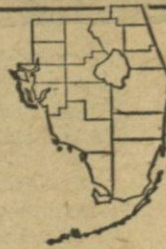


The VOICE

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

THE VOICE
6301 Biscayne Blvd., Miami 38, Fla.
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III, NO. 19

Price \$5 a year . . . 15 cents a copy

JULY 28, 1961



Voice Photo

THREE FOUNDERS of the Discalced Carmelite Monastery of Santi Spiritu in the Diocese of Miami in Cuba are Mother Carmen, left, who donated the house and property and later

joined the monastic order; and Mother Theresa, right, and Mother Maria, center, both of whom went to Cuba in 1923 from Spain to establish the cloister which they recently had to leave.

NEW MONASTERY AT FT. MYERS

Cloister In Diocese For Exiles

A community of Discalced Carmelite nuns uprooted from their monastic life by the Castro regime in Cuba will establish a new foundation in the Diocese of Miami.

According to Bishop Coleman F. Carroll, a monastery will be erected in the Fort Myers area for the Sisters who arrived in Miami with only a few personal belongings and no definite destination.

Most of them have been living in the privacy of a papal enclosure for more than 25 years and are still somewhat dazed and confused by their experiences during the past year in Cuba, and the modern living and conveniences which they are experiencing for the first time in the U. S.

Eldest of the 11 nuns, whose number of years in the cloister range from six to 51, is Mother Theresa, a native of the village near San Sebastian, Spain, the birthplace of St. Theresa of Avila. At the age of 84, Mother Theresa recalls vividly the

(Continued on Page 3)

BISHOPS REMAINING AT POSTS

Faith Resists Cuban Reds

As the Castro regime continues its communist-controlled attacks on the Church and forces the departure of priests and Sisters from the island, members of the hierarchy in Cuba remain at their posts.

According to latest reports Auxiliary Bishop Eduardo Boza Masvidal of Havana, rector of the now silenced Villanueva University, is continuing his efforts to teach Catholic social doctrine through study groups and bulletins. Although Manuel Cardinal Arteaga y Betancourt, 82-year-old Archbishop of Havana is still residing in the Argentine Embassy in Cuba where he sought asylum at the time of the abortive invasion, remaining prelates are believed to be at their posts.

All are natives of Cuba with the exception of Archbishop Perez Serantes of Santiago and Bishop Carlos Riu Angles of Camaguey, both of whom are Spanish-born but now naturalized Cuban citizens.

Bishop Angles and eight Cuban priests who recently returned to the Diocese of Camaguey now have under their spiritual care some 600,000 Catholics. The Bishop and all clergy were ousted from Camaguey early in June by orders of the Red regime.

In other areas of the island Jesuit priests have assumed the duties of Spanish and Cuban clerics who have left the island. Both Cuban and Spanish-born priests report that they carry out their duties in the face of government restrictions and a hostile

atmosphere but are encouraged by the solidarity of Cuban Catholics, it was reported.

Reliable sources revealed that in Havana and other cities there is a growing fervor among the people at the few religious devotions which are still being conducted. An increasing num-

ber of men are reportedly attending these devotions.

Open indignation among people of all social classes has been provoked by the forced departure of priests and religious and the desecration of churches, reports said. A series of dem-

(Continued on Page 11)

Surrender To Soviet Means Extinction, Priest Warns

WASHINGTON (NC) — To submit to communism today with the hope of converting the communists to Christianity at some later date would be an unwise and unrealistic policy to adopt, according to a priest-professor of the Catholic University of America.

Surrender to communism is equivalent to extinction, the priest asserted. He said that he regarded "smashed buildings and smashed skulls as preferable to a Soviet world without God and freedom."

Father Robert P. Mohan, S.S., expressed his views at a conference on "Christian Ethics and Nuclear Warfare." The meeting was cosponsored by Georgetown University and by the Council on Religion and International Affairs, formerly known as the Church Peace Union.

NO ROMANTIC NOTIONS

The priest said "we would all do well to forget the romantic notions of a Church of Silence, heroically administering the sacraments behind the Iron and Bamboo Curtains. It is closer

to the truth to recognize the brutal facts that the Church, its priests and its catechists have been systematically and efficiently exterminated in lands where communism has triumphed."

Speaking of the morality involved in starting a war, Father Mohan said that in certain circumstances the United States would be justified in striking the first blow. The U. S. would be justified, he said, in "preemptive" military action aimed at countering an "immediate threat" of aggression by an enemy.

But he stressed that he was distinguishing this sort of action from a "preventive war," which he defined as "unjustified aggressive action designed to remove a remote threat."

Father Mohan stated: "I have not the slightest hesitation in saying that I think such preemptive action might, in a concrete situation, be justified, and consider it utterly folly for our government to keep insisting that under no circumstances will we strike the first blow."

Father Mohan said he was "not even considering . . . the possibility that any Christian moralist would seriously attempt to justify an all-out, no-holds-barred thermonuclear war."

BOMBING OF CITIES

"The indiscriminate slaughter of thousands of civilians, be these Americans or Russians, would not be unthinkable, but it would be immoral," he said.

Father Mohan also argued (Continued on Page 11)

OFFICIAL . . . Diocese Of Miami

The Chancery announces the following appointments effective Wednesday, Aug. 2, 1961:

THE REV. FATHER GEORGE BUCKO, pastor, St. Hugh parish, Coconut Grove.

THE REV. FATHER BERNARD J. MCGRENEHAN, pastor, St. Juliana parish, West Palm Beach.

THE REV. FATHER GERARD J. MANNING, pastor, St. Ann parish, Naples.

THE REV. FATHER CHARLES F. WARD, graduate studies, Catholic University, Washington, D. C.

THE REV. FATHER LOUIS C. ROBERTS, supervising principal of new Catholic High School, North Dade.

THE REV. FATHER CLAUDE E. BRUBAKER, supervising principal of Immaculata Academy and new High School for Boys, Miami.

THE REV. FATHER JOSEPH M. McLAUGHLIN, administrator, St. Mark parish, Boynton Beach.

THE REV. FATHER PATRICK S. McDONNELL, supervising principal, St. Thomas Aquinas High School, Fort Lauderdale, and assistant pastor, St. Sebastian parish, Fort Lauderdale Beach.

THE REV. FATHER LESLIE D. CANN, supervising prin-

incipal, Central Catholic High School, West Palm Beach, and assistant pastor, St. Edward parish, Palm Beach.

THE REV. FATHER THOMAS A. DENNEHY, supervising principal of new Central Catholic High School, North Fort Lauderdale, and assistant pastor, St. Joan of Arc parish, Boca Raton.

THE REV. FATHER EUGENE J. MCCARTHY, assistant pastor, Immaculate Conception parish, Hialeah.

THE REV. FATHER JOHN SCHLINKMAN, administrator, St. Clare parish, Riviera Beach.

THE REV. FATHER BERNARD G. BOUDREAU, administrator, Blessed Sacrament Mission, Fort Lauderdale.

THE REV. FATHER RAYMOND SCULLY, administrator, St. Jerome Mission, Fort Lauderdale.

THE REV. FATHER JEROME MARTIN, administrator, St. Jude Mission, Jupiter, and St. Christopher Mission, Hobe Sound.

THE REV. FATHER JOHN J. NEVINS, assistant diocesan director of Catholic Charities and assistant pastor, St. Mary Cathedral parish.

THE REV. FATHER PETER VERGAUWEN, assistant pastor, St. Lawrence parish, North Miami Beach.

THE REV. FATHER JAMES E. QUINN, assistant pastor, St. Theresa parish, Hollywood.

Cuban Bishop Named

VATICAN CITY (NC) — Pope John XXIII has appointed Auxiliary Bishop Jose Domingue y Rodriguez of Havana as Bishop of Matanzas, Cuba, to succeed Bishop Alberto Martin y Villaverde who died Nov. 3, 1960.

Political Strategists Work To Rescue Federal Aid Bill

(See Editorial on Page 6)

WASHINGTON (NC) — Strategic efforts to bring back to life the Federal aid to education bill, given up for dead a few days ago, are being made inside and outside Congress.

It appeared that the powerful House Rules Committee had confined hope for passage of such aid in 1961 when it voted to shelve all proposals for Federal educational assistance.

But congressional pilots of the \$2.5 billion education bill, spurred by President Kennedy's statement that he considers it "probably the most important piece of domestic legislation" — are working intensely to push through Congress some form of Federal education aid.

IMPACTED AREAS PROGRAM

The key strategy in saving the education bill centers on the so-called impacted areas program, which involves about \$300 million in annual aid to school districts whose enrollments are swollen because of Federal installations. That aid expired June 30. Some 319 members of the House — opponents and backers alike of the major education bill — have "impacted" schools in their districts.

The loss of \$300 million a year which these districts have been getting to help educate children of Federal employees and defense workers would be a blow to these areas.

The impacted areas aid would be revived by provisions in the general \$2.5 billion public school bill. President Kennedy has said he approves of aid to the impacted areas, but some congressional leaders have indicated that he would veto such aid if it were a separate piece of legislation and not part of the general education bill.

Congressional spearheads of the general aid bill are working strenuously to see that the impacted areas bill is not split from it. In the forefront of the battle are Sen. Wayne Morse of Oregon, chairman of the Senate Education Subcommittee; Rep. Frank Thompson of New Jersey, House sponsor of the President's school program; and Rep. Adam Clayton Powell of New York, chairman of the House Education Committee.

SEPARATE BILL

Their strategy appears to shape up like this: A separate bill to extend aid to impacted areas would be passed, primarily as a means of going into conference with the Senate, which already has passed the administration bill.

In conference, funds for school construction would be tacked on to the House bill, and the resulting compromise agreement would be brought back for final action.

While plans for rescuing the education aid bills were being discussed, the man who cast the key vote which shelved the education proposals reiterated that he will not change his stand unless the bills are rewritten to provide school aid to all children.

Rep. James J. Delaney of

New York, who voted in the House Rules Committee against the aid-to-education proposals, said in a statement:

"In a democracy there should be freedom of choice in education . . . Those who choose to exercise their constitutional right to send children to nonpublic schools should not be penalized. The grants should be made to individuals — either the parents or the child — much the same as is done in the ROTC or the GI Bill of Rights. I shall not vote to legislate discrimination."

Delegate Says Faith Advances With Schools

ANCHORAGE, Alaska (NC) — Archbishop Egidio Vagnozzi said here that "the Church progresses where there are Catholic schools."

Archbishop Vagnozzi, Apostolic Delegate in the United States, made the comment as he blessed the cornerstone of the Anchorage Central Junior High School now under construction.

The first papal representative to visit Alaska, Archbishop Vagnozzi said, "construction of this high school, the first in the Diocese of Juneau, is a landmark in the history of the Catholic Church in this new state."

He predicted the new school will "begin an era of intellectual progress in the State of Alaska in which the Church is going to play an important role" and that "the day will come when Alaska will see a Catholic college or university so your young people will not have to leave your state to complete their education."

4,200 Students At C.U.

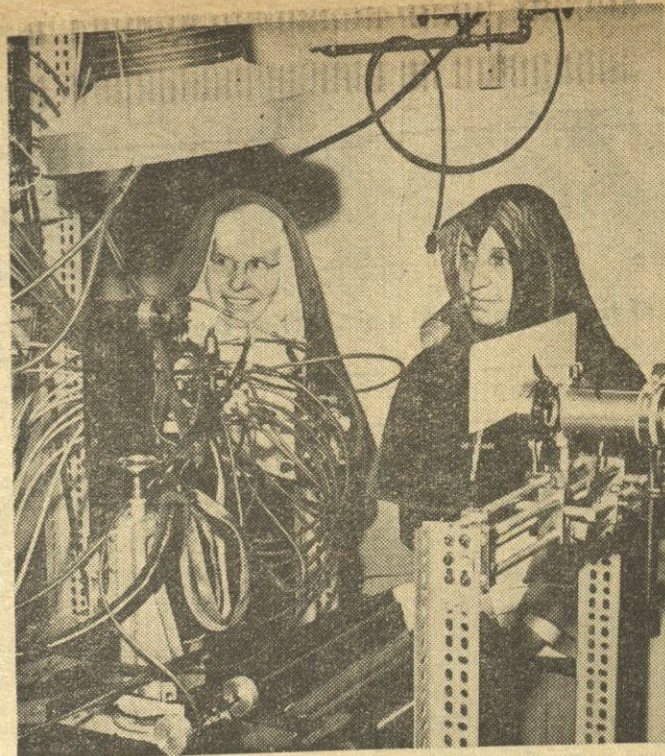
WASHINGTON (NC) — A record 4,200 students are enrolled in the summer session of the Catholic University of America.

'No Aid To Private Schools,' Parent-Teacher Group Says

CHICAGO (NC) — The president of the National Congress of Parents and Teachers has told Congressmen her organization opposes use of Federal funds for private education.

Mrs. Clifford N. Jenkins said in a letter to individual Congressmen that if school aid legislation "should allow Federal funds for private and parochial schools, our support for this bill must be withdrawn."

Mrs. Jenkins said that among her group's legislation policies, "one of the most imperative is that all funds appropriated by the Federal government for the support of education be ad-



NC Photo

Among 33 professors of college physics and astronomy who attended a Georgetown University science conference were Sister Mary Constance Loeffler (left) of Mt. Mercy College, Pittsburgh, and Sister Rose Francis of D'Youville College, Buffalo, N.Y. The Sisters are inspecting a high current density arc which is capable of producing and measuring temperatures of 12,000 degrees.

Refugee Aid Discrimination Burdens Diocese, U.S. Admits

WASHINGTON (NC) — Senate investigators have received complaints that the government's Cuban refugee program in Miami discriminates against parochial school children.

The criticism was made by Msgr. John F. McCarthy, assistant director of Catholic Relief Services for the National Catholic Welfare Conference during a hearing before the Senate Subcommittee on Refugees.

Monsignor McCarthy told Sen. Philip A. Hart of Michigan, chairman of the subcommittee, that the government helps to defray the cost of the education of Cuban children attending Dade County Public schools but does nothing for Cuban youth enrolled in parochial schools. "This is very, very hard for Cubans to understand," he said.

"SEVERE BURDEN"

In subsequent sessions the Senator raised the same issue with William L. Mitchell, Com-

missioner of the Social Security Administration and director of the government's Cuban refugee relief efforts. Mitchell appeared for Secretary Abraham Ribicoff of the Health, Education and Welfare Department, who had discussed the problem at length with Bishop Coleman F. Carroll during refugee conferences held in Miami last January.

Mitchell said he and Ribicoff had discussed the matter of giving government aid to Cubans in parochial schools, but explained, "It appeared on the basis of this discussion that the same considerations that were involved in the national controversy on Federal aid to parochial schools were likewise involved in the Miami situation."

He said a decision was made that "it would not be appropriate to extend the kind of aid to parochial schools that was arranged for public schools."

"It was fully recognized that the parochial school system of Miami was suffering a very severe burden," he conceded.

Noting that about equal numbers of Cuban refugee children were in public and parochial schools, he commented: "It is unquestionably true that the parochial school system of the Diocese of Miami has labored under a very serious financial burden."

In reply, Senator Hart expressed satisfaction at the department's actions in Cuban relief and said he agreed with its stand against aid to Cuban children in parochial schools.

He said he hoped the department would try to do "all that is possible within the law" to assist the "burden on the private system as well as the public."

Teach Youth Responsibility Parents Urged By Vatican

VATICAN CITY (NC) — The entry of young people into the adult world can be rendered smooth if adults have accustomed them to responsibility, a Vatican letter has advised the 1961 French Social Weeks.

The letter was sent by Vatican Secretary of State Domenico Cardinal Tardini in the name of Pope John XXIII. It was read at the annual meeting held at Rheims on the theme, "The Entrance of Youth into the Adult World."

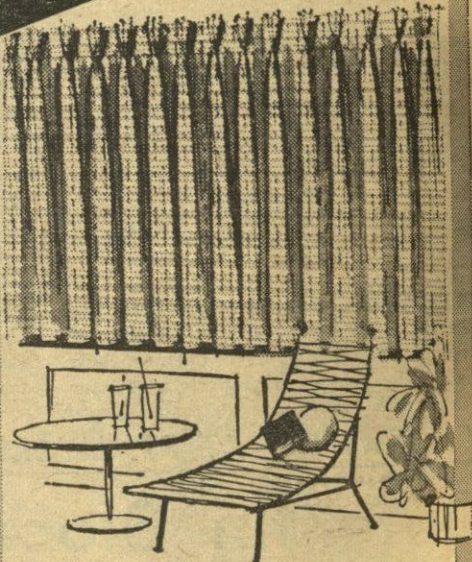
Cardinal Tardini noted that preparing youth for its arrival in adult society "presents difficult problems for the present and the future."

He said new generations must be given a good welcome.

"They must be offered of all a home capable of receiving them as fast as the family circle expands. They must be given also a framework of which is physically sound and morally educational."

Cardinal Tardini pointed out "Though the youth of today may seem to be independent, impatient, restless, ready to criticize everything and even one, it nonetheless nourishes deep within itself a strong desire to act properly, and it pines toward a just renewal, animated by a generous desire to work and make sacrifices."

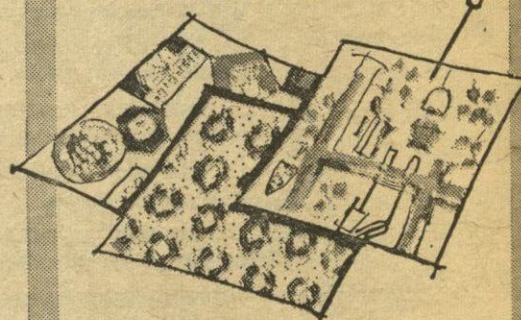
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son Of Cuba Communist Official Ordained Subdeacon In Havana

The son of a communist leader in the Castro regime was ordained to the subdeaconate in preparation for the holy priesthood during ceremonies held in May.

According to reports reaching here from the communist-controlled island, Archbishop Evelio Diaz, coadjutor of the Havana Archdiocese officiated at rites of ordination in the chapel of El Buen Pastor Seminary on May 28.

Roberto Soler, whose father of the same name is a government official in Oriente Province, was one of three seminarians who received the order of subdeaconate. Bishop Boza Masvidal and Bishop Manuel Rosas were present for the ceremonies during which three other native Cubans received the Sacrament of Holy Orders.

More than 30 seminarians from the Havana seminary have already arrived in South Florida and it is reported that many others were sent to study in Canada, Rome and Spain when Castro's purge of the Church began.



DISCALCED CARMELITE nuns who fled the Castro regime are shown in the garden of Assumption Academy shortly after their arrival in Miami. Most had been cloistered for many years.

the nuns began to leave the cloister one by one and found refuge in convents in Havana. As religious communities left the island for the U. S., Spain, Mexico and Canada, the Carmelites were forced to live in the homes of Cuban families until they could arrange for transportation to the U. S.

After standing for seven hours at the Havana airport, the nuns

boarded a Pan American airliner for their flight to South Florida and "flying," they said through an interpreter, "is the best means of transportation."

According to Mother Theresa, who is sub prioress and spoke on behalf of Mother Josefina, superior, who was stricken with influenza shortly after her arrival here, the entire community is "overwhelmed" by the reception given them in Miami.

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New Cloister In Diocese For Exiles At Ft. Myers

(Continued from Page 1)

events of 1923 when she and Mother Maria, who has been a religious for 48 years and is also Spanish-born, went to Cuba from Valladolid, Spain to establish the Santi Spiritu Monastery in the Diocese of Cienfuegos in Santa Clara Province.

The property and buildings were donated to the Carmelites by a native Cuban who later entered the order and is now known in religion as Mother Carmen. The monastery was established at the invitation of Bishop Valentine Zubizarreta, O. C. D., then Bishop of Cienfuegos, in observance of the centenary of the canonization of St. Theresa.

Youngest member of the group is Sister Mary Immaculate who joined the community six years ago and is a native of the Dominican Republic. She has two brothers living in the United States, one is studying engineering in New York and the other is a practicing physician in Baltimore. Three of the community are Spanish-born and seven are natives of Cuba.

FIRST PLANE FLIGHT

The Carmelite nuns who experienced their first airplane flight when they came to Miami from Havana, revealed that their income properties which consisted of farmlands and rental houses had been seized by the Castro regime many months ago leaving them with no means of support.

A completely contemplative order of religious who pray for priests and vocations to the priesthood, the Discalced Carmelites subsist on a diet of fish, eggs, cheese and milk. Within their enclosure they are engaged in making vestments and scapulars and are without telephones, radios or current publications.

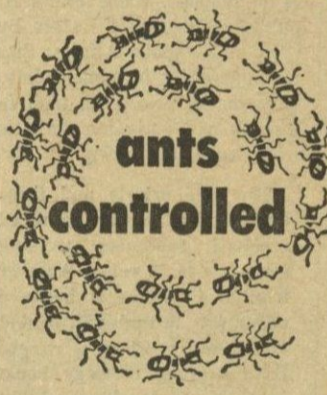
Following the invasion attempt, they were denied the services of a priest, they said, and were unable to assist at Mass or receive the sacraments.

SENT TO HAVANA

Last August several of the nuns who were in need of medical attention were sent to convents in Havana since they had no means of communication to seek help. In January, they re-

ported, the one member of the community who was an American was sent to New York since the superior feared she might be the object of some sort of attack when the Castro regime began its verbal war on the United States.

After Castro militia invaded and searched their convent,



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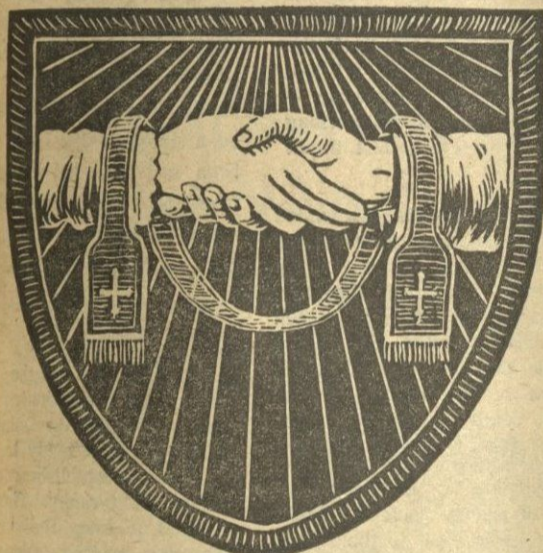
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Joined Hands — Matrimony

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The hands are draped with a stole, symbolizing that the couple are joined in Matrimony before a priest and with the blessing of the Church. The bride and bridegroom are themselves the ministers of this sacrament, but a Catholic marriage must be contracted before a priest and two witnesses.

In some representations of this symbol there is a third hand with a numbus — the Hand of God the Father giving His blessing to the couple.

Another symbol for Matrimony is the ring — or linked rings. The ring is a circle, without end, representing the love that should be endless.

In blessing the rings of the bride and bridegroom, the priest says: "Bless, O Lord, these rings, which we are blessing in Thy name, so that they who wear them, keeping faith with each other in unbroken loyalty, may ever remain at peace with Thee, obedient to Thy will, and may live together always in mutual love, through Christ our Lord."

