass celebrated in the South.

A Votive Mass

The exact origin of the Red Mass, which is a Votive Mass of the Holy Spirit, is obscured in antiquity. The word "votive" indicates that the Mass is offered for a special intention and it is

celebrated generally near the beginning of the judicial year and attended by judges, lawyers and officials of all faiths for the purpose of invoking God's blessing and guidance on the administration of justice.

Its tradition name, the Red Mass, is derived from the color of the vestments worn by the officers of the Mass, symbolizing the tongues of fire representing the Holy Spirit. Moreover the robes of the attending justices were, in ancient days, bright scarlet.

The custom in England began in the Middle Ages and contin-

ued even during World War II when judges and lawyers attended the Red Mass annually in Westminster Cathedral.

In the United States, the tradition was inaugurated in 1928 in New York City where the Guild of Catholic Lawyers meets annually with judges and members of law faculties for the Votive Mass in old St. Andrew Church in the shadow of the towering state and federal courts.

Moderator Named

Msgr. George T. Rockett is moderator of the Catholic Lawyers' Guild of the Diocese of Miami. Joseph F. Jennings is moderator of the guild and Frank Kelly secretary. Assisting them are Joseph M. Fitzgerald and C. Clyde Atkins, members of the organizing committee of the guild.

Bishop Griffiths had served as chancellor of the Military Ordinariate, where he counted among his flock a world-wide constituency of members of the U. S. Armed Forces and their families. In that post, he carried out a program of arduous duties involved in supervision of the war-swollen "diocese," selecting priests who volunteered for duty as chaplains with the Armed Forces and appointing auxiliary chaplains in this country and abroad wherever our Armed Forces were stationed. He also aided in the establishment of the National Catholic Community Service, representing Catholics in the U.S.O.

A native of Brooklyn, he attended St. John University there before attending the Capranica College in Rome, the Pontifical Gregorian University in the Eternal City and the Pontifical Roman Seminary of St. Apollinare.

Ordained in Rome

In addition to taking the degrees in Sacred Theology and Canon Law, he won a diploma in Paleography and Archives. He was ordained in the Basilica of St. John Lateran, Rome, in 1927. The Inter-American Bar Association was sponsored in this country by the American Bar Association in 1940. Its membership consists of lawyers in countries of the Western Hemisphere, including 20 of the 21 Latin American countries.

The host associations are the Florida Bar, the Dade County Bar and the University of Miami.



Inter-American Bar Association delegates will attend the Votive Mass of the Holy Spirit, known as Red Mass, to be celebrated for the first time in the South on Sunday, April 12, by Bishop Coleman F. Carroll at St. Mary Cathedral in Miami. At left Msgr. George T. Rockett, spiritual moderator of the newly-

organized Catholic Lawyer's Guild of Miami, is shown discussing arrangements for the Mass with Joseph F. Jennings, guild moderator, Frank Kelly, secretary and Joseph M. Fitzgerald and Clyde Atkins, members of the guild organizing committee.

Miami Priest's Father Dies In Philadelphia

Philadelphia

Solemn Mass of Requiem for James J. McLaughlin whose son, Father Joseph M. McLaughlin, is secretary to Bishop Coleman F. Carroll, of Miami, will be sung at 11 a. m. on Friday at the Church of St. Columba.

Mr. McLaughlin, who resided at 2732 N. 23rd St., died on Tuesday, April 7.

In addition to Father McLaughlin, he is survived by his wife, Catherine; three other sons, John, Thomas and Francis, of Philadelphia, and two daughters, Sister Mary Nolasco, C.R.S.M., Merion, Pa., and Mrs. Catherine Rodney, of Philadelphia.

Msgr. Robert W. Schiefel, chancellor, represented the Diocese of Miami.

C. Clyde Atkins Named To Head Florida Bar

Miami

C. Clyde Atkins has been named president-elect of the Florida Bar and will be formally installed in Miami during the May convention of the organization.

A member of Little Flower parish, Coral Gables, Mr. Atkins, a past president of the Dade County Bar Association, has been an attorney for 23 years. A 4th Degree member and past Grand Knight of Miami Council, Knights of Columbus, he is a past president of the St. Augustine Diocesan Union of Holy Name Societies and a founder of Trustee Lawyers Title Guarantee Fund.

He and Mrs. Atkins have two daughters, Sister Mary Carla, O.P., Dominican Novitiate, Adrian, Mich. and Carla, a student at Rosarian Academy, West Palm Beach. Their son, C. Clyde, Jr., attends St. Theresa's school, Coral Gables.

The actions of men are the best interpreters of their thoughts.—John Locke.

Laymen Urged to Carry Teachings Of Church Into All Phases of Life

Detroit—(NC)

Catholic laymen were urged here by Bishop Allen J. Babcock of Grand Rapids, Mich., to perform "with charity and zeal" their unique role in the teaching mission of the Church.

It is up to laymen to bring about "the infiltration of Christ's teachings into every phase of human life," declared Bishop Babcock, acting episcopal chairman of the Lay Organizations Department of the National Catholic Welfare Conference.

Bishop Babcock delivered the keynote address at the biennial convention of the National Council of Catholic Men. He spoke on "The Catholic Layman in the Crisis of Modern America." Some 3,000 men from throughout the nation attended the meeting here.

The Modern Crises

Surveying the current American scene, the Bishop concluded that there is "no word in our English language to describe the sum total" of modern crises in economics, international relations, the family and other fields.

"The principles of Our Lord's Gospel message must be brought into every phase of human life," Bishop Babcock declared. "These cannot be confined by the inner walls of a church.

"They must be carried into the world of finance, into the world of industrial and labor relations, into the field of law, into the sanctuary of the home. This work of the Church in her extension of the life of Christ down through the centuries can be done only by the laity."

The retiring president of the National Council of Catholic Men said that it is "no longer possible today to think of an apostolate addressed only to individuals."

The "social aspect" of Cath-

olicism was described as being "of the greatest importance" by Judge David A. McMullan of St. Louis.

Judge McMullan stressed the need for a national organization like the NCCM in such an era as the present, when society on a mass scale "quickly learns and unlearns truth or error, virtue and vice, and sometimes accepts new and strange attitudes."

"This condition," he added, "requires a federation to include every form of the apostolate, and particularly the social apostolate. We urgently

require a strong and result-full planning organization in the spiritual and moral field that will embrace the total nation and that will meet the needs of the Church in an expanding population and a changing population."

The National Council of Catholic Men was described by the St. Louis jurist as "an instrument that by prayer and work, and with God's help, will greatly aid in establishing and promoting among men who are brothers the kingdom of justice, peace and love."

Pan American Day Slated By Barry College Students

Pan American Day, April 14, will be observed at Barry College with exercises beginning at 9 a. m. when students in academic attire will march to chapel. Mass will be offered by Monsignor William Barry.

In the formal procession will be foreign students accompanied by 21 Latin American representatives bearing each country's national colors.

The program afterwards will be under the chairmanship of Ralph Renick. Guest speaker in the auditorium will be Mrs. Helen Seamans who has worked with intergroup relations and has traveled extensively in the Caribbean and South America.

As a specialist on the U. S. Department of State Student Exchange Program in Germany. She promoted intergroup relations in German universities. The subject of Mrs. Seamans' talk will be "Progress in Latin American Relations."

Other events by Barry will include a Pan American TV program over Channel 10 at 10:15 a. m. April 16, under the title, "Be Advised," conducted by Sister M. Kenneth, O.P., of Bar-

ry's language department. Students to participate include Beatriz Leal, Pat Johnston, Zaida Cache and Sally Brennan. Students will view the movie "Don Quixote" and on April 18 in the Social Hall, the Santa Rosa Spanish Club will be hostesses at an informal dance.

Taking part in the April 14 procession will be Fernando Terrera, consul Argentina; Dalton Portella, vice consul Brazil; Hugo Nicholls, auxiliary consul Colombia; Rafael Castro, consul Costa Rica; Abelardo Leon Blanco, consul general Cuba; Augusto M. Ferrando, consul general Dominican Republic; Gustavo Ochoa, consul Ecuador; G. Cabrales, consul general El Salvador; General Joaquin Bonilla, consul Guatemala; Fernando Rodriguez Pastor, Peru; Chancellor Carlos Fernandez, Uruguay; Claude Arty, vice consul Haiti; Raul A. Caceres, consul Honduras; Manuel Aristida-guista, consul general Venezuela; Carlos F. Grant, consul Chile; Francisco Aquirre of Diario las Americas; Pierre Perez of the Miami-Dade County Chamber of Commerce International.



BISHOP JAMES GRIFFITHS

Popular St. Michael Parish Speaks the People's Language: English, Spanish and 8 Others

St. Michael's Parish is definitely on speaking terms with its parishioners.

It employs six foreign languages in administering the sacraments and directing various activities within its international community of 2,500 families.

Spoken regularly are Spanish, Polish, Lithuanian, German, Italian and French.

Three other languages, kept on a stand-by basis, are used when

tourists call at the rectory and ask for a priest in either Portuguese, Russian or Slovak.

Four Priest-Assistants

Pastor of the polyglot church on Flagler St. west of 29th Ave. is Father R. E. Philbin, an ex-Navy chaplain whose four priest-assistants have a combined linguistic talent comparable to that of a language faculty in a major university.

And the parish confessionals, tagged to indicate the different languages spoken by

the confessor inside, are a match for the confessional placards posted in St. Peter's when an international pilgrimage reaches the Eternal City.

St. Michael's, despite its cosmopolitan atmosphere, is a modest parish located in an average Miami neighborhood. Its church is a converted military chapel.

Spanish is spoken by more than 550 of its families, some of whom have resided in St. Michael's for a generation or more. The parish issues a weekly bulletin in Spanish, conducts a Sunday Mass with sermon and singing in Spanish, has two choirs of Spanish singers and three lay teachers who speak the language.

Priests from Spain

Once a year a folk festival is sponsored by the Spanish section of the parish Home and School Association.

Two of the five priests who reside at the rectory are from Spain: Fathers Xavier Morras and Julian Macicior. Father Morras belongs to Obra, a Spanish foreign missionary society organized by the hierarchy of that country to serve the Spanish-speaking abroad.

Lithuanian, German and Italian, used less frequently at St. Michael's than are the other languages, are available nevertheless through the linguistic versatility of Father George Razutis. Two of the languages, Lithuanian and German, are spoken also by Father Vincent Valis.

Portuguese is heard at the rectory when tourists arrive from Brazil, which is seldom, according to the pastor. The priest they converse with is Father Valis. Hymns Sung in Polish

French-speaking Canadians who vacation in the Miami area—more and more of them are arriving each season, some to stay—are directed to St. Mich-



Seventh-grade twins, Silvia and Nestor Fernandez, perform in Spanish festivities conducted by St. Michael's parishioners. About one-fourth of the school children speak Spanish.



The Polish influence at St. Michael's is reflected in regular dinners and an annual festival sponsored by the Polish-speaking. Youngsters who sing and dance in the Polish tradition include sixth-grader Cynthia Archutowski, shown above.

ael's where Father Razutis hears confessions and counsels newcomers in French. The language is spoken also by several permanent parishioners.

For people who speak in the Polish language, a special Mass is celebrated at the parish each Sunday at 9 o'clock. A sermon in their native tongue is delivered by Father Jan Januszewski who commutes weekly from St. John the Apostle rectory in Hialeah.

During the Mass hymns are sung in Polish by a choir of 15 voices. Some 200 Polish-speaking people of the Miami area are

regularly in the pews.

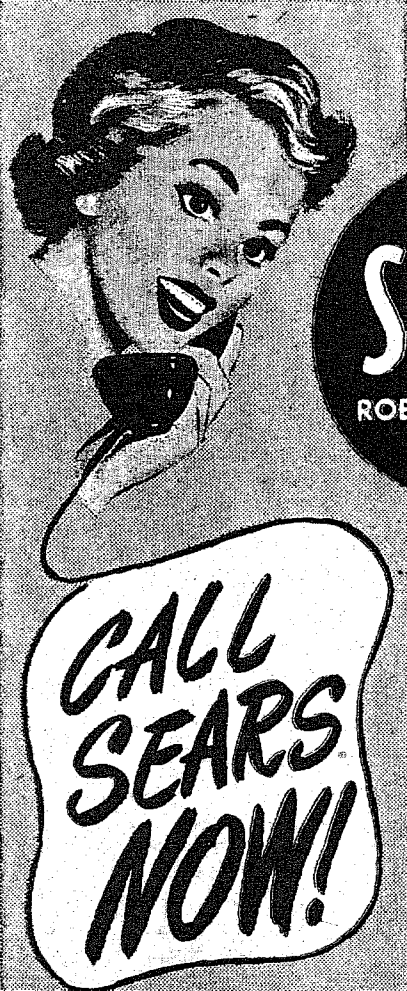
Stations of the Cross, in Polish, were held each Friday afternoon during Lent and a parish mission is given annually in the language. Native customs and costumes prevail at yearly socials as well as at monthly dinners held in the parish by Polish Catholics.

Father Philbin said that he is no linguist himself.

"I've studied five or six languages off and on," he said, "but because our assistants do so well, I get along in just English."

He recalled that the parish (Continued on Page 6)

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Smile, Comrade!

Much of the news that has slipped out of Russia has had a chilling, unnatural quality about it. Fitting neatly into this category was the news report from London a few days ago that a new order has been issued to all the people. The official command could be summarized in one word, "Smile!"

On the surface, this would seem to be one of the more whimsical moments of the high command, until one realizes there is something frightening in the fact that a government has to exercise control even over a person's frowns and smiles.

In the Young Communist League official organ, a piece that sounded more like a sermon than an article pointed out: "A kind smile is the companion of good deeds." Moreover, "A smile . . . warms the soul of those for whom it is intended and those who see it."

Deploring "irritation and glumness" that appear on faces the paper piously asked: "Is it really so difficult always to be attentive, thoughtful, tactful and polite?"

Apparently a great many of the people are answering that it is indeed very difficult to smile in a country that has attempted to reduce man to

the level of an animal and robbed him of his dignity. Where God has been banished, man has no substitute for true joy. When the Source of happiness has been outlawed, how can those whose hearts were made only for union with God find any reason to rejoice?

We know well the accounts of martyrs going to their death for the love of Christ, singing and smiling assurance to their loved ones. Suffering and death held no terrors for them, as long as they were united in mind and heart and soul with God, their beginning and their last end. No amount of adversity can wipe the smile of peace from the face of the person who is sure that God loves him with an everlasting love, that beyond this world there is compensation for the injustices of this life.

However, what makes so sad and tragic the plight of the Russian people is the fact they lack the rightful opportunity to know the revealed truths about God that could indeed give them reason to smile despite all the oppressive measures of their ruthless leaders. Perhaps their attitude is that mentioned by Shakespeare: "Affliction may one day smile again; and till then, sit thee down, sorrow."



Vocations in Florida

By Father James J. Walsh

All lay people who have proven their interest in encouraging vocations to the priesthood and religious life would have been inspired to greater efforts last week in Atlantic City at the Vocation Section of the National Catholic Educational Association. Others who have more or less been letting George do it, where vocations are concerned, would have been impressed with the enormous amount of work being done by both clergy and laity in helping young people dedicate their lives to the service of Christ.

National Concern

The need of priests and sisters, of course, is felt all over the country. While our own local need is surely as great as, if not greater, than any place in the country, representatives from all over the United States made it very plain they need a highly developed vocation program to cope with the spiritual needs of their Catholic people now and in the years to come.

One of the points emphasized at the convention bears re-

peating. Some people who have heard us say over and over again that there is a critical shortage of priests and sisters have asked, "Why is it so few are entering the clerical and religious life nowadays?" They imply by the question that the seminarians and novitiates must be nearly empty, that our young people are more interested in careers in the world.

This is not true, thank God. In most places it can be said there are more vocations than ever before. The shortage of priests and sisters is not so much due to fewer young people entering the service of Christ as to the tremendous increase in the Catholic population. It seems that all the seminaries in the country are packed to the doors. Many new minor and major seminaries are needed to accommodate the great number of vocations anticipated in the next few years.

Large Families

In Florida the astonishing increase in the Catholic population has been noted by the whole

country. This is due in part to the steady flow of Catholics from the north. But this is not the whole story. Our Catholic families have been large. Every parish has been busy with convert work, instructing many hundreds of non-Catholics every year.

While our vocations have been steadily on the increase, it can be said that they are not nearly enough to take care of the sudden growth of the diocese. And acute as our immediate need is, it will grow worse as Florida continues to boom. In all this, of course, there is reason to be grateful to God. No one can be downhearted because there are so many Catholics on the scene. Our lament is that we cannot at the moment take proper care of them spiritually.

Truly Inspiring

It was a truly inspiring thing at the convention to see the positive attitude of priests engaged in vocation work throughout the country. No one is sitting back, hopefully expecting God to provide for our needs miraculously, as He let manna fall from heaven long ago.

It was interesting to see the unanimous conviction that instruction about vocation on a grand scale is most necessary everywhere. First, for parents. One sad element was the repeated admission from both priests and sisters that the best organized opposition to vocations came from our Catholic parents, who while meaning well, were misguiding their children away from the will of God.

Secondly, there was emphasis on instruction in vocation matters for our young people. The greatest success was found in those places where parents helped priests and sisters make, known the greatness of a vocation to their sons and daughters; where family prayer for vocations was considered a necessary habit; where young boys and girls were thoroughly trained in the true knowledge of a calling to Christ's service, where our youth were frankly given the "hard side," the challenging aspects of a vocation.

Finally, everyone there stressed the need to mobilize every man, woman and child in the diocese. Everyone can do something to further the cause of vocations.

Saints of the Week

Sunday, April 12

ST. ZENO, Bishop-Martyr. He served as Bishop of Verona from 362 until his martyrdom in 371, at the time of Julian the Apostate. He is best remembered as an ecclesiastical writer of distinction, his main theme being the virgin birth of Christ.

the first century and were among the first converts. They are said to have assisted at the burials of SS. Peter and Paul, and for these Christian acts were killed in a massacre of Christians carried out under Nero.

Thursday, April 16

Monday, April 13

ST. HERMENEGILD, Martyr. A visigoth prince, he was the son of King Leovigild and was brought up as an Arian in the Court of Seville. He was converted by Bishop St. Leander and his enraged father imprisoned him. When he refused to return to Arianism, he was beheaded at the order of his father in 586. His brother, Recarad, succeeded to the throne, was converted to Catholicism and brought about the return of the nation to the faith.

ST. BERNADETTE, Virgin. She was Bernadette Soubirous, born at Lourdes, France, in 1844, the daughter of a miller in poor circumstances. Between February 11 and July 16, 1858, when she was 14 she was favored with a series of 18 apparitions of the Blessed Mother, who chose the uneducated peasant girl to reveal to the world the healing shrine at Lourdes. In 1866 she joined the Sisters of Notre Dame. She died in 1879 and was canonized in 1933.

Friday, April 17

Tuesday, April 14

ST. JUSTIN, Martyr. A native of Nablus, Palestine, he lived from about 100 to 165. He also is known as St. Justin the Philosopher. He was converted to Christianity when about 30 years old by reading the Scriptures and witnessing the heroism of martyrs. His two "Apologies for the Christian Religion" and his "Dialogue With the Jew Tryphon" are classed among the most instructive second-century Christian writings. He was beheaded in Rome with a group of other Christians.

ST. ANICETUS, Pope-Martyr. He was a Syrian who succeeded St. Pius I as Pope in 155. He defended the Faith against Valentinus, Marcian and other Gnostic heretics. He is said to have been put to death at the order of Emperor Marcus Aurelius in 166.

Saturday, April 18

Wednesday, April 15

SS. BASILISSA AND ANASTASIA, Martyrs. They were Roman noblewomen who lived in

ST. APOLLONIUS, Martyr. He was beheaded in 186 after he had been accused as a Christian by one of his slaves and had refused to deny his Faith. He won the name of Apollonius the Apologist for his eloquent defense of his Faith before the Roman Senate, of which he was a member. His fellow senators voted his death sentence.

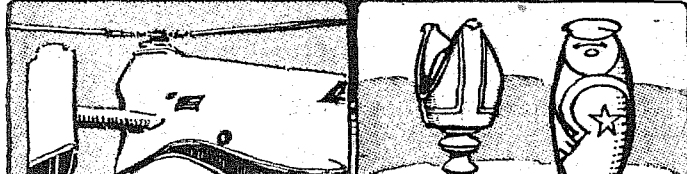
STRANGE BUT TRUE

Little-Known Facts for Catholics

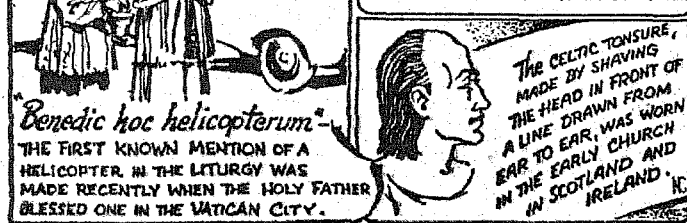
By M. J. MURRAY



A CURIOUS LIFE-SIZED TABLEAU OF THE LAST SUPPER, BASED ON LEONARDO DA VINCI'S PAINTING, IS ON VIEW IN AN OLD BAROQUE CHURCH IN OURO PRETO, BRAZIL. The carved wooden figures are the work of an unknown 18th-century artist.



IN POLAND IT IS PROPOSED TO ALTER THE TITLES USED IN THE GAME OF CHESS, WITH THE BISHOP BECOMING A 'COLLECTIVE FARM CHAIRMAN'.



"Benedic hoc helicopterum" - THE FIRST KNOWN MENTION OF A HELICOPTER IN THE LITURGY WAS MADE RECENTLY WHEN THE HOLY FATHER BLESSED ONE IN THE VATICAN CITY.