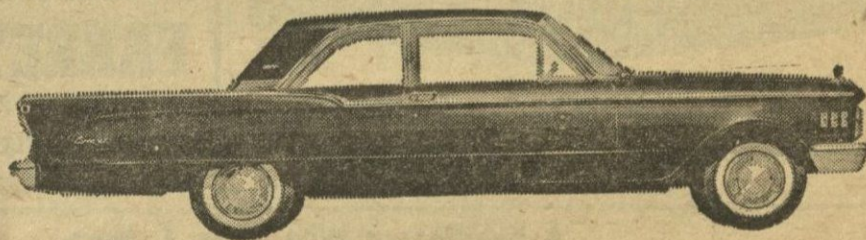
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Hungarian Reds Intensify Pressure On Loyal Priests

VIENNA (NC) — Hungary's communist masters are mounting a new offensive in their long campaign to bring the nation's Catholic priests to heel, according to reports arriving here.

Objective of the campaign is a "national church" in open rebellion against Rome.

The latest maneuver is direct intervention with the Bishops, to make them turn the Church into an active agent of communism.

An excommunicated leader of the so-called "peace priests" who have made themselves tools of the Red regime, Father Miklos Beresztoczy, said he would talk to the Bishops personally to make sure that "priestly and ecclesiastical activity will be positively directed and fructified by socialism."

Father Beresztoczy's speech was studded with bitter invective against priests loyal to the Holy See. He said that since peace priests have no authority to remove the priests loyal to Rome, they must be dealt with by "social" means.

FRAUDULENT LETTER

The communist regime has not hesitated to issue letters of its own composition in the name of the Bishops. These letters are published through the state Bureau of Religious Affairs. Such an apparently fraudulent letter condemning priests on trial for treason and anti-state activities was issued last spring.

The nine priests and three Catholic lay leaders involved received sentences ranging from two to 12 years. Another trial of Catholics is believed under way in Budapest behind closed doors. Charges ranged from keeping theology books in a sofa to teaching religion secretly.

Meanwhile, the Reds have

jailed more than 50 other priests. They have searched the homes of 1,000 priests and former teachers of religion. They have also threatened to abolish what remains of religious instruction in schools unless the Bishops cooperate with them.

Vatican Daily Asks Peace In Tunisia

VATICAN CITY (NC) — The Vatican City daily has called on France and Tunisia to follow the peaceful lead given by Pope John XXIII in his new social encyclical and settle their differences without war.

L'Osservatore Romano said "the news from Tunisia deeply troubles the human and Christian conscience."

French Youth Asks Fairness In Press

RHEIMS (NC) — Young Catholics of France have urged the press, radio and movies to stop portraying them as leather-jacketed rebels or delinquents.

Participants at this year's French Social Week pointed out that when these shapers of public opinion distort the image of youth they make relations between young people and the rest of the community more difficult.

Italian Politicians Asked To Shun Reds

REGGIO CALABRIA (NC) — The Bishops of southern Italy's Reggio Calabria region have urged its Catholic politicians not to cooperate with communists or socialists or accept help from them.

The joint statement was issued following renewed efforts by some factions of the regional branch of the Catholic-oriented Christian Democratic party to set up local coalitions with the socialists and perhaps even with the communists in some places.

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N. C. Photo

FORMOSAN lad who lost both arms in a factory accident last year shows his friend, Maryknoll Father Michael O'Connor New York, how well the artificial limbs can be used. Father O'Connor had helped the boy obtain the new limbs. Four days after the visit pictured above, Father O'Connor died of a heart attack at the age of 43.

Bolivian Bishops Denounce Red Moves Against Priests

LA PAZ (NC) — The Bishops of Bolivia have professed in a joint pastoral letter against Red demands that six Canadian missionaries be ousted from this South American country.

Earlier Archbishop Abel Antezana y Rojas of La Paz had called on Bolivia's government to assure the safety of the Canadian priests — all Oblates of Mary Immaculate — and issued a pastoral warning against the communist threat here.

The communists demanded that the Canadian priests be expelled because they are "anti-labor" and foreigners. The Red demand grew out of an attack by striking leftist tin miners on the Catholic Pius XII radio station in the mining town of Siglo Veinte, about 200 miles south of here in the Andes.

According to the communists, the six priests joined Catholic miners who went to the station to repel the attack after hearing it described while it was happening in a broadcast by its director, Father Jocelyn Grenier, O.M.I., of Victoriaville, Que.

Because a number of leftists were hurt in the attack, the Reds claim, the priests are guilty of "unjust attacks on noble tin workers."

The leftist attack on the station, built by Father Grenier himself three years ago with material sent from Canada by his father, was the second in recent weeks. An earlier attack in June was also beaten off by Catholic miners.

Around the WORLD

During the second attack station's windows were shattered with stones and home-made bombs. The Reds also dynamited a statue of Our Lady of Luján and exploded charges in front of San Miguel church which adjoins the station, causing considerable damage.

The Bolivian Bishops declared in their letter:

"The Catholics of the entire nation back the Catholics of the mining town and the Oblate Fathers and stand ready to strike against the establishment of communist tyranny. They are resolved to keep Bolivia from becoming a Red colony like Cuba."

Ecuador Called Target Of Reds

QUITO, Ecuador (NC) — The Archbishop of Quito has warned Ecuador that international communism has set its sights on this country and other "weak zones" of Latin America.

"The communist committee meeting in Moscow last May resolved that international communism was to invade Latin America," Carlos Maria Cardinal de la Torre said in a pastoral letter.

"To execute this criminal intent, a plan was drawn up and even a target date was set for this very year of 1961 — and the name of Ecuador was specifically mentioned."

Cardinal de la Torre said international communism decided to infiltrate "the weak zones of Mexico, Central America, Venezuela, Colombia, Ecuador and Peru."

He said communism puts before Ecuador the question "to be or not to be."

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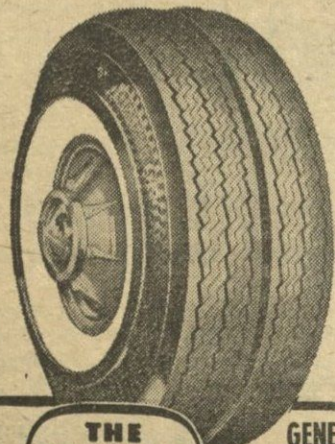
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U.S. Red Youth Movement Reported Making Comeback

WASHINGTON (NC) — The communist youth movement in the U. S., dead four years ago, is making a comeback, according to a hearing report released by the Senate Internal Security Subcommittee.

The organization spearheading the comeback is named "Advance," according to Herbert Romerstein, a former young communist who testified at the hearing.

Sen. Thomas Dodd of Connecticut presided. Marvin Barkman, executive vice president of Advance, also gave testimony. But it consisted mostly of his refusal to answer questions by invoking the Fifth Amendment.

Romerstein said the former communist youth movement, known as the Labor Youth League, "died completely" in 1957 after Soviet Premier Khrushchev made his secret speech in Moscow denouncing Stalin.

He stated that Advance was formed in February, 1960, in New York City, together with similar organizations in various parts of the country. There has been "frequent" connection, Romerstein said, between Advance and the Fair Play for Cuba Committee, which now

Around the NATION

claims to have student chapters on the campuses of at least 37 colleges and universities.

Asked what makes young people become active in organizations like Advance, Romerstein replied: "Perhaps the best single word to describe why they become communists is hysteria. They become involved in front youth activities which build them up to a pitch . . .

"When young people get involved in the communist-led marches to ban the bomb or in the Fair Play for Cuba Committee activities, and so on, where they just run through the streets shouting, they have no idea that the communists are leading them."

Romerstein also said that once youths become active in the Communist party or in front organizations, they believe sincerely that they are helping the U. S., not harming it.



N. C. Photo

DESCENDANTS of the Sioux chiefs who, 75 years ago invited the Blackrobes to open a mission on the Rosebud Reservation, served as an honor guard for Bishop William T. McCarty, C.S.S.R., of Rapid City, S.D., when he celebrated Pontifical Mass marking the 75th anniversary of the founding of St. Francis Indian Mission.

Ohio Bishop Asks Prayers For Peace

STEUBENVILLE (NC) — Bishop John King Mussio has requested recitation of special prayers for world peace and the divine guidance of civil rulers.

"Prayer is a spiritual bomb," said the Bishop in a pastoral letter "that can do more for peace than all the H-bombs can accomplish in destruction."

Cleveland Jesuit Dies

CLEVELAND (NC) — Requiem Mass for Father Edward C. McCue, S. J., 56, vice president of John Carroll University and dean of the graduate school, was offered here in Gesu Church. He was found dead in his room at the university faculty house.

Ohio School Plan Merges Public High With Catholic

OTTAWA, Ohio (NC) — Bishop George J. Rehring of Toledo has approved the merger of the Ottawa Public High School with SS. Peter and Paul Catholic School.

high school will be assigned to the parochial elementary school, which is not involved in the merger.

The merger was approved also by the local board of education. It resulted after the State Board of Education had recommended cancellation of the public school's first-class rating because of an insufficient number of students. The school has about 100 students. A Class A rating requires at least 240 students. The Catholic school has 190 students.

Most classes will be held in the parochial school, which the board of education has leased from SS. Peter and Paul parish. At least two of the four teachers at the parochial school will continue in their posts.

Nuns who taught in the parish

Articles Available On Federal Aid Bill

WASHINGTON (NC) — A series of 11 articles on "Catholic Schools and Federal Aid" has been published by the Department of Information, National Catholic Welfare Conference. The series deals with the merits of parochial school requests for Federal aid and the benefits of Catholic education to a community.

Priced at \$1.00 each, the series may be obtained from the NCWC Information Bureau at 1212 Massachusetts Ave. N.W., Washington 5, D.C.

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Those Mistaken Ideas About The Church

FATHER JAMES J. WALSH

A few years ago a psychologist who writes for the daily papers leveled his fire at the aim that there can be but one true church.

He revealed he had no idea whatever of the purpose of the Church when he wrote that just as we would not want a monopoly in business, so we shrink from a monopoly in religion.

Comparing religion to an automobile, he said, "Churches are organizations or machines transporting us safely across the 68 years of our average longevity . . ."

In his discussion of the church, he never mentioned the next life. He saw no connection between the work of the church here and the destiny of the soul in the world beyond.

This same view is reflected everywhere. There seems no doubt that a great many people remain outside the Catholic Church mainly because they are ignorant of its purpose. They have an idea of the Church, of course. Everyone has some idea of it. But usually, their opinion has been formed by observation of the words and actions of Catholics rather than from a study of the Church's credentials.

It still comes as a surprise to many to learn that many know little or nothing about religion. Well trained lawyer, doctor,

TRUTH OF THE MATTER

engineer, college professor, newspaper columnist may not have the depth of knowledge of an eight-year-old child when it comes to the great questions of God, the soul, the purpose of life, the fact of the next world, and so on.

And almost always these people lack an understanding of the purpose of the Church, what she is supposed to do for us and with us, unless they have made some effort to find out.

Most of these people at one time or other talk about the Catholic Church either in private or public. They talk about the Church they know. They are not describing the real Church that exists. There is an enormous difference between the real Church which they have never really examined and the fictional Church which exists in their minds.

For the psychologist mentioned above and for many others who sponsor the good earth religion so popular nowadays, the Church has nothing to do with the training of a man for his role as a son of God, a citizen of heaven in another world.

What is emphasized, when one does not understand why Christ founded a church, is purely material, the "good things" the Church's fellowship can provide in this life — the pleasant contacts you make, the fine balance religion gives life, the ideals it supplies, the character training it affords, the fine warm spirit it diffuses.

These things may sound very attractive and desirable, but actually none of them is important if the Church has no higher purpose. Surely Christ did not set up the Church to last to the end of time for these shallow, vague reasons.

He gave the Apostles their world-wide mission for only one reason — to get many from earth to heaven. This is the primary purpose of the Church in a single phrase.

Christ Himself had come to earth for the very practical reason — to get man from chains of sin, in order that we may be moved freely towards God and attain the fuller, higher life as sons of God in the next life.

This was what fired the Apostles with boundless zeal

as they traveled the earth to teach and to govern and to sanctify all men for the very same purpose — to lead them to God in heaven.

All the Church's doctrines were designed to inculcate in us the fundamental conviction that this life is a trial of faith and love in preparation for another life. All her laws were nothing more than the expressed will of God, the divine directions for the one road leading through this world to eternity.

All her supernatural helps left us in the sacraments have but the same purpose, to give us power to the sons of God in the kingdom of heaven.

No one can make a fair judgment of the Church unless he understands the purpose of her existence. Nor can anyone claim she is failing in her mission if one is ignorant of that mission.

AN ALTAR BOY NAMED "SPECK"



"He just stands there and says, 'Bang!'"

Some Hints On Going To Confession

By FR. KILIAN MCGOWAN

A rather common complaint of the average Catholic is that he seems to be getting little out of the practice of frequent Confession. He wants to know the reason why, and just what can be done about it. He is probably getting much more from Confession than he believes, but this examen may make this spiritual practice more profitable.



Father Kilian

What's your attitude towards Confession? Do you regard it as an encounter with the merciful forgiveness of the Heart of Christ? Do you know that you are approaching the Divine Physician just as truly as the people of His day and saying: "Lord, be merciful to me, a sinner?"

Are you more concerned with the offenses than the One offended? Do you spend most of the time carefully listing your sins, and fail to give enough to

BE YOU PERFECT

stirring up your compunction of heart? A worthy confession consists more in having a sorrowful heart than in telling one's sins exactly. Do you forget that no venial sin ever has to be told, and spend so much time looking for these that you almost forget to look at the Merciful Savior?

Do you truly appreciate that in Confession your soul is coming in spiritual contact with the Precious Blood of Christ that washes away the sins of the world? Do you know that this sin-destroyer of the Sacramental system not only removes all sin, but attacks and undermines their roots by weakening the tendencies to sin?

Do you have such an erroneous concept of God that you conceive of Him as a kind of giant electronic brain carefully noting, totalling and remembering each imperfection, failure and sin? Surely, nowhere in the Gospel accounts of Jesus do you find

such a heartless taskmaster as this. This false image of God must be destroyed at once! He knows your heart as well as your sins. He prefers to recall what you have tried to do rather than what you have failed to do.

Are you so concerned in remembering and mentioning each little sin in Confession that you dissipate your spiritual energy and fail to concentrate your spiritual effort on that glaring fault that cries aloud for attention? Do you not only mention your sins, but also try to get to the roots of them? What is it that makes you vain, or self-centered, or proud or irritable? And what do you intend to do about it?

Do you really appreciate that true sorrow looks to the future where that special weakness is to be avoided, as well as to the past wherein it was indulged? Do you really intend to take all necessary means to prudently avoid that

pet sin or chief weakness in the future? Have you made definite and well-planned resolutions to remove the sins in your life that offend God the most?

Do you forget that you are becoming more perfect in God's eyes by persevering in your efforts to avoid whatever offends Him, even though you may not entirely succeed? Or that He will surely bless your strivings with ever-increasing grace?

What do you do to learn to hate sin? Do you gaze upon your crucifix, or meditate upon the sufferings of His Passion, and say: "This is what my sins did to my God." If you don't, you should. It will dispose your heart for more fruitful Confessions. It will also teach the malice of sin and the fullness of His love.

Finally, remember that no sincere penitent was ever refused absolution by the Merciful Christ — no matter how great the sins. The formula of absolution was ever the same: "God in pace . . . but sin no more."

How Do You Rate on Facts of Faith?



By BRIAN CRONIN

1. Give the correct name for that part of the Mass known as the "kiss of peace"? — (a) The Secret (b) The Agnus Dei (c) The Pax (d) The Offertory.
2. The Swiss Guard and the Noble Guard are two protective forces of the Vatican. Name another: — (a) The Vatican Guard (b) The Palatine Guard (c) The Roman Guard (d) The Caribinni
3. What does the word "epiphany" mean? — (a) Manifestation of God (b) The New Year (c) The Visitation (d) The New-born
4. In the Old Testament, who in addition to Solomon is called the Son of David? — (a) The Messiah (b) Joseph (c) Moses (d) Abraham
5. Which two Apostles were nicknamed the "Sons of Thunder"? — (a) Peter and Paul (b) Peter and Andrew (c) Matthew and Matthias (d) James and John
6. What is the minimum age ordinarily required for a person to act as godparent? — (a) 14 years (b) 21 years (c) 16 years
7. What event immediately followed Christ's fasting in the desert? — (a) His baptism (b) Betrayal by Judas (c) Temptation by Satan (d) His entry into Jerusalem
8. In what Church inquiry cases does the "Devil's Advocate" participate? — (a) Excommunication (b) Canonization (c) Marriage Annulment

Give yourself 10 marks for each correct answer below. Rating: 80-Excellent 70-Very Good; 60-Good; 50-Fair 1 (c); 2 (b); 3 (a); 4 (a); 5 (d); 6 (a); 7 (c); 8 (b)

A Way To Avert Crisis Over Automation

By MSGR. GEORGE G. HIGGINS
Director, Social Action Dept., NCWC

In August 1959 Armour and Company, second largest meat packing company in the United States, signed a two-year collective bargaining agreement with the two principal unions in the industry, the United Packinghouse, Food and Allied Workers, and the Amalgamated Meat Cutters and Butcher Workmen of North America.

The most highly publicized and in many ways the most important feature of this contract was a provision for a tripartite Automation Committee, composed of four representatives of the Company, two from each of the two Unions, and an Impartial Chairman.

This Committee was to study

THE YARDSTICK

the problem of automation (the total process of modernization, including technological change) and refer its findings to the Company and the Unions for their consideration in connection with bargaining over a new contract in 1961.

The first Progress Report of this Committee was made public on June 19. It amply justifies the hopes which were placed in the Committee by many students of industrial relations when it was established a year ago this August.

The Report reveals that while the labor and manage-

ment representatives on the Committee still have some far-reaching differences of opinion, nevertheless they unanimously agree that the work of the Committee has been mutually advantageous and constructive.

"The whole concept of a tripartite committee meeting regularly in a non-crisis atmosphere in an effort to approach mutual problems in a more constructive fashion is new," the Report points out.

"Whether such an approach will prove to have enduring values is yet to be determined. It can truly be said that the discus-

sions have been frank, uninhibited, and in an understanding vein. A degree of experimental discussion has been possible through the Committee which would not normally be possible in the more rigid contractual structure. If great solutions have not been found, it may be because the problems permit only partial answers."

The very fact that the labor and management members of this Committee have been able to discuss problems of mutual interest which normally could not be handled constructively in the crisis atmosphere of collective bargaining is reason enough to hope that the Committee will be continued and

(Continued on Page 30)

Rights Of Church, Parents And State In Education

The following article answers some questions related to the controversy over federal aid to private schools. The article is reprinted from *The Pilot*, weekly newspaper of the Archdiocese of Boston.

Q. What general principles of Christian philosophy are fundamental to the educational philosophy of the Catholic Church?

A. The educational system which may be called Catholic proceeds from the fundamental truth that man is dependent on God as his first cause and his last end. Because God has destined man for an eternity of happiness in the possession of himself, every activity of man must be directed ultimately towards the gaining of this last end.

Since education is concerned with the development of human powers and with the providing of environmental advantages which will be favorable to this end, educational policies must have in mind not merely the imparting of knowledge and the development of skills, but also the establishing of habits and attitudes which make for the integration of these immediate goals with man's last end.

From the point of view of Catholic philosophy, therefore, there is an intimate and necessary connection between the academic side of education and the direction of man's human powers towards the gaining of his last end.

The Encyclical Letter of Pope Pius XI on Christian Education has stressed the importance of this fundamental principle not

only for the individual, but for the family and for the whole of human society. In the work of education men must cooperate with God. Education, the Encyclical says, is essentially a social activity. It involves both the family and the civil society in which men have membership in the nature of things.

It involves likewise the Church, which has been divinely instituted to provide for man in the supernatural order. By divine providence man has been destined for a state of perfection higher than the requirements of his human nature.

The direction of human life must take into account not merely the intellectual, social, economic and cultural advantages which human nature is essentially capable of realizing, but also the supernatural dignity to which man has been elevated by the grace of God.

It is impossible, therefore, to think of education as a merely natural process, to be governed exclusively by the laws of the empirical sciences.

In a society which recognizes many forms of religion, and in which all religions are on an equal basis, it is understandable too that the authorities of the state cannot approach the problems of education from the point of view of the Catholic Church.

Nevertheless, the purpose and functioning of the state, as indicated in the natural law, must leave the way open for the existence of the Church.

It follows that no system of education must erect a wall of separation between God and the child. Those who would build up such a wall overlook the fundamental truth that the child belongs to God before he belongs to the state.

Education without religion and morality cannot remain within a fictitious neutral field. The immediate effect of separating children from God is to

persuade them that God is meaningless for their lives.

★ ★ ★

Q. What are the rights of parents in the field of education?

A. Next to God, the child belongs to its parents, who have brought it into existence as human instruments of God's creative power. Under God, parents are founders of the family, the fundamental unit of human society.

No power on earth can lawfully separate children from their parents, provided they discharge the responsibilities which the state of parenthood places upon them. Hence the right of parents to educate their children is natural and inalienable.

When the state claims supremacy for itself in the field of education, and the right to control the processes of education independently of parents, it usurps authority which does not belong to it.

In our own country this principle has been recognized in practice up to the present time. Those who are wealthy have full liberty to educate their children in schools of their own choice.

There is a tendency today, however, to extend state control of education to the point which will endanger the right of parents in moderate circumstances to provide for the education of their children.

Governmental support of public schools, to the exclusion of private schools, will place an ever-increasing burden on parents who wish to exercise their God-given right to select the schools in which their children are to be educated.

It is important that parents should be aware of their interest in this matter. They should be reminded that their authority extends to every hour spent by their children in school, and that both teachers and state educational authorities are but their deputies.

★ ★ ★

Q. What are the rights of

the Church in the field of education?

A. The Church's divine mandate in this field is clearly stated in the command of Our Blessed Lord: 'Go teach all nations.'

The Church's mission is to teach all men their eternal destiny, the laws of virtue and morality, the means divinely appointed for their sanctification.

The Church must integrate this teaching with all subjects of human knowledge. In the field of religion and morality, and also in that of moral training, the authority of the Church is independent of interference on the part of the state.

In our own day the school has become a battleground on which a major struggle between the Church and the state is being waged.

Under dictatorial governments church schools are not permitted. In this country many have presented the cause of the public schools in such a way as to question by implication the right of schools conducted under religious auspices to exist.

The teaching of religion is regarded as secondary to, and even foreign to the teaching of other subjects; the public school system is represented as the only one that is in conformity with the principles of American democracy.

It is needless to point out that the academic standards of Catholic elementary and secondary schools are on the same level as those of public schools. Nor need Catholics today meet the charge that the teaching of religion stands in the way of attaining high standards of efficiency in other subjects.

The attack on Catholic schools goes beyond the limits of the classroom to the Church itself and to the philosophical and theological principles around which the Church's educational system is organized.

As difficulties are placed in the way of functioning of Catholic schools, it becomes easier to endanger the existence of the Church.

Looked at from this point of view, opposition to Church-controlled schools is not only irreconcilable with Catholic theological principles, but contradictory to the fundamental principles upon which the American government was established.

To regard Catholic schools as educationally inferior is to contradict well established facts.

To object to the influence of Catholic teaching within American society implies either hostility to the Catholic religion or hostility to all forms of religion.

In either case, this attitude is un-American. It overlooks the public service which Catholic schools have always afforded and will continue to afford. It is certainly not consistent with the principles of the American Con-

stitution or the traditions of American society.

Catholic schools are not American. Catholic children are trained to be loyal and abiding citizens. They are taught to love their country, defend it and if need be die for it in times of national peril.

At a time when thinking people are becoming increasingly concerned about the lack of religious and moral influence in the training of young people, it seems seriously imprudent well as definitely un-American to embark upon any national policy which will make it harder for Catholic schools to exist.

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Q. What are the rights of the state in the field of education?

A. The state, like the family, is of natural origin. Its field of operation is thus definitely indicated in the natural law, and its authority stems ultimately from the power of God.

Within its proper sphere the state is supreme, under God, governs the material well-being of its subjects and the external order of human society. From this point of view the state has definite rights and duties in the field of education.

As the custodian of the common good, the state wisely insists that all its children be educated. If the family cannot will not discharge the duty of education, the state can and must assume the responsibility itself.

In doing so, however, the state must not assume powers which does not belong to it. Totalitarian education systems are but one step short of a totalitarian state.

Public schools have a place in the educational life of the American nation. It would be impossible for private agencies to assume the entire burden of education.

The help of the state should not be thought of, however, as destined to lead eventually to complete state control of education. If the principle of subsidiarity, which determines the right of state intervention in other fields, is applied here, the state will keep the state within its natural role and channel help into directions which will be conducive for the preservation of American democracy.

The public schools have contributed to the greatness of the American nation by functioning in cooperation with schools conducted under private auspices.

Both the efficient functioning of the public schools and the freedom of the American people will be endangered if the right of education becomes the exclusive possession of the state.

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Khrushchev's 'Mein Kampf' Sees World Red By '75

By J. J. GILBERT

WASHINGTON (NC) — A professor in a Catholic university has told senators that Nikita Khrushchev has given the world blueprint of communist plans for world domination, much as Adolf Hitler set forth Nazi plans "Mein Kampf."

This is revealed with the publication here of testimony Dr. Stefan T. Possony gave before the U. S. Senate Subcommittee on Internal Security some weeks ago. Coming to light at this time, when world tension over Berlin is deepening, the opinion of Possony has special interest.

Possony is professor of international politics in the graduate school and an associate of the Foreign Policy Research Institute of the University of Pennsylvania. He has studied communism for more than 20 years, keeping abreast of new strategy, military affairs and developments in each field.

Appearing at the invitation of the committee, Possony told the lawmakers that a speech given by Khrushchev on April 6, 1961, was "Khrushchev's Mein Kampf". The speech was entitled "For New Victories of the World Communist Movement," and was delivered in Moscow by representatives of communist party organizations entrusted with ideology and strategy planning.

He said the speech was carefully prepared well in advance of its delivery and was disseminated throughout the world. Here are some of the conclusions Possony told the senators he has drawn from a study of his Khrushchev speech:

"The communists believe that the final decision in the world struggle, and specifically the victory of world communism, will be attained in the present era of history. In their conception, this era seems to extend to 1975, approximately.

"A global thermonuclear war is not entirely inevitable. If the free world, and especially the strongest democratic countries like the United States capitulate such a war may be avoided. However, while preferable, such a development is unlikely.

"The Communist parties in the free world and their sympathizers must do everything in their power to facilitate nuclear blackmail by the Soviet Union and to prevent military resistance by the free world.

"The Soviet Union and the Soviet bloc must not leave any stone unturned to increase their military power in order to fight the probable (albeit not inevitable) world war and to win a global thermonuclear conflict.

"For the time being, such conflict must be avoided. The turning point in history will come when the Soviet Union overtakes the United States, some time between 1965 and 1970. Khrushchev talks as though he conceives this competition in terms of an 'economic' production race.

"It is more likely that he is thinking about a race in military technology. Consequently the great turning point in history will come when the Soviet Union, irrespective of per capita production in industrial goods, achieves tech-

nologically superior armaments and attains a military force which, qualitatively and quantitatively, will be superior to the military forces of the United States."

Dr. Possony said that in the "first phase" of the current era

"the armed struggle will mostly take the form of liberation wars and uprisings, plus deterrence by nuclear blackmail, on the part of the Soviets, of any military initiative undertaken by the free world."

He said Soviet strategy is

based, one, on achieving optimal military power, and, two, on utilizing "massive deception to bring about through (a) the unilateral military weakening of the free world, (b) the moral paralysis of free world governments, and (c) the demoraliza-

tion of public opinion — the capitulation of the United States."

"Failing in this strategy, the Soviet intends to destroy the United States by nuclear weapons," he said.

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June 30, 1961

ASSETS		LIABILITIES
U.S. Govt. Insured or Guaranteed		Capital Stock
FHA and VA Loans	\$ 1,088,012.45	(30,000 shares) \$750,000.00
Other Loans and Discounts	6,999,928.36	Surplus 443,000.00 \$ 1,193,000.00
Banking House (Stores and Parking Lots)	278,790.80	Undivided Profits 47,991.33
Additional Parking Space for		Contingency Reserve 18,274.57
Future Requirements	15,593.63	Reserve for Taxes, Interest, etc. 83,591.29
Furniture and Fixtures	94,430.85	Interest and Income Collected
Accrued Income and Other Assets	98,591.51	Not Earned 131,130.15
U.S. Government		DEPOSITS 18,073,117.74
Securities \$4,547,404.93		TOTAL LIABILITIES \$19,547,105.08
Federal Corporation		
Bonds 100,112.20		
Federal Reserve		
Bank Stock 35,800.00		
State County and		
Municipal Bonds 1,228,813.14		
New York Stock		
Exchange Bonds 252,271.61		
CASH AND DUE		
FROM BANKS 4,807,355.60	10,971,757.48	
TOTAL ASSETS \$19,547,105.08		

77c per share dividends paid first half of 1961

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The Age Of The Liberators

(This is the third in a series of articles on "Latin America Today," prepared by the Maryknoll Publications, Maryknoll, NY.)

Spanish oppression of the Indians led to the first signs of rebellion in Latin America. In Paraguay, the Indians staged a series of uprisings between 1717 and 1735. In 1780, nearly 40,000 Indians took part in a revolt in Peru. Other rebellions were staged at various times in Mexico, Colombia (then called New Granada) Chile and Venezuela.

Discontent with Spanish rule grew at the time the formation of the United States stirred feelings of local patriotism throughout Latin America. The government of the Spanish colonies was centralized in the royal court of Spain, which named all officials, dictated all laws, fixed all taxes and even appointed bishops.

The highest offices in both Church and State went to candidates born in Spain. Creoles whose families had lived in the New World for generations were particularly bitter over such appointments. The mestizos, too, thought that the colonies should have more authority over their own affairs. At the same time, the Indians were seeking relief from their burdens and the Negroes were dreaming of freedom.

Events in Europe brought on the revolutionary crisis. Napoleon occupied Portugal in 1807 and invaded Spain the next year. The Spanish people rose up in arms. Local governing bodies quickly formed a provisional parliament. The colonies were invited to send delegates. The Creoles, however, turned to the idea of independence.

At the start, there was little unity in Latin America's revolt against Spanish rule, and each region fought for itself. In Quito, a rebellion broke out on August 10, 1809. The following year, Spanish authorities were deposed in Caracas on April 19, in Buenos Aires on May 25, in Bogota on July 20, and in Santiago on September 18. These were the beginnings of the war for independence in Latin America. By the time it ended, in 1824, Spanish rule was shattered in all the colonies except the island possessions of Puerto Rico and Cuba.

The revolution produced two outstanding military figures, Simon Bolivar and Jose de San Martin. Bolivar, — known as "The Liberator" — commanded the armies of Venezuela and Colombia, which were joined by soldiers from Ecuador, Peru and Bolivia (then known as Upper Peru) to win independence for northern South America.

San Martin is credited directly with the liberation of Argentina, Chile and Peru, and indirectly, by diverting Spanish forces, for the independence of Paraguay and Uruguay.

By 1814 the Spanish resumed



SIMON BOLIVAR (1783-1830), after whom Bolivia is named, led several revolutions and helped liberate Venezuela and Colombia.



JOSE DE SAN MARTIN (1778-1850) helped to free Chile from Spain in 1818. He also fought for the independence of Peru.



BERNARDO O'HIGGINS (1776-1842) was a commander of the Chilean revolution in 1813 and fought for the country's independence.



FATHER MIGUEL HIDALGO y Costilla (1777-1811) was executed for initiating a revolution which led to the freedom of Mexico.

control of Chile and Peru. After Argentina won her independence on July 9, 1816, San Martin joined forces with Bernardo O'Higgins. Together, they defeated the Spanish and assured Chile of independence on July 28, 1821.

Bolivar and San Martin met in Guayaquil a year later to plan for a final effort to drive out the Spanish. Bolivar was responsible for the campaign which came to an end at Ayacucho in Upper Peru on December 9, 1824. The following year, Upper Peru took the name of Bolivia and "The Liberator" became the country's first president.

Meanwhile, in Middle America, the rush toward freedom followed a similar course. In Mexico, on September 16, 1810, Father Miguel Hidalgo y Costilla launched the movement for

independence in the village of Dolores. He gave it a religious character by his battle cry: "Long live religion, long live our most holy Mother of Guadalupe . . ." The Mexican people followed Hidalgo's lead, but he was captured by the Spanish and sentenced to death in 1811.

Another priest, Father Jose Maria Morelos, took over the military command. He also was executed by the Spanish in 1815. The revolutionary movement could not be halted, however, and resulted in the establishment of a republic in 1823.

Guatemala declared its own independence on September 15, 1821. Two years later, the first Central American Union was established, consisting of Guatemala, Salvador, Honduras, Nic-

aragua and Costa Rica. By 1838, because of internal jealousies, the Union broke up and the five provinces became independent republics.

Brazil followed another course toward independence. When Portugal was invaded by the French, Prince John fled to Brazil. He established his government in Rio de Janeiro in 1808. The prince was proclaimed King of Portugal, with the title of John VI in 1816. After the fall of Napoleon's empire, the Portuguese called their king back to Lisbon. John left his son, Pedro, as his regent in Brazil.

When, in 1822, the prince was recalled to Europe to continue his education, the Brazilians opposed his departure. They set up a legislative assembly which proclaimed independence and offered the prince the crown. With his acceptance, he became Emperor Pedro I, on October 12, 1822.

Thus Brazil was the only nation to achieve independence without taking up arms. Pedro II, son of the first emperor, ruled until 1899, when he abdicated the throne because wealthy plantation owners resented his law for the emancipation of slaves.

As soon as the states had won independence, the problem was what to do with it. Power gravitated into the hands of landlords and politicians. San Martin, Bolivar and other liberators were compelled by circumstances to favor strong, authoritarian governments. These circumstances were lack of education among a great percentage of the people, lack of any previous political experience in representative government, and bitter quarrels among small groups of ambitious politicians within various countries.

The first stage of independence has been called the Age of Dictators. Constitutions were drawn up without any particular consideration for either the character or needs of the people. Dictators changed them frequently. Except for Uruguay, every nation of Spanish America had adopted between five and 17 different constitutions by the end of the 19th century.

In Argentina and Paraguay, military leaders formed the early dictatorships. In Chile, 10 governments served during the first 10 years of independence. Mexico was shaken repeatedly by civil wars from 1828 to 1867. Bolivia, between 1826 and 1898, suffered some 60 revolutions.

Peru had 40 revolts in its first 50 years, while Venezuela was equally unrestful with 52 revolutions in the same period. Colombia, in 70 years, endured 70 civil wars.

The one institution that might have been able to guide the people peacefully through the transition from dependent colonies to self-governing countries — the Church — was in a seriously weakened condition. Even before the colonies separated from Spain, with the resulting loss of great numbers of the Spanish clergy, the system of "royal patronage" had been recognized as a mixed blessing at best.



ST. ROSE OF LIMA (1586-1617) was the first person, born in the New World, to be canonized a Saint of the Church.



ST. FRANCIS SOLANO (1549-1610) walked from Lima, Peru over 1,400 miles to set up missions, or reductions, for Indians.



ST. PETER CLAVER, S.J. (1581-1654) served Negroes in Latin America. He is said to have baptized 300,000 Negro slaves.

On the positive side, the results supported the practical reasoning which had suggested the system. The Church itself did not have the resources needed to explore and colonize the new lands and of necessity had to depend on Catholic countries like Spain and Portugal. Despite its disadvantages, "royal patronage" did succeed in spreading Christianity throughout the New World.

The Church, as practically an arm of the state, received every help from civil authorities. At least in earlier times, Catholic education flourished with an official status, even though it never became education of the masses. By 1574, the Church was organized into 24 dioceses and four archdioceses in the New World. By the end of the 17th century, practically all the territories of Spanish America had accepted the Catholic Faith.

However, abuses soon crept into the system. While originally the final approval of bishops nominated by the Spanish crown was reserved to the Pope, this power was gradually usurped by the state and it was even extended to include the appointment of religious superiors and parish priests, and to the erection of dioceses.

After the gaining of independence, the closeness of the Church to the Spanish crown was a disadvantage. Most of the higher leaders of the Church were from Spain and did not share the ties of the

Creoles to the New World. During the early years of the wars for independence, many of the bishops remained loyal to Spain, and later returned to Spain when the revolution was won.

Also, the new governments claimed that they had inherited the Spanish crown's authority over the Church. But Rome which long before wanted to end the patronage system, refused to concede this point. The resulting difficulties had to be settled gradually over a period of years.

Perhaps the greatest disadvantage of the system was the lack of provision for the training of native priests. Because Spain supplied most of the clergy for the New World, few seminaries were established to encourage Creoles, much less Indians, to study for the priesthood. The recall of the Spanish clergy to Spain after the wars left Latin America with few priests, and practically no hierarchy. The Church, nearly 150 years later, has not recovered from this paralyzing blow.

Under the system of royal patronage little provision was made for the training of native clergy. However, 108 seminaries are in operation in Latin America today. In 1959 there were 6,871 seminarians and 714 priests ordained.

(Latin American culture is older than that of the United States. That is the subject of next week's installment to be published in The Voice.)

Ecuador Bishops Score Castro Rule, Urge Reform

QUITO, Ecuador, (NC) — Ecuador's Bishops have called for a joint statement for a program of social and economic reform in this South American

nation and also denounced the Red regime of Cuban Premier Fidel Castro.

At the same time Carlos Cardinal de la Torre, Arch-

bishop of Quito, has issued a pastoral letter urging Ecuadorians to awaken to the internal threat of communism.

The Bishops said: "A reasonable and properly based social transformation is indispensable and urgently needed in our country. The

Bishops proclaim emphatically that it is necessary to care for those who suffer, to help those who are seeking homes, land and job opportunities to

fulfill honorably God's law to earn their daily bread by the sweat of their brows.

RIGHTS TO BE RESPECTED
"But such a transformation must be brought about by experts, with decision and with respect for the rights of man and the supreme laws of God

"It is our duty to denounce and condemn the inhuman, unjust and sectarian attitude adopted by the present government of Cuba against the Catholic Church. It is not a question of isolated deeds . . . or of a difference in viewpoint . . . The Church is undergoing a hard, impious and wellplanned persecution.

"It is disloyal and traitorous toward the Church when certain individuals sympathize or publicly acclaim a government which so openly has declared itself a persecutor of the Church. Only a culpable shortsightedness or an absurd zeal for impossible balance can inspire the judgement of one who can be a good Catholic and applaud the communist revolution in Cuba."

The Bishops urged a crusade of prayer and sacrifice that God "may free Cuba from the terrible trial it is experiencing."

Cardinal de la Torre urged Catholics in his pastoral letter:

"Awaken from your lethargy, the enemy is at the gates and has already taken the first steps to invade our soil."

The Cardinal warned against "revolutionary action groups" which are operating freely in Ecuador and noted the presence of Soviet submarines on the Ecuadorian coast.

"Those ships, some of which have operated and are operating from Cuba, and between Cuba and Venezuela, rendered important service in the last year of the struggle of Fidel Castro against Batista . . .

"In the name of the unworn principle of nonintervention, any intervention whatsoever in Cuba is condemned as an unheard-of violation of international American right; but nothing is being done to prevent Cuba from intervening in our country."

Ecuadorian leftists have protested against the Cardinal's letter.

Church At Work On Problems Of Latin America

By FLOYD ANDERSON
BOGOTA, Colombia (NC) — For the past five years a Catholic organization here has been hard at work studying and trying to solve the Church's problems in all of the widely varying nations of the vast area of Latin America.

The Latin American Bishops Council (CELAM) was organized in 1956 to coordinate the activities of the Church. It is headed by Archbishop Miguel Miranda y Gomez of Mexico City. Its work is not easy, for there are nearly 450 Church jurisdictions in Latin America, separated by great distances and even greater difficulties of communication.

VARIETY OF COUNTRIES
Problems also arise from the fact that Latin America is made up of a variety of countries, large and small, of differing cultural and educational standards. In fact, as one priest said, they are all different, with different approaches to problems, with different national backgrounds, though naturally there are some similarities.

What does CELAM do? The office here in Bogota — housed in the Cardinal Luque building — includes the general secretariat, headed by Msgr. Julio Mendoza Guerrero and five departments: the propagation and defense of the Faith, diocesan and religious clergy and institutes, education and youth, the lay apostolate, and social action and charities. National secretariats have been set up in 18 nations and there are also many diocesan coordinating offices.

CELAM is endeavoring to meet the problems that face the Church here: improvement of education to meet the problems of religious ignorance and illiteracy, the work of Catholic charities, the development of the confraternity of Christian Doctrine and an increase in religious vocations, so desperately needed.

ACTION URGED
At their meeting in Buenos Aires last year, the Bishops urged action to provide better living conditions for workers and the poverty-stricken Indians. They said they would like to see greater land ownership among the peasants.

The Bishops are aware of the critical danger of communist infiltration in Latin America and seek to go to the root of the problem by improving social conditions.



THE JAPANESE Foreign Minister Zentaro Kosaka was recently received by the Holy Father. The Foreign Minister is beside the Pope and with Noritake Yoshioda, Japanese Ambassador to the Holy See and Mrs. Kosaka, who wore traditional Japanese garb.

PRIEST WARNS NUCLEAR PARLEY:

Red Rule Means Extinction

(Continued from Page 1)
against the position of the nuclear pacifists.

Of the pacifist call for unilateral U. S. disarmament, he said: "Unilateral American disarmament in today's world would be an act of moral irresponsibility."

"The citizen does not have the privilege of defending his nation against unjust aggression; he has a moral obligation to do so," he continued.

"True patriotism, far from being emotional effervescence, is rooted in justice itself . . . What the nuclear pacifist considers a moral imperative, I consider . . . to be a sin against justice."

Father Mohan said he believes it would be moral to use nuclear weapons not only against military targets, but against enemy cities as well —

provided that their civilian populations had been evacuated.

He put it this way: "If the Soviets could be deterred from obliterating our cities one by one . . . only by the threat that their own cities would be destroyed one by one on a reciprocally escalating scale of destruction, then I believe that if we specifically identify this city and give the civilian population adequate notice and adequate time to evacuate, we would be justified in destroying Soviet property — even if the military and industrial targets existing there were negligible or non-existent."

But he stressed that it would be essential in such a situation for the civilian population to have been actually evacuated before a nuclear attack was carried out.

"I do not feel that we have

discharged our obligation by a mere declaration of intention to destroy a heavily populated area," he said.

"I do not feel that we would be justified in destroying any city by thermonuclear means if the people were there, whether or not they had been actually warned."

LEADERSHIP OF U.S.

Dr. William V. O'Brien, chairman of Georgetown University's Institute of World Polity, told another session that, whether it likes it or not, the U.S. "is stuck with the role of the great power leader of the free world."

"No amount of speculation as to its worthiness or the reasons why this is so or the possible alternatives to this state of affairs will suffice to release the United States from confrontation with the awful choice, not just as any state might confront it, not even as a leading power like Britain must confront it, but as the most powerful and most responsible leader of Christendom must confront it. In the words of Harry Truman, 'the buck ends here,'" O'Brien said.

Argentine Prelates Hit Bills To Ban Religion In Schools

POSADAS, Argentina (NC) — Two Argentine prelates have denounced bills in provincial legislatures to ban religious instruction in public schools.

Bishop Jorge Kemerer, S.V.D., of Posadas, has condemned a bill to outlaw religious instruction. He said the bill's provision is against the wishes of the province's predominantly Catholic population and violated the United Nations Declaration of Human Rights. He also asked how the bill can be reconciled with repeated assurances by Argentine President Ar-

turo Frondizi that "Argentina's Christian traditions will be defended."

A pastoral letter along the same lines was issued by Archbishop Roberto J. Tavella, S.D.B., of Salto, following introduction of a similar bill. The Archbishop threatened proponents of school secularization with exclusion from the Sacraments. He added that "in view of the dark shadow that atheistic communism is casting over our fatherland, it is urgent for us to give back to the schools their Christian character."

Faith, Solidarity Gaining In Cuba Despite Reds

(Continued from Page 1)

onstrations occurred in Havana when people knelt in front of churches reciting the Rosary.

When Catholic leaders protested to the authorities against the profanations in the churches they were told that the "guilty ones" had been punished by climbing the Pico Turquino in the Sierra Maestra mountains three times. The Pico Turquino, theater of Castro guerilla activity, is today a symbol of the revolution and to climb it is considered an honor by Fidelistas.

Negro leader, Alberto Cao, national president of the Young Christian Workers' organization, who was arrested in March with three other YCW leaders, on charges of possessing "counterrevolutionary" literature which Castro agents reportedly planted in the organization offices, is still imprisoned, reports said.

As priests and religious continued to arrive by airliner and ferry in South Florida, some 300 members of the clergy and religious orders of women sailed from Havana for their native Spain. To date some 600 Sisters, 200 Brothers, and about 75 members of the clergy have arrived in South Florida in addition to the hundreds who have returned to Canada and Mexico.

Canadians Protest Takeover In Cuba

OTTAWA, Ont. (NC) — The Canadian Catholic Education Council has joined in a protest against breaches of school and Church rights in Cuba. The resolution echoed the protest of the Inter-American Confederation of Catholic Education.

It opposes and denounces the seizure of private property, the denial of the rights of the Church in education, and all other breaches of human dignity, justice and charity in Cuba.

Red Losses In Mexico Vote Tied To 'Power of Religion'

MEXICO CITY (NC) — Mexico's Marxist-oriented Popular Socialist party lost votes in the July 2 elections because it failed to recognize the "power of religion, especially of politically militant Catholics," according to Siempre, weekly published here.