The
VOICE

Telephone: PLaza 4-2561

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On Advice to TV, Movies

By Father John B. Sheerin

Should a theologian presume to give advice to TV and movie producers? Father William F. Lynch, S.J., takes up that question in his recently-published *The Image Industries* (Sheed and Ward).

We can hear a roar of protest from the producers. Their response will be that they have no need of any more moral censors. Yet Father Lynch is not concerned about the immediate moral implications of a movie or TV show but about the craftsmanship of the show.

A good craftsman will give a true picture of human nature in TV or movies but the junk appearing in mass media today distorts the true nature of man.

Need Encouragement

Therefore, Father Lynch suggests simply that Catholic theologians should encourage producers to make better shows.

The book is a provocative one and my guess is that it will stir up a controversy in Catholic circles. For there are a great many Catholics who feel that art has nothing to do with morality. They will quote you Maritain's distinction between art and morality, and perhaps tell you that things have come to a sorry pass when God will judge us on our artistic taste as well as on our faith and conduct.

Father Lynch does not quarrel with Maritain's distinction between art and morality but he does say it has frequently been

misunderstood. Smaller minds have taken it to mean that art bears no necessary relation to life.

Theologian's Role

The theologian's role, according to Father Lynch, is not primarily to point out the sexy parts of a picture but to show that the artist's picture of human nature is a travesty on human nature.

Since the theologian must be interested in the fundamental dignity of the human person, he must be interested in what the mass media are doing to the human person. He cannot hide himself in the sanctuary and say he has no concern with art. Anymore than he could hide in the sanctuary and claim he had no interest in economics or politics. He should not criticize the producer's technique any more than he should pass judgment on a man's business methods. But in both cases he must be concerned about what is being done to the human person.

Sin of Omission

Father Lynch feels that the theologian has sinned by omission in the past. He has shown no interest in the art element of the mass media. He may have had a very vigilant concern about the breaking of the Sixth Commandment in a movie but no concern about the artist's false and flat picture of human nature. The result has been that the artist puts a chip on his shoulder every time a theologian speaks out on art.

Father Lynch asserts that

the theologian, without re-writing the TV or movie script, can show the artist that both theology and art have a common vision. For both are anxious to represent man as he actually is, not as he exists in fantasy. However, the main fault has been that of the theologians who "have not sufficiently illuminated the vital relationship of Christology to the arts and to all the concrete modes of human life."

Crooning and Religion

At times the author seems to exaggerate in order to stress a point. For instance, he says: "The theological intelligence, concerned with the movement of the souls of real men, must not take the position that it is against divorce but has nothing to say against crooning." I can't see any real relation between crooning and religion. Crooners make people miserable but then some people like to feel miserable. They are not quite as culpable as divorcees.

Yet the basic premise of the book is one that is highly commendable. Most of the entertainment in movies and TV programs today is junk, and theologians could help to raise the level of entertainment by encouraging producers to create better pictures and programs.

And incidentally, the average Catholic could help by demanding something better. Instead we find Catholics lauding *The Bells of St. Mary's* and passing up *Marcelino*.

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QUESTION CORNER

Does Bible Eliminate Need For Religion?

By Msgr. John J. Fitzpatrick

A friend of mine who belongs to no particular religion at all says that he doesn't need any religion, since he reads the Bible and the Holy Spirit inspires him with the meaning of what he reads. Naturally he has some strange ideas, not only of the Catholic Church but of all religions. What shall I say to him?

Well, it is difficult to break through some shells and your friend seems to be enclosed in a fairly rugged ghetto of his own making. It would be interesting to hear some of the inspired messages the Holy Spirit has given him.

You might ask him to take a look at his Bible and read what St. Peter had to say about foolish people who take the matter into their own hands and make a mess of the inspired word of God.

St. Peter Cautions

Even Peter admitted that some things his friend, Paul, wrote were hard to comprehend. Listen to him in his second Epistle (s.15-16):

"And regard the long-suffering of our Lord as salvation. Just as our most dear brother Paul also, according to the wisdom given him, has written to you, as indeed he did in all his epistles, speaking in them of these things.

"In these epistles there are certain things difficult to understand, which the unlearned and unstable distort, just as they do the rest of the scriptures also, to their own destruction."

If he throws out all religions, then perhaps the Holy Spirit has already told him what a horrible mistake one of the other Persons in the Blessed Trinity made when He founded a religion.

And what a big hoax that same divine Person perpetrated on the human race and on that religion itself by assuring it that He personally would be with it all days until the end of the world.

Holy Spirit Guides

Not only that, but He told that Church in the beginning that He would personally send the Holy Spirit (presumably the same Holy Spirit your friend is in personal commune with so often) to guide that Church and teach it

(not every Tom, Dick and Harry) but teach it the truth.

All your friend has to do is look around, as we suggested to another questioner a couple of weeks ago, and see the colossal mess of religions to be found within ten blocks of almost everyone, religions that sprang up from the very same mistake of private interpretation.

Or perhaps your friend wants to claim that all of these varied inspired conclusions are all the truth even though they contradict each other.

On 'Inspirations'

How can the Holy Spirit who is the Spirit of Truth inspire different people with opposite teachings? Can opposite and contradictory "inspirations" be true merely because different persons "received" them?

These people who claim they have the true doctrine straight from God Himself via special and personal inspiration are among the first to jump down our throats for claiming that the Holy Father and the Bishops are infallible.

They throw out what their Bible itself tells them: that Christ promised to be with His Church always so that it would do its job of teaching as perfectly as possible. Then they attribute to themselves what they have just denied, in other words, God bypasses His Church (horrible thought that He should put any confidence in an organization of human beings) and deals directly with individual human beings!

Open Mind, Heart

Religions and the teachings of religions aren't bothering your friend as much as one of the oldest of vices: pride. A little humility would open up his mind and heart to those things God wants him to know.

But as long as he has this me-and-the-Holy-Spirit attitude, his own little private sanctimonious ghetto, he will have trouble.

If we can drink non-alcoholic liquids an hour before receiving Holy Communion, but cannot eat ice-cream, how about letting the ice-cream melt and then drinking it? Is that allowed?

If you can wait that long, let it melt. If not, don't receive Communion.

MAKING MARRIAGE CLICK

Springtime IS Lovetime

By Msgr. Irving A. DeBlanc

Marriage was intended as a blessing, not a curse. Most people are indeed happily married. Since Springtime is lovetime, since folks now are "gayer than laughter" and "softer than moonlight," is it not a good time for married folk to renew their love?

Because human beings loved yesterday is no sign that they will love tomorrow. Because they have controlled passions is no sign that they have conquered them. Perseverance in love is no single gift. Love must be renewed daily. Love requires practice just as becoming a priest or a pianist requires practice.

Mutual Sacrifice

Lovers never ask, "What's in it for ME?" A wife will give up a new Spring outfit so that she can help get together a down payment on a new home. He postpones a fishing trip because she has her heart set on visiting her folks in the country. He takes lunch to the office to save dollars needed for the winter coat he can buy her now on a bargain.

She does her own house cleaning to buy him a "do-it-yourself" chest as his Christmas present. He does not hesitate to give up a career when she falls into a long illness. She will take a job as an emergency when it is needed to pay his medical bills. Sufferings come but they manage them without show-off or self-pity. Because they have found oneness in marriage, sacrifice poses no burden.

If he is in trouble at the office, she sympathizes; if she is too exhausted to respond to his affection, he understands. Their

understanding includes forgiveness. It is a forgiveness of love, not a forgiveness that comes from doing what one thinks is the right thing, or from just being big about it.

Ties That Bind

They need love and affection and give it to each other in a hundred little ways, knowing that otherwise they would dry up. They need encouragement because even the strongest of us experience moments of depression. No matter what problems come up, neither is alone in the struggle. They understand that she may hunger for music, he for golf, and that they must never attempt to mold the other into something he is not.

They understand that their needs may change with the years, that she now prefers television to canasta, that he may prefer a little house to an apartment. They know that when one no longer needs the other, then love is over.

Learn Tolerance

They shy away from persons who are in constant marital troubles, from those of doubtful morals. They now realize that they need quiet and relaxation, that hours are to be enjoyed rather than constantly chased. When they are too intent, too hurried, they forget those around them; their personalities change. They are automatons; they lose the qualities that endeared them to all. They anticipate serious differences, but never bury them as

a cat would a piece of rotten meat; they learn early the importance of building a tolerance for differences.

They leave the past where it belongs—in the past. They never reach the port of complete adjustment, but rather as Seneca admonished, consider each day a new life. They are content to heed the prophecy that when love attains its goal, eternal joy will be theirs. Springtime is lovetime renewed, but lovetime is forever.

Missal Guide

April 13—Feast of St. Hermenegild, Martyr. Mass of the feast, Gloria, Preface of Easter.

April 14—Feast of St. Justin, Martyr. Mass of the feast, Gloria, second prayer of the Martyr's Sts. Tiburtius, Valerianus and Maximus, Preface of Easter.

April 15—No feast. Mass of the preceding Sunday, Gloria, no Credo, Preface of Easter.

April 16—No feast. Mass of the preceding Sunday, Gloria, no Credo, Preface of Easter.

April 17—Feast of St. Anicetus, Mass of the preceding Sunday, Gloria, second prayer of St. Anicetus, no Credo, Preface of Easter. (Or the Mass of the Feast, Gloria, Preface of Easter.

April 18—Feast of the Blessed Virgin Mary on Saturday. Mass from the Common (IV), Gloria, Preface of the Blessed Virgin Mary.

April 19—Third Sunday after Easter. Mass of the Sunday, Gloria, Credo, Preface of Easter.

Close Sunday Stores Urged By Governor

Harrisburg, Pa.—(NC) A proposal to stiffen penalties for retail sales on Sunday has been backed solidly by Gov. David L. Lawrence of Pennsylvania.

"It is a plan to stop this further desecration of the Sabbath," he said. He added that "everybody recognizes" that existing laws are "a farce."

The Governor pointed out that the existing laws provide for a fine of four dollars a day for retailers selling on Sunday. Under administration-backed legislation, the fine would be \$100 for the first offense, and \$200 and a 30-day jail sentence for subsequent violations.

The measure specifically lists Sunday retailers of clothing, furniture, housewares, appliances, hardware, recordings and toys.

It exempts retail establishments employing one or two persons—so-called "mom and pop stores"—and stores where groceries and produce are sold by the proprietor or members of his immediate family.

Gov. Lawrence denounced retailers who conduct extensive advertising campaigns that state they are open on Sundays.

"I don't see why these people want to eke out the last dollar," he said.

Hialeah Delays Trial After Lewd Books Raid

Hialeah Trial of four newsstand operators arrested on charges of violating a new Hialeah ordinance which outlaws obscene and indecent literature has been postponed seven weeks by Associate City Judge Arthur Hawkesworth.

Ralph Nelson, city prosecutor, requested the postponement, stating that the city attorney's office wanted him to "work out the matter with the city council."

In moving the date of the hearing for the men, arrested by juvenile authorities on Monday, April 6, Judge Hawkesworth indicated interest in a similar case which he said is now pending in the appellate court and pointed out "We don't want to start something we can't enforce."

Four Dealers Accused

Accused of violating the ordinance, passed March 28 by the city council, are Harold Foreman, Foreman's Pharmacy, 41 W. 29 St.; Dave Goldberg, Popular Sundaes, 802 SE 8 St.; Sinder Frager, Frager's Sundries, 948 E. 25 St. and Harold Burkhard, Burkhard's News Stand, 67 Hialeah Dr. Each posted \$50 bond.

Magazines and pocket books seized during Monday's raids contain objectionable material,

according to juvenile officers who said the publications are distributed by Dade County News Dealers Supply Co. and are within easy reach of minors.

Burkhard's stand was the scene of an arrest a few weeks ago when juvenile authorities charged a clerk on duty with permitting a minor to play pin ball machines. A suspended sentence followed.

At this stand a sign which reads: "Minors are not allowed to read these books. By order of Hialeah P.D." has been placed over the magazine racks.

According to Lt. Charles Brust, head of the Hialeah Juvenile Bureau, proprietors of the news stands in Hialeah received copies of the ordinance from officers who obtained signed statements from store owners acknowledging the notification.

Church, Parent Groups

Members of church, civic and parent-teacher associations spearheaded the recent drive to promote the passage of the ordinance which is similar to that of the State Law enacted in 1957.

Following a meeting of Area Five P-TA representatives on Feb. 26 at Flamingo Elementary School, local papers reported that Hialeah druggists and newsstand dealers were united with

Keeping Incurable Person Alive, Discussed in Moral-Medical Talk

Minneapolis—(NC) "There is such a thing as a God-given right to be allowed to die in peace," a moral theologian declared here.

Father John J. Lynch, S.J., theology professor at the Jesuits' Weston (Mass.) College, said here that hospital patients, morally speaking, "must use ordinary means to prolong their lives, but they usually are not required to submit to extraordinary treatment unless they so choose."

Common Therapy

He explained that ordinary means is "of a kind that can be provided without excessive pain, expense and inconvenience and which, in addition, offers reasonable hope of substantial benefit to a patient."

For a patient with pneumonia, the use of oxygen is a "common therapy" which is relatively inexpensive and which generally means restoration of normal good health, he explained. Oxygen in such a case represents

"ordinary means" of preserving life and must be employed," he said.

"The same treatment for a comatose woman of 90 years with terminal cancer would be considered 'extraordinary' for it would offer no reasonable hope of substantial benefit," Father Lynch said.

Some Beyond Hope

The Jesuit said that "some families literally impoverish themselves keeping barely alive a relative who in all honesty is beyond medical hope, and in so doing they are going beyond the strict requirements of duty when they put themselves to that terrible expense and anguish. There is such a thing as a God-given right to be allowed to die in peace."

Father Lynch said that the differences between the legitimate non-use of extraordinary means and euthanasia (so-called mercy killing) is: "Euthanasia implies the positive induction of the cause of death or else consists in

withholding ordinary means of avoiding it."

All patients have a right to be informed of approaching death, Father Lynch said, so they may arrange their spiritual and worldly affairs. He said: "The responsibility for telling the patients rests with the attending physician, but he, acting in the patient's best interests, may delegate the task to a relative or some other responsible person close to the patient."

Father Lynch said that "special care" should be taken of the rights of mental patients, since they usually are incapable of making proper decisions for themselves.

He stressed that all patients are entitled to religious care, which includes the giving of baptism, seeing to it that the patient has opportunity for confession, Communion, Extreme Unction and for Christian burial regarding fetus and amputated members.

St. Michael's Speaks 10 Different Languages

(Continued from Page 3) "conducted two tridiums in Hungarian within recent years for the benefit of refugees who settled in the Miami area.

"And we can hear confessions in more languages if we have to," he said assuredly. "Living close to the rectory is a convalescing priest, Father Francis Garmus, who speaks Russian and Slovak.

The ten-year-old parish school of 850 students is affected only mildly by the mixed nationalities except in the case of Spanish-speaking youngsters.

Mother Therese Martin, I.H.M., principal, said that "about one-fourth of our pupils speak Spanish and we do have a language problem, particularly with students who transfer to our school from Cuba."

The incoming youngsters try to catch up with their proper

grades by working with private tutors and conversing with classmates. The three teachers who speak Spanish coach students during their early days at St. Michael's.

Many Sunday Masses

How about English at the parish? Si, senior! English is the number one language of the multi-lingual community. It's spoken at eight of the Masses offered each Sunday which are crowded by vacationers who outnumber the regular parishioners two to one. Three of the Masses are held in Dade County Auditorium which is adjacent to St. Michael's.

Busy though it is on Sunday, evidence that the parish isn't a community of merely "Sunday Catholics" is revealed in its daily schedule of Masses. Six are offered each morning, with confessions as usual in the unusual variety of languages.

the groups and city council to keep objectionable material out of Hialeah.

Through the efforts of the Decent Literature Council of Dade County, organized two years ago in Coral Gables, 34,000 clubwomen in Florida have taken the "clean literature" campaign as a project.

The Council received nationwide publicity three months ago when Mrs. Conley R. Addington, retiring president, reported that the council had succeeded everywhere "except in its home county."

Mrs. Joseph Popp is the president of the council and Mrs. Julian J. Eberle and Mrs. Howard George, both members of the South Dade Deanery of the Miami Diocesan Council of Catholic Women, serve as secretary and vice-president, respectively.

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The Program:

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- Tuesday, April 28, 8 P.M.**
The Nature and Purpose of Marriage
- Tuesday, May 5, 8 P.M.**
Love and Happiness
- Tuesday, May 12, 8 P.M.**
The Law on Marriage, Ecclesiastical and Civil
- Thursday, May 14, 8 P.M.**
The Medical Aspects of Marriage
- Tuesday, May 19, 8 P.M.**
Happiness in the Home
- Thursday, May 21, 8 P.M.**
Christian Marriage

Baptisms in Parishes Of Diocese in 1958

Following is a report of the number of baptisms during 1958 in the parishes now in the Diocese of Miami:

RANK	CITY	PARISH	NUMBER
(50)	Arcadia	St. Paul	8
(31)	Boca Raton	St. Joan of Arc	80
(34)	Boynton Beach	St. Mark	58
(45)	Clewiston	St. Margaret	27
(1)	Coral Gables	Little Flower	403
(37)	Dania	Resurrection	54
(39)	Delray Beach	St. Vincent Ferrer	51
(11)	Fort Lauderdale	Our Lady, Queen of Martyrs	235
(10)	Fort Lauderdale	St. Anthony	239
(21)	Fort Lauderdale	St. Clement	169
(27)	Fort Myers	St. Francis Xavier	94
(53)	Fort Myers Beach	Ascension	3
(32)	Fort Pierce	St. Anastasia	74
(2)	Hialeah	Immaculate Conception	379
(17)	Hialeah	St. John the Apostle	196
(51)	Hobe Sound	St. Christopher	8
(14)	Hollywood	Little Flower	223
(9)	West Hollywood	St. Stephen, Protomartyr	248
(16)	Homestead	Sacred Heart	203
(35)	Immokalee	Our Lady of Guadalupe	58
(47)	Key Biscayne	St. Agnes	23
(6)	Key West	Our Lady, Star of the Sea	257
(24)	Lake Worth	Sacred Heart	134
(49)	Marathon	San Pablo	20
(5)	Miami	Corpus Christi	295
(7)	Miami	St. James	254
(12)	Miami	Gesu	234
(36)	Miami	Holy Redeemer	57
(4)	Miami	St. Brendan	340
(3)	Miami	Cathedral	373
(40)	Miami	St. Mary of the Missions	49
(13)	Miami	St. Michael the Archangel	234
(19)	Miami	Sts. Peter and Paul	174
(20)	North Miami	Holy Family	172
(22)	North Miami	Visitation	164
(15)	South Miami	Epiphany	223
(44)	Miami Beach	St. Joseph	30
(54)	Miami Beach	St. Mary Magdalen	3
(33)	Miami Beach	St. Patrick	59
(38)	North Miami Beach	St. Lawrence	53
(18)	Miami Shores	St. Rose of Lima	191
(29)	Miami Springs	Blessed Trinity	92
(43)	Naples	St. Ann	39
(8)	Opa Locka	St. Mel	254
(48)	Palm Beach	St. Edward	23
(26)	Pompano Beach	Assumption	105
(52)	Punta Gorda	Sacred Heart	8
(25)	Riviera Beach	St. Francis of Assisi	121
(46)	Sebring	St. Catherine	24
(41)	Stuart	St. Joseph	45
(42)	Vero Beach	St. Helen	42
(28)	West Palm Beach	Holy Name	93
(30)	West Palm Beach	St. Ann	87
(23)	West Palm Beach	St. Julians	143
	Total		7225

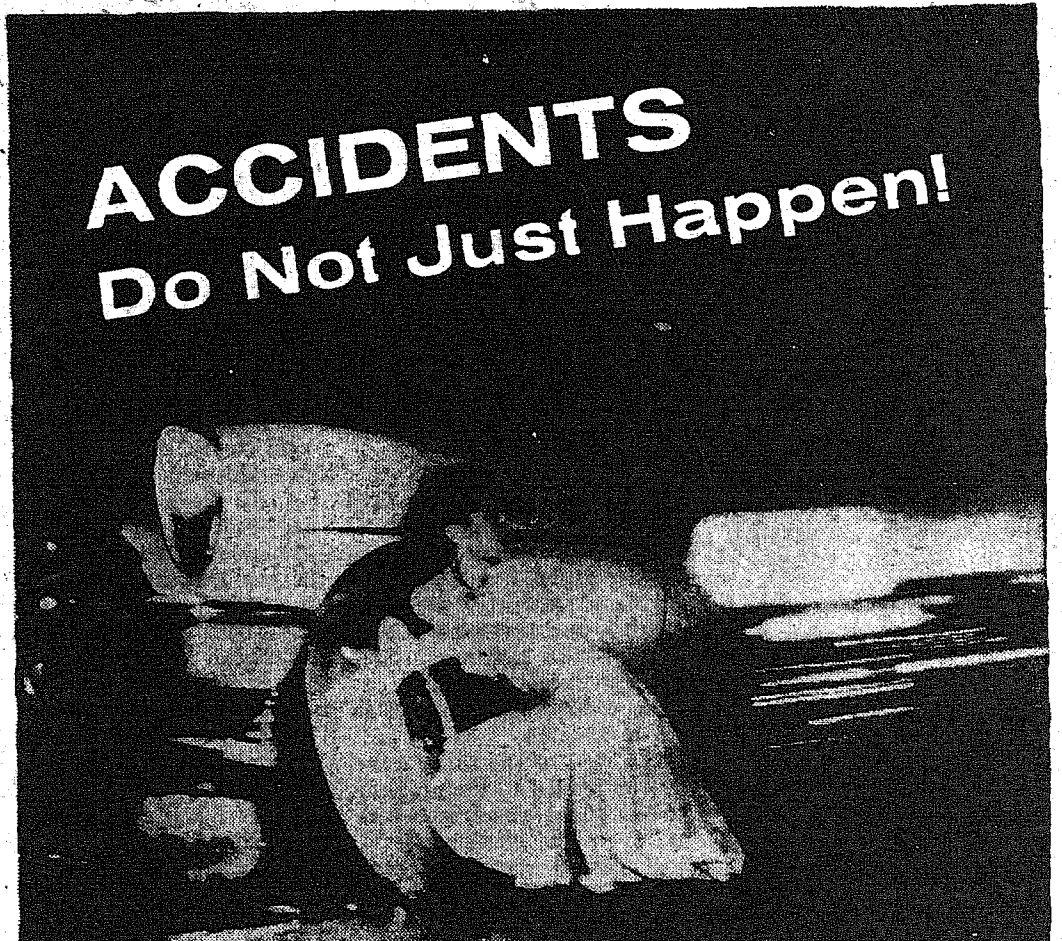
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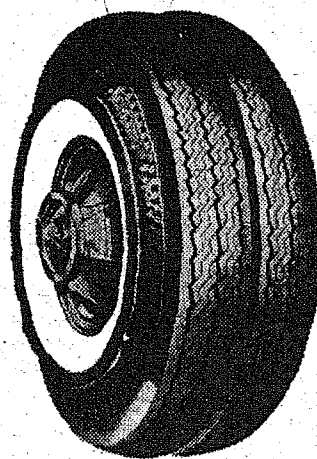
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Honest Critics Of Life in U.S. Seen Helpful

By John J. Daly, Jr.