Although all the votes have not yet been tallied, the ruling Institutional Revolutionary party appears to have won all 178 seats in Mexico's Chamber of Deputies. The Popular Socialists —

headed by labor leader Vicente Lombardo Toledano — apparently polled less than one per cent of the total vote. In the Federal District (Mexico City) its vote declined from 7.4 per cent of the total in the 1955 elections to less than 2.2 per cent.

Excelsior, Mexico City's largest daily, said the Popular Socialist party losses are explained by the fact that popular opinion here recognizes that most communist groups belong to it.

Red Students Ousted By 10,000 Mexicans

PUEBLA, Mexico (NC) — Communist students have been ousted from the buildings of Puebla University which they seized in April as a gesture of their support for Cuban Premier Fidel Castro.

As police took over the University, 10,000 demonstrators paraded and chanted "Christianity, yes! Communism, no!"

Part II Of The Pope's Encyclical On Social Problems

Following is Part II of the text of the social encyclical of Pope John XXIII, "Mater et Magistra." The Introduction and Part I were published in The Voice last week.

Part II

Private Initiative And Intervention Of The Public Authorities In The Field Of Economics

Explanation and Development of the Teaching in "Rerum Novarum"

First of all, it should be affirmed that the economic order is the creation of the personal initiative of private citizens themselves, working either individually or in association with each other in various ways for the prosecution of common interests.

But here, for the reasons Our predecessors have pointed out, the public authorities must not remain inactive if they are to promote productive development in a proper way on behalf of social progress for the benefit of all citizens. Their action, whose nature is to direct, stimulate, coordinate, supply and integrate, should be inspired by the "principle of subsidiarity" formulated by Pius XI in the encyclical "Quadragesimo Anno:"

"This is a fundamental principle of social philosophy, unshaken and unchangeable. Just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies, of its very nature, the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them."

It cannot be denied that today the development of scientific knowledge and productive technology offers the public authorities concrete possibilities of reducing the inequality between the various sectors of production, between the various areas of political communities and between the various countries themselves on a worldwide scale.

This development also puts it within their capability to control fluctuations in the economy and, with hope of success, to prevent the recurrence of massive unemployment. Consequently, those in authority, who are responsible for the common good, feel the need not only to exercise in the field of economics a multiform action, at once more vast, more profound and more organic, but also it is required, for this same end, that they give themselves suitable structures, tasks, means and methods.

But the principle must always be reaffirmed that the presence of the state in the economic field, no matter how widespread and penetrating, must not be exercised so as to reduce evermore the sphere of freedom of the personal initiative of individual citizens, but rather so as to guarantee in that sphere the greatest possible scope, by the effective protection for each and all, of the essential personal rights, among which is to be numbered the right that individual persons possess of being always primarily responsible for their own upkeep and that of their own family, which implies that in economic systems the free development of productive activities should be permitted and facilitated.

For the rest, historic evolution itself puts into relief ever more clearly that there cannot be a well ordered and fruitful society without the support in the economic field both of the individual citizen and of the public authorities; a working together in harmony in the proportions corresponding to the needs of the common good in the changing situations and vicissitudes of human life.

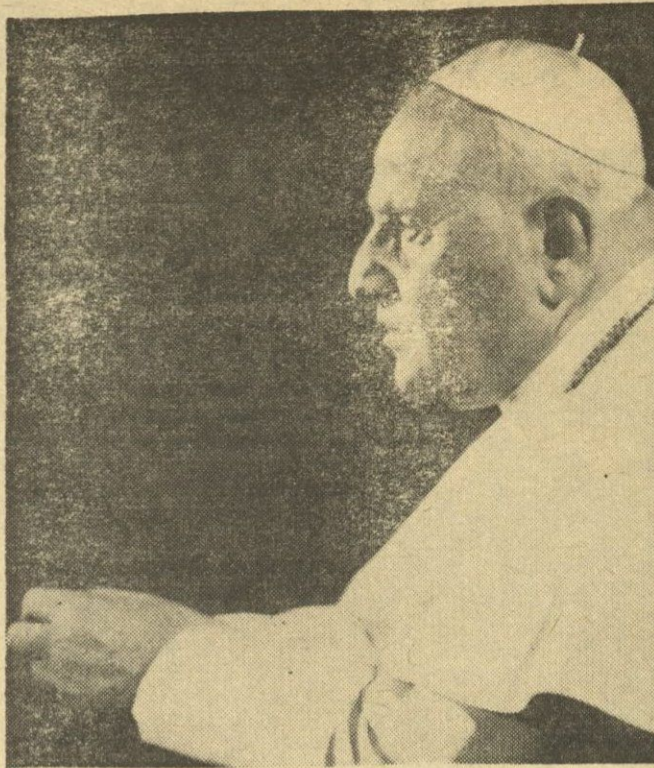
Experience, in fact, shows that where the personal initiative of individuals is lacking, there is political tyranny. But there is also stagnation in the economic sectors engaged in the production especially of the wide range of consumer goods and services which pertain, in addition to material needs, to the requirements of the spirit — goods and services which call into play in a special way the creative talents of individuals. While, where the due services of the state are lacking or defective, there is incurable disorder and exploitation of the weak on the part of the unscrupulous strong who flourish in every land and at all times, like the cockle among the wheat.

Socialization

Origin And Scope Of The Phenomenon

One of the typical aspects which characterize our epoch is socialization, understood as the progressive multiplication of relations in society, with different forms of life and activity, and juridical institutionalization. This is due to many historical factors, among which must be numbered technical and scientific progress, a greater productive efficiency and a higher standard of living among citizens.

Socialization is, at one and the same time, an effect and a cause of the growing intervention of the public authorities



NC Photo

POPE JOHN XXIII shown at prayer in the Vatican.

in even the most crucial matters, such as those concerning the care of health, the instruction and education of the younger generation, the controlling of professional careers and the methods of care and rehabilitation of those variously handicapped.

But it is also the fruit and expression of a natural tendency almost irrefragable in human beings, the tendency to join together to attain objectives which are beyond the capacity and means at the disposal of single individuals. A tendency of this sort has given life, especially in these last decades, to a wide range of groups, movements, associations and institutions with economic, cultural, social, sporting, recreational, professional and political ends, both within single national communities and on an international level.

Evaluation

It is clear that socialization, so understood, brings many advantages. It makes possible, in fact, the satisfaction of many personal rights, especially those called economic-social, such as, for example, the right to the indispensable means of human maintenance, to health services, to instruction at a higher level, to a more thorough professional formation, to housing, to work, to suitable leisure and to recreation.

In addition, through the ever more perfect organization of modern means for the diffusion of thought — press, cinema, radio, television — it is made possible for individuals to take part in human events on a worldwide scale.

At the same time, however, socialization multiplies the forms of organization and makes the juridical control of relations between men of every walk of life ever more detailed. As a consequence, it restricts the range of the individual as regards his liberty of action.

It uses means, follows methods and creates an atmosphere which makes it difficult for each one to think independently of outside influences, to work of his own initiative, to exercise his responsibility and to affirm and enrich his personality. Ought it to be concluded, then, that socialization, growing in extent and depth, necessarily reduces men to automatons? This is a question which must be answered negatively.

For socialization is not to be considered as a product of natural forces working in a deterministic way. It is, on the contrary, as we have observed, a creation of men, of beings conscious, free and intended by nature to work in a responsible way even if in their so acting they are obliged to recognize and respect the laws of economic development and social progress and cannot escape from all the pressures of their environment.

Hence, we consider that socialization can and ought to be realized in such a way as to draw from it the advantages contained therein and to remove or restrain the negative aspects.

For this purpose, then, it is required that a sane view of the common good be present and operative in men invested with public authority, a view which is formed by all those social conditions which permit and favor for the human race the integral development of their personality.

Moreover, we consider necessary that the intermediary bodies and the numerous social enterprises, in which above all socialization tends to find its expression and its activity,

enjoy an effective autonomy in regard to the public authorities and pursue their own specific interests in loyal collaboration between themselves, subordinate, however, to the demands of the common good.

For it is no less necessary that the above-mentioned groups present the form and substance of a true community, that is, that the individual members can be considered and treated as persons and encouraged to take an active part in their life.

In the development of the organizations of modern society order is realized ever more with a renewed balance between the need of the autonomous and active collaboration of all individuals and groups, and the timely coordination of the direction of the public authority.

So long as socialization confines its activity within the limits of the moral order, along the lines indicated, it does not of its nature entail serious dangers of restriction to the detriment of individual human beings.

Instead, it helps to promote in them the expression and development of truly personal characteristics. It produces, too, an organic reconstruction of society, which Our predecessor Pius XI in the encyclical "Quadragesimo Anno" put forward and defended as the indispensable prerequisite for satisfying the demands of social justice.

Remuneration Of Work

Standards Of Justice And Equity

Our heart is filled with a deep sadness in contemplating the immeasurably sorrowful spectacle of vast numbers of workers in many lands and entire continents who are paid wages which condemn them and their families to subhuman conditions of life. This is doubtless due, among other reasons, to the fact that in these countries and continents the process of industrialization is just beginning or is still insufficiently developed.

In some of these countries, however, there stands in harsh and offensive contrast to the wants of the great majority the abundance and unbridled luxury of the privileged few.

In still other countries, the present generation is compelled to undergo inhuman privations in order to increase the output of the national economy at a rate of acceleration which goes beyond the limits permitted by justice and humanity, while in other countries a notable percentage of income is absorbed in building up or furthering an ill-conceived national prestige, or vast sums are spent on armaments.

Moreover, in the economically developed countries it not rarely happens that while great and sometimes very great remuneration is made for the performance of some small task, or one of doubtful value, the diligent and profitable work of whole classes of decent, hard-working men receives a payment that is much too small, insufficient or in no way corresponding to their contribution to the good of the community, to the profit of the undertakings in which they are engaged or to the general national economy.

We judge it, therefore, to be Our duty to reaffirm once again that the remuneration of work, just as it cannot be left entirely to the laws of the market, so neither can it be fixed arbitrarily. It must rather be determined according to justice and equity. This requires that workers should be paid a wage which allows them to live a truly human life and to face it with dignity to their family responsibilities.

But it requires, too, that in the assessment of their remuneration regard be had to their effective contribution to the production and the economic state of the enterprise, to the requirement of the common good of the respective political communities, especially with regard to the repercussions on the overall employment of the labor force in the entire country, and also to the requirements of the universal common good, that is, of international communities of different nature and scope.

It is clear that the standards of judgment set forth above are binding always and everywhere, but the degree according to which concrete cases are to be applied cannot be established without reference to the available wealth, wealth which can vary in both quantity and quality and which can, and in fact does, vary from country to country and within the same country from time to time.

Process Of Adjustment Between

Economic Development And Social Progress

Whereas the economies of various countries are evolving rapidly and at an even more intense pace during this postwar period, we consider it opportune to call attention to a fundamental principle, namely that social progress should accompany and be adjusted to economic development so that all classes of citizens can participate in the economic development so that all classes of citizens can participate in the increased productivity. Attentive vigilance and effective effort must be made so

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Pontiff Urges Wealthy Nations To Help The Poor And Suffering

(Continued from Page 12)

that socio-economic inequalities do not increase but rather that they be lessened as much as possible.

"Likewise the national economy," observes Our predecessor Pius XII with evident justification, "as it is the product of the men who work together in the community of the state, has no other end than to secure without interruption the material conditions in which the individual life of the citizen may fully develop. Where this is secured in a permanent way a people will be, in a true sense, economically rich because the general well-being, and consequently the personal right of all to the use of worldly goods, is thus actuated in conformity with the purpose willed by the Creator."

From this it follows that the economic wealth of a people arises not only from an aggregate abundance of goods but also and more so from their real and efficacious redistribution according to justice as a guarantee of the personal development of the members of society, which is the true scope of a national economy.

We must here call attention to the fact that in many economies today, the medium and large enterprises not rarely effect rapid and large productive developments by means of self-financing. In such cases We hold that the workers should acquire shares in the firms in which they are engaged, especially when they earn no more than the minimum salary.

In this matter we must recall the principle explained by Our predecessor Pius XI in the encyclical "Quadragesimo Anno." "It is totally false to ascribe to capital alone or to labor alone that which is obtained by the joint effort of the one and the other. And it is flagrantly unjust that either should deny the efficacy of the other and seize all the profits."

The demand of justice referred to can be satisfied in many ways suggested by experience. One of these, and among the most desirable, is to see to it that the workers, in the manner and to the degree most convenient, be able to participate in the ownership of the enterprise itself, since today more than in the times of Our predecessor "every effort, therefore, must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen."

But we should, moreover, remember that adjustments between recompense for work and returns be brought about in conformity with the demands of the common good, both of one's own community and of the entire human family.

The demands of the common good on the national level must be considered: To provide employment to the greatest number of workers; to take care lest privileged classes arise, even among the workers; to maintain an equal balance between wages and prices and make goods and services accessible to the greater number of citizens; to eliminate or keep within limits the inequalities between the sectors of agriculture, industry and services; to bring about a balance between economic expansion and the development of essential public services; to adjust as far as possible the means of production to the progress of science and technology; to regulate the improvements in the tenor of life of the present generation with the objective of preparing a better future for the coming generations.

There are also demands for the common good on the world level: To avoid all forms of unfair competition between the economies of different countries; to encourage with fruitful understanding collaboration among these national economies; to cooperate in the economic development of communities which are economically less advanced.

It is obvious that the demands of the common good, referred to both on the national and world level, are to be kept in mind when there is a question of determining the rate of return to be assigned as profit to those responsible for the direction of the enterprise and to the contributors' capital in the form of interest and dividends.

The Demand Of Justice In Regard To The Productive Structure In Harmony With Man

Justice is to be observed not only in the distribution of wealth, but also with reference to the structures of the enterprises in which productive activity unfolds itself. There is, in fact, an innate exigency in human nature which demands that when men are engaged in productive activity, they have the opportunity of employing their own responsibility and perfecting their own being.

Wherefore, if the structures, functioning and surroundings of an economic system are such as to compromise human dignity, in so far as men unfold their proper activity in it, or if it systematically blunts in them the sense of responsibility or constitutes in any way an impediment to the ex-

pression of their personal initiative, such an economic system is unjust, even if, by hypothesis, the wealth produced through it reaches a high standard and this wealth is distributed according to the criteria of justice and equality.

Confirmation Of A Directive

It is not possible to spell out in particular that structure of an economic system which is more in conformity with the dignity of man and more suitable to developing in him a sense of responsibility. Nevertheless, Our predecessor, Pius XII opportunely delineates this directive as follows:

"The small and average sized undertakings in agriculture, in the arts and crafts, in commerce and industry, should be safeguarded and fostered by granting them the benefits of larger firms by means of cooperative union; while in the large concerns there should be the possibility of moderating the contract of work by one of partnership."

Artisan And Cooperative Enterprises

The artisan enterprise and the farm enterprise of family size, as also the cooperative enterprise that serves likewise as an element of integration of the two, are to be preserved and encouraged in keeping with the common good and within the limits of technical possibilities.

We shall return shortly to the topic of the farm enterprise of family size. Here We think it appropriate to underscore the importance of the artisan and cooperative enterprises.

Above all, it is necessary to emphasize that the two undertakings in order to be effective must constantly adapt themselves in their structure, function and output to every new situation created by the advance of science and technology, as also by the changing demands and preferences of the consumer. This adaptation must be first of all effected by the craftsmen themselves and the members of cooperatives.

To accomplish this the two groups must have a good training, both technically and humanly, and they must be organized professionally. Further, it is imperative that appropriate economic measures be taken by the government, especially regarding their formation, taxation, credit and social security.

Moreover, the measures taken by public agencies on behalf of craftsmen and members of cooperatives are also justified by the fact that these two categories of citizens uphold true human values and contribute to the advance of civilization.

For these reasons, We paternally invite Our beloved sons, artisans and members of cooperatives throughout the world, to realize the dignity of their profession and their substantial contribution, so that they may keep alert their sense of responsibility and spirit of cooperation in the national communities, and that their desire to work with dedication and originality ever abide.

Participation Of Workers In The Average-Size And Large Enterprise

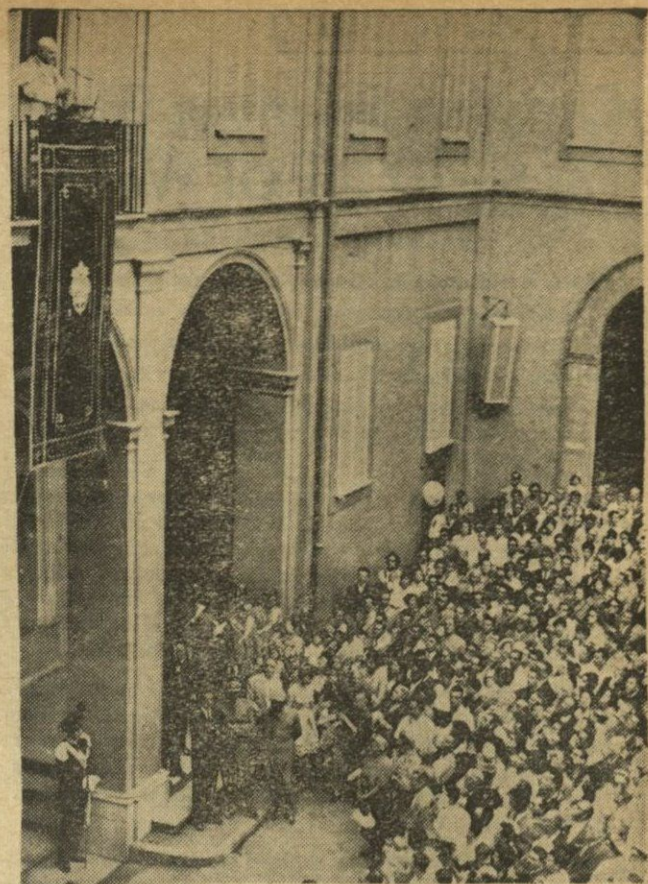
Further, following up the line of thought drawn by Our predecessors, We also hold as justifiable the desire of employees to participate in the activity of the enterprises to which they belong as workers. It is not feasible to define "a priori" the manner and degree of such participation, since the workers are the ones who are in touch with the specific conditions prevailing in every enterprise — conditions that can vary from one to another and are frequently subject to quick and substantial changes.

But We think it fitting to call attention to the fact that the problem of the participation of the workers is an ever present one, whether the enterprise is private or public. At any rate, every effort should be made that the enterprise become a community of persons in the dealings, activities and standing of all its members.

This demands that the relations between the employers and directors on the one hand, and the employees on the other, be marked by appreciation, understanding, a loyal and active cooperation, and devotion to an undertaking common to both, and that the work be considered and carried out by all the members of the enterprise, not merely as a source of income, but also as the fulfillment of a duty and the rendering of a service.

This also means that the workers may have their say in, and make their contribution to, the efficient running and development of the enterprise. Our predecessor, Pius XII, remarked that "the economic and social function which every man aspires to fulfill demands that the carrying on of the activity of each is not completely subjected to the will of others."

"A humane view of the enterprise ought undoubtedly to safeguard the authority and necessary efficiency of the unity



FROM THE BALCONY overlooking the courtyard of his summer villa at Castelgandolfo, near Rome, Pope John XXIII blesses the townspeople gathered there to welcome him upon his arrival July 16. The Pontiff is expected to remain there until mid-September.

of direction, but it must not reduce its daily coworkers to the level of simple and silent performers who are without any possibility of bringing to bear their experience and entirely passive in regard to decisions that regulate their activity.

Finally, attention is to be called to the fact that the exercise of responsibility on the part of the workers in productive units not only corresponds to the lawful demands inherent in human nature, but is also in conformity with the historic development in the economic, social and political fields.

Unfortunately, as We have already noted and as will later be seen more fully, there are numerous economic and social inequalities which in our time are opposed to justice and humanity and deep rooted errors that pervade the activity, purposes, structure and working of the economic world.

But it is an undeniable fact that the productive systems, thanks to the impulse deriving from scientific and technical advance, are today becoming more modern and efficient at a far more rapid rate than in the past. This demands of workers greater abilities and professional qualifications. At the same time and as a consequence, they are given greater means and more free time for being instructed and brought up to date, for acquiring culture and for receiving moral as well as religious formation.

Thus there can also be effected a longer period for the basic instruction, as well as for the professional training, of new generations.

Thus is created a humane environment that encourages the working classes to assume greater responsibility within enterprises, while at the same time political communities become ever more aware that all citizens feel responsible for bringing about the common good in all spheres of life.

The Workers' Participation At All Levels

Modern times have seen a broad development of associations of workers for the specific purpose of cooperation, in particular by means of collective bargaining, and the general recognition of such associations in the juridical codes of various countries and on an international scale. But We cannot fail to emphasize how timely and imperative is it that the workers exert their influence, and effectively so, beyond the limits of the individual productive units and at every level.

The reason is that individual productive units, regardless how extensive or how very efficient they may be, form a vital part of the economic and social complexity of the respective political communities and are determined by it.

But it is not the decisions made within the individual productive units which are those that have the greatest bearing. Instead it is those made by public authorities or by institutions that act on a worldwide, regional or national scale in regard to some economic sector or category of production.

Hence the appropriateness or imperativeness that among such authorities or institutions, besides the holders of capital or the representatives of their interests, the workers also or those who represent their rights, demands and aspirations should have a say.

Our affectionate thought and Our paternal encouragement goes out to the professional groups and to the associa-

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Christian Solutions Given For Social Ills Of World

(Continued From Page 13)

tions of workers of Christian inspiration existing and workers on more than one continent, which in the midst of many and frequently grave difficulties have been able and are continuing to strive for the effective promotion of interests of the working classes and for their material and moral improvement, both within a single political unit as well as on a worldwide scale.

It is with satisfaction that We believe it Our duty to underscore the fact that their work is to be gauged not only by its direct results and by those which are immediately observable, but also by its positive reaction on an economic and social order marked by justice and humanity, effected throughout the labor world, where it spreads the principles of correct orientation and supplies the impulse of Christian renovation.

We believe further that one must regard in the same way the work performed with true Christian spirit by Our beloved sons in other professional groups and associations of workers which take their inspiration from natural principles of dealing with each other and are respectful of the freedom of conscience.

We are always happy to express heartfelt appreciation to the International Labor Organization which for decades has been making its effective and precious contribution to the establishment in the world of an economic and social order marked by justice and humanity, where also the lawful demands of the workers are given expression.

Private Property — Changed Conditions

During these last decades, as is known, the difference has been growing more acute between the ownership of productive goods and the responsibility of those managing the larger economic entities. We know that this brings about problems hard to control by the public authorities in order to make certain that the aims pursued by the directors of large companies, especially of those that have greater effect on the entire economic life of a political community, are not contrary to the demands of the common good. It brings about problems which, as experience shows, arise regardless whether the capital that makes possible the vast undertakings belongs to private citizens or to public corporations.

It is also true that there are many citizens today — and their number is on the increase — who through belonging to insurance groups or social security, have reason to face the future with serenity, a serenity that formerly derived from the properties they inherited, however modest.