Atlantic City, N. J.—(NC)

Bishop John J. Wright suggested here Catholic higher education can best serve a United States society facing the peril of conformity by producing citizens "distinguished for objective and detached criticism."

"Positive and loyal, but critical nevertheless of prevailing national patterns," said the Bishop of Pittsburgh. "They might assume the role of the 'honest dissenters,' the 'loyal opposition,'" he said.

The prelate spoke to a session of the convention of the National Catholic Educational Association here.

Community in Danger.

He asserted that the present American community stands in danger of a oneness that may be produced in large measure by an educational system tending toward lifelessness and centralization.

Bishop Wright said that independent and religiously committed institutions of higher learning may have a "providential" role to play in the preservation of "the American ideal of diversity."

Dr. Urbana H. Fleege, head of the department of education, De Paul University, Chicago, shared the speakers' platform with Bishop Wright at the opening session for college and university educators.

By 1970, he said, two students will be in college for every one today. The population boom causing this will produce "considerably more severe" consequences for Catholic education, he declared.

Catholics, he continued, have been increasing "more than 40 per cent faster than the rate of population as a whole." Yet, it has been estimated that today only 40 per cent of Catholic youths attending college are in Catholic institutions, he added.

By the early 1980's, there will be nearly 80 million in schools of all kinds as compared today with a little more than 40 million, Dr. Fleege predicted.

High Cost of Schooling.

By 1966, he continued, Catholic grade schools may enroll about 5.8 million students, high schools about 1.2 million and colleges about 450,000.

He said present cost of the entire Catholic educational structure is not known, but if based on the cost per pupil in public education it comes to about \$1.9 billion a year or more than \$10 million every school day. The Catholic college and university share of this is about \$376 million each traditional school year, he said.

Catholic Educators Urge 'Equitable' Federal Aid

Atlantic City, N. J.—(NC)

U. S. Catholics educators in convention here urged that Federal aid to education "be distributed equitably within the limitation of the Federal constitution so that it may serve the needs of all the youth of our country."

In resolutions at the final session of the 56th annual convention of the National Catholic Educational Association in Convention Hall, delegates also made these points related to Federal support:

—It should be temporary under certain circumstances to meet specific needs.

—It should in no way injure the traditional U. S. pattern of local control and support of schools.

The convention also urged, without direct mention of Federal support, that as new means of meeting the increased costs of public education are explored, "care be exercised to protect the welfare of private education and to protect likewise the sources of its support."

10,000 Attend

In another action at the final session of the 3½-day convention, which had some 10,000 registrants, Archbishop William E. Cousins of Milwaukee was elected NCEA president general, succeeding Bishop Lawrence J. Shehan of Bridgeport, Conn.

The 1960 convention will be held in Chicago.

The first of the three resolutions related to the problem of financial support, with emphasis on the growing role of the Federal government, cautioned that U. S. education "historically is dualistic in nature."

It added that throughout the years "the nation has found its best interests served by public and private school systems, equally strong and independent."

Called Essential

The convention called it "essential" that this structure be maintained for "this nation has in the last score of years had ample demonstration of the ease with which a system of education totally under central governmental control lends itself to the purposes of dictatorships in both fascist and communist tyrannies."

The second resolution in this area noted "suggestions" that the pattern of state and local control and support of schools be changed "and that the Federal government assume a permanent role in the support and control of American education."

"This association expresses its concern over such suggestions," the resolution said.

The final recommended to those favoring Federal aid that

Atlantic City Fog Grist for Punsters

Atlantic City, N. J.—(NC)

"Catholic Educators Meet in a Fog" and other comments were common greetings among delegates battling the elements to attend sessions of the National Catholic Educational Association convention.

One punster couldn't resist this: "Welcome to our mist."

Many residents claimed the two days of fog during the 3½ day convention were the worst in recent years.

"there always be kept in mind the fact that the youth of America are being educated in private as well as public schools."

"This association recognizes that under certain circumstances, temporary Federal aid to meet specific needs of American education may at times be necessary, provided such Federal aid takes a form that in no way injures the traditional pattern of local control and local support," delegates said.

"This association affirms that any Federal aid be distributed equitably within the limitations of the Federal constitution so that it may serve the needs of all the youth of our country," it concluded.

Meek young men grow up in libraries, believing it their duty to accept the views which Cicero, which Locke, which Bacon, have given; forgetful that Cicero, Locke and Bacon were only young men in libraries when they wrote these books.

—Ralph Waldo Emerson.

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Dr. John Leonard Honored at Dinner

West Palm Beach

Dr. John I. Leonard, president of St. Leo College and president emeritus of Palm Beach Junior College was honored at a dinner held here on Tuesday, April 7.

Abbot Marion Bowman, O.S.B. of St. Leo Abbey and chancellor of the new college which will open in September, was present as well as many alumni members and friends of St. Leo preparatory school.

Members of the arrangements committee included Phil O'Connell, Thomas O'Gorman, Joseph C. McMullen, Sr., Granville A. Motse and Robert Andrew Brown.

Dance Scheduled In Miami Springs

Miami

Single Catholic men and women between the ages of 18 and 35 have been invited to attend an all-city dance on Friday, April 17, at 5705 NW 38 St.

Sponsored by the Young Peoples' Association of Blessed Trinity parish, Miami Springs, the dance will begin at 8:30 and continue until 11:30 p. m.


Gerald Radson is the chairman, assisted by Bill Mulligan and George Flynn.

I remember my youth and the feeling that will never come back any more—the feeling that I could last forever, outlast the sea, the earth, and all men.

—Joseph Conrad.

Of all earthly music, that which reaches farthest into Heaven is the beating of a truly loving heart.—H. W. Beecher.

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TRIBUTE TO LAY TEACHERS

Atlantic City, N. J.—(NC)

The need for laymen and women in Catholic education was underscored at a session of the Catholic educators' convention here.

Church historian Monsignor John Tracy Ellis said the clergy and Religious serving in colleges and universities need aid from "trained and learned laity."

He said that without lay assistance, "the majority of our larger universities and colleges would either have to close entirely or drastically curtail their educational programs."

While praising strides taken in Catholic higher education to adjust to increasing numbers of lay teachers, he added that the position of the laymen can be strengthened even further.

He called for bolstering of the "material rewards in salary and fixity of tenure (and) more open and whole-hearted confidence in the layman's ability to fill top administrative posts and to share directly in the making of educational policy."

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Papal Legate Proud To Be 'American'

Rome—(NC)

Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States said here that two great influences on his career as a Vatican diplomat were his years as an altar boy in St. Peter's basilica and the nine and one-half years he spent at the Apostolic Delegation in Washington.

Arrives April 20

The Archbishop, who is scheduled to arrive in the United States on April 20, told an assembly of American clergymen here that he began serving at altars in St. Peter's basilica when he was eight years old. In so doing, he added, he learned to love and venerate the center of Christendom and the popes and all they stand for.

The Apostolic Delegate said that as a young priest at the delegation in Washington, under the former Apostolic Delegate, now Amleto Giovanni Cardinal Cicognani, he learned something of the American ideals and spirit, which served him well in the numerous assignments that followed.

In a humorous vein, he recalled that on returning to Rome after his years in the United States is associates would refer to him as "the American" whenever they thought his conduct was beyond the traditional.

Called 'American'

"They used to try to get a rise out of me by calling me 'American,'" he said, "until they discovered that I liked the name."

Archbishop Vagnozzi stated that American ideals guided him to such a degree in his diplomatic posts that "if I had any success for the Holy See, it's attributable in great part to my first experiences in the United States."

The occasion for his speech was a dinner given in his honor at the North American College in Rome by its rector, Bishop Martin J. O'Connor.

USO to Explain Work to Public

Washington—(NC)

Representatives of the National Catholic Community Service in this country and abroad will join USO leaders in the annual observance of "April Is USO Month," Frank M. Folsom, NCCS executive committee chairman, has announced.

During April, USO leaders will undertake a major educational campaign to arouse greater interest of the American people in the welfare needs of the 2,500,000 American service men and women now in the Armed Forces, Mr. Folsom said.

The primary purpose of "April Is USO Month" is to interpret to the American public USO's function in the cold war and its contribution to good morale in America's armed forces wherever they may be stationed.



The new Apostolic Delegate to the United States, Archbishop Egidio Vagnozzi is shown with Pope John XXIII with whom he served as counselor at the Papal Nunciature in Paris, in 1947.

Body of St. Pius X Will Be Sent to Venice for Rites

Vatican City—(NC)

The body of St. Pius X is scheduled to be transported from the Vatican City railroad station April 11 to Venice.

The body is being sent to Venice to be venerated for a month by citizens of the city, of which the sainted pope was once patriarch.

The body has already been removed from under the altar dedicated to the saint's memory in St. Peter's Basilica. It is now housed in the hall of records of the Vatican Chapter of Canons.

Placed in Special Car

When it is transferred to the railroad station it will be placed on a special car prepared for the journey. Preparations have been made for securing it in the car so that it will not be jostled during the trip.

It is expected that Pope John XXIII will personally accompany the body from the canons' chapter house to the station and will take part in the departure ceremonies.

Scheduled to accompany the

I have never heard anything about the resolutions of the apostles, but a great deal about their acts.—Horace Mann.

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The Voice, Miami, Fla. 9
Friday, April 10, 1959

a solemn liturgical procession by water will be led by Giovanni Cardinal Urbani, Patriarch of Venice. It will include bishops and priests of the Venice ecclesiastical province.

The boat bearing the coffin will be rowed by 18 gondoliers in 18th century Venetian costumes. It will be escorted by eight of the city's finest gondolas, used only on solemn occasions. In their wake other gondolas of the city will follow, forming a colorful procession by water such as has not been seen in Venice for centuries.

John H. McGeary

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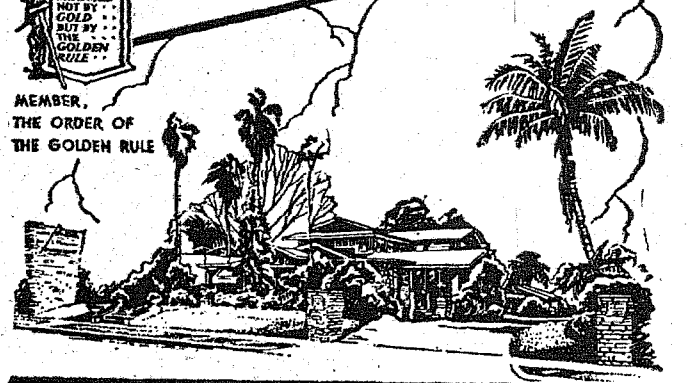
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Plans Drawn For Church At Perrine

Perrine

Father Thomas M. Anglim, pastor of Our Lady of the Holy Rosary Catholic Church here, announced that plans had been drawn up to erect a two-story building on church-owned property at Franjo Rd. and Eureka Dr. Formerly a mission, Our Lady of the Holy Rosary is the first parish formed by Bishop Coleman F. Carroll in the diocese.

The architect's plans call for a church in the lower half of the building, which will have seating accommodations for 1,000 persons. The upper half of the building will be divided into eight classrooms and will be staffed by Sisters.

Father Anglim also announced that a campaign will be inaugurated immediately to help defray the expenses involved in building. A minimum goal of \$175,000 has been set.

Father Anglim issued an appeal for volunteer workers among the men of the parish.

The first training meeting of the campaign was held on Wednesday, April 8. Close to 200 men were in attendance.

A kick-off meeting will be held in the Perrine Elementary School auditorium at 8 p. m. Monday, April 13.

Dr. J. A. Arroyo Dies In S. Miami

South Miami

Mass of Requiem for Dr. Julian A. Arroyo, who died on Thursday, April 2, at the age of 83, was celebrated in the Church of the Epiphany on Saturday, April 4.

A native of Venezuela, he came to Miami 10 years ago from New York City and at the time of death was legal advisor to the Venezuelan consulate.

Dr. Arroyo is survived by four sons, Dr. Julian A. Arroyo, Jr., James, Santiago and Nicholas, all of Miami, and three daughters, Mrs. Terry Moreton and Mrs. Robert Ripa, New York City, and Mrs. George Fischer, Jacksonville.

Burial was in Miami Memorial Park under direction of Lithgow-Wilhelm South Miami Funeral Center.

Existence was given us for action. Our worth is determined by the good deeds we do, rather than by the fine emotions we feel.—E. L. Magoon.

All earthly delights are sweeter in expectation than in enjoyment; but all spiritual pleasures more in fruition than in expectation.—Foltham.

Serra Club Installs Officers

Group Takes Part In Vocation Month

Miami

Joseph Fitzgerald of Coral Gables has been installed as president of the Serra Club of the Diocese of Miami.

Other officers who assumed their duties during a luncheon at the McAllister Hotel on Tuesday, April 7, are Dr. Edward J. Lauth, first vice-president; Frank Mackle, second vice-president; Michael O'Neil, treasurer, and Maurice Ferre, secretary.

Serra Men Give Vocation Talks

The Serra Club of the Diocese of Miami has organized a speakers' bureau, member of which are prepared to deliver talks on the subject of vocations.

Groups which desire to schedule these fine speakers are requested to call the Serra secretary, Dr. Edward J. Lauth, in Miami, at FRanklin 7-2584.

tary. Denis V. Renuart, Richard B. Roberts and Philip Moore are trustees.

The organization, whose aims are to foster religious vocations and assist in the education of young men for the priesthood, will receive its charter and become affiliated with Serra International on April 26.

In addition to its work in the field of vocations, Serra assists in the formation of Catholic lay leaders by means of programs carried on in local clubs.

Father James J. Walsh, diocesan director of vocations, is the spiritual moderator of the Miami Serra Club whose members are actively participating in Vocation Month through the distribution of prayer cards, wall cards and posters to schools of the diocese.

Requiem Sung For Robert Paul

Miami Shores

Mass of the Angels for Robert Paul, 8, who died on Thursday, April 2, was celebrated in St. Rose of Lima Church at 9 a. m. on Saturday by Father Louis C. Roberts, assistant pastor.

The second-grade student died of injuries received when he was accidentally pinned under a pile of wooden shutters. He attended St. Rose of Lima School.

In addition to his parents, Mr. and Mrs. George Paul, of 166 NE 101 St., he is survived by two brothers, John and James, and his grandparents, Mrs. Helen Paul of Miami and Mrs. Marie Devine, Atlanta.



PERMANENT OFFICERS in the Serra Club of the Diocese of Miami were installed during a luncheon on Tuesday. Officers shown here with Father James J. Walsh, spiritual director, include Joseph Fitzgerald, president; Dr. Edward J. Lauth, first vice-president; Michael O'Neil, treasurer; Maurice Ferre, secretary, and Richard B. Roberts, Denis V. Renuart and Philip Moore, trustees. Not shown is Frank Mackle who will serve the organization as second vice-president.

SERRAN PRAYER FOR VOCATIONS

O God, Who wills not the death of a sinner, but rather that he be converted and live, grant, we beseech Thee, through the intercession of the Blessed Mary, ever Virgin, and all the Saints, an increase of laborers for Thy Church, fellow laborers with Christ, to spend and consume themselves for souls, through the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the union of the Holy Spirit, world without end. Amen. (Seven years indulgence.)

Newsboy Gives \$10 Donation For Seminary

Miami

Donation of 10 dollars, earned by an 11-year-old boy selling newspapers, is among contributions received by the Chancery for the proposed minor seminary.

In a letter to Bishop Coleman F. Carroll, addressed in care of Msgr. James F. Enright, pastor, St. Rose of Lima parish, Miami Shores, Paul Vuturo expressed the hope that he may enter the priesthood and enclosed a check to be used toward the building of the seminary. The proposed building will be located on 80 acres west of Boynton Beach on Military Trail.

The promise of Pope John XXIII to "pray very hard" that Paul's wishes to become a priest will be granted, received nationwide publicity two months ago when it became known that the youngster had written to the Holy Father last Christmas asking that his intentions for a vocation be remembered in the Pontiff's prayers. At that time Bishop Carroll presented Paul with a white rosary, an autographed picture of Pope John and a packet of Vatican City stamps forwarded from Vatican City to the Miami Chancery via the Apostolic Delegation in Washington.

A son of Mr. and Mrs. Vincent Vuturo, 260 NE 95 St., Paul is a sixth-grade student and member of the altar boys' society at St. Rose of Lima School. He has two brothers, George, 8, and Mark, 7.

There are no greater wretches in the world than many of those whom people in general take to be happy.—Seneca.

Freemasonry Criticized By Jesuit Writer

Rome—(NC)

An article in the Jesuit magazine Civiltà Cattolica gives notice that the known beliefs of freemasonry have not changed in recent times and neither has the attitude of the Church.

Jesuit Father Giovanni Caprile writing in the most recent issue of the magazine, published by the Rome province of the Society of Jesus, states that excommunication of Catholics who join freemasonry is justified.

Becoming a member of freemasonry is tantamount to exposing one's Faith to serious danger. It also commits a person to a secrecy not justified on moral grounds as well as requiring a person to take an unjustified and, therefore, sinful oath.

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"The Making of a Priest" is a favorite book of 11-year-old Paul Vuturo who is shown reading excerpts to his younger brothers, Mark, 7, and George, 8. Paul expressed his desire to become a priest a few months ago in a letter to Pope John XXIII.

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Your Daughter's Novitiate

By Sister Mary Luke

"The loveliest time of my life" is the way veteran Religious remember their period in the novitiate, the year after the young girl has completed her probation period, received her white veil and retired behind the convent door for 12 months of meditation, study and prayer.

Isolated from human distraction, they are free to concentrate on God, to learn to know Him and to grow closer to Him.

Wise and Mature

Wise and mature nuns have been especially chosen for the important task of helping your novice to adjust to religious liv-

This article is reprinted from a brochure, "Sharing Your Daughter's Novitiate," prepared by the School Sisters of Notre Dame. The booklet was suggested by the Notre Dame Dads' Club and written by Sister Mary Luke. Copies may be obtained from the Notre Dame Novitiate, 1324 N. Milwaukee St., Milwaukee 1, Wis.

ing. They are guided by canon law, by the experience of the centuries, and by the wisdom of our beloved Church.

They are guided, too, by their Rule, an eminently sensible and down-to-earth body of regulations which governs every moment of a Sister's career. Obedience to the Rule and to one's superiors is no empty phrase.

Don't let anyone tell you that religious life is easy. To help her through the inevitable difficulties she will encounter in years ahead, your novice will now "charge her spiritual batteries."

Happy and Worry

Few of us enjoy the opportunity in our busy lives to focus on the God with Whom we expect to spend our eternity. We hurry and worry through our daily demands until, suddenly, a lifetime has passed and it's time to go.

Right now, while she's fresh and young and vigorous, your little girl has turned from lipstick and pretty frocks to the comparative austerity of the convent. Her renunciation of the world has been complete, final, determined. She wants to belong to God alone.

Buoyed by Idealism

Buoyed by the idealism of youth, it's easier for her to retire from the world than for you to see her go. You see the grand-

children that might have been, the husband, the home.

And sometimes it hurts. You'd be less than human if you don't weep for the loss of her dear companionship. A year seems very long when it is just beginning.

You can share your daughter's renunciation and sacrifice. If you wish, you can go right along through the year with her, sharing her prayers and her penance, sharing alike her triumph over self and her abundant joy of being truly close to God.

Purpose to Sadness

Here is your big chance. Your girl's novitiate can be YOUR novitiate too! In a very real way, you can choose to join the apostolate of the Sisters by offering your holiness to God. The beautiful (and too little appreciated) doctrine of the Mystical Body teaches us how to give purpose to our sadness by making it part of the passion of Christ.