Finally, it is noted that today men strive to acquire professional training rather than to become owners of property, and that they have greater confidence in income derived from work or rights founded on work rather than in income derived from capital or rights founded on capital.

Moreover, this is in conformity with the preeminent position of work, as the immediate expression of the individual against capital, a good by nature instrumental. Hence such a view of work may be considered a step forward in the process of human civilization.

The aspects revealed by the economic world, which We have just alluded to, have certainly contributed to spreading the doubt that a principle of the economic and social order consistently taught by our predecessors has diminished or lost its importance, namely the principle of the natural right of private ownership, inclusive of productive goods.

Confirmation Of The Right Of Ownership

There is no reason for such a doubt to persist. The right of private ownership of goods, inclusive of productive goods, has a permanent validity precisely because it is a natural right founded on the ontological and finalistic priority of individual human beings as compared with society. Moreover, it would be useless to insist on free and personal initiative in the economic field, if the same initiative were not permitted to dispose freely of the means indispensable to its achievement.

Further, history and experience testify that in those political regimes which do not recognize the rights of private ownership of goods, productive goods included, the fundamental manifestations of freedom are suppressed or stifled. Hence one may justifiably conclude that they find in such a right both a guarantee and an incentive.

This is an explanation of the fact that socio-political movements which strive to reconcile justice and liberty in society were until recently clearly opposed to the private ownership of productive goods but are now — more fully enlightened concerning actual social conditions — reconsidering their own stand and are taking an essentially positive attitude in regard to that right.

Accordingly, We make Our own the insistence of Our predecessor Pius XII: "In defending the principle of private prop-



SOCIAL ENCYCLICALS of Popes Leo XIII (left) and Pius XI (right) have exerted considerable influence on the progress and direction of the American labor movement. Pope Leo XIII issued

his famous encyclical, "Rerum Novarum," on the condition of the working classes on May 15, 1891. Pope Pius XI's commemorative encyclical, "Quadragesimo Anno," 40 years later on May 15, 1931.

erty the Church is striving after an important ethico-social end. She does not intend merely to uphold the present condition of things as if it were an expression of the Divine Will or to protect on principle the rich and plutocrats against the poor and indigent . . . The Church rather aims at securing that the institution of private property be such as it should be according to the plan of Divine Wisdom and the dispositions of nature." And thus may the natural right be the guarantee of the essential freedom of the individual and at the same time an indispensable element in the social order.

Further, We have observed today in many political communities that economic systems are rapidly increasing their productive efficiency. With this increase of income, justice and fairness demand, as We have already seen, that remuneration for work be increased within the limits allowed by the common good. This allows the workers more easily to save and thus acquire their own property.

Hence it is incomprehensible how the innate character of a right can be called into question when it has as its main source the fruitfulness of work and is continually fomented by the same thing, when it is a right that constitutes an apt means to assert one's personality and to exercise responsibility in every field and an element of solidity and of security for family life and of the peaceful and orderly development of society.

Effective Distribution

It is not enough to assert the natural character of the right of private property, including productive property, but the effective distribution among all social classes is also to be insisted upon.

As Our predecessor Pius XII states: "Ordinarily, as a natural basis for living, the right to the use of the goods of the earth, to which corresponds the fundamental obligation of granting private property to all if possible," while among the demands arising from the moral dignity of work, is also the one that includes "the conservation and perfection of a social order which makes possible a secure, even if modest, property to all classes of the people."

The distribution of property ought to be championed and effected in times such as ours in which, as has been noted, the economic systems of an increasing number of political communities are in the process of rapid development. While making use of various technical devices which have proved effective, these communities find it easy to promote enterprises and carry out an economic and social policy that favors and facilitates an increased distribution of private ownership and of durable consumer goods, of homes, of farms, of one's own equipment in artisan enterprises and farms of family size, as often experienced in some political communities that have developed economically and progressed socially.

Public Property

What has been set forth above does not exclude, as is obvious, that state and other public agencies should also lawfully possess productive goods as property, especially when they "carry with them an opportunity too great to be left to private individuals without injury to the community at large."

In modern times there is a tendency toward a progressive taking over of property, whose ownership is vested in the state or other agencies of public authority. This fact finds its explanation in the ever widening activity which the common good requires the public authorities to carry on.

But in the present matter the principle of subsidiarity stated above is also to be followed. Accordingly, the state and other agencies of public law should not extend their ownership except where motives of the evident and real necessity of the common good require it. And they should not extend it for the

purpose of reducing or, much less, of abolishing private property.

Nor is one to forget that the enterprises of an economic nature of the state and other agencies of public law are to be entrusted to those who unite in themselves a specific solid ability, spotless honesty and a keen sense of responsibility toward their country. Further, their behavior and activity are to be subject to a wise and constant inspection in order to prevent, among other things, the formation within the very organization of the state of centers of economic power that would redound to the detriment of its "raison d'etre," that is, the good of the community.

Social Function

Another doctrinal point constantly set forth by Our predecessors is that a social function is intrinsically linked with right of private property. As a matter of fact, according to the plan of Creation, the goods of the earth are above all destined for the worthy support of all human beings, as Our predecessor Leo XIII in his encyclical "Rerum Novarum" expresses so wisely:

"Whoever has received from the Divine Bounty a large share of blessings, whether they be external or corporal, or gifts of the mind, has received them for the purpose of using them for perfecting his own nature and, at the same time, that he may employ them as the minister of God's Providence for the benefit of others. He that hath a talent, says St. Gregory the Great, 'let him see that he hideth it not; he that hath abundance, let him arouse himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and utility thereof with his neighbor.'"

Today the state as well as the agencies of public law have extended and are continuing to extend the sphere of their activity and initiative. But not for that reason has the "raison d'etre" of the social function of private property diminished, as some wrongly tend to believe for the social function derives from the very nature of the right of property. Further, there is always a wide range of tragic conditions and needs that demand tact, yet are nonetheless urgent, and which the official means of public agencies cannot reach or at any rate cannot assist. Hence there ever remains a vast sphere for the human sympathy and Christian charity of individuals.

Finally, it has also been noted that the numerous efforts of individuals or of groups are often more effective in promoting spiritual values than the activity of public agencies.

We should like to note at this point that in the Gospel the right of private ownership of goods is regarded as lawful. But at the same time, the Divine Master frequently extends to the rich the insistent invitation to convert their material goods into spiritual ones by conferring them on the needy.

He invites them to convert their material goods into spiritual goods which the thief cannot steal nor the moth nor rust destroy and which will be found increased in the eternal storehouses of the Heavenly Father; "Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through nor steal."

And the Lord will consider as given or refused to Himself the charity given or refused to the needy. "As long as you did it to one of these my least brethren, you did it to me."

(Next Week: Part III of Pope John's encyclical, "Mater et Magistra," an explanation and development of the social teachings of the Church.)

27 Homes Furnished By Men Of St. Vincent De Paul

Laymen of Greater Miami who belong to the St. Vincent de Paul Society helped to furnish 27 homes for needy people during the past three months, according to a report made Sunday at a meeting of the laymen's group.

The furniture was donated to families by the St. Vincent de Paul Salvage Store which the

society operates at 801 N. Miami Ave., Miami. With proceeds obtained through the sale of second-hand merchandise, the Salvage Store financed nearly 10 other charitable projects including a contribution of \$9,100 to aid for Cuban refugees: \$260 to the American Red Cross; \$275 to migrant workers and \$325 to the Catholic Welfare Bureau. Members

also financed 27 burials, including those of 17 Cubans.

Other assistance, not included in the report, was rendered within various parishes by units of the laymen's charitable organization.

The members assembled last Sunday for a meeting of the Miami Particular Council of the society. They assisted at the

8 a.m. Mass in St. Brendan Church and had a breakfast meeting afterwards marking the feast day of St. Vincent de Paul, July 19.

A talk on the life of their patron Saint was delivered at the meeting by Father Michael J. Kennedy, C.M., of the faculty of St. John Vianney Seminary. He was in-

troduced by Father Peter Reilly, diocesan director of the St. Vincent de Paul Society.

New units of the society which have been established in the parishes of St. Hugh, Coconut Grove; St. Monica, Carol City, and St. Thomas the Apostle were represented at the meeting. Charters of "letters

of aggregation" were presented to the presidents of the new units by Lucien Renuart.

Richard B. Roberts, Jr., president of the council, presided at the meeting. The report on the "special works" carried out by the Salvage Store was read by Sylvester Rice, manager.

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Voice Tour Will Visit Acapulco On Pacific

In any list of world resorts Acapulco would probably be listed among the first five. It is unique in its way, remarkable for setting and climate as well as its glamorous reputation. Your first view of Acapulco is certain to be spectacular no matter your approach.

Voice tourists on a gay motor tour from Mexico City and Taxco will get their first view of the resort as they

sweep down from a bleak mountain into the green suburbs of the city.

The great blue bay around which the city has been built, one of the finest harbors on the Pacific, is rimmed with steeply sloping green mountains. The older more native-looking part of the city fills a rugged peninsula with the bay on one side the open ocean on two. The cliffs overlooking bay and ocean

are almost completely built with hotels rising tier on tier above the sea. The landscapes and seascapes stretching out from every hotel terrace are breathtaking.

Though much of Acapulco appears to be new in the best tradition of Hollywood extremes the city is actually a very old one.

Acapulco's history is long and colorful. Soon after Cortes' conquest its fine harbor

was discovered and became a chief port of shipping to the Orient. It was a regular port of call for ships of all nations, including Chinese ships with silks and fine wares, which pirates and the conquistadors seemed to fancy.

The ships became targets for Dutch and English pirates and Fort San Diego was built to fend them off. The crumbling ruins of it are still there along the waterfront.

Goin' My Way

By JIM WILBER

"Voice Vacations," a continuing program of tours and individual travel itineraries especially designed for the Catholic traveler, is being offered by leading travel agencies throughout Florida.

Available to any vacationer who seeks, in addition to the usual vacation pleasures, an opportunity for a religious, cultural or educational experience, Voice Vacations also offers some exceptional travel bargains.

A tour to the Shrine of Our Lady of Guadalupe and Mexico City priced at \$49 for the seven-days land portion. The price includes a very good room in a modern hotel, ideally situated for seeing all of this cosmopolitan city. The price requires that two people share the room. If single occupancy is desired an additional \$14 charge is added.

Two Complete Sightseeing Tours

The tour price also includes transfers to and from the airport and two complete sightseeing tours that take in every point of interest in and around Mexico City.

One tour is the "basic city tour" about five hours by limousine. It includes the famous Cathedral, National Palace and government centers, the Palace of Fine Arts, Chapultepec Castle, where Maximilian and Carlotta lived, and a dozen other interesting sights.

The second, is a day-long sightseeing trip and includes lunch at a famous restaurant. In the morning the tourists visit the centuries-old Basilica of Our Lady of Guadalupe and in the afternoon Alcoman Monastery, the ancient Aztec Indian ruins, the pyramids to the moon and sun, and other points. Forty-nine dollars plus the airline ticket of \$150 is an obviously low price for this week-long vacation.

Voice Vacations offer all the advantages of group travel and most of the freedom of individual travel. For instance, meals are not included in the above prices because Mexico City has many excellent restaurants in all price ranges and part of the fun is in making your own selection.

In the continuing program The Voice in cooperation with expert tour operators will devise many itineraries — to the Shrines of Europe, to the Holy Lands, to Ireland — each aimed to provide the Catholic traveler and his friends of all faiths, a memorable vacation and an exceptional value. Details will be regularly published on these travel pages.

An Interesting Extension Tour

For those with the time and inclination to continue their stay in Mexico The Voice offers an interesting extension tour. Four days, three nights in Taxco and Acapulco for the all inclusive price of \$75 per person on a double occupancy basis. Add \$6 for single occupancy. In this tour meals are included because hotels are on the American plan.

Tour members will leave by limousine for a fascinating drive through the countryside visiting Cuernavaca and many points of interest. Leaving Mexico City there will be opportunity to see the modern University of Mexico, the graceful Cathedral of Cuernavaca, the Hacienda Vista Hermosa, the mansion and gardens of Jose de la Borda, the colorful Santa Prisca church, the native markets and other scenes.

One night will be spent in picturesque Taxco, the "silver city." Two nights in the glamorous resort of Acapulco at the deluxe Del Monte hotel. The tourists will see the spectacular show of the Quebrada, where native boys dive from the cliffs into the surging ocean, 133 feet below. Free time in Acapulco will permit sampling all of the activities of this world famous resort. The return to Mexico City will be by air.

The travel agencies cooperating in this program will supply those interested with all details.

Reserve Early For Voice Tour

The Voice Vacation tour of Mexico and the Shrine of Our Lady of Guadalupe departs via Guest Airlines Aug 11. It is planned to permit the tour members to observe the Feast of the Assumption at the centuries-old Basilica of the "Empress of the Americas," on Aug. 15. Mexico will be on "Fiesta" with countless Americans joining in the celebration.

We suggest early reservations, and if you require more information see our cooperating travel agents listed in the advertisement or phone the Voice Travel Manager, PL 4-2561.

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

EXTENSION TO ACAPULCO, Via TAXCO

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

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

Extension to Las Vegas is for 3 days, \$84 additional. Includes air fare, hotel, etc.

Extension to Mexico City and the Shrine of Our Lady of Gaudalupe is for 5 days, at \$80. Includes air fare, hotel, sightseeing, etc.

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

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The Voice will continue to search the travel marts for good vacation opportunities. Furthermore we will devise vacations of exceptional interest to Catholic travelers and their families. Vacations to the Shrines of Europe, the Holy city of Rome, the Holy Lands, Ireland, and the centers of Catholic interests here in our own country are standard fare. The Voice proposes to also offer exceptional vacations values to every corner of the world. Watch for future announcements on this page.

VOICE VACATIONS

Whether you prefer to travel alone or with friends with mutual interests . . . these cooperating travel agencies will serve you best. They will help you tailor your itinerary to your tastes . . . or give you full details on VOICE VACATIONS.

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VOICE TOURISTS TO VIEW

Taxco--City Of Ups And Downs

TAXCO, Mexico — This tiny village of Mexican silversmiths has had more ups and downs than a roller coaster. It still has them — phisically — and an increasing horde of visiting bargain hunters from "over the border" love every inch of its almost vertical streets.

Tourists on the Voice "Fiesta in Mexico" will spend a night at famous Hotel de la Borda, in the center of picturesque Taxco.

Here charm and "old world

quaintness" has been controlled by legislation and Taxco still retains 100 per cent 18th century Spanish colonial architecture. Every building has red tile roofs and is painted either pastel pink, blue, yellow or white. There's a law restraining those who would replace the old street cobblestones with modern paving.

Dedicated to the interest and comfort of today's visiting tourists, Taxco is a Mexican National Monument, presumably to

the memory of three important previous tourists: Hernan Cortes, the conqueror; Jose de la Borda, the developer who had faith in the area's silver holdings; and Bill Spratling, who revived the city when it was slipping back into the dust.

All three left their stamp on the little town that clings precariously to a steep hillside high in the mountains, 100 miles from Mexico City. Cortes, who in the 1520's carried the flag of Spain's King Philip II through the land, was seeking tin as an alloy to make bronze for cannons with which to carry on his military campaigns. He thought the thin Indian coins from Taxco were made of tin. The result is that old Mexican cannon and church bells have a high content of silver.

Taxco had slipped back to agricultural peasantry when a young French mining engineer named Joseph Laborde came along 200 years later. His silver findings were meager for 20 years and then in 1747 he discovered a bonanza vein east of the city. As Jose de la Borda he became the rich and revered first citizen who erected the city's beautiful baroque Church of San Sebastian and Santa



MEMBERS of The Voice Fiesta Tour of Mexico will shop for bargains in the colorful markets of Taxco. Noted for its locally mined silver as well as its picturesque setting, this city enroute to the glamorous resort of Acapulco, will be an overnight stop with ample time for sightseeing. The Voice Vacation tour departs Miami via Guest Airlines on Aug. 11.

Prisca at a cost of 8,000,000 pesos.

Another two more centuries passed before Bill Spratling, an instructor in architecture at Tulane University, came along. He loved the city and pressed the Mexican government to protect and retain its quaint natural charm.

He found that many of the people still fashioned beautiful silver objects, though the rich lodes of ore had petered out. In 1932 Spratling opened the first Taxco "plateria," a silver shop, hired the most skilled artisans and recruited apprentices. Many of these apprentices now have their own platerias.

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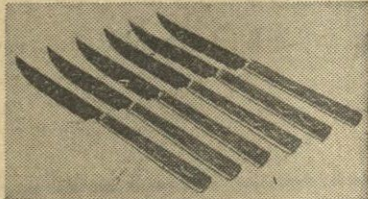
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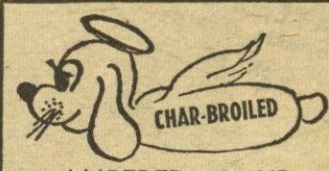
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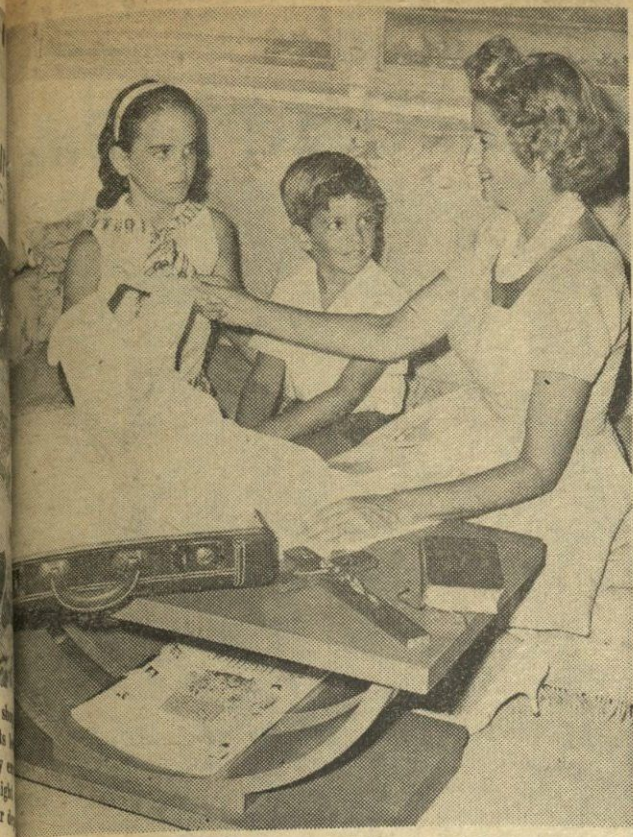
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Voice Photo

RETREAT BOUND with other women of the South Dade Deanery is Mrs. Edward J. Rader of Epiphany parish shown packing a suitcase while she explains the spiritual values of a retreat to her daughter Karen, age 10 and young son, Edward.

Second Women's Retreat Opens Tonight At Beach

The second weekend retreat for women which opens tonight (Friday) at the Golden Strand hotel will have a capacity number of retreatants according to reservations received early this week.

Women from parishes in the South Dade Deanery which includes residents of areas south of Flagler Street will participate in the conferences and spiritual exercises conducted by Father Gregory Durkin, C. P. Reservations indicated that they will be joined by women from other deaneries who find it inconvenient to make the retreat on the weekend designated for the deanery in which they reside.

Reservations for future retreats may be made with the following chairmen:

Broward Deanery — Friday, Aug. 4, Mrs. W. S. Gallagher, 2160 SE 19th St., Pompano Beach.

Southwest Coast Deanery — Friday, Aug. 11, Mrs. Robert Bowling, 290 Tenth Ave., S., Naples.

Reservations for weekend conferences which were inaugurated last year by the Diocese of Miami, close on Monday preceding the opening exercise on the following Friday unless a capacity registration is reached earlier.

A special weekend retreat for women members of Catholic Youth Organizations, the Catholic Singles Clubs and young women recently graduated from high school is scheduled to be held Aug. 18-20.

According to Father Noel Fogarty, diocesan director of lay retreats, response by young women has been very good and

more than 20 reservations have already been received.

A reduction in cost arranged by Father Fogarty in addition to a contribution from the Catholic Singles Club will make it possible for members of the club to participate in the retreat at the rate of \$12 which covers the cost of a hotel room and meals for three days.

Catholic Singles members are urged to contact Miss Peggy McGraw, 1740 SW 87th Ave., before Aug. 14 for reservations and additional information.

3 Retreats For Teen Girls Are Planned At Manalapan

MANALAPAN — Three retreats for teenage girls are scheduled to be held at the Cenacle Retreat House during the next few weeks.

Conferences for students of parochial and public high schools open at dinner tonight Friday and will conclude at 3:15 p.m. Sunday with Benediction. Father Eugene T. Bannin, S.J., from the Jesuit High School, Tampa will conduct the spiritual exercises.

On Tuesday and Wednesday, Aug. 8 and 9, a retreat is planned for girls who are 12 to 14 years of age. High school students from Fort Lauderdale have reserved the weekend of Aug. 25 to 27.

A general retreat for women is scheduled to be conducted from Friday, Aug. 4 to Sunday, Aug. 6 by Father Edgar Tiblier, S.J., a member of the Jesuit Mission Band from Mobile, Ala. Women of St. Joan of Arc parish, Boca Raton, are accepting reservations for conferences which will be held Aug. 11

Barry College Graduates 36; 14 Are Nuns

Degrees were conferred on 36 graduates of Barry College by Bishop Coleman F. Carroll during commencement exercises Thursday evening in the college auditorium.

Included in the class were 14 religious, two of whom were graduated with honors. A Bachelor of Arts degree was conferred cum laude on Sister Patricia Eileen, O.P. and a Bachelor of Science degree was awarded cum laude to Sister Mary Daniel, S.S.J., a member of the faculty at Immaculata Academy.

Father Theophane Maguire, C.P., former editor of The Sign, national Catholic monthly, gave the commencement address. The Sisters chorus with 60 members of religious orders sang during the program.

Master of Arts degrees were conferred on Sister Sarah Patrick, O.P., Sister Mary Corde, O.P. and Sister Raymond Elizabeth, O.P. Master of Science degrees: Marilyn J. Allen, Sister Mary Fabian, S.S.J., Donald Anthony Burroughs, Sister Andrew Irene, O.P., Marie Dent, Joseph J. Donohue, Raymond J. Erasmus, Mrs. Virginia M. Gellens, Mary C. Hedgecock, Mother Mary Alice, R.A., Carolyn A. Jenkins, Gwen M. Kuszewski, Sister Francis Elizabeth, O.P., Harold G. McMullen, Ovella K. Moore, Richard D. Normoyle, Frederic J. Schaefer, II, John W. Shadle, James D. Timms, Katherine S. Ushner, and Faith Adele Wooters. Bachelor of Arts degrees: Marguerite C. Fernandez, Sister Edward James, O.P., Sister Mary Felix, O.P., Sister Mary Bernadette Alice, S.N.J.M.

Bachelor of Science degrees: Sister Rose Dominic, S.S.J., Elizabeth Ann Clemenger, Veronica R. Shortle, Sister Mary Virginia, S.S.J., Frances Wong and Katherine C. Wooten.

St. Rose Mothers Plan Splash Party

A luncheon and splash party sponsored by St. Rose of Lima Mothers Club will be held Tuesday, Aug. 1 at the Aloha Motel, 7500 Biscayne Blvd.

Mrs. Michael Zorovich and Mrs. Cyril Stead are in charge of arrangements for the outdoor party which will begin at 10:30 a.m. and conclude at 4 p.m. Reservations may be obtained by calling PL 8-6284 or PL 9-5242.

through Aug. 13. Mrs. Mary Steele and Mrs. George Danz are in charge of arrangements for the retreat which will be conducted by Father Tiblier.

In September a four-day Labor Day retreat will begin on Friday, Sept. 1 with supper and ending on Monday, Sept. 4 about 4:15 p.m.

In addition to the above retreats private conferences may be planned at any time as may private Days of Recollection. Preached Days of Recollection may be scheduled by parish and other groups during the week. Information may be obtained by writing to the Cenacle Retreat House at 1720 S. Ocean Blvd., Manalapan (Lantana Post Office) or by telephone to Justice 5-9988.

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Sister Miriam Will Speak On NCCW Institute Panel

A Dominican Sister who has received nation-wide recognition for her outstanding work among Cuban refugees will be among a panel of speakers at the Leadership Training Institute of the National Council of Catholic Women Aug. 5-7 on the campus of Spring Hill College, Mobile, Ala.



SISTER MIRIAM, O.P.

Sister Miriam, O.P., who recently observed her 20th anniversary as a member of the Congregation of the Sisters of St. Dominic of St. Catherine de Ricci of Albany, N. Y., and who has been superior at Miami's Centro Hispano Catolico since it opened almost two years ago, will discuss communism in Cuba and the plight of refugees who fled the regime of Fidel Castro.

A native of Philadelphia who has been the subject of many newspaper and magazine articles throughout the country, Sister Miriam was cited by The Miami News early this year as one of Dade County's "outstanding women of 1960." The honor was the first of its kind ever given to a religious in the State of Florida. Three months later, Sister Miriam was one of six women honored by the Greater Miami chapter of Theta Sigma Phi, national honorary journalism fraternity for women.

A graduate of St. Callistus parochial school and the Academy of the Sisters of Mercy in Philadelphia, Sister Miriam attended the College of St. Rose, Albany, N. Y., and formerly served as a member of the faculty at St. Peter School, Point Pleasant, N. J. and at the American Dominican Academy in Havana.

Women from the South Florida area have been invited to attend the Institute which has been geared for NCCW officers and committee chairman on the diocesan, deanery and

parish levels. In four concurrent workshops, the women will discuss the person-to-person, family, community and world apostolates.

Mrs. Arthur L. Zepf of Toledo, Ohio, president of the National Council of Catholic Women, will give the welcoming address and speakers will include Miss Margaret Mealey, NCCW executive director and Msgr. Clarence D. White, assistant general secretary of the National Catholic Welfare Conference, who will speak on the "Idea of A Vocation."

St. Michael Parish Picnic Set Sunday

The annual parish picnic sponsored by St. Michael Women's Guild will be held from 1 to 4 p.m. Sunday, July 30 at the PBA Park, 2300 NW 14 St.

Mrs. William Baker and Mrs. William Saco are general chairmen of arrangements assisted by members of the parish Holy Name Society.

A roast beef dinner will be served under the direction of William Saco assisted by Mrs. Carl Nickels. Games are scheduled. Proceeds will be donated to the parish building fund.

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Isabellan Dinner, Dance Set Aug. 5

CORAL GABLES — The annual welfare benefit sponsored by Our Lady of Perpetual Help Circle of the Daughters of Isabella will be held Saturday, Aug. 5 at the K. of C. Hall, 270 Catalonia Ave.

Miss Katherine Elder and Mrs. James Blain are co-chairmen for the dinner dance which will begin at 6:30 p.m. Ed Cook and his band will provide music for dancing from 9 p.m. to 1 a.m.

Other members of the arrangements committee are Mrs. Justin White and Mrs. Leonard Boymer, decorations; Miss Barbara Blake and Mrs. Thomas McManus, tickets; Mrs. Keith MacVicar, refreshments and Mrs. Omer Dupras, publicity.

Proceeds will be donated to the Holy Redeemer parish in Miami which is administered by the Josephite Fathers.

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MORE DASH TO THE DISH

Chocolate Cake Like Mother Used To Bake

By FLORENCE DEVANEY

Children, the experts tell us, have a much keener sense of taste than do adults. That's probably the reason why many a wife has found it difficult to meet her husband's standards of the cakes his mother used to bake. It's his sense of taste, not her cake, that isn't up to the old standards.

For example, we have a cake recipe today that would be hard to beat anywhere, any time. First, because it's made with chocolate — the sweet cooking chocolate that is unexcelled for flavor.

Then, finally chopped nuts add texture interest. And the recipe calls for plenty of butter and eggs (as did the cakes that mother baked.) To top it all there's a crunchily delicious broiled-on frosting featuring brown sugar and tender flaked coconut.

Surely there isn't a husband living who could honestly say of this rich, beautifully textured, nut-sprinkled chocolate cake that it falls below the standard of what "mother used to make."



SWEET cooking chocolate, chopped nuts and delicious broiled-on frosting are features of this elegant party cake.

But in every generation there are cakes and cakes — some good, some poor, some perfect. Actually, today's homemaker has more and better recipes to choose from than did her mother's generation. And, although cake mixes are wonderfully convenient, of good quality, and just about fool-proof, it takes a made-from-scratch cake to meet the highest standards of old school cookery.

SWEET CHOCOLATE NUT CAKE

- | | |
|---|-------------------------------|
| 1 package (¼ pound) sweet cooking Chocolate | 4 egg yolks, unbeaten |
| 2½ cups sifted cake flour | 1 teaspoon vanilla |
| 2 teaspoons double-acting baking powder | 1 cup milk |
| ½ teaspoon salt | 1 cup finely chopped filberts |
| 1 cup butter | 4 egg whites |
| 1½ cups sugar | Coconut Topping |

Melt chocolate over hot water; then cool. Measure sifted flour, add baking powder and salt, and sift again.

Cream butter and sugar until light and fluffy. Add egg yolks, one at a time, beating well after each. Blend in melted chocolate and vanilla. Add flour mixture alternately with milk, beginning and ending with flour mixture. Fold in nuts. Beat egg whites until stiff peaks form and fold into batter.

Pour into a well-greased and floured 10-inch tube pan or a 13x9x2-inch pan. Bake in moderate oven (350 F.) 1 hour and 10 minutes to 1 hour and 15 minutes for 10-inch tube pan, or 50 to 55 minutes for 13x9x2-inch pan. Cool 15 minutes; then remove from pan onto rack. Cover with Coconut Topping and place under broiler until frosting is lightly browned and bubbly.

COCONUT TOPPING: Melt ½ cup butter. Add 1 cup packed brown sugar, 1½ cups (about) flaked coconut, and ½ cup light cream. Mix well. Let stand about 5 minutes before spreading on cake.

Note: Cake may be baked in three 8- or 9-inch round layer pans, lined on bottoms with paper. Bake in moderate oven (350 F.) about 35 minutes for 8-inch layers and about 30 minutes for 9-inch layers. Frost as desired.

Yield: 6 Dozen Cookies

COCONUT-OATMEAL CRISPS

- | | |
|------------------------------|---------------------------|
| 2 cups sifted enriched flour | 1 cup sugar |
| 1 teaspoon baking soda | 2 eggs |
| 1 teaspoon baking powder | 2 cups quick-cooking oats |
| ½ teaspoon salt | 1 can (4 ounces) coconut |
| ½ cup shortening | ½ cup shopped nuts |
| 1 cup brown sugar | |

Sift together flour, soda, baking powder and salt. Cream shortening with sugars until light and fluffy. Add eggs and mix well. Add oats and sifted ingredients. Stir in coconut and nuts. Mix well. Roll dough into balls about the size of a walnut. Place on cookie sheet and bake in moderate oven (375 F.) for 14 to 15 minutes, or until lightly browned.

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To serve, just strain out tea bags and pour over ice in tall glasses.

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Neglects Family To Aid Mother

By FATHER JOHN L. THOMAS, S. J.

What about the wealthy widowed mother who expects her married son to care for all of her personal and business problems, even when it means neglecting his own home, wife, and children, while her two unmarried sons, living with her, do nothing for her. "Mom" expects my husband to do everything from fixing leaky faucets and hanging pictures to buying and selling properties, building things, and helping with legal matters. Where does duty end and the apron strings of "momism" begin? It's as if our wedding ceremony read, "forsaking all others . . . except Mama!"

The solution of your problem involves much more than a definition of duty or filial loyalty, Ethel. According to your letter, you have been putting up with this nonsense for almost nine years, so I presume that you have protested against it many times in the past. Yet your husband still persists in neglecting his own affairs and running to assist his mother every time she beckons, while the other members of the family strongly insist that it is his duty to do so.

It looks like somebody is caught in a rather deep rut, and I suspect that the pattern is not accidental. Let's look at the situation a little more closely. There are other children in the family, all unmarried though past the normal age for marriage. Evidently this family is not enthusiastic about marriage. If it follows the usual form in such cases, further analysis will show that the mother has been the major agent in dissuading her children from marrying. She would indignantly deny this, of course, but one discovers few exceptions when the total cycle of such families is studied in detail.

Why should mothers take this approach with their families? Well, Ethel, to put it bluntly, they figure they have gone through the trouble of bearing and raising their children and feel they have a right to enjoy them. In practice, this means that they never fully release control.



Her Method Is Simple

They start binding their children to them even while they are quite young. When the children become old enough to start dating, they have many subtle ways of heading off a serious affair, by careful criticism of the other party, by sowing doubt concerning the suitability of the match, by suggesting that someone better can be found, by encouraging delay, and so on. Meanwhile, they keep insisting that they only have their children's best interests at heart. They want them to marry — but . . .!

What has all this to do with your problem? Well, for one thing, your husband did manage to free himself sufficiently from the control of his family to get married. Your letter doesn't state how this happened, but one point is clear, his mother has no intention of allowing him to escape that easily. She maintains her control by making constant demands upon him, and the other children back her up, either because they unconsciously envy his freedom or feel that he has been disloyal to them by attempting to bring an "outsider" into their closed little family circle.

Furthermore, his mother is bound to resent you and your attempt to take her son from her. She has no intention of allowing you to get away with it and consequently loses no opportunity to let you and her son know who's still in charge. Her method is simple — she just takes your husband's subservience for granted, using an appeal to duty, or a little flattery about his superior ability to do things, whenever he starts to balk.

Face Up To Responsibilities

How can you deal with the situation? You're starting a little late, Ethel, but if your husband isn't too weak, the problem can be handled satisfactorily. First, he has to see what his mother and family are trying to do to him and his marriage. As a matter of fact, they have refused to recognize his marriage and the responsibilities it necessarily involves. Once he is clear about his primary obligations, and he must be thoroughly convinced on this point, he will be prepared to take a rational stand against their unjust demands.

Second, you and he must expect a considerable amount of unpleasantness, at least in the beginning. Your husband will simply have to refuse all these requests on his time and energy, and his refusal is bound to create resentment, since they have hitherto taken him for granted. You, of course, will be blamed for his changed attitude, and you can expect to be accused of selfishly depriving him of his loving family.

Finally, try to avoid all harsh words or bitter thoughts, no matter what may happen. Convince your husband that he has to face up to his primary responsibilities, and then stand by him patiently. He'll need courage, but weaning is often a painful process for all parties involved.



Father Thomas will be unable to answer personal letters.

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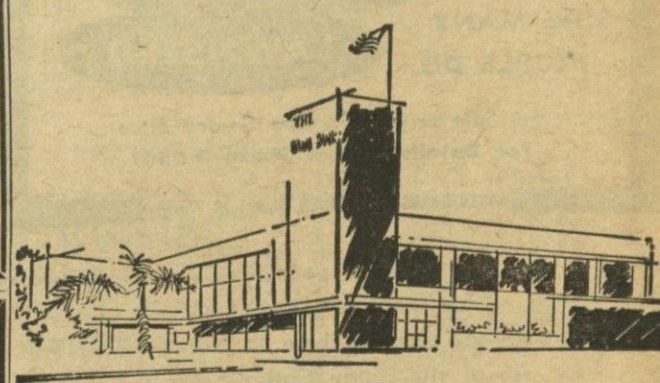
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Jon Mirilovich Joins Columbus Coaching Staff

Jon Mirilovich, former Archbishop Curley High athlete and varsity end for the University of Miami football team, has been named to the coaching staff at Christopher Columbus High School. Brother Benedict Henry has announced.

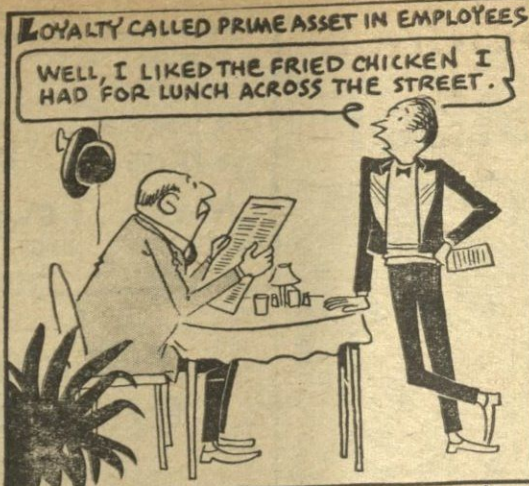
Mirilovich will serve as assistant line coach, working in particular with the ends. Jon will teach world history in the classrooms.

The addition of Mirilovich brings the Columbus staff to three with Dick Pollock as athletic director, line coach in football and basketball coach, Pete Aiello as head football coach and baseball coach. Mirilovich will probably help out in other sports after the football season.

Columbus expects a record enrollment of about 465 students this fall, a substantial growth from the 150 who first enrolled when the school started in 1953.

Mexican Bishop Named

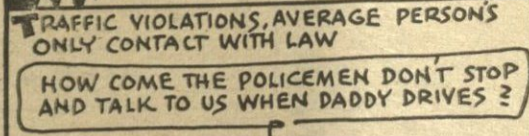
VATICAN CITY (NC) — Father Luis Mena Arroyo has been appointed Coadjutor Bishop of Chihuahua, Mexico.



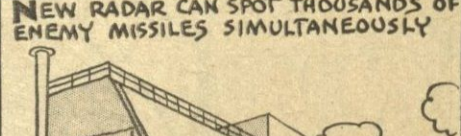
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YOUTH Is Asking ...?

Grad's Dilemma: Take Job Or Begin School Course?

DEAR DORIS:
I graduated from high school in June. I have a promise of a clerical job this fall, but my mother wants me to take a business course. She said then I could get a job as secretary. I heard a lot this year about the unemployment situation. Wouldn't it be better to take the job I'm sure of now?

that much to a boy's character?
M.A.C.
Catholic schools have many advantages (spiritual and material) in both education and character formation. For in Catholic school the two go hand in hand. Catholic schools educate the whole person — body and soul; mind and heart. Religion and moral training are a vital part of studies, not just a side issue.

While there are many unemployed today the demand for skilled secretaries was never greater. From all indications the coming year is likely to bring even greater secretarial opportunities.

While boys who attend Catholic schools have had these advantages and have been taught the right principles, this is no guarantee they accept them. This depends on the individual boy.

Although it requires more time to learn this skill it will more than repay you in choice of job, a better salary and promotional opportunities.

However, your father is trying to insure that you meet the right people. He wants to be reasonably sure that you associate with boys who have the same moral principles as yours.

Don't pass up any education. The better prepared you are the better the job.

Your Dad has had years of experience in judging character. I would go along with him.



DEAR DORIS:
I'm 15 and my father is very careful about the friends I make. I am allowed to have friends over to the house but I can't date or go steady. I am satisfied with this but he doesn't want me to make friends with anyone who doesn't go to a parochial school. Even if the boy is nice and goes to church. Can a Catholic school mean

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Perpich Wins K-C Golf Tournament
Frank Perpich won medalist honors in the K-C Intercouncil golf tournament at North Dade Country Club with a low gross of 72.
Marian Council won the tournament trophy. The winning team included Tom Morgan, John Marcassi, Ted Keyes and Frank Perpich, who racked up a low net of 291. The Callaway scoring system was used.
Second place was taken by Miami Council's foursome of Tony DeLuca, Art Tebo, Frank Matergia and Carl Henle. Third place also went to Miami Council, with George Potter, Casey Dolan, Neil Brady and Guy R. Childers making up that team.

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Barry To Build Dorm, Student Union Building

Plans for the construction of a new dormitory and a student union building at Barry College have been announced by the Adrian Dominican Sisters who administer the 20-year-old college.

Architects Barry and Kaye of Chicago have designed the new structures which will be located on the 85-acre campus at NE 111th St. and Second Ave., Miami Shores. The dormitory will provide accommodations for 148 women students and dining rooms for both faculty members and students will be provided in the student union hall. The Community Facilities Administration has approved a loan of \$1,637,000 for construction.

According to Sister Mary Alice, O.P., vice-president of the only Catholic woman's college south of Washington, D.C., more than 90 prospective resident students were refused admission last year due to the shortage of housing facilities.

The new buildings are expected to be ready for occupancy in September, 1962.

Novena To St. Clare In Delray Aug. 4-12

DELRAY BEACH — A novena honoring St. Clare will be conducted in the chapel of Christ the King Monastery from Aug. 4 to Aug. 12.

The public is invited to participate in the devotions which will consist of Benediction at 3:30 p.m. daily followed by the veneration of the relic of St. Clare, patroness and founder of the Poor Clare nuns.

Benediction is also celebrated in the chapel on all Sundays and feast days.

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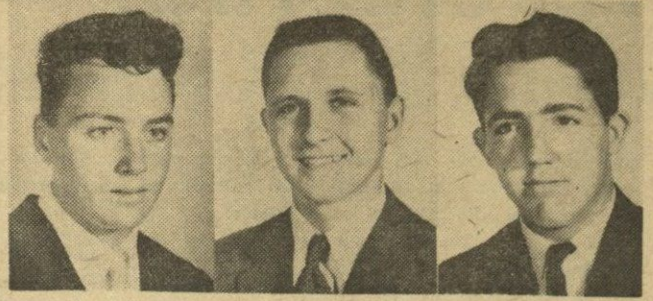
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Curley Seniors Study Science

Three seniors at Archbishop Curley High School are now completing advanced science and mathematics studies in National Science Foundation program.

John L. Foy and James C. Szot are completing a six weeks course today at the University of Miami while J. Paul Curry is enrolled in an eight-week course at the University of Florida, Gainesville.

A son of Mr. and Mrs. John L. Foy of St. Rose of Lima parish, Miami Shores, John is a member of the Archbishop Curley debating team, the Mathematics Club and the cheerlead-



J. Paul Curry James Szot John Foy

ing squad. James, who resides in St. Michael parish with his parents, Mr. and Mrs. E. J. Szot, is also a member of the Mathematics Club, debating team and the Chess Players. Paul is the son of Mrs. J.P. Curry of St. Rose of Lima parish and last year was awarded first place in the school science fair. He is a member of the Mathematics Club and is a letterman on the high school's cross country team.

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El Apóstol Intelectual

Por el Padre ALVAREZ, o. p.

Y nos referimos concretamente a Santo Domingo de Guzmán fundador de la devoción mariana más popular, fundador de la Orden de Predicadores, comúnmente llamados Padres Dominicanos. Su fiesta es ciebrada en la Iglesia Universal el día cuatro de Agosto. ¿Qué menos puede hacer un hijo que honrar públicamente alguna vez a su padre? Pues he ahí el caso del articulista.

Santo Domingo de Guzmán es un español de aquella rancia Castilla de la lucha contra los árabes. Es hijo de nobles y no falta sangre regia en sus venas. Debería ser un caballero cristiano a la usanza medieval. Pero Domingo va a ser caballero a la usanza evangélica. No irá, jinete en su corcel flameando la espada contra el invasor. Ni su voz entonará endechas de trovador en las fiestas. Ni peleará en las justas y torneos por su dama Caballero, sí; pero Caballero de la Santa Pobreza haciendo sus caminos por las sendas de toda Europa. Cantará las alabanzas del Señor y su voz estará al servicio de la predicación de la palabra divina. Y llevará a la Dama de su corazón en los labios y es

lo hondo de su alma. Y para Ella entonará un himno que todas las generaciones lo repiten desde entonces: el cantar del santo Rosario.

Santo Domingo es un intelectual. Un hombre que sopea y medita, que estudia y se prepara, que ahonda en los problemas. En ninguno de los campos de actividades que pisó le gustó usar de la improvisación, de lo fácil y de lo efímero. Se ha criado en un ambiente intelectual. Hizo sus estudios en lo que hoy podría llamarse "Facultad universitaria" de Palencia. Y, apenas terminada la carrera gana sus oposiciones para ser profesor allí mismo. Un obispo —el de Osma— quiere tenerlo junto a sí. Y adquiere el ya maestro Domingo títulos catedráticos. Una misión diplomática que la Corte de Castilla encomienda al obispo de Osma pone a Santo Domingo en contacto con un mundo de luchas muy distintas a las de España: la herejía albigense causa estragos entre el pueblo cristiano del Sur de Francia. Domingo, Prior del Cabildo de Osma, decide su futuro: debe quedarse allí para luchar contra el mal.

El maestro Domingo es un intelectual. Pero él no tiene

sus conocimientos para florituras escolásticas ni discusiones de clase. Porque, en su alma se da, a la par, un ansia enorme de actividad. Pero su batalla ha de ser en el terreno intelectual. Y busca al enemigo en su guarida. Discute con ellos. Y predica a todos. Y enseña. Poco a poco va surgiendo en un corazón y en su mente la necesidad de formar equipos de predicadores, porque él no puede estar en todas partes. Algunos: clérigos, fascinados por su elocuencia, por su saber y por su vida santa, se le han unido. Y así, como sin querer, nace lo que por años más tarde, será ya la vigorosa Orden de Predicadores. El Maestro Domingo no tiene inconveniente en llevar a los dieciséis que constituyen el germen de la nueva Orden a oír las lecciones del Maestro Stavensby. Y las grandes fundaciones dominicanas serán, normalmente, junto a las Universidades o en medio de los centros más infectados de herejía.

Uno de esos anticlericalones que con frecuencia regala Francia dijo de Santo Domingo que había sido el primer Ministro de Instrucción Pública de Europa. Y, en efecto, fue

el primer europeo que dio a la cultura un buen primer puesto.

Si la obra del español Domingo fue una revolución en el orden monástico hasta entonces vigente, en el orden de la ciencia adquiere valores extraordinarios. A ningún historiador le cabe duda que los cánones décimo y undécimo del Concilio IV Lateranense (1215) están inspirados en la experiencia que al Concilio aportó el obispo Fulco, de Tolosa de Francia, quien había dejado en manos del Maestro Domingo la predicación de su diócesis. Y de este Concilio arranca el ansia de nivel intelectual que la Iglesia desea para todos los clérigos.