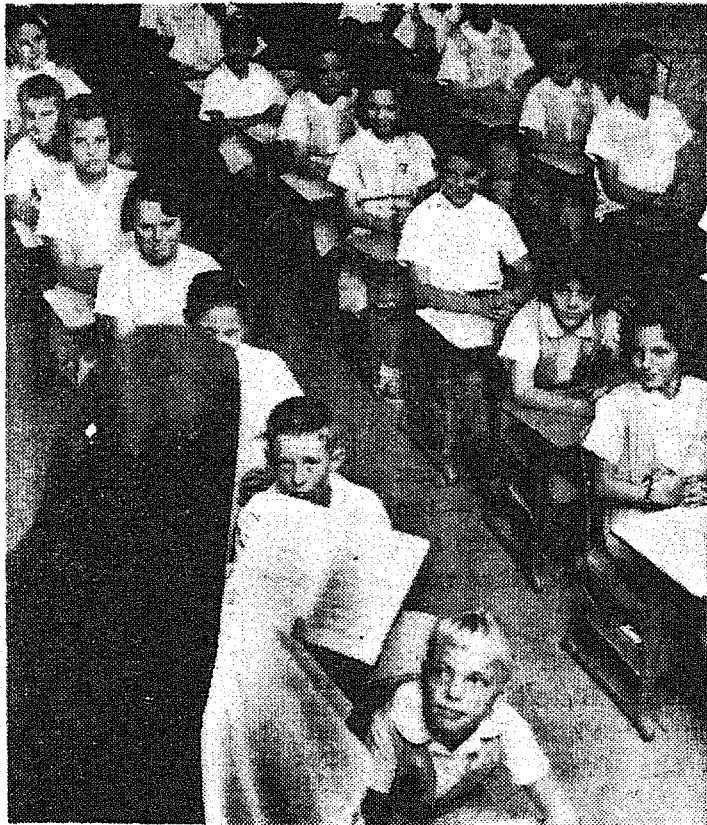
Remember how you used to kneel down with your little girl at bedtime? You loved to pray

A Typical Schedule

- 5:00—Rising
- 5:30—Morning prayer and meditation
- 6:15—Holy Mass
- 7:15—Breakfast
- 8:00—Household tasks
- 8:30—Study period
- 9:00—Moral Theology or Instructions on Religious Life
- 9:50—Free period
- 10:00—Spiritual Life class
- 10:50—Free period
- 11:10—Gregorian Chant
- 12:00—Dinner
- 12:30—Recreation
- 1:15—Rosary and Litany, Vespers
- 2:00—Free period
- 2:15—Study period
- 3:10—Free period
- 3:30—Spiritual reading
- 3:50—Mental prayer, Matins and Lauds, community prayers
- 5:00—Supper
- 5:10—Free period
- 6:00—Recreation
- 7:00—Preparation for morning meditation
- 7:15—Service or study period
- 8:20—Compline
- 9:15—Retiring

together with her and you can still be praying together.

As you pray with your daughter you'll come closer to her than ever before. And, since she's now closer to Our Blessed Lord, you'll find yourself more and more united to Him in everything you say and do and think. That's how this novitiate year can become the most inspiring



Using the powerful forces of prayer and education, teachers of all Catholic religious orders seek to combat error with truth; doubt with spiritual fortitude; ignorance of confusion with knowledge.

and rewarding year of your life!

Now, here's a secret: the novitiate is fun! The youngsters love it! As a member of the religious family, you've already learned that there's a good deal of laughter and merriment behind that big convent door. Indeed, why shouldn't the girls be happy? Why shouldn't their parents be happy, too?

Not for you is the aimless wonder of so many of our fellow-Americans as to whether or not their lives are well spent. For you there cannot be one moment of doubt. You have been deliberately chosen by Christ to help spread His kingdom on earth by giving Him a Sister.

Yours will be the reward, in His plan, for the good she'll do, the souls she'll reach, the young lives she'll influence in her teaching career. Yours, too, the satisfaction of knowing that your

Berlin Cardinal Speaks

Berlin—(NC)

Julius Cardinal Doepfner, Bishop of Berlin, said here that Easter means love for all Christians and non-Christians, even those who persecute the faithful.

In an Easter sermon he warned: "On the basis of atheism, nobody can achieve an order of freedom and justice or peace among nations. Atheism means to deprive men of their dignity and rights."

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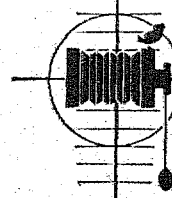
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Calling of a Sister Hinted in the Gospel

By Sister William, O.P.

One of the most beautiful scenes in the Gospel is that of the Last Supper when Our Lord gathered His Apostles and spoke to them of love and divine friendship and gave them their priestly power.

Anyone reading this account is stirred to devotion. No one seems to feel that anything is missing.

But there is no mention of women. Even Our Lady is not among the number in the upper room.

In fact nowhere in the Gospel does Our Lord gather together the women and speak over them words of dedication. The women of the Gospel appear briefly but significantly.

Still, Christ in His divine plan wanted the services of women just as He needed the work of the Apostles. It was just that the function of the women was so different from that of the men.

Instead of speaking to the women as a group, Christ gave them their mission indirectly through His Mother on Calvary when He said: "Behold thy Son." In the same way today, women do the work of the Church in a manner that is different from that of the successors of the Apostles and very like that performed by the women in the Gospel.

For instance, one cannot imagine Our Lady preaching the stirring sermons of St. Paul, but one could imagine her gathering together the little children of Nazareth to instruct them in their religion. Today, all over the world, Sisters give instruction in the Faith.

No one expected Veronica to carry the cross of Our Lord; she left that task for a man, but she did perform a woman's job by braving the hostile crowd to offer temporary relief to her Savior. Since then thousands of women have braved the dangers of distance and disease to bind up the wounds of those who need a woman's help.

There was one woman in the Gospel, a pagan, who proved to be such a nuisance that the Apostles had to seek Christ's help to be rid of her. Christ, too, spoke to her, reminding her that He had come to save the Jews.

The woman insisted on asking her favor. It was not for herself but for her child. Her persistence won Our Lord, and

He not only granted her favor but praised her faith.

Valiant women who beg for others, who shelter the orphan and care for the aged, who protect the innocent and comfort the guilty are of the stamp of the brave pagan. These are the women who go into the slums and face possible ridicule. They are the foundresses who overcome all obstacles to the work they must do.

Many of Our Lord's miracles were performed for women, and more than once He praised feminine virtue. The men were apt to wrangle over rank when they were invited to a banquet, but Mary of Magdela would slip in uninvited and go about a woman's business of making a guest feel at home.

Devoted mothers knew instinctively the love Christ had for children; so they paid no attention to the disciples who did not want their master disturbed.

Even the Sons of Thunder needed a little help from their mother. That doughty lady spoke up directly: "Let my sons sit, one on Your right and one on Your left in Your Kingdom."

She did not ask where she would sit—she was concerned only for others. When Our Lord cured Peter's mother-in-law, that grateful woman rose, and with female practicality showed her appreciation by "ministering unto Him."

One by one these women pass through the pages of the Gospel. Almost always they are with their children.

Rarely do they ask for themselves, and never do they want or attempt to take over the function of the Apostles. They simply want to do the work for which God has created them.

Today, with Christ's Kingdom spread all over the world, thousands upon thousands of women are continuing the tradition of Mary their Mother, of Veronica and Martha, of the Widow of Naim and the Canaanite.

Their apostolate embraces the whole of mankind. Whenever there are sick who need help or ignorant who need instruction or troubled who need prayer, there also will be the religious Sister who will go about her work joyfully and courageously, simply and unobtrusively in the tradition of the women in the Gospel.



Sisters, Servants of the Immaculate Heart of Mary, West Chester, Pa.

A second branch of the Sisters, Servants of the Immaculate Heart of Mary, founded by Father Louis Florent Gillet, C.S.S.R., in Monroe, Mich., came into existence in 1858 when the Sisters opened a school in Susquehanna County, Pa.

It was this division which gave entity to the Congregation of the Sisters, Servants of the Immaculate Heart of Mary whose motherhouse, Villa Maria, is located in West Chester, Pa.

Answering the mission call to work in other dioceses, the order has now spread into areas of both North and South America and staffs more than 150 schools.

At the Epiphany parish in South Miami, 10 of the Sisters instruct more than 1,100 children in kindergarten through ninth grade.



Sisters of Mercy

Motherhouse and novitiate of the Sisters of Mercy, who staff St. John the Apostle School in Hialeah, is located in Merion, Pa.

Diversification of the works of the Sisters of Mercy is evidenced by their duties as teachers, nurses, sacristans, dietitians, X-ray and laboratory technicians, librarians, switchboard operators, housekeepers, administrators and social workers.

Today the order conducts Gwynedd-Mercy Junior College and an Academy in Gwynedd Valley, two academies in Merion, and Walsingham Academy in Williamsburg, Va. Mercy Technical Institute is now located at the site of the former motherhouse in Philadelphia. In addition to staffing parochial schools in Fla., Pa., Va., N. C., Ga. and Oregon, the Sisters teach in diocesan high schools in Allentown and Philadelphia, Pa.

Among the hospitals staffed by the order are Micericordia Hospital, Philadelphia; Fitzgerald Mercy Hospital, Darby, Pa.; Villa St. John, Downingtown, Pa.; Mercy Hospital, New Jersey, and another in Jamshedpur, India.

During summer months they conduct vacation camps for underprivileged children in the Archdiocese of Philadelphia.



Sisters of the Third Order of St. Francis of Mary Immaculate

This year the Sisters of the Third Order of St. Francis of Mary Immaculate arrived from their motherhouse at Joliet, Ill., to staff the new school of Our Lady of the Assumption at Pompano Beach.

Schools are conducted in nine states by the Sisters who also actively engage in hospital and social work. At the present time the order is represented in Ala., Col., Fla., Ill., Mich., Mo., Ohio, Pa. and Wis.

Training and supervision of altar boys, catechetical instruction of children in public schools and direction of sodalities and choirs are included in the work of the Sisters in addition to regular classroom duties in parochial schools.



Sisters of St. Joseph

Familiar to Florida residents is the order of the Sisters of St. Joseph, which originated in pre-revolutionary France in 1650.

More than 90 years ago, the Bishop of St. Augustine brought eight of the Sisters from LePuy, France, to help in the spread of the faith in Florida. Today the Sisters of St. Joseph staff many parochial schools throughout Florida. Two diocesan high schools for girls, two hospitals, a receiving home for children and two schools for handicapped children are now under the guidance of the Sisters, who began their work in the Miami area in 1905.

In March this year Bishop Coleman F. Carroll gave the Holy Habit of this order to 13 postulants in the Novitiate at Jensen Beach.

Communities of the order are established in Miami, Fort Lauderdale, Lake Worth, West Palm Beach, Hollywood and Naples.



Religious of the Assumption

Assumption Academy, 1517 Brickell Ave., Miami, is one of two schools operated by the Religious of the Assumption in the United States.

Ravenhill, a school for girls in Philadelphia, Pa., was established in 1919 when the Sisters arrived from the motherhouse in Paris, France.

Aims of the order, which was founded in Paris in 1839 by Mother Marie Eugenie Milleret de Brou and Mother Therese Emmanuel O'Neil, are to imitate the love of Our Lady for Our Lord especially in the Blessed Sacrament, and to educate girls.

The congregation, whose members daily recite the Divine Office in choir, have Exposition of the Blessed Sacrament and live in semi-enclosure. The order now has houses in Europe, South America, Mexico, Central America, Japan, Africa and the Philippines. The congregation was approved by the Holy See in 1888 and maintains a novitiate for the United States in Philadelphia.

Sisters of the Assumption are distinguished for their purple habits, white veils and white choir cloaks. The novitiate lasts one year and final vows are taken after a five-year period. A tertianship is made in Rome sometime after the final vows.



Sisters of the Order of St. Benedict

Thirty-seven monasteries have been established by the Benedictine Sisters since their first foundation in 1852.

The Order of St. Benedict has as its motto, "That in all things God may be glorified." Founded by St. Benedict in the fifth century, its co-foundress was St. Scholastica, a Sister of St. Benedict. At that time St. Scholastica presided over a community of religious women living under the rule of St. Benedict, in a monastery about five miles from his Abbey at Monte Cassino.

The Benedictine order, which for 14 centuries has wielded a mighty influence upon all Christendom and which is today one of the world's oldest religious orders, is scattered throughout the world.

In 1888, at the invitation of the Bishop of St. Augustine five Sisters of the order were sent from Pennsylvania to found Holy Name Priory in San Antonio of Pasco County. The community subsequently staffed schools in La. and Fla., and now the entire community serves the church in this state.

In the Miami Diocese, 10 Sisters of St. Benedict staff the Holy Family School in North Miami and St. Lawrence School in North Miami Beach.



Sisters of St. Dominic

First convent of the Dominican Sisters of the Congregation of the Most Holy Rosary in Florida was founded 36 years ago at St. Ann's parish in West Palm Beach.

Keeping pace with the expansion of South Florida, the order traces its history back 753 years to Father Dominic Guzman. It now staffs 10 elementary schools, one private academy for girls, one high school and a residence for women.

Barry College in Miami Shores, the only Catholic women's college south of Baltimore, is owned and operated by the congregation, whose motherhouse and novitiate are located in Adrian, Mich.

Devotion to the Blessed Sacrament and to Our Lady and the Rosary is characteristic of the Sisters who maintain a life of study and prayer patterned after that of St. Thomas Aquinas and St. Catherine of Siena.

Obligation of prayer and penance for the salvation of souls, task of instructing children in the faith and ways of contemplation were imposed on them from the moment when St. Dominic invested nine young women in the white habit at St. Mary's, Frouille, France.

Throughout the United States, the Sisters of St. Dominic teach in universities, parish and high school classrooms and work in hospitals and missions.



School Sisters of Notre Dame

At the close of the 16th century at Mattaincourt in the French Province of Lorraine, St. Peter Fourier of the Order of St. Augustine founded the School Sisters of Notre Dame.

In 1847 Mother Teresa and five companion Sisters arrived in New York and later established the first motherhouse in the U. S. in Baltimore, Md.

Today, with five provincial houses in America and one in Canada, the School Sisters of Notre Dame number over 6,000 members in North America alone. Since each province has adopted a mission territory, the order is represented in Japan, Guam, Honduras, England, Germany and Puerto Rico.

Although the majority of the Sisters are engaged in grade, high school and college classrooms, some operate orphanages and classrooms.

Designated as mission territory for the Eastern Province are Florida, Georgia and South Carolina. In 1957 the Sisters assumed their duties at Visitation parish, North Miami.

Their work, the harvesting of children's souls, is inspired by the words of the Blessed Virgin Mary to Notre Dame's first founding Mother, Alix LeClerc: "Take this child and make him grow."



Sister of the Holy Family of Nazareth

It was in 1875 at Rome, Italy, that Mother Mary of Jesus, the Good Shepherd (Frances Siedliska) founded the Sisters of the Holy Family of Nazareth, eight of whom now teach in St. Brendan's School in the southwest section of Miami.

The growth of the order, whose aim is to imitate the life of the Holy Family, was rapid and it now has three European and three American provincial houses. There are four Australian missions and religious classes are conducted for Indian children in New Mexico.

Devoted largely to teaching in elementary and secondary schools, the Sisters also conduct a college and staff hospitals. Teachers, nurses, technicians, office and social workers are bound together by the spirit of the Holy Family of Nazareth in an active and contemplative life of prayer, work and charity.

The entire congregation consists of 3,000 members, 1,800 of whom are in the United States in the Sacred Heart Province with headquarters at Des Plaines, Ill.

The regular garb of the Sisters is black with a white collar but all hospital Sisters, and those teaching in warm climates wear white.



Sisters of Charity

Established 100 years ago, the Sisters of Charity of St. Elizabeth, N. J., staff two schools in the Diocese of Miami: St. Francis of Assisi at Riviera Beach, and St. Mark's at Boynton Beach.

Growth of the order parallels that of the American parochial school system. At present the Sisters have six academies for girls and 20 high schools and more than 90 grammar schools for boys and girls throughout the country.

In addition, they conduct three orphanages, a home for the aged, a haven for working girls and widows, a rest home for their convalescent and aged nuns and a juniorate for girls aspiring to join the community.

The order also directs the domestic duties in both the major and minor seminaries of the Archdiocese of Newark. In the department of public health their contribution is seven hospitals and five training schools for nurses.

A Congregation statistician has estimated that in 1957 the community gave, free to the indigent, ill services worth more than \$1 million and have taught more than 70,000 students.

Their diverse activities radiate from a life of prayer given strength and direction by the rule of St. Vincent de Paul.



Irish Sisters of Mercy

Immaculate Conception School in Hialeah and St. Vincent Ferrer School in Delray Beach are both staffed by Irish Sisters of Mercy whose foundress, Mother Mary Catherine McAuley, inaugurated the order of religious at Dublin, Ireland, in 1831.

It was in 1843, at the invitation of the first Bishop of Pittsburgh, the Most Rev. Michael O'Connor, that Mother M. Frances Xavier Wardé came to America and opened the first convent of the order. By 1850 the Irish Sisters of Mercy had established 12 convents in Ireland and two in England. Six years later the order was represented in North and South America, Newfoundland and Australia. In 1854 and 1858 the San Francisco and Cincinnati foundations were established from Kinsale in Ireland.

The Sisters of Mercy, who now have more than 25,000 members throughout the world, have in the United States now fewer than 900 convents. Education of youth, care of orphans and the sick are among their works of charity.

In 1955, Sisters of Mercy from the motherhouse at Enniskillen in Northern Ireland, answered the call to staff the Immaculate Conception School, and in the same year still another group of nuns from Kinsale, Ireland, arrived to assume their duties at St. Vincent Ferrer.



Sisters, Servants of the Immaculate Heart of Mary

Distinguished by their blue habits worn in honor of the Immaculate Conception, are the Sisters, Servants of the Immaculate Heart of Mary.

Their founder, Father Louis Florent Gillet, was a Redemptorist missionary from Belgium who wished to provide his people in Michigan wilderness with religious teachers. He began his work with three young women who opened their first school on the banks of the River Raisin, Mich.

Now, over a century later, the congregation has almost 1,500 members engaged in education fields from pre-school through college. Although the greatest number of their schools are centered in Michigan, missions are now located in Fla., Ohio, Ill., Ala., Minn., Calif., New Mexico and Puerto Rico.

St. Michael the Archangel School in Miami is staffed by 14 Sisters and four nuns teach at the Holy Redeemer School in Miami's Liberty City area.



Sisters of St. Francis of Allegany, N. Y.

More than 1,000 members of the Third Order Regular of Saint Francis of Assisi now serve in 17 dioceses and four archdioceses of the United States in addition to foreign missions in Jamaica, British West Indies and Brazil.

Founded at Allegany, N. Y., in 1859, the order has as its primary objectives, the education of children in schools; care of sick in hospitals; maintenance of homes for the aged, and catechetical work.

A note of contrast has been introduced into the centennial celebration this year with the establishment of a cloister in the motherhouse.

At present, in the diocese of Miami, the Allegany Franciscans serve at St. Francis Hospital and School of Nursing Education, Miami Beach; St. Mary's Hospital and Training School for Nurses, West Palm Beach; Corpus Christi School, Miami; St. Francis Xavier School, Ft. Myers; Sacred Heart School, Homestead, and Holy Name of Jesus School, West Palm Beach.



Our Lady of Victory Missionaries Sisters

Less than three years ago the first convent of Our Lady of Victory Missionary Sisters in Florida was opened at the Sacred Heart parish, Punta Gorda.

Sometimes called the Victory Noll Sisters, the order was founded by Father John J. Sigstein in 1922, and placed under the protection of Our Lady of Victory.

The congregation which now has more than 400 members and staffs 76 convents throughout the United States, received its papal approval in 1956.

From Punta Gorda, missionary work by the nuns takes them to Wauchula, Arcadia, Boca Grande and Englewood.

A second convent in the diocese has been opened at St. Catherine's parish in Sebring, from which they serve families in Avon Park, Lake Wales, Frostproof and Bartow.

During the summer months, the Victory Noll Sisters have taken parish census in various communities of South Florida and conduct a summer camp at San Pedro parish on Plantation Key.



Sisters of the Holy Names of Jesus and Mary

In the year 1868, five Sisters of the Holy Names of Jesus and Mary arrived in Key West.

While their associates were opening missions in Oregon and California, these Sisters, whose congregation was begun by Mother Marie Rose (Eulalie Durocher) at Longueuil, Quebec, Dec. 8, 1844, were battling an outbreak of yellow fever.

After the Spanish-American War the Sisters turned their attention to three schools which they still maintain: Convent of Mary Immaculate, elementary and high school for girls; St. Francis Xavier, elementary school, and St. Joseph's elementary school for boys.

In 1956 Sisters of the Holy Names assumed the operation of St. Mel's School in Opa-Locka and this year opened the new San Pablo School in Marathon.

Thirty-six Sisters who staff the five schools in the diocese are part of a religious family of 4,000 engaged in teaching more than 93,000 pupils in the United States, Canada, and Basutoland, South Africa.



Sisters of St. Casimir

The Sisters of St. Casimir who staff St. Clement's School in Fort Lauderdale are members of a congregation which came into being because of an urgent need for a Sisterhood whose specific objective would be to teach the children of Lithuanian descent.

In 1904 three young ladies in Ingenbohl, Switzerland, formed the nucleus unit of the Congregation of the Sisters of Saint Casimir and arrived in the United States in 1905.

Through the interest and active support of Bishop John W. Shanahan of Harrisburg, permission was obtained from Rome to establish the congregation in April of 1907.

To attain its primary objective, that of the personal sanctification of its members and to implement its secondary objective, to work for the salvation of souls, the Sisters of St. Casimir with their motherhouse in Chicago, conduct schools, maintain social centers and homes for the aged and administrate hospitals. They are represented in communities of Ill., Ind., Md., Mass., Neb., N. Mex., Pa., R. I., Wis., and Argentina, South America.

At Our House

Big Question at Tax Time, 'Where Does It All Go?'

By Mary Tinley, Daly

Dear Uncle Sam:

An expression seldom heard nowadays is, "Say Uncle!" Vividly it comes back to me as a subconscious remembrance of two little boys slugging it out, each determined that the other will cry "Uncle!" before being walloped into a pulp.

Those little boys of my childhood are now grown men, of course, but it occurs to me that they, wherever they are, at this time of year are in the same position, taking it where it hurts—this time in the pocketbook.

They, and we, all of your nieces and nephews, are really yelling "Uncle!" and we're adding the rest—"Uncle Sam!"

Always Costly

Resolutely, we again open the 18 page booklet, shuddering at the page one ominous warning: "Taxpayers who wait until the last minute often make costly mistakes." Uncle, we've paid early, we've paid late, and it's always costly.

We spread everything on the dining room table: amounts paid to us, receipts, canceled checks, deduction slips, etc., etc. It overflows onto four chairs and the floor.

On page four we note that "If married at the end of your taxable year, you are considered married for the entire year." Well, Uncle Sam, we've been married at the end of 30 taxable years, so we're considered married? Nice to know.

Where to Now?

We read on and on, through pages six, seven and eight—finally coming to "How to find your tax," our fingers going across the lines . . . We delve into F.I.C.A. We go back to the beginning and read the fine print. We search for "copy B of form W-2" and attach it, as you tell us.

We add and subtract, multiply and divide . . . Surely we didn't make that much? We never saw it. Where did it go? If we'd made that much, we would have—well, you wouldn't be interested . . .

There are the deductions—children, of course. And charity . . . the organized charities are recorded in check books, but why hadn't we kept track of those dollars put in the mission envelopes? A dollar to India, one to Africa—every week, at least a few . . . We're not smart, tax-wise, Uncle Sam.

The First Step

While the Head of the House shuffles papers, mutters and covers pages with figures, we put your tax form into the typewriter and, without a bit of assistance, write name, address, social security numbers and occupation—and await further instruction.

The further instruction is depressing. To be dishonest, we'd land in jail; to be honest, looks as though we'll land in the poorhouse.

While the Head of the House gets final figures ready, I leaf through the booklet and note on

the last page that if one makes \$5,000 or less and has seven dependents, the tax is only \$56—and if there are eight dependents or more "There is no tax." Now that's magnanimous, Uncle.

Where Does It Go?

As the final tax is readied, we wonder—where are these tax dollars going? Cynically, we consider how many cents or mills of our tax dollars are a donation to a front porch of a congressman? How many more will be used for limousines, for expensive foreign junkets for our elected representatives and their wives? And what per cent will be tucked into the slacks pockets of youngsters "indispensible" to their Capitol Hill fathers as office help while, at our expense, they are furthering their education?

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Dancing dolls will be portrayed by first graders of St. Rose of Lima school in the dance revue scheduled for Friday, April 10, at 8 p. m. in the North Miami High Auditorium. Maria Oliveri, Eric Low, Joseph Azeivandre and Daniel Diaz are among hundreds who will participate.

Chicken Dish For Variation

A deliciously different main dish which you may serve with pride to luncheon guests is the recipe sent to us by an interested reader.

Divan Parisien Variation

While cooking 2 pkgs. frozen broccoli, slice 2 cups cooked chicken. Prepare sauce by blending 1 pkg. dehydrated onion soup mix with 1 pint sour cream. Arrange broccoli in shallow casserole and spoon half of sauce over it. Arrange chicken to form second layer. Into remaining sauce fold 1 cup whipped heavy cream and pour over chicken. Bake at 350 degrees for 20 minutes. Remove from oven, sprinkle with 1 tablespoon parmesan cheese and brown under broiler. Serves six to eight persons.

Lace Cookies

These delectable tidbits will make a fine complement to the above entree.

Cream 1/2 cup butter with 3/4 cup sugar and add 2 well-beaten eggs. Sift together 1/2 cup flour, 1/2 teaspoon baking soda and 1 teaspoon cinnamon. Add 1 cup chopped pecans and 1/2 cup raisins. Drop by teaspoonsful on warm baking sheet and bake at 350 degrees 15 to 18 minutes.

Academy Guild Elects Antonacci

Miami

Peter V. Antonacci of Immaculate Conception parish, Hialeah, has been elected president of the Notre Dame Academy Guild.

Other officers named during the monthly meeting of the parents' organization held in the school were Frank Baldauf, St. Mel's parish, Opa-Loeka, vice-president; Mrs. Harry Touby, St. Rose of Lima parish, Miami shores, recording secretary; Mrs. Arnold Malm, Holy Family parish, North Miami, corresponding secretary, and Mrs. Raymond C. Dearden, St. John the Apostle parish, Hialeah, treasurer.

Msgr. James F. Nolan, president of the high school, will install the new officers at a meeting on May 6.

European Tour To Visit Lourdes

Miami

Visits to the Shrine of St. Bernadette at Lourdes, France, and trips to famous European cathedrals will be highlights of a special 35-day itinerary now being organized by International Tours.

Under the direction of Miss Barbara Hayes, a member of St. Joseph's parish, Miami Beach, the tour will leave New York by plane on June 19 and will include stops in Ireland, England, Belgium, Luxembourg, Germany, Italy, Switzerland and France.

Mass in the Catacombs of St. Calixtus, Rome, will be followed by an anticipated audience with Pope John XXIII. Visits to the Basilicas of St. Peter, St. Mary, St. Paul and St. John Lateran as well as the Sistine Chapel and Vatican Museum are being planned.

The viewing of famous landmarks in France will be climaxed by a trip to the French Basilica of Lisieux containing the Carmelite Chapel where many relics of St. Terese are preserved.

Carnival Slated At Notre Dame

Miami

A carnival to benefit Notre Dame Academy will be held on the school grounds, NE 2nd Ave. and 62nd St., on Wednesday and Thursday, April 15 and 16.

Booths featuring games, handicrafts, groceries and miscellaneous articles will be featured at the annual affair, which will open at 2 p. m. each day.

A Mardi Gras dance will be held on Thursday evening and a home-cooked dinner will be served both nights.

James Boyle and Robert Mueller are in charge of arrangements, assisted by Carl Nickels, John C. Gorman and Peter Antonacci.

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If you will continue to bear with us a little longer we will do our utmost to eliminate the errors which are bound to occur.

The **VOICE**

Deanery to Hear Msgr. Fitzpatrick

Boca Raton

Monsignor John J. Fitzpatrick, executive editor of THE VOICE and pastor, St. Sebastian parish, Fort Lauderdale Beach, will be the principal speaker during the spring meeting of the East Coast Deanery on Thursday, April 16, at the Boca Raton Club.

Representatives of 31 affiliations are expected to attend the one-day sessions which will begin at Mass in St. Joan of Arc Church. Father David J. Hefferman, pastor, diocesan director of the DCCW, will be the celebrant at 9 a. m.

Breakfast will be served by members of St. Joan of Arc Guild, hostess affiliation, and registration will begin at 10:15 a. m. at the club auditorium.

Mrs. Arthur T. Rask, Lake Worth, president, will conduct the morning sessions during which members will hear Mrs. H. J. G. Essex, DCCW president, outline plans for the coming convention. Father Matthew Morgan, pastor of Sacred Heart parish, Lake Worth, and deanery spiritual moderator, will welcome guests. Report of affiliations will precede luncheon at 1 p. m.

"The Parish—Heart of Catholicism" will be the topic of Msgr. Fitzpatrick's talk, following luncheon.

Mrs. Hill New Deanery Head

Naples

Mrs. George Hill, Punta Gorda, was named president of the Southwest Coast Deanery of the DCCW during the spring meeting held at the Naples Beach Club on Wednesday, April 8.

Other officers who will serve with her are Mrs. Joseph Conway, Sebring, vice-president; Mrs. Edward G. Downs, treasurer, and Miss Stella Narbut, Fort Myers, recording secretary.

Father Timothy Geary, pastor, St. Ann's parish and deanery spiritual moderator, was the principal speaker, and members heard Mrs. H. J. G. Essex preview plans for the first annual convention scheduled to be held in Fort Lauderdale, May 3-5.

Mrs. John J. Hayes of Fort Myers, outgoing president, conducted the one-day sessions which began after Mass at St. Ann's Church. Mrs. Robert Benson, president, St. Ann's Guild, hostess affiliation, welcomed the guests and Mrs. Loren Anderson, president, St. Francis Xavier Guild, Fort Myers, gave the response.

Music Club Cites Martha Flynn, 16

Miami

Martha Flynn, 16-year-old student at Notre Dame Academy, is among nine winners of the recent Miami Music Club Young Artist Auditions.

A daughter of Mr. and Mrs. Henry Flynn, St. James parish, North Miami, she has received the Critics' Circle rating in the National Guild. She has recorded twice for WVCG and has been selected a winner in the Miami Music Teachers' auditions each of the three times she auditioned.

Her teacher, Mrs. Estelle Brown, has been invited by the National Guild of Piano Teachers to judge piano auditions for guild students in both New Orleans and Baton Rouge, La., April 29 through May 14.

Martha is an assistant student-teacher for Mrs. Brown, who is a faculty member of the National Guild and American College of Musicians.

It is in human nature to think wisely and to act in an absurd fashion.—Anatole France.



Panel discussion on DCCW cooperation with Catholic Charities will be a feature of the first annual convention scheduled for May 3, 4 and 5 in Fort Lauderdale. Father Bryan Walsh, diocesan director of Catholic Charities, makes

preliminary plans for the program with Mrs. James Rawlings, Miami Beach; Mrs. J. Winston Anderson, North Miami, and Mrs. Harry P. Cullen, South Miami.

'Know, Love, Serve God' To Be Theme at DCCW Convention

Set May 3-5 In Lauderdale

Fort Lauderdale

"Know, Love and Serve God" will be the theme when members of the Miami Diocesan Council of Catholic Women meet in convention for the first time on Sunday, Monday and Tuesday, May 3, 4, and 5 at the Galt Ocean Mile Hotel.

The three-day sessions will provide an opportunity for all Catholic women in South Florida to "pray together and to learn together," according to Mrs. H. J. G. Essex, DCCW president. Mrs. Essex is in charge of arrangements, assisted by members of the



Mr. Parkerson Home and School Association

and Catholic Woman's Club of St. Anthony's parish.

A get-together meeting of all past, immediate and newly-elected deanery and affiliation presidents, with all NCCW chairmen will officially open the convention at 3 p. m., Sunday. Mr. Leo W. Parkerson of St. James parish, Orlando, a past vice-president of the Dale Carnegie Alumni Association will conduct an audience participation session on Catholic leadership, using Christopher material developed by Father James Keller and Father Thomas Bresnehan.

On Monday and Tuesday mornings, delegates will attend Mass in St. Anthony's Church and breakfast will be served in the school cafeteria.

Nationally known speakers and panel discussions, with members participating, will highlight daytime sessions. On Monday evening an informal barbeque will be served at poolside in the hotel patio. A program of entertainment will be provided by the local committee in charge of arrangements. A banquet on Tuesday evening will formally close the meeting.

Reservations are necessary for

both events, according to Mrs. Lawrence A. Benoit, general chairman. Tickets may be obtained from affiliation presidents. Arrangements for rooms should be made directly with the hotel, Mrs. Benoit pointed out.

Mrs. Boyle to Head Little Flower Society

Coral Gables

Mrs. James Boyle was elected president of the Little Flower Society during the monthly meeting held on Monday, April 6, in the cafeteria at the Church of the Little Flower.

Mrs. Jack E. Roberts, Mrs. Francis Sherry and Mrs. Michael Angino were named vice-presidents; Mrs. M. H. Clarkson, recording secretary, Mrs. Walter Scanlon, treasurer, and Mrs. P. L. Jochem, corresponding secretary.

Plans for May installation will be announced later.

Epiphany Group To See Childs' Fashion Show

South Miami

Fashions modeled by children of Epiphany parish and members of the Home and School Association will be a highlight of a luncheon and fashion show Thursday, April 16, at the Coral Gables Country Club.

Mrs. Wallace J. Nimer and Mrs. Anthony Flemming are co-chairmen for the benefit which will begin at noon.

Decorations are being planned by Mrs. Joseph Migon; gifts, Mrs. Victor Myer; invitations, Mrs. Bernard Simonetti; music, Mrs. Robert Moorman, and favors, Mrs. Raymond Fogarty.

Mrs. Mallory Horton and Mrs. Vincent Lenzuolo are in charge of tickets and reservations; Mrs. Anthony R. Abraham, program, and Mrs. James McDevitt, publicity.

Games Party Scheduled

Miami

A games party sponsored by members of Gesu Guild will be held on Monday, April 13, at 8 p. m. in the Art Center of the parish, 118 NE 2 St.

Funds raised will be used to defray the cost of repairs to the church organ.

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Catholics View Castro With Guarded Approval

By Jaime Fonseca Mora
NCWC News Service

The regime of revolutionary leader Fidel Castro has now been in power in Cuba for three months, enough time to gauge the impact of its rule on the nation's overwhelming Catholic majority and to assess the position of the Church under the new government.

Since Castro's forces overthrew the dictatorship of ex-resident Fulgencio Batista last New Year's Day, much criticism of his policies has been voiced in the United States and elsewhere, most often in connection with the mass trials and executions of war criminals and alleged communist influence.

Against this background of criticism, a look at the attitude taken by Cuba's Catholic leaders themselves can contribute a great deal to clarifying and understanding the present situation.

Castro Supported

These leaders, although with important reservations, have supported the Castro government.

Realizing that the new regime is strongly entrenched and that elections are two years away, Catholic leaders regard their cooperation with Castro as having a threefold aim: forestalling the efforts of anti-Catholic groups, channeling Christian thinking on vital public matters and representing a large section of a population that has almost unanimously placed high hopes in the revolution.

On the basis of its three-month record, Catholic opinion regards the Castro regime as striving mainly to correct what it views as the worst abuses of the Batista past: social injustice, public corruption and widespread oppression.

On the other hand, Catholic leaders see a less favorable picture when they look at government refusals to accede to certain important Catholic demands, particularly in the field of education. They do not, however, view these refusals as warranting the charges that have been made in some publications of open government hostility to the Church.

Probably the strongest reason why Catholic leaders are backing the new regime is their knowledge that forces inimical to the Church are strongly vying for control of Cuba's future. They know that victory for these groups—which include communists—would doom Christian influence on the island and probably lead to the return of dictatorship.

In their opinion the Castro rebellion against what they regard as the tyranny and atrocities of the Batista era was merely justified.

National Unity Sought

Still another reason for their support of the new regime is the Catholic leaders' conviction that national unity and the counsel of Church authorities is vitally necessary to overcome the tremendous obstacles to the moral, social and economic reconstruction sought by the revolution as it enters its second and more difficult phase.

While the Church has differences with the government, it is possible to discuss them freely and Catholic leaders do not want to let them become a barrier to cooperation between the Church and the regime.

They are also supporting Castro because they believe his regime has shown strong Christian tendencies in its sincere effort to achieve administrative

honesty and bring about social reform.

Strongly nationalistic, the new regime regards the government as the major instrument to be used in bringing about the radical changes it believes necessary, an attitude which gives it a socialistic flavor.

Land Reform Approved

Church leaders go along with the view that at present government-by-decree is the only way to attain reconstruction and protect the common welfare, especially since very little has been done in Cuba by private initiative to provide for social assistance or education for the masses.

Catholic leaders thus approve of the government's action in launching a program of land reform, starting construction of housing developments for the needy, bringing the prices of food and necessary services within the reach of the masses and striving to provide more and better schools.

They likewise look with favor on its successful efforts to clean up governmental departments and do away with sinecures and bribes.

While all these things are to the credit of the Castro regime, there are also a number of items on the debit side.

One of these is the government's refusal to grant the request of a number of prelates and laymen for the introduction of religious instruction in the country's public schools. These Catholic leaders made their request on the grounds that ignorance of God and Christian morality had led to the evils of the immediate past.

The request, however, led to a storm of protests from Masons, Marxists and other freethinkers, as well as from some Protestant groups. Castro, who had at first favored religious instruction in the schools, gave in to the protests.

Minister of Education Armando Hart then promised to have Christian morality taught in the schools but said that, because of tradition and constitutional requirements, public schools will continue to be strictly secular.

At the same time he quieted fears that Catholic schools would suffer restrictions because of the controversy aroused by the request.

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V-10

Tensions Rise In Nicaragua

By Horacio Pena

Managua, Nicaragua

Nicaragua's Bishops have offered to mediate the conflict between the government and opposition groups here because of the restlessness and political tensions which are on the verge of provoking a revolution.

The military regime of Central America's largest country, headed by President Luis Somoza Debayle, has conditionally accepted negotiations for mediation.

Regime Opposed.

At the same time the Catholic-oriented Social Christian party has joined the growing forces opposing the Somoza regime.

It has joined not only to defend human rights and dignity, party leaders have stated, but also to neutralize the activities of pro-communist elements in the National Union of Opposition (NUO).

The Social Christians significantly entered the NUO at a time when the government is stepping up measures to curb opposition groups as a result of fears caused by the recent ousting of the Batista dictatorship in Cuba.

Police recently sacked the Pan-American-Radio station owned by the popular commentator Gabry Rivas, who had been critical of the Somoza government. Two of the station's announcers were jailed.

In addition the independent conservative newspaper, La Prensa, is constantly receiving government threats.

Leaders in Exile.

A number of opposition leaders have had to go into exile for fear of their lives.

Nicaragua's ambassador in neighboring Costa Rica, Leonte Herdocia, has resigned after being asked by a government spokesman to arrange for the assassination of opposition leaders there, among them Dr. Pedro Chamorro, exiled director of La Prensa.

Even within the ruling Nationalist Liberal party itself—which has been in power for more than 25 years—there is a group favoring a greater degree of democracy for the country.

It is one proof of good education, and of a true refinement of feeling, to respect antiquity. —Sigourney.



Andrew Thunder Hawk is the name of this brave little Sioux Indian lad of the Holy Rosary Mission, Pine Ridge, South Dakota. On this Reservation the Jesuit missionaries and Sisters of St. Francis of Penance and Christian Charity conduct a Boarding School of Indian children.

John Boylan Speaker At Communion Breakfast

Riviera Beach

John J. Boylan, vice-president of the Miami Diocesan Union of Holy Name Societies, will be the principal speaker during the annual father and son Communion breakfast on Sunday, April 12, in St. Francis of Assisi parish.

Father Joseph M. Borg, pastor, will celebrate Mass at 8 a. m. and breakfast will follow in the school cafeteria. Mr. Boylan, a member of the Sacred Heart parish, Lake Worth and a past president of the East Coast Deanery, will be presented by Stephen Klestinec, president of the East Coast Deanery.

Budapest Reds Shut Seminary

By C. M. Strachwitz

Vienna—(NC)

Dismissal of 14 students of the Budapest Theological Seminary and the accompanying closure of the seminary were the work of the Hungarian communist government, not the Catholic Bishops, according to reliable Catholic sources here in Austria.

The action attributed to the Hierarchy in Magyar Kurir, Budapest weekly which was formerly the semiofficial organ of the Hungarian Bishops, but is now believed to be under the control of the Red regime.

Charges Made.

The weekly release stated that the 14 seminaries were dismissed "by order of the Hierarchy" for having "opposed the new life of the Church on Hungarian soil," and for having "questioned the achievements of socialism."

The weekly noted that since the dismissal of the students, the theological seminary has been closed "for the purpose of reorganization."

This explanation for the students' dismissal has been branded as an outright lie by observers here. They point out that if the 14 students were "guilty" of the "offenses" mentioned, then so were all of their fellow students.

Students Expelled.

Later reports from Budapest state that about 60 more students have been expelled from the seminary, leaving only 10 students at the institution.

The latest expulsions reportedly stemmed from an expression of sympathy by the 60 students for the 14 expelled earlier.

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When Art Is Really Art

By Sr. Mary Joseph, O.P.

It is common knowledge that art is necessary for human beings, though many never give it adequate attention. One of the deepest needs in America today stems from the inability of people to know how to profit from leisure time made available to them through the use of labor-saving devices.

The manufactured product has almost completely removed us from any consideration of the way objects come to be made, and we are inclined to be unappreciative of value, except in terms of dollars and cents. This thoughtless tendency makes us ignorant of the processes and the human element—the creativity—involved in designing.

An Intellectual Virtue

Art is necessary because it is an intellectual virtue residing in man, enabling him "to make rightly that which needs to be made." The necessity is two-fold: supplying the need of the consumer as far as the object is concerned, but also providing a certain quality which delights the intellect. This certain quality is beauty—a proportion, order, and splendor which renders the object not only useful but pleasing—delightful to the soul.

Beauty in objects is appreciated by man alone of all material creation. We can understand that it is for the sake of the soul that one instinctively takes care to embellish and adorn the things he makes.

Commercial Commodities

For so long a time we have been served by ready-made products, have been surrounded by commercially produced commodities from skillets to sky-scrapers, that our sensitivity is jaded and we move into a compulsion pattern of dull conformity.

For this reason the imagination is impoverished, the spirit is overcome by the demands of passion and sensual appetites, and we lose sight of our proper objective as rational creatures—the pursuit of the true, the good, and the beautiful.

The great stumbling block for the man on the street has to do with the purpose of art. For him, art forms must represent, communicate, or express something; for many it must even closely imitate nature. This is indeed the crux of the matter, for unless we know that an artistic object has its own message, we have missed the point entirely.

The Subjective Element

It has been said that no two people have ever listened to the same piece of music or looked at the same masterpiece. We are so constituted that each one of us, each individual personality brings a unique set of experiences to bear upon his enjoyment of an artistic work. This fact makes us realize that much depends on what we bring to the object of art if we are to rejoice in the inspiration which satisfies the soul. The truly artistic form will possess a unity, proportion, and splendor—the overflow of all the skill the artist imposes on material, whatever its messages, imitation, or mode of expression.

Thus we see that a traditionalist in art, who adheres to a



An example of religious art painted in the traditional or realistic style is this portrait showing Charles of Sezze, a Franciscan Brother who will be canonized in Rome on Sunday. A native of Italy, he died in 1670. "Devotional" paintings are often severely criticized for violating principles of art.

classical or a Renaissance form, has lost contact with the needs and modes of the present day. The transcendental qualities are for all ages, materials, messages, for they are of the spirit.