Domingo de Guzmán no es un santo popular. Aunque él, personalmente, lo fue y mucho, durante su vida. Pero la leyenda no se tejió en su torno, porque el intelectualismo dominicano, que él mismo había inspirado, cortaba toda floración posible; al igual que aquellos buenos frailes de Bolonia quitaban de su sepulcro las flores y las velas y los exvotos que los fieles llevaban en reconocimiento, "para que no pensasen de ellos que buscaban con eso algún lucro".

NUESTRA PARROQUIA



"Olvidate de las mariposas, Mac, —es el momento de la colecta!"

MARTA Y MARIA

—Estoy haciendo sola todo, Señor. Dile a mi hermana que me ayude.

—¡Ay, Marta, Marta! No te preocupes. Cualquier cosa basta para comer.

Es que...

—Nada, un solo plato es suficiente.

—Si mi hermana...

—María, tu hermana, escogió la mejor parte, y no le será quitada.

Marta es la mujer hacendosa, la que activa su trabajo para hacer rendir a las horas. El detalle: las flores, aquí; las luces, allí; este mueble, de esta manera; aquel otro, en "pedent" con ése... Y la ropa, limpia y bien planchada... Y un sitio para cada cosa, y cada cosa en su sitio. Y la limpieza. Y la buena mesa. Y la distinción en todo.

María, su hermana, es tranquila y calma. Vive en su mundo interior. Y prefiere aprovechar hasta el último minuto con el Maestro mientras está en su casa. ¿Qué importa lo menos importante, cuando lo más interesante se tiene por unos minutos, por unas horas, al alcance de la mano? y la palabra del Señor es tan suave... Y su doctrina, tan sublime... Es mejor aprovechar el tiempo con él, aunque sufra un poco el orden de la hospitalidad. Pero hospitalidad es también acompañar al huésped.

DIJO EL SEÑOR:

"Venid, vosotros los benditos de mi Padre, entrad en posesión del reino que os está preparando desde la creación del mundo; porque tuve hambre, y me disteis de comer; tuve sed, y me disteis de beber; peregrino era, y me hospedásteis; desnudo, y me vestistéis; en prisión estaba, y vinistéis a mí."

(Evangelio según San Mateo, capítulo 25, versos 34-36).

El diálogo sucede en Betania. Son tres hermanos: Lázaro, Marta y María. Marta hace de ama de casa. El señor ha hecho amistad con ellos desde tiempo atrás. Se ve en la confianza con que le habla Marta. Se manifiesta en lo campante que se queda María, porque de haber sido la primera visita de Jesús a su casa, también María hubiese trajinado para observar hasta el mínimo detalle. Jesús era, pues, visita de confianza.

Esta María es María de Betania, que nada tiene que ver con María de Magdalena. Betania está en Judea, a dos kilómetros de Jerusalén. Magdalena está en Galilea, a orillas del lago de Genezareth. Las dos ungiéron a Cristo en muy diversas ocasiones: Magdalena, al principio de la predicación del Señor. La de Betania, al final. En aquella fue un rasgo de intrepidez, de fervor, de muestra de arrepentimiento. En ésta, un acto exquisito de dedicación y un simbolismo.

Marta, la hospitalaria, la activa, deja al Señor por el Señor. Pierde sus palabras para atenderle. El sindicato de hostelería español la tiene por su patrona, para que les enseñe la virtud de la hospitalidad.

HILARIO

IDEAS CENTRALES DE LA NUEVA ENCICLICA

"Ante todo afirmamos que el mundo económico es creación de la iniciativa personal de los ciudadanos, ya en su actitud individual, ya en el seno de las diversas asociaciones para la prosecución de intereses comunes. Sin embargo...deben estar también activamente presentes los poderes públicos a fin de promover debidamente el desarrollo de la producción en función del progreso social en beneficio de todos los ciudadanos."

El Papa distingue claramente entre socialismo, al que condena, y socialización, que es "como un progresivo multiplicarse de las relaciones de convivencia, con diversas formas de vida y de actividad asociada, y como institución jurídica."

Pide el Sumo Pontífice que se adopten las medidas necesarias para la justa distribución de beneficios entre capital y trabajo. "Es deber Nuestro afirmar, una vez más, que la retribución del trabajo, como no se puede abandonar enteramente a la ley del mercado, así tampoco se puede fijar arbitrariamente; sino que ha de determinarse conforme a justicia y equidad. Esto exige que a los trabajadores les corresponda una re-

tribución tal, que les permita un nivel de vida verdaderamente humano y hacer frente con dignidad a sus responsabilidades familiares; y exige además que al determinar la retribución se mire a su efectiva aportación en la producción y a las condiciones económicas de la empresa."

"El desarrollo económico debe ir acompañado y proporcionado con el progreso social, de suerte que de los aumentos productivos tengan que participar todas las categorías de ciudadanos. Es necesario vigilar atentamente y emplear medios eficaces para que las desigualdades económico-sociales no aumenten, sino que se atenúe lo más posible."

Juan XXIII recuerda lo dicho por Pío XI: "Es completamente falso atribuir sólo al capital o sólo al trabajo lo que ha resultado de la eficaz cooperación de ambos; y es totalmente injusto que el uno o el otro, desconociendo la eficacia de la otra parte, se alce con todo el fruto". (Pío XI, en la "Quadragesimo Anno".

"En la época moderna se ha verificado un amplio desarrollo del movimiento asociativo de los obreros, y su reconocimiento general en las

disposiciones jurídicas de los diversos países y en el plano internacional, para los fines específicos de colaboración sobre todo mediante el contrato colectivo. No podemos, sin embargo, dejar de hacer notar cuan oportuno o necesario sea que la voz de los obreros tengan la posibilidad de hacerse oír y escuchar más allá del ámbito de cada organismo productivo y en todos los niveles."

Sobre la propiedad privada, el Papa acota estas palabras de Pío XII: "Cuando la Iglesia defiende el principio de la propiedad privada, va tras un alto fin ético-social. De ningún modo pretende sostener pura y simplemente el presente estado de cosas, como si viera en él la expresión de la voluntad divina; ni proteger por principio al rico y al plutócrata contra el pobre e indigente... Más bien se preocupa la Iglesia de hacer que la institución de la propiedad privada sea tal como deber ser, conforme al designio de la Divina Sabiduría y a los dispuesto por la naturaleza": es decir —añade Juan XXIII—, que sea garantía de la libertad esencial de la persona y al mismo tiempo un elemento insustituible del orden de la sociedad."

"No basta afirmar el carácter natural del derecho de propiedad privada, incluso de los bienes productivos; sino que también hay que propugnar insistentemente su efectiva difusión entre todas las clases sociales."

En la época moderna existe la tendencia hacia una progresiva ampliación de la propiedad cuyo sujeto es el Estado u otras entidades de derecho público. Este hecho encuentra una explicación en las funciones siempre más vasta que el bien común pide cumplir a los poderes públicos; pero también en esta materia debe seguirse el principio "subsidiaridad", ya enunciado, según el cual no deben extender su propiedad el Estado ni las otras entidades de derecho público, sino cuando lo exigen motivos de manifiesta y verdadera necesidad del bien común, y no con el fin de reducir la propiedad privada, y menos aún de eliminarla."

(Estos son unos pocos párrafos de "Mater et Magistra", que podían ser más. Están tomadas de la primera y segunda partes de la Encíclica. En el próximo número presentaremos otro florilegio de las partes tercera y cuarta).

Carmelitas Descalzas Fundan Convento en Diócesis de Miami

Una Comunidad de Monjas Carmelitas Descalzas que se han escapado al régimen de Fidel Castro, establecerán una nueva fundación en la Diócesis de Miami.

De acuerdo con el Obispo Coleman F. Carroll se construirá un monasterio en el

área de Fort Myers para las hermanas que llegaron a Miami con sólo algunas pertenencias personales y sin destino definido.

Casi todas ellas han estado en clausura por más de 25 años y están confusas por la experiencia vivida el último

año en Cuba y las conveniencias de la vida moderna que ellas experimentan por primera vez en los Estados Unidos.

La Madre Teresa con 84 años, recuerda cuando en 1923 llegó a Cuba, de Valladolid, con la Madre María para fundar el Monasterio de San-

ti Spiritu en la Diócesis de Cienfuegos en la Provincia de Santa Clara, invitadas por el Obispo Valentín Zubizarreta O.C.D. en conmemoración del Centenario de la Canonización de Santa Teresa.

Los edificios y propiedades fueron donados a la Orden por una cubana que luego ingresó en la misma con el nombre de Madre Carmen.

La monja más joven del grupo es la Hermana María Inmaculada dominicana, que se unió a la Orden hace seis años. Tres son españolas y siete cubanas.

Las Carmelitas contaron que las fincas y propiedades de donde se sostenían, fueron incautadas muchos meses atrás por Fidel Castro, no dejándoles medios de sostenerse. Es una orden contemplativa, que reza por sacerdotes y vocaciones. Mantiene una dieta constante de pescado, huevos, queso y leche. Viven sin teléfono, radio ni televisores y se dedican a hacer vestimentas sagradas y escapularios.

Después del intento de invasión, se les negaron los servicios de un sacerdote y estaban imposibilitadas de asistir a Misa ni recibir los Santos Sacramentos. Cuando su convento fue ocupado por las milicias, las monjas fueron dejando su claustro y buscando refugios en Conventos en La Habana. Cuando las comunidades religiosas fueron forzadas a abandonar a Isla, las Carmelitas vivieron en casas de familias hasta que pudieron arreglar su salida para este país.

Después de siete horas de espera en el aeropuerto de La Habana, las monjas tomaron el avión que las trajo a Miami.



La Madre del Apostolado, Madre María Cruz, 74, a la izquierda es recibida en el Aeropuerto de Miami por la Hermana Anne Marie, O.P. un miembro del staff del Centro Hispano Católico, que era maestra en la Academia de las Dominicas Americanas en Cuba. Veinte y cuatro Hermanas del Apostolado estaban entre las religiosas que llegaron a Miami en un vuelo especial.



Hermanas de la Caridad, que operaban orfanatos y otras instituciones de caridad en Cuba, a su llegada al Aeropuerto Internacional de Miami. Estas hermanas están entre las 108 monjas y sacerdotes que últimamente se han refugiado en la Florida, huyendo del régimen de Castro.

No Quieren Cambiar su Nombre los Sindicatos Cristianos

PARIS, (NC)—La Federación Internacional de Sindicatos Cristianos mantiene su nombre a pesar de una propuesta para eliminar su calificativo cristiano.

El Congreso de la FISC, recién celebrado aquí en la sede de la UNESCO, decidió consultar con sus organismos afiliados antes de tomar una decisión. La propuesta encontró fuerte oposición entre los congresistas.

Muchos sindicatos musulmanes y budistas prefieren unirse a la FISC en vez de seguir a organizaciones de ideologías materialistas.

Algunos delegados asiáticos y africanos apoyaron el razonamiento del Secretario General de la Federación, Augustine Venistendael, belga según el cual esta tiene su

fuerza y atracción en su fundamento cristiano. El tema será tratado nuevamente en el próximo congreso anual.

Actualmente la organización abarca 66 organismos nacionales en todos los continentes, con un total de siete millones de afiliados.

Maurice Bouladoux, de Francia, sucedió como Presidente a Gastón Tessier, también de Francia, fallecido el 8 de agosto de 1960. Se eligieron cinco Vicepresidentes, entre ellos a Joseph Golsack, de Chile.

Eugene Descamps, nuevo Secretario General de la Confederación de Trabajadores Cristianos de Francia, favoreció la acción conjunta con grupos sindicales de otros matices "como esencial para la defensa de los intereses de los trabajadores".

Pueblos Comentan Encíclica 'Madre y Maestra'

ALEMANIA, (N C.)— La prensa de Alemania Occidental trae amplias informaciones en primera página sobre la encíclica social de S. S. Juan XXIII. Casi todos los periódicos subrayan la exhortación por una justa retribución de la riqueza, mientras relegan a segundo término lo referente al deber de cooperación internacional, para que los países ricos ayuden a los necesitados.

ESTADOS UNIDOS, (NC)— Los principales diarios nor-

teamericanos presentaron como un documento histórico la encíclica social "Mater et Magistra". El "New York Times" publicó el texto completo de 25,000 palabras, y en un editorial dijo que el documento pontificio "representa un intento de aplicar la ética católica a un mundo cambiante".

ESPAÑA (NC) — La prensa española consideró la encíclica "Mater et Magistra" como el principal acontecimiento de las últimas sema-

nas, y posiblemente de todo el año. Los periódicos dedicaron sus primeras páginas a informaciones y comentarios, con grandes titulares, sobre la nueva encíclica social.

ITALIA (NC)—Por lo que se refiere a la prensa roja, "Unitá" dió la noticia de la histórica encíclica en tercera página, bajo una fotografía grande de una bañista. Unitá es el órgano del Partido Comunista. "Il Paese", procomunista, dice que la encíclica resulta "larga, prolija; tan pobre en doctrina como en efectividad política". "Avanti", socialista, pide tiempo a sus lectores para hacer un comentario a fondo.

MEXICO, (NC)— "Excelsior", el diario tal vez más leído en toda la república dice que la encíclica "preconiza la ayuda a los trabajadores en una colaboración estrecha entre todas las fuerzas económicas y sociales". Y, más adelante, "Lo cristiano tiene una sola doctrina que defiende y propaga la Iglesia Católica: y conforme a esa doctrina de tiempo en tiempo actualiza los conceptos y las orientaciones de acuerdo con las necesidades de cada época, sin perjuicio de los principios inmutables".



Monjas de las Carmelitas Descalzas que recientemente arribaron a Miami de Cuba se ven aquí en los jardines de la Academia de la Asunción, con la Madre Blanca Eugenia, R.A. al centro. Las monjas que han sido de clausura por más de 25 años, establecerán una nueva fundación en Fort Myers.

MISAS LOS DOMINGOS

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IGLESIA SANTA INES

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Bishop To Conduct Ministers' Retreat

COVINGTON, Ky. (NC) — Bishop John J. Wright of Pittsburgh will conduct a retreat for Protestant clergymen Sept. 12 to 14 at the Marydale Retreat House here.

Father Thomas F. Midden-dorf, executive secretary of the National Catholic Retreat Conference, said the retreat was

planned because of interest expressed by several Protestant clergymen in the Catholic retreat movement.

Bishop Richard H. Ackerman, C.S. Sp., has authorized the use of diocesan retreat facilities. Bishop Wright is episcopal adviser of the retreat movement in the U. S.

God Love You

Most Reverend
Fulton J. Sheen



The concern we have for the poor in other parts of the world depends on our own unworldliness. Separation from the spirit of the world is the first rule of service. No one can possibly be interested in the missions in the Congo or Korea if he is concerned principally with the pleasures which surround him at home.

When Moses petitioned Pharaoh to let the people of Israel go out of slavery in order to sacrifice to the Lord, the diabolical tyrant made many counter proposals. One of the four that Pharaoh stipulated was that Israel should sacrifice to the Lord "in the land"; they were not to go out of Egypt. Moses knew very well that the people would not sacrifice as long as they were possessed by the spirit of worldliness of Egypt. Hence, he said: "We will do what the Lord bade us do, go out three days march into the desert and offer Him sacrifice there."

The essence of all religion is separation. St. Paul said to the Corinthians: "The Lord says to us, separate yourselves from them." The spirit of the world is at enmity with the Spirit of Christ. What is the distance the Scriptures recommend to us? Nothing less than "three days journey." What a beautiful symbol we have here of the deliverance afforded us by the Death, Burial and Resurrection of Our Blessed Lord.

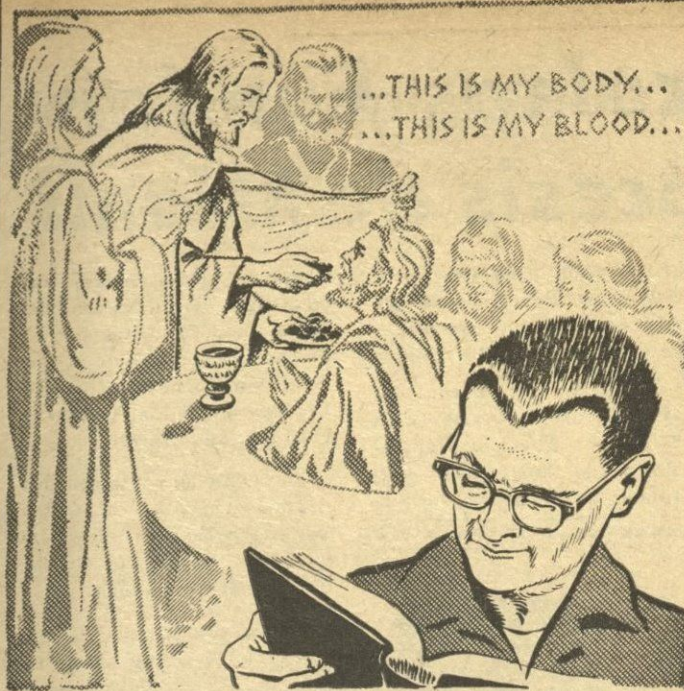
We can never induce you to make an offering to the Holy Father in order to bring Christ to Africa, Asia and Oceania unless we have first spiritualized your soul. That is why we never ask you to give; we ask you to sacrifice. We do not want to help the Holy Father and his Society for the Propagation of the Faith without helping you. We do not want to separate you from your money unless we have first separated you from the world and united you to Christ. Your response to this appeal will be a token of whether or not you have gone "three days journey" from the fleshpots of Egypt.

GOD LOVE YOU to C. M. for \$5 "In fulfillment of my promise to send \$1 a week for the Missions, I have enclosed this donation. I do wish I could do more, but maybe someday I will." . . . to Miss F.R.M. for \$3 "In thanksgiving to St. Jude for favors received" . . . to E. S. for \$1 "A token of thanks from a teenager once filled with selfishness and egotism. You have given me the gift of concern for other people. May this help the suffering souls in the Missions." . . . to Donna for 25c "I am four years old. Please buy a loaf of bread for the poor Chinese children."

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"So overwhelming is the evidence of the Real Presence . . ."

SHARING OUR TREASURE

'Real Presence Drew Me Irresistibly,' Convert Says

By FR. JOHN A. O'BRIEN

If you discovered a cure for cancer, what would you want most eagerly to do? Wouldn't it be to share that discovery with others? Yes, you would want to proclaim it to the whole world so that it would benefit all persons in need of it. You have a treasure not less precious — the religion founded by Christ for the salvation of all men. That is the golden key which opens heaven's door to every person who puts it into daily practice.



Father O'Brien

That is why every Catholic should be on fire to share his holy Faith with others. The fruitful results of such a sharing are illustrated in the conversion of Walter P. Briggmann of Philadelphia. "I was baptized in the Episcopal Church," related Walter, "but usually attended the Congregational Church, which was just around the corner from our home.

"My sister May married a Catholic and converted. She became so enthusiastic over her discovery that she wanted to share it with me. She told me of the wonderful help which a Catholic derives from attendance at Mass and from the sacraments, especially confession and Holy Communion. I was 22 at the time, and decided that I had nothing to lose by looking into the Catholic Faith.

"She gave me quite a bit of Catholic literature, including The Messenger of the Sacred Heart. The more I read, the greater became my interest. Then May took me to the Holy Name rectory, where Father Charles Christmas, O.P., started me on a thorough course of instruction. How astonished I was to discover that the Catholic Church went back to the days of Christ and the Apostles.

"Father Christmas pointed to the list of popes, which went back in unbroken suc-

cession to the first Pope, Peter the Fisherman, the chief of the Apostles. Here, I perceived, was the title deed of the Catholic Church, showing her divine authority to teach all nations in the name of her Founder, Jesus Christ. I was impressed particularly by the doctrine of the Real Presence, taught so explicitly by Jesus, in the sixth chapter of St. John's Gospel.

"I am the living bread," said Jesus, "that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world." Arguing among themselves, the Jews asked, "How can this man give us his flesh to eat? Hearing them, Jesus replied, 'Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you' (John 6:51-54).

"Even some of the disciples remarked, 'This is a hard saying. Who can listen to it?' (John 6:61). Turning to the Apostles, Jesus asked, 'Do you also wish to go away?' 'Lord,' replied Peter, 'to whom shall we go? Thou hast the words of everlasting life, and we have come to believe and to know that thou art the Christ, the Son of God' (John 6:68-70). Jesus fulfilled His promise at the Last Supper, saying, 'Take and eat, this is my body . . . All of you drink of this; for this is my blood of the new covenant' (Matt. 26:26-28).

"So overwhelming is the evidence of the Real Presence that it drew me irresistibly into the Church. When I made my first Holy Communion, joy flooded my soul. Wanting to share my precious discovery with others, I joined the Brothers of the Holy Cross. Would that I could share Christ's Real Presence with all the world!"

Father O'Brien will be glad to have converts send their names and addresses to him at Notre Dame, Indiana, so he may write their conversion stories.

The Question Box

Is It OK To Shop On Holy Days?

By MSGR. J.D. CONWAY

By MSGR. J. D. CONWAY

Q. Is it all right to go shopping on Holy Days?

A. Note well that this question pertains to Holy Days — not to Sundays. The law of the Church, in Canon 1248, forbids public commercial and forensic activities on these days unless legitimate custom or special indult permits them. We have no special indult, of course; but I do believe that we have, in this country, a legitimate custom, in the meaning of law, which permits most commercial activities on these days except on Christmas and New Year's Day.

The custom of Sunday shopping is not so permitted. Here there is a custom also, but it is not legitimate. It is strongly opposed by Church authorities.

I do believe that Catholics should refrain from shopping on Holy Days in a voluntary effort to retain some vestige of their traditional observance. It is often well for us to walk that extra mile — to do more than the strict technicalities of law require.



Q. The rhythm method of birth control works satisfactorily for most, but what about those women whose periods are irregular? I have been trying to sway some of my non-Catholic friends and relatives who have been using artificial means, but what can you say when they ask about the above. This sincerely troubles me.

A. I don't believe you have a very strong argument against those who see no moral wrong in artificial methods. Our argument for rhythm is that it is the only legitimate method available: we do not claim that it is the easiest or the surest.

Your question indicates the basic difficulty with rhythm. We can only hope that more medical study of the subject will reveal more accurate means of determining the time of ovulation or legitimate methods of making it more regular.



A. A non-Catholic recently told me that everyone has his own conception of sin and her's was that it is a sin to bring children into the world to starve. She was advocating artificial birth control for Asia. She said that she asked a priest which was worse: birth control or starving naked children. He turned his head and was silent because he dared not agree with her and tell the truth. I didn't believe her, but it burned me up.

A. He must have been quite an unusual priest. Possibly he was restraining his annoyance at the inanity of his questioner. Some day I plan to write a whole column on this problem of overpopulation; but first I

must study it some more. It is a real problem; and I don't think there is any easy, simple or unique solution. I imagine that there must be general education; increased cultural production, with new and perfected methods; greater industrialization and commercialization and certainly efforts to restrain human productivity — but not by sinful methods.