On the other side of the scale is the so-called modernist in art, who claims that self-expression is the sole aim and goal of artistic endeavor. This attitude prevents him from appreciating the impact which reason exercises on the ordering and execution of his artistic production. How can he, putting reason aside, hope to achieve a result which has unity, truth, and goodness—splendor, order and proportion?

Cardinal Considerations

Artists and people with a desire to appreciate art can well keep in mind several cardinal points about the world of aesthetics:

Art is necessary—we must give it a place in our lives.

It is the result of the operation of intellectual virtue directing the right making of things which need to be made.

The need spoken of here is two-fold: the utilitarian need for instance, a teapot used in a cafeteria; the intellectual need, a teapot used as a conversation piece.

We have to exercise diligence and intelligence in a sincere effort to appreciate a serious work of art. Television programs, Sunday supplements in the newspapers, magazines and exhibits in local galleries provide convenient opportunity for one to broaden his experience in these areas.

Such endeavors are rewarded in the development of sensitive response to beauty, which prepares us for our eternal con-

templation of Him Whom Saint Augustine praises in his well-known aspiration: "O Beauty, ever ancient, ever new, too little have I known Thee—too late have I loved Thee!"

—Sister Mary Joseph is chairman of the art department of Barry College.

J. P. Bowman, 91 Dies at St. Leo

St. Leo

A Pontifical Requiem Mass for J. P. Bowman, who died on April 1 at the age of 91, was sung in the St. Leo Abbey Church on Saturday, April 4, by his son Abbot Marion Bowman, O.S.B.

Mr. Bowman was one of Pasco County's pioneer farmers. He was born in Jackson, Miss., and came to San Antonio, Fla., in 1918. In addition to Abbot Bowman, he is survived by a daughter Mrs. C. P. McCabe of San Antonio.

Burial was in the Abbey Cemetery.

If we were tomorrow morning snowed up in the street in which we live, we should step suddenly into a much larger and much wider world than we have ever known.—G. K. Chesterton.

200 Women See Fashions

Lake Worth

More than 200 women attended the seventh annual Hatters' Luncheon and Fashion Show on Saturday, April 4, at the LaCoculle Hotel.

Father James Keller, M.M., found of The Christophers, was a guest at the event, which was sponsored by the Mothers' Club of the Sacred Heart parish. Father Matthew A. Morgan welcomed members.

Mrs. Louise Wilson was coordinator during the fashion show and Mrs. Richard Ombres and Mrs. Michael Mannion were co-chairmen in charge of arrangements.

Committee members included Mrs. Eldon Buchman, Mrs. Paul Niles, Mrs. Sam Giannini, Mrs. Elias Jawdy, Mrs. Edmund Kraftchak, Mrs. Ralph Moe, Mrs. Frank St. Louis, Mrs. Ralph Knapp.

Start Libraries Parishes Urged

Chicago—(NC)

A recommendation that every Catholic parish in the country have its own library was made at the annual Catholic Library Association meeting here.

Msgr. Thomas Fitzgerald, chairman of the National Office for Decent Literature (NODL), advocated the establishment of parish libraries as a special apostolate.

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Barry Gallery Schedules Showing of Holbrook Art Miami Shores

Paintings by Hollis and Vivian Holbrook will be shown during the Barry College Art Gallery exhibition, April 12 through May 3.

The Holbrooks, both graduates of the Yale School of Fine Arts, have been the recipient of many awards. Mr. Holbrook has received commissions from the U. S. government to execute murals in regional and national post office buildings, as well as the Social Security Building, Washington, D. C. Mrs. Holbrook has received awards from Florida Federation of Art, the Tampa Fair and the Society of the Four Arts, West Palm Beach.

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Priest to Build Convent Singlehanded

Fine Bluff, Ark.—(NC)

Father Joseph Kehrer, S.V.D., who recently completed construction of a new rectory and school cafeteria in a mission parish here, is undertaking another big project singlehandedly.

The pastor of St. Peter's parish plans to combine a full measure of begging for nails and used lumber with his manual talents, and construct a new convent.

His only tools will be a tarnished saw and a rusty hammer.

On Good People Outside the Church

Despite increased efforts within the Church to make the teachings of the Church known and to integrate them with the principles of a sound philosophy, the practice of religion, for many Catholics, amounts to little more than an honest effort to observe the laws of God as interpreted and promulgated by ecclesiastical authorities.

each individual and that express each one's particular point of view. This amounts to saying that there is no God.

Divine Revelation

It is for this reason that the Church requires acceptance of the teachings of divine revelation and the reasonably formulated principles of philosophy as essential prerequisites for any intelligent following of the Ten Commandments.

Growth in the faith is brought about by conviction, not by feeling or sentimental attachment. No convert can be admitted to the Church until he has given evidence of at least elementary understanding of the truths upon which the Church rests its claim to his membership.

A Personal God

The history of spirituality shows that progress in the love of God and of neighbor is greatest among those who are convinced of the truth of a personal God, and who have penetrated the content of His teaching in deep personal meditation.

No one can love God unless he has risen from the confusion of religious sentimentality to an intellectual grasp of God's beauty and goodness, and unless his love of God is nurtured by increasing intellectual awareness of what God has taught about Himself and His Church.

Love of neighbor, as prescribed by the last seven Commandments, is the outgrowth and expression of love of God. To make love of neighbor independent of love of God is to cut it off from the only influence that can purify it of human selfishness.

Here again experience teaches us significant lessons. It has always been easy to sacrifice principle to expediency in human relations when men are free to decide for themselves how they are to love one another.

When Love Ceases

In a purely humanistic religion love of neighbor ceases when it becomes painful or embarrassing. The corporal works of mercy then become instruments of self-gratification; the spiritual works of mercy lose all significance.

There are many sublime passages in the Ethics of Aristotle; but the goodness portrayed in this work represents the haughty superiority of human culture rather than the virtuous simplicity of the imitation of Christ.

It is dangerous, therefore, to minimize the doctrinal content of religion. We must keep the Commandments because they express the truth about our relations with God and our neighbor. We shall grow in respect for the Commandments as we grow in understanding of the teachings of faith and reason with which the Commandments are essentially related.

Spiritual Shortcomings

Many people are scandalized because there are moral and spiritual shortcomings among Catholics. This attitude reflects the expectancy that divine grace must exercise a determining influence on the human will.

Certainly it is not God's intention to force men to be holy regardless of their own efforts to acquire virtue. God permits even the infinite merits of His Divine Son to be wasted on those who

deliberately refuse to make these their own.

It must be, therefore, that many people who call themselves Catholics will be unworthy of the name, and that the efforts and good will of many more will be sufficient for only moderate progress towards Christian ideals.

It is needless to remark that neither Christ nor His Church can countenance immorality in any form, nor look approvingly upon any mode of life which is inconsistent with the commandments of God's law.

In Word and Deed

We are all grieved when any Catholic in name fails to manifest himself a Catholic in word and deed. Without doubt the faults of those within the Church stand out in sharp contrast to the uprightness of so many who have not accepted the Church.

Let us not conclude hastily, however, that it is membership in the Church which produces lax Catholics. As well might we say that attendance at school is responsible for intellectual deficiency.

The Church cannot be expected to transform instantly and miraculously those who are by nature careless and indifferent. The Church can, however, make the good better and can elevate natural refinement and respectability to the level of supernatural virtue.

A Better World

Instead of blaming the Church for the defects of some of its members, we should ask ourselves what might be the effect on modern society if, of a sudden, the humanizing and spirit-

ualizing influence of the Church were to disappear.

The world is better, not worse, because Christ has founded His Church and because He continues to live in the Church by His grace.

To say that it is better to belong to some church than to no church at all may or may not be consistent with the teaching of the Catholic Church.

If the statement means that a false religion, though less desirable than the true religion, is nevertheless acceptable in itself, and that people who are unwilling to become Catholics should nevertheless be urged to afford some church, it is unacceptable from a Catholic point of view.

Others Are False

We cannot say that the Catholic Church is simply better than other churches, which in themselves are worthwhile and may be regarded as having some part to play in the sanctification of the world. If we hold that only one religion is true, we are committed to the implication that other religions are false and they cannot be recommended as substitutes for the true religion.

If on the other hand the statement means that non-Catholics who embrace the teachings of their faith in good conscience and who follow them consistently in their daily lives are more human and more virtuous than those who are completely neglectful of religion and morality, no fault can be found with it.

Rejection by non-Catholics of the Catholic Church's claim to be the only true Church does not involve complete repudiation of

(Continued on Page 19)

This article was prepared at St. John's Seminary, Brighton, Mass., and is reprinted from "The Pilot."

The unhappy result of this narrow and insufficient point of view has been to create the impression that Catholicism is merely an instrument of spiritual perfection, and that its doctrinal content is a field for theological speculation rather than an indispensable source of spiritual nourishment for every human soul.

This attitude leads to the conclusion that one religion is as good as another; that the efforts to please God can be independent of one's religious beliefs; that membership in a religious body is the outgrowth of environment and personal preference; that the Church is the union of all who are striving to be good and is broad enough to include any number and variety of sectarian organizations and even those who belong to no religious organization at all.

Inconsistent

It is obvious that these conclusions are inconsistent with the claim of the Catholic Church to be the only true Church and that no practicing Catholic could, or would wish to subscribe to them.

At the same time it is clearly impossible to escape the implication of indifferentism contained in any system of religion or morality that relegates truth to a position of secondary importance. For those who think clearly and deeply the source of religious activity must be intellectual, not sentimental.

Religion and morality are the components of man's spiritual life, the purpose of which is to lead him ultimately to complete happiness in God's presence, and immediately to order his life here below in accordance with God's law.

God is perfect intelligence and absolute truth. The created universe is the reflection of His Being.

Man, possessed of the power of discovering this reflection in the events of his sensory experience, can never be satisfied with any form of spirituality whose starting point is not intellectually apprehended truth.

Unmistakable Truth

This principle leads logically to the conclusion that the way to God is clearly marked out and cannot be charted in accordance with the personal preferences of individual men.

The Catholic Church has always insisted on this point. Its so-called exclusivism, so severely criticized by non-Catholics, is simply the expression of the unmistakable truth that truth itself is one.

There can be only one Church because the very existence of many churches, each free to formulate its own program, would necessarily lead to contradictory systems of spirituality.

If God can be reached through ways of life that mutually exclude one another, then God Himself cannot be absolute truth. His being must then be grasped in terms of reactions relative to

Books for Catholic Reading

Background for Victory

By Dr. Ralph A. Klinefelter
"The age of unenlightened heroism is over."

—Pope Pius XII

These words uttered in the spring of 1948 provide a most fitting theme for a column on "Books for Catholic Reading."

The cold war in which the world is engaged at present is a "war for the minds of men." It is a war in which no quarters are given; it is a fight to the finish.

For the past 150 years war has been raging between the attitude of life which holds that the individual, with divinely endowed dignity, freedom, rights and responsibilities, is the important unit in the scheme of life, and that attitude which would submerge the individual to demands of an overwhelming society or state. That this conflict is having its disastrous effect on world history and international peace is keenly evident.

Is Man Expendable?

This same war is raging in the struggle for men's minds. Once upon a time man was conceived as a being whose intellect, reason and will gave him independent, responsible freedom of action. In our day we are told that he is merely a "cog" in the machine of time, that for the "good" of society or of the state, he is expendable.

Indeed if, as so many of us believe, the two ends of the international pole are Washington and the Kremlin, so also the two ends of this "world of the mind" are Moscow and Rome.

This is the war for which the lay Catholic must arm. Caught

up in the political warfare on the one hand and the psychological on the other, the lay Catholic is forced to fight in the battle. No longer can he hide behind a veil of excuse or of ignorance.

Many of our bishops have pointed out frequently that the great need of the Church in our day is an enlightened laity. Herein lies the purpose of a vital Catholic press.

Need Catholic Press

You cannot give what you do not have. If the Catholic is to fight the battle, he must have the ammunition. If he is to have the answer, he must know the truth.

Where is this truth to be found? Where can the Catholic turn for the knowledge he needs? What is the wellspring from whence flow the waters that bring assurance, comfort, and strength?

The source of this great body of truth can be likened to the trunk of a tree through which courses its life-giving blood. The branches, the leaves and the fruit of the tree need the salts and juices of the roots for their life. Without the secret, hidden channels of the trunk these salts and juices would remain stagnant, buried in the earth.


Need Spiritual Food

And so it is with man. Just as the branches, the leaves, and the fruit of the tree cannot live with only the sustenance of the air and the rain, neither can man live sustained only by the world about him with its excitement, its novelty, its change. Try as we may, no latest car model, no

television set, no fashion in clothing, can satisfy the deeper cravings of the soul of man. There is an appetite in him that cries out for a greater satisfaction than can be supplied by the passing excitement of a sporting contest or the comic antics of a Bob Hope.

How foolish would the leaves and branches be should they cut themselves off from the trunk and try to live unfettered by contact with it! Have you not seen branches torn adrift by the wind, dying and withered in the lane? Just as foolish is the Catholic who fails to arm himself for the "war of minds" by a serious and persevering searching out of the Truth.

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Travelers' Timetable For Sunday Masses

<p>ARCADIA St. Paul: 10</p> <p>AVON PARK Our Lady of Grace: 8:30</p> <p>BELLE GLADE St. Philip: 9:30</p> <p>BOCA GRANDE Our Lady of Mercy: 11:15</p> <p>BOCA RATON St. Joan of Arc: 7, 9, 10:30</p> <p>BOYNTON BEACH St. Mark: 8, 10, 11:15</p> <p>CLEWISTON St. Margaret: 7:30 first two Sundays: 11:15 thereafter</p> <p>COCONUT GROVE St. Augustine: 9</p> <p>CORAL GABLES Little Flower: 6, 7, 8, 9, 10, 11:30, 12:30</p> <p>DANIA KC Club—Fort Lauderdale: 10 Playland Isles Realty: 8, 12 Resurrection: 7, 8, 9, 10, 11, 12</p> <p>DELRAY BEACH St. Vincent: 7, 8:30, 11</p> <p>FORT LAUDERDALE Annunciation: 10 Queen of Martyrs: 6, 8, 9, 10, 11, 12 St. Anthony: 6, 7, 8, 9:15, 10:30, 11:45 St. Clement: 8, 9, 10, 11:15, 12:15</p> <p>FORT LAUDERDALE BEACH St. Sebastian: 8, 9:30, 11, 12:15</p> <p>FORT MYERS St. Francis: 7, 8, 10, 11; (cafeteria) 9:30</p> <p>FORT MYERS BEACH Ascension: 8, 10</p> <p>FORT PIERCE St. Anastasia: 7, 8:30, 10, 11</p> <p>HALLANDALE St. Matthew: 8, 9, 11</p> <p>HIALEAH Immaculate Conception: 6, 7:30, 8:30, 9:45, 11, 12:15 St. John the Apostle: 6, 7, 8, 9, 10, 11, 12</p> <p>HOBE SOUND St. Christopher: 7, 11:30</p> <p>HOLLYWOOD Little Flower: 6, 7, 8, 9, 10, 11, 12 St. Stephen: 7, 8, 9, 10, 11, 12</p> <p>HOMESTEAD Sacred Heart: 6:30, 8, 9:15, 11:30</p> <p>IMMOKALEE Lady of Guadalupe: 11</p> <p>JUPITER Salhaven: 8:45</p> <p>KEY BISCAYNE St. Agnes: 8:30, 11</p> <p>LABELLE Mission: 9</p> <p>LAKE WORTH Sacred Heart: 6, 7, 8, 9:15, 10:30, 11:30</p> <p>MIAMI The Cathedral: 6, 7, 8, 9, 10, 11, 12 Corpus Christi: 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish) Gesu: 5, 6, 7, 8, 9, 10, 11, 11:30, 12, 12:30</p>	<p>MIAMI (Continued) Holy Redeemer: 7, 10:30 Lady of Missions: 7, 8:30 St. Brendan: 7, 8, 9:30, 11, 12:15 St. Michael: 6, 7, 8, 9 (Polish), 10, 11, 12:30; Dade Auditorium: 9, 10:30, 12 SS. Peter and Paul: 6:15, 8, 9, 10, 11, 12</p> <p>MIAMI BEACH St. Francis de Sales: 7, 9, 11 St. Joseph: 7, 8, 9, 10, 11, 12 St. Mary Magdalen: 7, 8, 9, 10, 11, 12 St. Patrick: 7, 8, 9, 10, 11</p> <p>MIAMI SHORES St. Rose of Lima: 7, 8, 9, 10, 11, 12</p> <p>MIAMI SPRINGS Blessed Trinity: 6, 7:30, 9, 10:30, 12</p> <p>NAPLES St. Ann: 6:15, 8, 10</p> <p>NORTH MIAMI Holy Family: 6, 7, 8, 9, 10, 11, 12 St. James: 7, 8, 9, 10, 11, 12 Visitation: 7, 8:30, 10, 11:30</p> <p>NORTH MIAMI BEACH St. Lawrence (Jr. High School) 8, 9:30, 11</p> <p>OKEECHOBEE Sacred Heart: 11</p> <p>OPA LOCKA St. Mel: 7, 8, 9, 10, 11, 12</p> <p>PAHCKEE St. Mary: 11:15 First Two Sundays: 7:30 thereafter</p> <p>PALM BEACH St. Edward: 6, 7, 9, 10, 12</p> <p>FERRINE Holy Rosary (Elem. School) 8, 10:15, 11:30</p> <p>POMPANO BEACH Assumption: 7, 8, 9:30, 11</p> <p>PUNTA GORDA Sacred Heart: 7:30, 9</p> <p>RIVIERA BEACH St. Francis: 7, 8, 9, 10:30, 11:30</p> <p>SEBRING St. Catherine: 7, 10:30</p> <p>SOUTH MIAMI Epiphany: 6:30, 8, 9, 10, 11, 12</p> <p>STUART St. Joseph: 7:15, 8:45, 11</p> <p>VERO BEACH St. Helen: 7:30, 9, 11</p> <p>WAUCHULA St. Michael: 8</p> <p>WEST PALM BEACH Blessed Martin: 9:30 Holy Name: 7, 9, 11 St. Ann: 6, 7, 8, 9, 10, 11, 12 St. Juliana: 6:30, 8, 9, 10, 11, 12</p> <p>ON THE KEYS BIG PINE KEY St. Mary of Pines: 10</p> <p>MARATHON San Pablo: 6:30, 8, 10</p> <p>PLANTATION KEY San Pedro: 6:30, 9</p> <p>KEY WEST St. Mary: 6, 7, 8, 9, 10:15, 11:30</p>
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PARISHES OF OUR DIOCESE

The Voice, Miami, Fla. 19
Friday, April 10, 1959

Church History in Lake Worth

Following is the fourth in a series of articles dealing with parishes in the Miami diocese.

A few scattered houses were all that existed in the early 1900's in what is now Lake Worth. Jesuit priests occasionally came to the community from West Palm Beach, to say Mass and administer the Sacraments in the homes of a few Catholic families. Today, Sacred Heart Church, 419 N. Federal Hwy., has 4,000 parishioners, with an auditorium built in 1951 to accommodate the still growing parish and a parochial school with an enrollment of 520.

During the early years of the church it was also a mission serviced by priests from St. Ann's parish, West Palm Beach.

In 1915 a frame church was dedicated by Bishop Michael J. Curley, in Sacred Heart parish. Mass was said each Sunday. The little church remained a mission until 1921 when Bishop Patrick Barry appointed Father William Nachtrab as first pastor.

Resort Community

Two years later Lake Worth was incorporated under Florida law. The resort community over the years has attracted some light industry. Many retired persons have come there to live.

Under Father Nachtrab's direction the little parish slowly grew. An extension to the original church was built and eventually parishioners numbered 600.

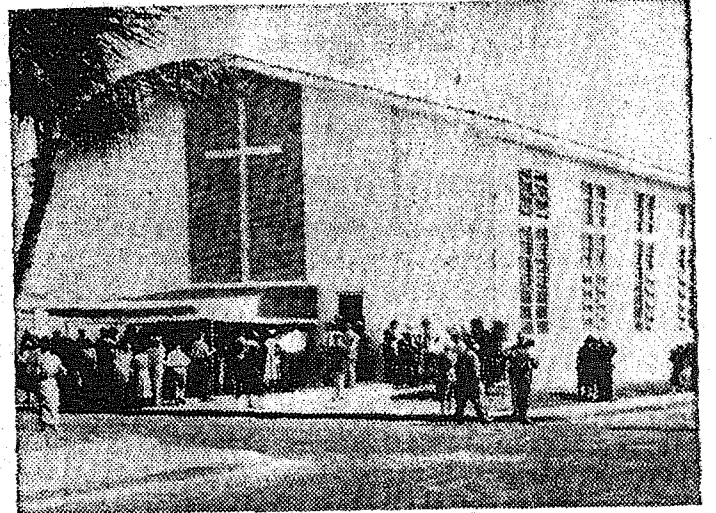
On June 9, 1942 Father Nachtrab was succeeded by Monsignor James H. Cann. The influx of Catholics during the years of World War II was great and Monsignor Cann purchased additional property for the expansion of the parish plant. Some buildings on this property were converted into a temporary school and convent for the Sisters of St. Joseph who came to teach. School opened with 54 pupils, and three Sisters as the staff. In 1947 the first four classrooms of a permanent school building were erected and in 1950 six more classrooms were added.

Church Too Small

The following year it was found that the church was much too small for the growing Catholic population, and in 1951 a new Church auditorium, seating 600, was built.

Monsignor Cann died in December, 1957 and was succeeded in January 1958 by Father Matthew A. Morgan, present pastor. Father Patrick S. McDonnell is assistant pastor.

With the rapid growth and development of the area, parish school facilities became over-



Church-Auditorium of the Sacred Heart



Fr. Matthew A. Morgan

taxed. In the summer of 1958, five additional classrooms were added, bringing the total number to 14. Enrollment now numbers more than 520 students, with five Sisters and 10 lay teachers staffing grades one through eight.

Weekly Novena

Parts of the original Sacred Heart parish have been incorporated into St. Mark's parish, Boynton Beach and St. Juliana's parish, West Palm Beach.

A Miraculous Medal Novena is observed each Monday at Sacred Heart Church, and there have been seven vocations to the religious life during the history of the parish.

Organizations meeting in the parish auditorium include, the Holy Name Society, Altar and Rosary Society, Parent Teachers Association and Catholic Youth Organization. An annual Halloween carnival is held on the parish grounds.

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Theology For Everyman

(Continued from Page 18)
the principles of the natural and divine law.

Closer to God

Non-Catholics who are in good faith may grow in natural virtue by praying to God as He is presented to them in their religious beliefs and by conforming faithfully to the principles of natural morality which their religious activity helps to keep alive in their souls.

Non-Catholics who are following the dictates of their conscience and whose religious life is sincere and practical must inevitably be closer to God and more helpful to their fellow men than those who do not belong to any church.

We cannot accept any non-Catholic religion in principle; but we can and must recognize the objective goodness of non-Catholics who are faithful to their religious convictions.

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Records

DECENT DISKS AND SUITABLE SONGS

"Catalania"—"Cerveza" (Decca) Bert Kampfert; "Rio Bravo"—"My Rifle My Pony And Me" (Capitol) Dean Martin; "Blackeyed Suisie"—"Code Of The Mountains" (Capitol) Tennessee Ernie Ford; "Darlin' Cora"—"Turn Around" (Victor) Harry Belafonte; "Lover Come Back To Me"—"Don't Ever Leave Me" (Capitol) Ed Townsend; "Love-O-Meter"—"Theme From Love-O-Meter" (Victor) The One Nighters; "Everlasting Love"—"Second Fiddle" (Capitol) Buck Owens; "Don't Sing Along"—"Middle-Aged Teenager" (Victor) Homer and Jethro; "Captain Johnson"—"What Will My Future Be" (Decca) The Bey Sisters; "Lizette"—"Side Saddle" (Liberty) The John Buzon Trio; "Mountain Flower Waltz"—"Paint Brush Polka" (Decca) Eddie Habat.

A "RECORD FOR CHARITY"

"The Emerald Ball" is an album recorded by Francis Walther's orchestra that highlights the 1959 Emerald Ball. The Emerald Benevolent Association was established 120 years ago to raise funds for orphan and dependent children in Brooklyn and Long Island. A percentage of the sales proceeds of this record goes to the fund for which the ball is held. This is a really good record with 41 dance tunes on it, and worth the price just for the music.

RIGHT — We should not worry too much about the country being in the red; what should cause considerable thought is the Reds in our country.

THOUGHT FOR THE WEAK — Once you have lost your job you really want to go to work.



Gysin Infant Dies In Pool Accident

Coral Gables
Charles Thomas Gysin, 22-month-old son of Mr. and Mrs. Larry V. Gysin, Little Flower parish, died from drowning in a swimming pool on Friday, April 3.

In addition to his parents he is survived by two brothers, Lawrence, Jr., and John Lincoln Gysin.

Burial was on Monday in Our Lady of Mercy Cemetery with Fr. John J. Donnelly officiating. Philbrick Funeral Home was in charge of arrangements.

Admiration is the daughter of ignorance.—Benjamin Franklin.

1,000 Scouts Set for Camp

Miami
More than 1,000 Boy Scouts of the North Dade District will participate in the annual Camp-o-rama which will be held from Friday, April 10, to Sunday, April 12.

Activities, which will prepare Scouts for the South Florida Camp-o-ree scheduled to be held at Opa-Locka Naval Base, May 1, 2 and 3, will take place at NE 175 St. and 19 Ave.

Visitors will have an opportunity to view the patrols in camp set-up and procedure, merit badge display, cooking and scoutcraft between noon on Saturday and campfire in the evening.

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Eight Games Set For Fall By Explorers

An eight-game football schedule for 1959 has been announced for Christopher Columbus High by Dick Pollack, athletic director of the southwest Miami school. Feature game for the Explorers will be the Nov. 25 meeting with city Catholic rival Archbishop Curley High. This will be the first meeting between the two schools. The 1958 season was the first for Columbus.

In addition to Curley, the schedule also includes Fort Lauderdale Central Catholic and Miami Beach St. Patrick's. Columbus will meet CC on Oct. 10 and St. Pat's on Oct. 31.

The Explorers will also play six Gold Coast Conference rivals in the southern division of the prep league.

All home games for Columbus will be played at the Coral Gables PBA Stadium, 7200 SW Coral Way.

Pollack has scheduled spring practice for the Explorers to begin on April 20 with eight lettermen listed to return for another season. Spring drills will be under the direction of Pollack as Pete Aiello, new head coach, will not be on hand until fall.

The Schedule

- Sept. 25—at Key West
- Oct. 3—Open
- Oct. 10—Central Catholic (H)
- Oct. 16—Palmetto (H)
- Oct. 24—Miami Beach (H)
- Oct. 31—St. Patrick's (H)
- Nov. 7—Southwest (H)
- Nov. 14—Open
- Nov. 19—at South Dade
- Nov. 25—Archbishop Curley (H)

Central Catholic Plans 8 Games

Ft. Lauderdale

An eight-game football schedule for the fall has been announced by the athletic department of Central Catholic High School. With two open dates on its calendar, the squad will play four games at home and the rest away.

The Schedule

- Sept. 19—Ft. Lauderdale (H)
- Sept. 25—Stranahan (A)
- Oct. 2—Hialeah (H)
- Oct. 10—Christopher Columbus (A)
- Oct. 17—Norland (H)
- Oct. 22—Open
- Oct. 30—West Palm Beach (H)
- Nov. 7—Open
- Nov. 14—McArthur (A)
- Nov. 26—South Broward (A)

St. Michael's to Defend Track Championship

Miami

St. Michael's will defend its team championship in the annual Catholic junior high track meet to be held Wednesday afternoon at Moore Park under the sponsorship of Archbishop Curley High School.

The competition will get under way at 1 p. m. and an awards dance will be held that evening at the Curley cafeteria.

Ten events are listed for the meet. On the schedule are the 75-yard dash, the 100-yard dash, 440 relay, 880 relay, sprint medley relay, the 440-yard run, running broad jump, high jump, football throw and shot put.

Youth Group Forms

North Miami

An organizational meeting to form a Catholic Youth Group for girls and boys in grades nine through 12 will be held on Friday, April 10, at 7:30 p. m. in Visitation School.

Present plans call for a program of dancing, entertainment and refreshments on the second and fourth Fridays of every month.

Father Robert F. Brush is pastor of Visitation parish, 100 NE 191 St.

Around the Diocese

St. Ann's Tops Jupiter 11-1; Crusaders, McArthur Tie

By Jack Houghteling

Ed Britton's two doubles and a triple led St. Ann's of West Palm Beach to an 11-1 baseball win over Jupiter. . . . Sophomore Bubba Collins allowed only two hits to get credit for the victory. . . . Mike Griffin and Pete Tracy each had a pair of safeties in the game. . . . The Crusaders rallied for a run in the sixth inning to tie Hollywood McArthur, 3-3, in a game called because of darkness. . . . Jim Ghioto, Walt Wadsworth, Frank Lavonia and Collins were the hitting stars. . . . Miami Beach St. Patrick's lost a 6-4 decision to West Palm Beach Forest Hills on the strength of four runs scored by the winners in the second inning. . . . Despite scoring in the final four innings of the game the Shamrocks were never able to catch up.

Central Catholic High of Fort Lauderdale will begin football spring training on April 20. . . . Lamar Wilcox and Mel Dotson are Curley's best hopes for scoring in the Gold Coast Conference track meet tonight. . . . Wilcox is a miler while Dotson is a 100-yard dash man. . . . Mike Bevilacqua and Tim Kelley will be Columbus High entries in the Gold Coast tennis meet. . . . Brian Piccolo and Frank Iacobucci got the only Central Catholic hits as the Raiders lost to Fort Lauderdale High, 8-0. . . . Billy Parodi

and Mike Carricarte are the leading hitters for the Columbus squad. . . . The Explorers played their first game last week, losing to South Dade, 9-3. . . . Columbus meets Key West tonight and tomorrow under the lights at the island city.

Curley High tops the diocese schools in boys' enrollment in the 10th through 12th grades according to the Florida High School Activities Association figures. . . . The Knights have an enrollment of 396 while Central Catholic has 286. . . . In order follow Columbus (152), St. Ann's (152), St. Anastasia of Ft. Pierce (39), and St. Patrick's (32).

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Jr. Hi League Starts Sunday

An eight-team Catholic junior high baseball league will swing into action Sunday afternoon with all schools taking part in opening day contests.

Signed for competition are St. Rose of Lima, the basketball champs; Epiphany, the football winners; Blessed Trinity, St. John's, Corpus Christ, St. Theresa's, St. Michael's, and Sacred Heart of Homestead.

All games will be played at 1:30 on Sunday with the exception of St. Michael's, which will play its home game on Friday at 3 p. m.

A round-robin of seven games has been scheduled for each team with the top four meeting in a play-off to determine the league champions.

Sunday's Games

- St. Rose at Blessed Trinity, Miami Springs.
- St. John's at Corpus Christi, Moore Park.
- St. Theresa at Epiphany, South Miami.
- St. Michael's at Sacred Heart, Homestead.

Writes Drama

Miami Shores

"There Comes a Time," a three-act play written and directed by Sandra Rielly, will be presented by students of the Barry College Playhouse in two performances at 2:30 on Sat., April 11, and on Sun., April 12 at 8:15 p. m.

A resident of Grosse Point, Mich., Sandra is a drama major at the college.

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El Matrimonio y la Familia

POR REV. XAVIER MORRAS

4. La elección

Insistiendo.

Nunca se insistirá demasiado al apuntar la importancia de este momento del que depende la vida de una familia entera, felicidad o desdichas, amor y paz o incompreensión y tirantez;

No quiero decir, sin embargo, que la decisión de ese momento es la única causa que influye en los distintos aspectos de la vida familiar, lo que pretendo es presentarla como muy importante y base de otras muchas causas.

Segun ciertas estadísticas, alrededor de un cincuenta por ciento de los esposos elegirían a sus mismas esposas si tuviesen la oportunidad de una nueva elección. Un porcentaje un poco más bajo corresponde a las esposas respecto a sus esposos.

Solamente el cincuenta por ciento están satisfechos con la persona que escogieron para el matrimonio.

Entonces, es fácil equivocarse?

No, si aplicas los tres consejos que te di en el artículo anterior teniendo un cuidado especial en que no te ofusquen las simpatías, promesas o enamoramientos; si examinas con serenidad las virtudes y defectos de la persona que eliges sera muy difícil que te equivoques.

Ordinariamente no se tienen en cuenta estos consejos y frecuentemente se sigue el fracaso.

Julia y Rafael.

Julia es una joven que quiera casarse y lo desea con verdadera interés; no se entiende bien con su familia, tampoco tiene muchas amistades, vive sola . . . necesita casarse.

Un día es invitada a una fiesta donde se encuentra con Rafael, un joven bien presentado, intachablemente correcto, simpático, y además tiene un buen empleo.

Desde ese día se ven y hablan con frecuencia, tienen sus citas, y cada vez se quieren más, y hasta piensan en formar una familia. Este es el hombre que Julia buscaba.

Después de algún tiempo, Rafael cree que ya puede declarar a Julia su secreto: él estuvo casado antes, pero fué solo civilmente y ya tiene el divorcio.

Ha contrariado un poco a Julia esto; pero que importa?, dica ella, un amor verdadero hará que todo eso se olvide.

Se hacen los preparativos para la boda, se imprimen las invitaciones. Este es el momento que Rafael esperaba para hacer una nueva declaración a Julia: él debe pasar una pensión mensual a su ex-esposa.

Julia siente esta nueva contrariedad, pero es demasiado tarde para prestar much atención a eso; ella está tan enamorada y ofuscada que ya no puede ver y juzgar las cosas como son.

El resultado de este matrimonio lo he visto recientemente: unos meses de tortura para Julia que acabaron con un divorcio.

Por qué estaba Rafael divorciado? por qué debía pasar la pensión a su ex-esposa? qué defectos tenía Rafael? debía excesivamente? tenía algún defecto mental? era su simpatía y corrección reflejo de reales valores espirituales, o era solo una apariencia externa

Si Julia hubiera tratado de obtener una respuesta verdadera a estas preguntas, seguramente la boda no se habría celebrado.

Pero Julia quedó ofuscada por la simpatía y promesas de Rafael y no se hizo estas preguntas, o

Migas Doctrinales

Rev. Antonio S. de Navarrete

El Credo, o Símbolo de los Apóstoles

Razón de este nombre.

Se llama Credo la fórmula de la profesión de la fé cristiana. Se llama así por ser la primera palabra con que empieza la fórmula en latín, aunque antes que en latín estuvo en griego. Pero más científicamente se llama símbolo que en griego significa resumen y contraseña. El Credo es un resumen de las verdades principales que profesamos los cristianos y es una contraseña o la piedra de toque, por medio de la cual se distingue el verdadero creyente del falso.

Se llama el Credo símbolo apostólico, porque según antigua tradición, se remonta a los Apóstoles, no slo por la materia, en la cual no hay duda ninguna, sino acaso también por la misma forma, por lo menos en los sustancial. El texto que ahora tenemos en latín se tradujo del griego. El Credo no fué público en un principio, no estaba escrito, sino que se transmitía de boca en boca, imprimiéndose como dice San Jerónimo, no sobre papel, sino en los corazones. La forma que tiene hoy parece empleada por primera vez en el año 450.

Objeto del Credo.

El Credo no es propiamente una oración, es más bien una profesión de fé. El objeto del

Credo es para que sepamos bien el sumario de lo que debemos creer. A este fin es tan breve y conciso y tiene esa forma lapidaria y escueta. En el se encierran las bases de toda la Doctrina cristiana. En sus 112 palabras contiene, como la bellota encierra, en su pequeño volumen, al arbol que será, con el tiempo el rey de los bosques; como el cuerpo minúsculo del niño encierra, en germen al cuerpo adulto con sus bellas proporciones y su vigor varonil. El Credo contiene 1: La fé en Dios Trino y Uno, en el Padre, en el Hijo, y en el Espíritu Santo. 2: La fé en Jesucristo Dios y pasión y muerte, resucitado, hombre verdadero, hipo de Dios, hijo de Maria Virgen y Madre, Señor nuestro, Redentor por su pasión y muerte, resucitado, ascendido a los cielos, Rey de la gloria y Juez del mundo. 3: La fé en la Iglesia. Sobre esta fórmula breve ha venido un desarrollo de doctrina y los Concilios y los Doctores extraerán riquezas ocultas y descubrirán nuevos matices pero en último resultado ni las definiciones de los Concilio, ni los escritos de los grandes teólogos, dirán alguna que no se encuentre substancialmente en el Símbolo Apostólico.

Obligación de saberlo.

Santo Tomás dice que ignorar

el Credo culpablemente puede ser culpa grave, de donde se deduce que estamos obligados a saberlo. Es muy conveniente repetirlo todos los dias como manifestación a nosotros mismos de la fé que tenemos en las verdades fundamentales del Cristianismo y para que aumente nuestra fé, pues no debemos olvidar nunca que la fé es un don, un regalo de Dios y no un regalo cualquiera, sino el más preciado regalo que podemos recibir en esta vida.

Orgullo al recitarlo.

Esta fórmula escueta y lapidaria ha sido repetida a través de los siglos por millones y millones de creyentes de todas las razas, de todas las edades y condiciones sociales. Los corazones más nobles, las inteligencias más despiertas, las almas más bellas lo han tenido marcado en su corazón y lo han expresado con sus labios. Millones han regado con su sangre la tierra antes ceder en ninguno de sus artículos, pero esta sangre era semilla de la que surgían nuevos cristianos, que entonaban el mismo Credo con voz sonora y firme. Todas las persecuciones no han podido acallar el magnífico coro que desde los Apóstoles entona en el escenario del mundo el símbolo. Cuando tú lo reces, acuérdate de este coro y pón tu nota armoniosa en él.

ANTENA DEL EVANGELIO

Domingo II despues de Pascua

El Buén Pastor.

En torno a la figura del Buén Pastor se ha entretendido la más variada y aleccionadora literatura ascética y teológica. La figura del Buén Pastor, es uno de los temas predilectos, no solo de la literatura cristiana en sus primeros dias, sino también del arte. Se le encuentra en los muros de las Catacumbas, en las capillas funerarias, en los sarcófagos de marmol y en infinidad de utensillos.

El Buen Pastor es un bello mancebo, cuya juventud simboliza la inmortalidad; de dulce fisonomía, de mirada llena de bondad, de túnica corta, sobre la cual flota un ligero manto. Sus emblemas son el cayado, el vaso de leche colgado del cinturón y a veces la flauta helénica de siete tubos. Para los primeros cristianos, venidos de las tinie-

quizas temió tener que contestarlas.

Otros casos.

Ya no tiene remedio este caso, Julia y Rafael se casaron para siempre, el divorcio tendrá solamente efectos legales, nunca podrá romper este matrimonio.

Pero estoy pensando en otros casos que todavía tienen remedio: Aquel joven de 17 años que piensa casarse este año con su amiga de 16, y temo que se van a equivocar porque todavía no tienen la debida madurez para juzgarse mutuamente ni para comprender el matrimonio con sus derechos y deberes.

Otra joven piensa casarse con un señor que se ha divorciado dos veces, y no quiere investigar las causas de aquellos divorcios. El le ha prometido tantas cosas brillantes . . . y ella ha quedado deslumbrada, ciega.

Y tantos, tantos que se equivocarán por no pedir consejo, o por no querer seguir el consejo de personas concienzudas y experimentadas, creyéndose ellos sabios y suficientes. Todavía tendrían remedio si se diesen cuenta de su error.

blas de la gentilidad o de las espesas zarzas del mosaismo, el simbolismo del Buén pastor que da la vida por sus ovejas les colmaba de paz y de serenidad espiritual.

El Buén Pastor según el salmo 22.

El salmo de David nos describe así al Buén Pastor: "Mi Pastor es Yahveh, nada me faltará. En las verdes praderas, El me hace sestar. Condúceme a las aguas, lo puedo hallar solaz y mi alma reconforta. Por sendas de verdad condúceme en su nombre. No habré de tener mal, aunque por tenebrosos valles sea mi andar. Porque estarás conmigo y me consolarán tu vara y el bastón, con que sueles guiar.

Una cita de Flavio Josefo.

Jesucristo al mismo tiempo que nos describe al Buén Pastor, nos deja vislumbrar la silueta del mal Pastor. El historiador Flavio Josefo, en su Obra "Guerra Judaica", describe al algunos de esos falsos pastores que predicaron en los tiempos del Procurador Antonio Felix:

"Hombres engañadores e impostores, que su apariencia de inspiración divina pro-

ducían innovaciones y trastornos, inducían a la multitud a actos de fanatismo religioso y la conducían al desierto como si Dios allí les hubiese mostrado los signos de la libertad inminente."

Y en otro lugar dice el mismo historiador: "Así que el misero pueblo fué entonces engañado por charlatanes y por aquellos que hablaban falsamente en nombre de Dios".

Señal del Buén Pastor.

Jesucristo da como signo del Buén Pastor el sacrificio por el rebaño, sacrificio que le llevó a El a dar la vida por las ovejas. Dar la vida! . . . De cuantas maneras puede darse la vida. Recorre los lugares en los que el Buén Pastor moderno, va dejando a retazos su vida como una flor que se va deshojando lentamente y va sembrando de pétalos los senderos: el confesionario, el hospital, la Escuela Parroquial, el hogar del necesitado, la carcel, el orfanatrofio, las residencias de los ancianos, su despacho a donde todos los dias llegan almas con jirones y salen con la paz en el alma.

Este mes de Abril, está dedicado en nuestra Diócesis de Miami a las vocaciones, no harás algo de tu parte para que Dios nos bendiga con estos Buenos Pastores de los que tan necesitada está nuestra sociedad moderna? . . .

BUZON DE PREGUNTAS

Consulta.

"Yo tengo que bautizar a un niño y hemos pensado que los padrinos sean unos amigos nuestros, pero resulta que no están casados por la Inglesia. He oído que no pueden ser padrinos. Puede Vd., decirme por qué? . . .

Respuesta.

La palabra padrino y madrina derivan de la palabra padre y madre. Los padrinos contraen con el ahijado un auténtico parentesco espiritual, de tal modo que existe impedimento matrimonial entre padrino y ahijado y entre madrina y ahijado. Tal parentesco lleva consigo ciertas obligaciones: la principal no es ni mucho menos, regalar unos juguetes al ahijado. Es algo más, mucho más. Al final de la ceremonia del bautismo el sacerdote pone en las manos de los padrinos una vela encendida. La luz de la vela simboliza la luz de la Fé de Dios que acaba de prender en el alma de la criatura. Los padrinos aceptan la responsabilidad y de ella darán cuenta a Dios, de que esa fé nunca se apague, sino que seguirá siendo la luz que ilumine toda la vida del ahijado. Tal obligación recobra su actualidad y urgencia si los padres vienen a morir o si descuidan esa obligación, que por derecho propio y natural les incumbe a ellos. Ahora entenderá Vd., por qué el Derecho Canónico exige que los padrinos sean católicos prácticos y que ofrezcan garantías de que han de cumplir con sus obligaciones. Porque lo lógico es que una persona que no cumple con sus obligaciones mínimas de católico, difícilmente velará por la fé de su ahijado ya que o han perdido la fé o viven como si no la tuvieran.

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A I—FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

- | | | |
|----------------------|-----------------------|----------------------|
| Across the Bridge | Hong Kong | Rock-a-bye Baby |
| Alias Jesse James | Confidential | Sad Horse |
| All at Sea | Happy Road | Saga of Hemp Brown |
| All Mine to Give | Hell's 5 Hours | Shaggy Dog, The |
| East of Budapest | I Was Monty's Double | Silent Enemy |
| Big Beat | In Between Age | Sleeping Beauty |
| Black Orchid | Invisible Boy | Snow Fire |
| Buccaneer | Isle of Lost Women | Space Children |
| Buchanan Rides Alone | It, the Terror From | Spy in the Sky |
| Cinerama South Seas | Beyond Space | Storm Rider |
| Adventure | It Conquered the | Street of Darkness |
| Cosmic Man | World | Submarine Seahawk |
| Cowboy Music Boy | Jacqueline | Suicide Mission |
| Cowboy | Johnny Rocco | Tank Force |
| Crash Landing | Juke Box Rhythm | Ten Days to Tulara |
| Dangerous Exile | Last of the Fast Guns | This Island Earth |
| Day to Remember | Little Savage | Thundering Jets |
| Diamond Safari | Let's Rock | The Lock |
| Diary of Anne Frank | Lone Ranger and the | The Star |
| Enemy from Space | Lost City of Gold | Touka |
| Escape from Terror | Lost Missile | Torero |
| Face in the Night | Louder and Its | Toughest Man Alive |
| Flaming Frontier | Miracles | Trial at the Vatican |
| Fort Massacre | Missouri Traveler | Underfire |
| From the Earth to | Mole People | Underwater Warrior |
| the Moon | Monster the Chal- | Unearthly |
| | lenges the World | Up in Smoke |
| Ghost of the | My Uncle | Unvanquished |
| China Sea | Nine Lives | Up Periscope |
| Good Day for a | Oklahoman | Watusi |
| Hanging | Old Man and the Sea | Westbound |
| Giant From the | Operation Madball | White Wilderness |
| Unknown | Paris Holiday | Wild Heritage |
| Gift of Love | Patber Panchall | Windjammer |
| Golden Age of Comedy | Persuader | World Was His Jury |
| Green Mansions | Peacemaker, The | World Without End |
| Handle With Care | Return to Warbow | Wrong Man |
| Hey Boy, Hey Girl | Ride Lonesome | Young Land |
| Hong Kong Affair | Ride Out for Revenge | Zero Hour |

A II—MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

- | | | |
|------------------------|------------------------|-----------------------|
| Amazing Colossal Man | Hot Angel | Senior Prom |
| Appointment With a | Hot Rod Rumble | Shadow of Fear |
| Shadow | House on Haunted | Sheriff of Fractured |
| Arson For Hire | Hill | Jaw |
| Ascending Steeple | How to Make a | Sinner |
| Monster | Monter | Smoked |
| Awakening | Imitation General | So Lovely—So Deadly |
| Black Sheep, The | In the Money | Space Master X-7 |
| Black Tent | Johnny Trouble | Step Down to Terror |
| Black Tide | Journey to Freedom | Stranger at My Door |
| Brain Eaters | Joy Ride | Stranger in My Arms |
| Bravados | Kill Her Gently | Taming Sutton's Gal |
| Bulldog | Kings Go North | Teenage Bad Girl |
| Carless Years | Killer on the Wall | Teenage Caveman |
| Cast a Dark Shadow | Last Blitzkreig | Terror in a Texas |
| Cattle Empire | Last Hurrah | Town |
| Colossus of New York | Legion of the Doomed | Thunder in the Sun |
| Cosmic Monster | Lone | Thing That Couldn't |
| China Gate | Lisa | Die |
| City of Fear | Living Idol | Trap |
| Crawling Eye | Lone Texan | True Story of Lynn |
| Curse of the Demon | Macabre | Stuart |
| Curse of the Faceless | Man Who Died Twice | Vampire |
| Man | Man or Gun | Viking Women and |
| Dangerous Youth | No Place to Hide | the Sea Serpent |
| Date With Disaster | No Where to Go | Villa |
| Day of Fury | Oklahoma Woman | Violators |
| Devil Strikes at Night | Once Upon a Horse | Voice in the Mirror |
| Enchanted Island | Over-Exposed | Voodoo Woman |
| Escapade | Party Crashers | Warlock |
| Eye Witness | Passport to Treason | War of the Colossal |
| Face of a Fugitive | Paths of Glory | Beast |
| Fearmakers | Premier May | War of the Satellites |
| First Man into Space | Price of Fear | When Hell Broke |
| Flame Barrier | Rebel in Town | Loose |
| Four Ways Out | Reprisal | Whole Truth |
| From Hell It Came | Return of Dracula | Wild & The Innocent |
| Frontier Gun | Revenge of Franken- | Wink of An Eye |
| Gun Fever | stein | Windom's Way |
| Gunmen from Laredo | Revolt in the Bighouse | Woman's Devotion |
| Gunsmoke in Tucson | Ride a Violent Mile | Young and Dangerous |
| Hangman | Safecracker | Young Don't Cry |
| Hell Squad | Saddle the Wind | |
| Hit and Run | Screaming Skull | |

A III—MORALLY UNOBJECTIONABLE FOR ADULTS

- | | | |
|-----------------------|-----------------------|----------------------|
| Adulteress | Haunted Strangler | Notorious Mr. Monks |
| Age of Infidelity | He Who Must Die | Of Life and Love |
| Al Capone | Hells Highway | Ordet |
| Another Time, An- | High Cost of Loving | Outcasts of the City |
| other Place | High School Hell Cats | Pagans |
| Auntie Mame | Horror of Dracula | Paratroop Command |
| Badlanders | Horse's Mouth | Remarkable Mr. |
| Bonjour Tristesse | Hot Spell | Pennypacker |
| Cat on a Hot Tin Roof | I Want to Live | Rio Bravo |
| China Doll | Imitation of Life | Roots of Heaven |
| Compulsion | In Love and War | Rouge et Noir |
| Cool and Crazy | Inspector Maigret | Rx Murder |
| Count Your Blessings | Journey | Senecal, the |
| Crime and Punishment | Life Begins at 17 | Magnificent |
| Cry Terror | Lone Hearts | Seven Guns to Mesa |
| Darby's Rangers | Man Inside | Seventh Seal |
| Defiant Ones | Mating Game | Sound and the Fury |
| Desire Under the Elms | Me and the Colonel | Stage Struck |
| Field Without a Face | Mistress | Strange Case of |
| Fighting Wildcats | Monster on the | Dr. Manning |
| Frankenstein—1970 | Campus | These Thousand Hills |
| Gate of Paris | Muggers | Time Without Pity |
| Gidget | Naked Earth | Touch of Evil |
| Going Steady | Naked Maja | Undersea Girl |
| Gun Runners | Never Steal | Wild is the Wind |
| Gunman's Walk | Anything Small | Witness of Salem |
| Harry Black and | No Name on the | Wolf of Larsen |
| the Tiger | Bullet | |

B—MORALLY OBJECTIONABLE IN PART FOR ALL

- | | | |
|-----------------------|----------------------|----------------------|
| Alaska Passage | Green Man | No Time to Be Young |
| Attack of 50 Foot | Guns, Girls and | Perfect Furlough |
| Woman | Gangsters | Poor But Beautiful |
| Back from the Dead | Gunslinger | Portland Expose |
| Beat Generation | Hot Car Girl | Queen of Outer Space |
| Black Whip | Hot Rod Gang | Quiet Gun |
| Blood in Bondage | High Heat | Raw Edge |
| Blood of Dracula | Houston Story | Razzia |
| Blood of Vampire | I, Mobster | Reform School Girl |
| Born Reckless | Intent to Kill | River's Edge |
| Bride and the Beast | I Was a Teenage | Rock Pretty Baby |
| Bride is Much Too | Werewolf | Room At The Top |
| Beautiful | Indestructible Man | Screaming Mimi |
| Dragstrip Riot | Jet Attack | Slave, The |
| Dragstrip Riot | Jungle | Some Came Running |
| Calypso | Killing, The | Some Like It Hot |
| Calypso Heat Wave | Kiss Them For Me | Sorority Girl |
| Checkpoint | La Parisienne | Stowaway Girl |
| Confessions of Felix | Last Mile | Strange One |
| Krull | Last Paradise | Tank Battalion |
| Conquest of Space | Land of Destiny | Teen-Age Doll |
| Curse of Frankenstein | Left-Handed Gun | Teen-Age Rebel |
| Daughter of Dr. | Live Fast, Die Young | Teenage Wolfpack |
| Jekyll | Love Slaves of the | Terror in the Night |
| Devil's General | Amazon | This Angry Age |
| Devil's Hairpin | Loving You | Too Bad She's Bad |
| Diabolique | Man in the Shadow | Too Young for Love |
| Don't Go Near the | Man of the West | Town on Trial |
| Water | Man on the Frowl | Unhappy Youth |
| Edge of Fury | Missile to the Moon | Valerie |
| 18 and Anxious | Naked Africa | Value for Money |
| Farewell to Arms | Naked Dawn | Wayward Girl |
| Flesh and the Spur | Naked Paradise | What Price Murder |
| Forbidden Island | Night of the Quarter | Wicked as They Come |
| Four Boys and a Gun | Moon | Wild Party |
| Frankenstein's | Nightmare | Winner's Circle |
| Daughter | | Young and Wild |
| | | Young Captives |

CONDEMNED

- | | | |
|----------------------|--------------------|----------------------|
| Bed of Grass | Mademoiselle Strip | Foot Bowlle |
| Desperate Women | Tease | Question of Adultery |
| Flesh Is Weak | Maid in Paris | Rosanna |
| Fruits of Summer | Miller's Beautiful | Seven Deadly Sins |
| Game of Love | Wife | Sins of the Borgias |
| Grand Maneuver | Mitson | Snow Is Black |
| I Am a Camera | Mam'zelle Pigalle | Stella |
| Liane Jungle Goddess | Naked Night | Women of Rome |
| Light Across the | Nana | Young and Damned |
| Street | Passionate Summer | Night Heaven Fell |

(Please clip and save this list. It will be published periodically.)

Red Film Deal Protested

By William H. Mooring

In response to mounting public protests against the recently arranged "cultural exchange" of films between the USA and the USSR, the U. S. State Dept. is putting out information that is grossly misleading, if not deliberately untrue.

Many branches of Catholic Veterans and American Legion, including the New York State Executive Committee, have passed resolutions calling for immediate action by National Headquarters. Meanwhile masses of individual protests, lodged through Senators and Congressmen, are drawing replies based upon a letter of Jan. 30, 1959, signed by William B. Macomber, assisting secretary, Dept. of State.

Propaganda Coup

This says that "since 1939 the Soviet Government has been selling to private film distributors in the United States, an average of 40 to 45 feature films a year," while "not a single new, American-made film has been sold to the Soviet Union." The "cultural exchange" is designed, argues the State Dept. "to correct this imbalance."

The Soviet government has sent many Russian films into this country but very few have been shown even in the so-called "art" theaters, while not more than one or two ever showed in regular, family theaters.

Recently, a State Dept. official and Eric Johnston of the Motion Picture Association who jockeyed this deal with Russia, canvassed influential American theater owners, pleading with them, against their better judgment, to exhibit Russian films. Many theater owners still refuse but sufficient have conceded to guarantee Soviet Russia a financial profit, to say nothing of the priceless propaganda upon which the Kremlin counts.

Red 'War Booty'

The only American films recently shown in Russia and the satellite countries were seized as "war booty" during Soviet occupation of Western European territory (as our allies). The U. S. State Dept. has been unable to induce the Russian Government to pay for them and the Hollywood producers are out of pocket... out of luck.

American films selected by Russia under the "exchange deal" must be sold outright at a flat, "cut-rate" price of \$60,000 a picture, a mere fraction of what our principal Western allies have to pay. The State Dept. also claims it has perfected a plan whereby Russia cannot censor or otherwise re-edit, twist or distort

Sacred Heart Hour Being Carried Here

The Sacred Heart Hour is now being carried regularly on two television stations and on five radio stations in the Diocese of Miami. Following is the program's schedule.

- WCKT-TV, Miami (Ch. 7)
Sunday, 11:45 a.m.
- WFTV, Palm Beach (Ch. 5)
Sunday, 12:15 p.m.
- WIBA, Fort Pierce (1400 kc.)
Monday, 9 a.m.
- WSDB, Homestead (1430 kc.)
Sunday, 9:45 a.m.
- WGBS, Miami (710 kc.)
Sunday, 8:30 a.m.
- WAXE, Vero Beach (1370 kc.)
Sunday, 7:15 a.m.
- WIRK, W. Palm B'ch (1290 kc.)
Sunday, 7:15 a.m.

any American films we send there.

In view of what Russia has done with—and to—American movies in the past, this hope represents "wishful thinking" on the part of the State Dept.

'Rifleman' Was Pro Ball Player

Brooklyn-born Chuck Connors narrowly missed a shot at the Oscars on April 6, but he is losing no sleep about it. The boys on "The Rifleman" set are chewing their fingers because Chuck and the show stand a good chance of being nominated for a TV "Emmy." Chuck Connors is not worrying.

"Of course I wanted the Oscar nomination," he told me between film shots, "and I hope we get an Emmy. These things mean a lot professionally as well as personally to any actor, but just like everything else in life, a fellow must be grateful for what he already has; not nervous or envious to get more."

An Ex-Dodger

As the leering giant in "The Big Country," Chuck Connors, ex-Dodger and proud family man, was certainly acting. He'd have walked off with the Oscar bid if the Hollywood crowd hadn't felt obliged to give the nod to Burl Ives in the same picture.

In the ABC-TV series, "The Rifleman" (Tuesdays, 9 p. m., PST), which now rates among the top three of all the westerns, Connors comes nearer to playing himself. As Lucas McCain, gun-man with a conscience, he brings to action drama, the sort of spiritual upbeat most other western series lack. He thinks this, more than his own personality,

accounts for "The Rifleman's" success.

He speaks highly of young Johnny Crawford who plays his son, Mark. He says the story writers do a good job too. But most of all, he thinks that millions enjoy the show because it has plenty of action without ever justifying, much less glorifying, criminal violence.


"We've found a way," he told me, "to prevent violence for what it really is; a display of human weakness, not strength."

Chuck's towering 6 ft. 5½ physique speaks eloquently of his own strength and energy. He radiates good humor and contentment. He speaks proudly of his four sons, Michael 8, Jeffrey 6, Steven 5 and Kevin 2; the last "named for Dad" who is Kevin Joseph. Chuck met his wife while he was with the Montreal Royals, 1948-50.

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Story of the Miami Diocese:

Church Growth in S. Florida Follows Building Of Railroad

By George H. Monahan

Diocesan priests administered the sacraments to scattered groups of Catholics in the southern part of the Florida Peninsula during the latter part of the 1800's.

A gigantic sea of sawgrass and muckland, the area was dotted with groves of pines and scrub palmetto, and laced with a few deeply rutted trails.

The old King's Road, running southward between St. Augustine and New Smyrna, had been built during the English period. Little more than a sand trail, it was the only thoroughfare on the East Coast.

Although pioneers had blazed a few short trails through the lush undergrowth, travel was easiest by sea and along the beaches.

Aside from a small settlement at Daytona and another at Key West, there were but a few pioneer families scattered along the bays and rivers of the mainland.

In 1868, five Sisters of the Holy Names of Jesus and Mary arrived in Key West. They served during an outbreak of yellow fever which claimed the life of one priest. Later they set up a school in the growing town.

From the St. Lucie River (Stuart) south, there were only 580 persons in 1880. In contrast, the northern area of the state during this period had prospered and already 550 miles of railroads were in operation.

Reaches Tampa

Development of the area that is now the Diocese of Miami, comprising the 16 southern counties of Florida, began with the population brought in by the building of the railroads.

The railroad reached Tampa in 1884 under the direction of Henry Plant and two years later Henry Flagler began building his line along the southeast coast from Jacksonville.

Daytona had been reached by Flagler's trains by 1888. Palm Beach, intended as the end of the line, was reached in 1894. In that year an extremely heavy frost killed the citrus crops in Central Florida.

Priests Come South

During the freeze, one of Flagler's agents had been investigating the area around the Miami River and Biscayne Bay. Mrs. Julia D. Tuttle, who lived on the north bank of the Miami River, offered a parcel of land to the railroad if Flagler would extend the line southward. As a token, she gave the agent a bouquet of flowers for Flagler. Upon seeing the flowers, untouched by frost, Flagler made his decision and the line finally reached Miami in 1896.

The Spanish-American War brought a flurry of population to the area in 1890. During the following year, the fledgling Miami was destroyed by fire.

Shortly after the turn of the century, Jesuit priests had established parishes in Palm Beach and Tampa. They traveled by ship to Key West and ministered to the Catholic population there.

Benedictine priests established a community in Fort Pierce and later another mission was erected at Vero Beach.

Fort Myers became a mission of the church at Tampa and Miami was served by Palm Beach. Flagler later donated the land for Gesu, the first Church in Miami.

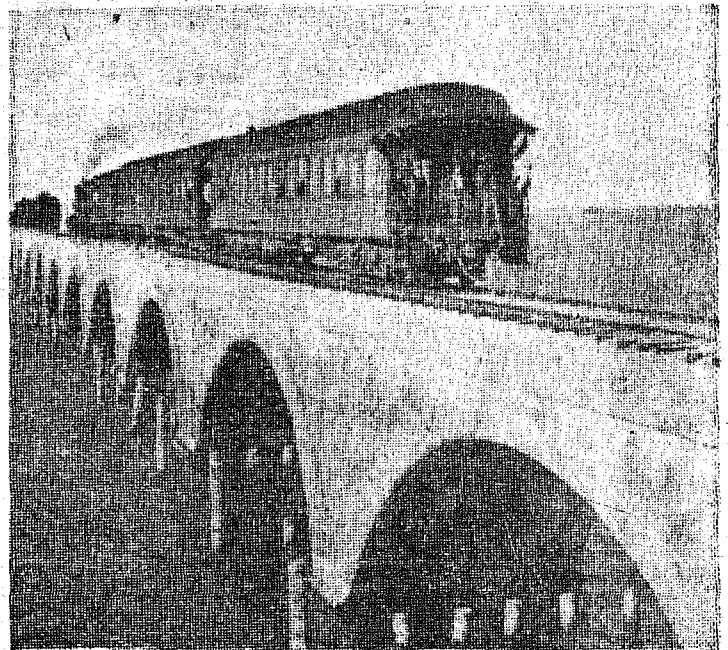
Work to develop the Miami harbor began in 1905 and the railroad again moved southward with initial construction on bridges over the Florida Keys to Key West. After seven years' construction and a cost of \$20 million, the first train reached that city on Jan. 22, 1912.

St. Helen's parish, Vero Beach, was canonically erected by the Diocese of St. Augustine in 1914.

The Florida Boom

By World War I, the steady flow of new residents had started. A bumper crop of citrus in 1922 heralded the beginning of the 'Florida Boom' era.

In 1926 Msgr. William Barry was sent by the Diocese at St. Augustine to start a church on Miami Beach. Temporary accommodations were found in



The railroad was built over the Florida Keys at a cost of \$20 million and took seven years to construct.

a converted polo stable and in October of that year Msgr. Thomas Comber went to Coral Gables, where he established the Church of the Little Flower.

A hurricane destroyed much of the Miami area in 1926. Florida's citrus crop was ruined by Mediterranean fruit flies in the year following. Both events contributed to the end of the land boom and led up to the failure of the banks in 1928.

The construction of the Tamiami Trail, across the peninsula in 1928 has been acclaimed as one of the greatest engineering feats since the construction of the Panama Canal. Built over the muckland of the Everglades, the road linked both coasts, eliminating need for travel many miles to the north in order to reach Fort Myers and Tampa from Miami.

The overseas route to Key West had been used by the railroad for 23 years when in

1935, a hurricane swept over the area, killing hundreds trapped on a train and leaving destruction in its wake.

Bishop Carroll Named

Church development went forward during the depression years despite waning population. World War II brought renewed activity to the South Florida area.

In the years following World War II there were 21 churches in the 16 counties of South Florida.

With this growth in the area, Pope Pius XII on Aug. 13, 1953 canonically erected the Diocese of Miami with Bishop Coleman F. Carroll as its Ordinary.

Today there are 54 parishes in the fastest growing Diocese in the United States. The Diocese covers an area of more than 16,000 square miles and ministers to 210,000 souls.

This is the concluding article in the series on the growth of the Miami Diocese.

Anthony ABRAHAM

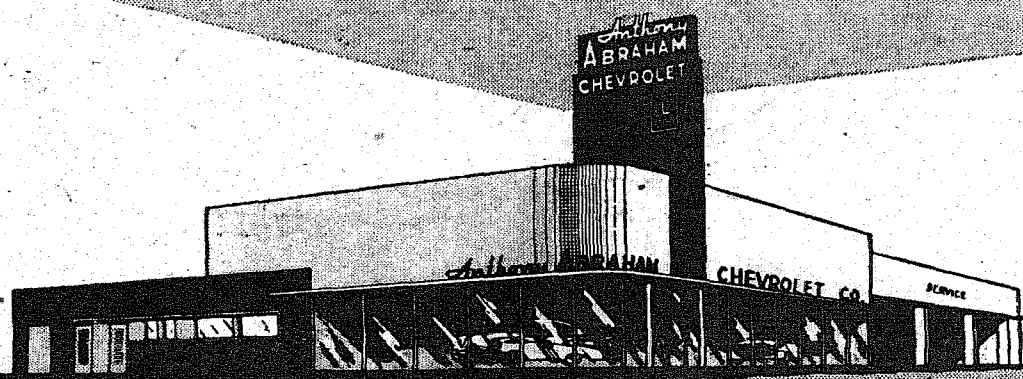


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