Your friend's problem is twofold: (1) she makes morality relative; sin is only what you think is sin; and (2) she phrases her question falsely like that old one: When are you going to quit beating your wife? You can't answer a question like that.

Surely it is worse to starve a child than to practice birth control. It is also worse to commit murder than to steal. What does that prove? That stealing is all right, because it isn't as bad as murder?

The Church is certainly not advocating the starving of children — or even permitting them to starve. But she teaches one basic rule: You may not commit sin in order to accomplish a good purpose or even to avoid a greater evil.



Q. Could I be a Catholic and practice birth control? I would like to become a Catholic, but I and my husband do not feel we are doing wrong in using a contraceptive. There isn't any life to destroy until after the female and male cells are combined.

We have several children and would like to have another when our youngest is three or four. I feel sorry for mothers that have six or eight children, one every year. They are always tired and feel that they should be doing more for each child but there isn't time. There would be fewer children in homes if sex were better understood. Most doctors agree that a happy sex relation is important in a happy marriage.

A. With your final statement there is no argument. But how is that happy relation achieved? By unrestrained indulgence?

I would suggest that you first take instructions in Catholic doctrine — and take your husband with you. Apparently he needs them too. It is difficult to see the evil of birth control out of its context in a total moral system. You are right, of course in saying that it does not destroy human life. The essence of its sin is not in its keeping a new human life from beginning; that could be accomplished by abstinence — or by rhythm. The sin is in the abuse of a faculty — in seeking pleasure for its own sake, while positively preventing the purpose for which God ordained that pleasure.



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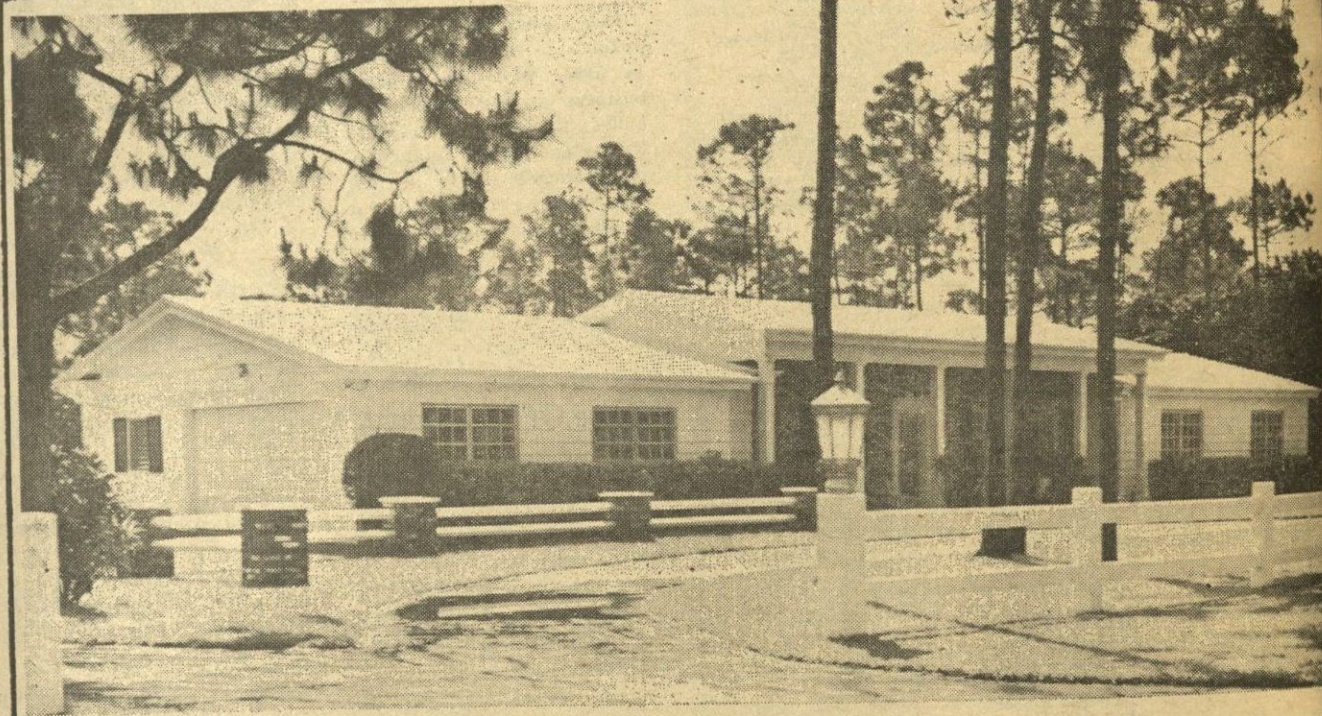
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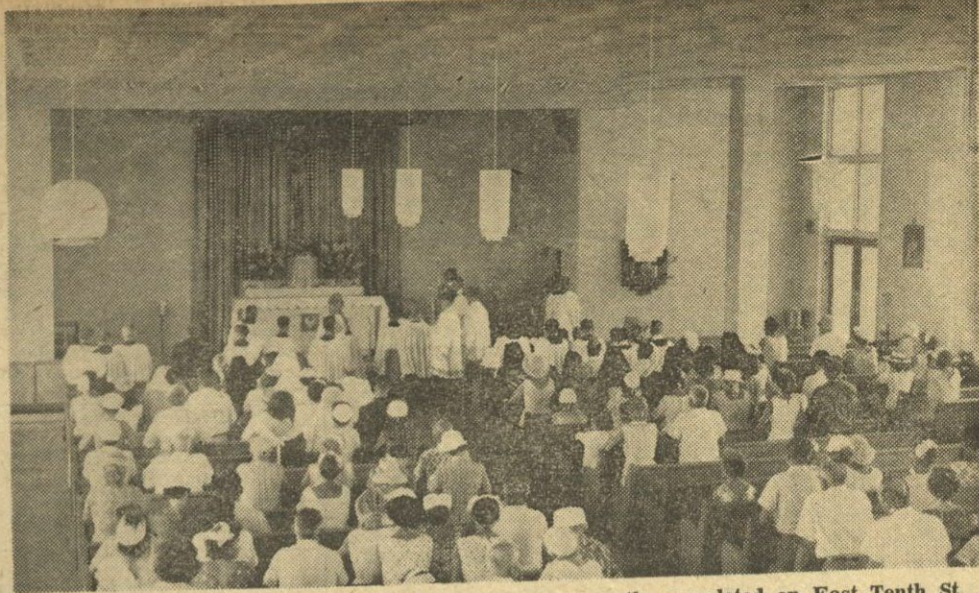
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Holy Cross Auxiliary Seeking Sale Items

FORT LAUDERDALE — Saleable used items are now being collected by members of the Holy Cross Women's Auxiliary for a Fall rummage sale.

Mrs. Helen Horne is general chairman for the sale which will be held Oct. 19 and 20 at Stevens Market. Kitchen utensils, jewelry, bric-a-brac, electrical equipment and any other donations are welcomed.

The organization is also sponsoring a collection of papers and magazines which may be deposited at the information desk in the hospital. A pick-up service may be contacted at LOgan 4-1188.



ST. JOSEPH Church in Stuart was dedicated by Bishop Coleman F. Carroll last Saturday. Pontifical Low Mass followed in the new structure recently completed on East Tenth St. An adjoining four-classroom school building will open in September with four grades.

Public Invited To See 'Communism On Map'

A documentary film entitled "Communism on the Map" will be shown in the meeting hall of the Miami Council of the Knights of Columbus on Aug. 1 at 8:30 p.m. The hall is located at 3405 NW 27th Ave.

Phil Brady, lecturer of the council, will be in charge of the evening's program, assisted by Joseph Sinnes. The general public is invited. There is no admission charge.

St. Joseph Church, School In Stuart Are Dedicated

STUART — The new Church of St. Joseph and the first parochial school in this area were blessed during ceremonies of dedication held last Saturday.

Bishop Coleman F. Carroll officiated at the dedication of the new church recently completed on East Tenth St., and was the celebrant of Pontifical Low Mass. Bishop Edward Dalmau, C.P., titular Bishop of Theuzi, blessed the new school which provides four classrooms.

Father Dominic Gullay, assistant pastor, St. Joseph parish and Father Michael Beerhalter, pastor, St. Anastasia parish, Fort Pierce were chaplains to Bishop Carroll. Also present in the sanctuary were Msgr. John J. Fitzpatrick, former pastor of St. Joseph parish who is now pastor of Little Flower parish, Hollywood and Father Noah Brunner, pastor of St. Joseph parish. Delegations of clergy from surrounding areas were present in the con-

gregation as were Sisters of St. Joseph of St. Augustine who will staff the new school, and a large number of parishioners.

The St. Joseph Sisters Choir under the direction of Sister Charles Marie, S.S.J. sang during the Mass.

At the conclusion of the Mass Bishop Carroll reminded the congregation that the Catholic School is an absolute necessity for the education of Catholic children. Each member of a parish has a moral obligation, the Bishop said, to support the school whether they have children enrolled or not. The Bishop emphasized that additional facilities will be needed in the parochial plant in the future.

The new church which accommodates 600 persons was designed by architects Armstrong, Pryor and Associates of Stuart. Caldwell and Scott of Fort Lauderdale were the general contractors.

MISSAL GUIDE FOR MASS

July 30 — Tenth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

July 31 — St. Ignatius, Confessor. Mass of the feast, Gloria, common preface.

Aug. 1 — Ferial Day. Mass of

the preceding Sunday without Gloria and Credo, second prayer of the Holy Machabees, Martyrs, common preface.

Aug. 2 — St. Alphonsus Mary de Liguori, Bishop, Confessor and Doctor. Mass of the feast, Gloria, second prayer of St. Stephen I, Pope and Martyr, common preface.

Aug. 3 — Ferial Day. Mass of the preceding Sunday without Gloria and Credo, common preface.

Aug. 4 — St. Dominic, Confessor. Mass of the feast, Gloria, common preface. Also allowed is the Votive Mass of the Sacred Heart of Jesus, Gloria, second prayer of St. Dominic, Confessor, preface of the Sacred Heart of Jesus.

Aug. 5 — Our Lady of Snows. Mass of the feast, Gloria, preface of the Blessed Virgin Mary.

Aug. 6 — Eleventh Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

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Sunday Mass Timetable

- ARCADIA:** St. Paul, 10, 12:30.
- AVON PARK:** Our Lady Of Grace, 8:30, 10.
- BELLE GLADE:** St. Philip Benizi, 10.
- BOCA GRANDE:** Our Lady of Mercy, 10:15.
- BOCA RATON:** St. Joan of Arc, 7, 9, 11:45.
- BOYNTON BEACH:** St. Mark, 8, 10, 11:30.
- CLEWISTON:** St. Margaret, 8.
- COCONUT GROVE:** St. Hugh, 8, 10, 11:30.
- CORAL GABLES:** Little Flower, 6, 7, 8, 9, 10, 11, 11:30, 12:30. St. Thomas Aquinas Student Center, 9, 10:30, 12.
- DANIA:** Resurrection, 8, 9, 10, 11.
- DELRAY BEACH:** St. Vincent, 6:45, 8:30, 11.
- FORT LAUDERDALE:** Annunciation, 9:30. Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m. St. Anthony, 6, 7, 8, 9:15, 10:30, 11:45. St. Bernadette, 8, 9, 10, 11. St. Clement, 8, 9, 10, 11:15, 12:30. St. Jerome, 8, 9:30, 11.
- FORT LAUDERDALE BEACH:** Blessed Sacrament Mission (Beachcomber Restaurant), 8, 9:30, 11. St. Pius, 8, 10, 11, 12. St. Sebastian (Harbor Beach), 8, 9:30, 11.
- FORT MYERS:** St. Francis, 7, 8, 10, 11.
- FORT MYERS BEACH:** Ascension, 8.
- FORT PIERCE:** St. Anastasia, 7, 12. Auditorium, 9, 10:30.
- HALLANDALE:** St. Matthew, 6:30, 8, 9, 10, 11, 12.
- HIALEAH:** Immaculate Conception, 6, 9, 10:30, 6:30 p.m. (City Auditorium), 8, 9:30, 11, 12:30. St. John the Apostle, 6, 8, 9, 10, 11, 12, and 5 p.m.
- HOBBS SOUND:** St. Christopher, 7, 9.
- HOLLYWOOD:** Annunciation, (Madonna Academy), 8, 9, 10, 11:30. Little Flower, 6, 7, 8, 9, 10, 11, 12. Nativity, 7:15, 8:30, 9:30, 10:30, 11:30, 12:30. St. Bernadette, 8, 9, 10, 11. St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.
- HOMESTEAD:** Sacred Heart, 6:30, 8, 9:15, 11:30.
- IMMOKALEE:** Lady of Guadalupe, 11.
- INDIANTOWN:** Holy Cross, 7:45.
- JUPITER:** St. Jude (Salhaven), 7:30, 9.
- KEY BISCAYNE:** St. Agnes, 7, 8:30, 11.
- LABELLE:** Mission, 9.
- LAKE WORTH:** Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30. St. Luke, 7, 8:30, 10 and 11:30.
- MARGATE:** St. Vincent, 8, 10, 11:30.
- 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. Holy Redeemer, 7, 10. International Airport (International Hotel), 7:15 (Sundays and Holydays). St. Mary of the Missions and St. Francis Xavier, 7, 8:30.
- MIAMI BEACH:** St. Francis de Sales, 7, 9, 11, 6 p.m. St. Joseph, 7, 8, 9, 10, 11, 12. St. Mary Magdalen, 8, 9, 10, 11, and 6 p.m. St. Patrick, 6, 7, 8, 9, 10, 11, and 6 p.m.
- MIAMI SHORES:** St. Rose of Lima, 8, 9, 10, 11, 12.
- MIAMI SPRINGS:** Blessed Trinity, 7:30, 8:30, 9:30, 10:30, 12:30, 5:30 p.m.
- MOORE HAVEN:** (Women's Club).
- NAPLES:** St. Ann, 6, 8, 10, 11.
- NORTH DADE COUNTY:** St. Mary (Carol City Junior High), 8, 10.
- NORTH MIAMI:** Holy Family, 6, 7, 9, 10, 11, 12, 6:30 p.m.
- NORTH MIAMI BEACH:** St. Lawrence, 7, 9, 10, 11, 12:15.
- NORTH PALM BEACH:** St. Clare, 8:30, 10, 11:30.
- OKEECHOBEE:** Sacred Heart, 9. Boys School, 11.
- OPA LOCKA:** Our Lady of Perpetual Help, 7, 8, 9, 10, 11:30. St. Phillip, (Bunche Park), 9.
- PAHOKEE:** St. Mary, 11:30.
- PALM BEACH:** St. Edward, 7, 9.
- PERRINE:** Holy Rosary, 7, 8, 9, 10:30, 12.
- PLANTATION:** St. Gregory, 8, 10.
- POMPANO BEACH:** Assumption, 7, 9:30, 11, 12:15. St. Elizabeth, 8, 9, 11, 12.
- POMPANO SHORES:** St. Coleman, 8, 9:30, 11, 12:15.
- PORT CHARLOTTE:** St. Charles Borromeo, 7:30, 9:30, 11.
- PUNTA GORDA:** Sacred Heart, 7, 9, 11.
- RICHMOND HEIGHTS:** Christ King, (Martin Elementary School), 7.
- RIVIERA BEACH:** St. Francis, 7, 10:30, 11:30.
- SEBASTIAN:** St. William Mission, 8 and 10.
- SEBRING:** St. Catherine, 7, 8:30, 10, 11, 12.
- SOUTH MIAMI:** Epiphany, 6:30, 8, 10, 11, 12. St. Thomas (South Miami Jr. High School, 6750 SW 60th St.), 8, 10.
- STUART:** St. Joseph, 7:15, 8:30, 10:30.
- VERO BEACH:** St. Helen, 7:30, 9, 11.
- WAUCHULA:** St. Michael, 8.
- WEST PALM BEACH:** Blessed Mary, 9:30. Holy Name, 7, 9, 10:30, 12. St. Ann, 6, 7, 8, 9, 10, 11, 12. St. Juliana, 6:30, 8, 9, 10, 11, and 5:30 p.m.

No Crisis Over Automation

(Continued from Page 7)

that it will be copied in other major industries.

Collective bargaining has an indispensable role to play in the field of labor-management relations, but, wherever possible, it ought to be supplemented by new forms of labor-management cooperation fitted to the particular needs of individual companies and industries.

GENERAL CONCLUSION

The report of the Armour Automation Committee comes to one general conclusion which is then broken down into six specific recommendations. The general conclusion is that "Only through a coordinated approach in which public policy and private action mutually reinforce

one another can the employment problems of technological change be met. Collective bargaining by itself cannot fully solve these problems."

Of the Committee's six specific recommendations the most important of all is that adequate economic growth is essential if the nation is to prosper and if unemployment is to be avoided and relieved. This growth, "which depends on a combination of private initiative and public policy, must be fast enough to absorb the currently excessive unemployment, the rapid additions to the labor force, the workers displaced by modernization in an increasing number of industries, and the increasing productivity of workers not displaced."

Deaths in Diocese

Aljean H. Burkett
 HIALEAH — Requiem Mass was celebrated in the Church of the Holy Trinity for Miss Aljean H. Burkett, 42, of 1325 W. 30th St. She came here 36 years ago from Henderson, Ky. Survivors include her mother, Mrs. Annie Burkett; a brother, Mrs. Jack; and two sisters, Mrs. Katie Richmond and Mrs. Anna F. Plateau.
 The Carl F. Slade Funeral Home is in charge of arrangements.

Mrs. Anna B. O'Neil
 Requiem Mass was offered in Blessed Trinity Church for Mrs. Anna B. O'Neil, 75, of 761 Wren Dr. A resident of Miami for seven years, she is survived by her husband, Jack; a brother, Dr. John R. Burke; and two sisters, Miss Jeanette Burke and Mrs. Helen B. Keough.
 King Funeral Home was in charge of arrangements.

Frank J. Battersby
 Requiem Mass was offered in St. Peter's Church for Frank Joseph Battersby, 67, of 8330 SW 12th Ter., who died at Veterans Hospital, Coral Gables. He came here seven years ago from Paterson, and is survived locally by a son, Frank Joseph, Jr.
 The G. D. Peden Funeral Home is in charge of local arrangements.

Raydon R. Wilkerson
 Requiem Mass will be offered in St. Brendan Church today (Friday) for Raydon R. Wilkerson, 43, of 3242 SW 90th Ave. He came here 22 years ago from Chattanooga, Tenn., and was a World War II veteran. Surviving are his wife, Dorothy C.; a son, Michael R.; daughter, Barbara Gayle; five sisters, Mrs. Pauline Pophan, Mrs. Mollie Holland, Mrs. Mamie Lefevers, Mrs. Grace Jones, and Mrs. Mary Burkhalter; five brothers, James, William, George, Dewey and Edgar, all of Miami.
 Peden Funeral Home is in charge of arrangements.

Carlos M. Cantillo
 Requiem Mass was celebrated in St. Michael Church for Carlos M. Cantillo, 17, of 820 NW 44th Ave., a student at Miami High School. He is survived by his parents, Mr. and Mrs. C. M. Cantillo; a sister, Maria Lelani; and two brothers, Humberto and Humberto.
 Aherm-Plummer Funeral Home was in charge of arrangements.

Elsie E. Grunfelder
 HOLLYWOOD — Requiem Mass was offered in St. Bernadette Church for Mrs. Elsie E. Grunfelder, 63, of 1020 NW 19th St. She came here six years ago from New York. Surviving are a daughter, Mrs. Virginia Iorio, Miami; two sons, Gerald, Miami, and George, in the Army; a brother; and five grandchildren.

Harry Herndon
 CORAL GABLES — Mass of Requiem was celebrated in the Church of the Little Flower for Harry Herndon, 80, of 1215 Capri St. He came here from Lansing, Mich. 12 years ago. Survivors are his wife, Mary; a son, Harry J.; and two daughters, Mrs. Catherine A. Erooks and Miss Mary Ellen Herndon, all of Miami.
 Josberger Funeral Home was in charge of arrangements.

Frank Campolo
 CAROL CITY — Requiem Mass was offered in St. Monica Church for Frank Campolo, 70, of 3725 NW 19th St. Survivors include his wife, Rose; and four daughters, Mrs. Arthur Thibert, Mrs. Richard Gagne, Mrs. Alfonso Apiccia, and Mrs. Caruso Cocchi.
 Burial was in Our Lady of Mercy Cemetery, with Van Orsdel Mortuaries in charge.

William McNamee
 Mass of Requiem was offered in St. Brendan Church for William McNamee, 78, of 354 Flagami Blvd. He came here from Pittsburgh five years ago, and is survived by a niece, Mrs. Camille Varney, Ferrine.

Alice D. Daniele
 Requiem Mass was celebrated in St. Peter and Paul Church for Mrs. Alice D. Daniele, 53, of 1027 SW 12th Ave. She came here 12 years ago from New Haven, Conn. Local survivors are her husband, Umberto; and a daughter, Margaret.
 Burial was in Our Lady of Mercy Cemetery, with Josberger Funeral Home in charge.

Charles J. Greenough
 Mass of Requiem was offered in Corpus Christi Church for Charles J. Greenough, 79, of 219 NE 24th St. He came here 10 years ago from Taunton, Mass., and is survived by two sisters, Mrs. Katherine Foster and Mrs. Fred Gordon. Mr. Greenough was a member of the Elks.
 Burial was in Our Lady of Mercy Cemetery, with the Edward F. McHale and Sons Funeral Home in charge.

Hans J. Kludow
 Requiem Mass was offered in St. Brendan Church for Hans J. Kludow, 37, of 1301 SW 107th Ave. A native of Miami, he is survived by his mother, Mrs. Anna Kludow; a brother, Michael; and two sisters, Mrs. Anna Furey and Mrs. Margaret Darby.

Mrs. Nelle Metzger
 Mass of Requiem was offered in Corpus Christi Church for Mrs. Nelle Metzger, 74, of 1059 NW 46th St. Surviving are her husband, George A.; two daughters, including Mrs. Georgia A. Scharman; and two grandsons.

Mrs. Bridget LaTassa
 Requiem Mass was celebrated in St. Lawrence Church for Mrs. Bridget LaTassa, 81, of 2158 NE 180th St. She came here six years ago from Albany, N.Y., and is survived locally by two daughters, Misses Kay and Marge La Tassa.

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Mrs. Carmen DeArmas
 Mass of Requiem was offered in St. Peter and Paul Church for Mrs. Carmen DeArmas, 51, of 1022 SW 11th St.

She is survived by her husband, Sergio; two sons, Sergio, Jr. and Daniel; and a daughter, Virginia.

John J. Griffin
 HIALEAH — Mass of Requiem was offered in St. John the Apostle Church for John J. Griffin, 82, of 451 W. 32nd Pl.

He came here 24 years ago from New York. Surviving are his wife, Emily; a son; two daughters, including Miss Mary Ann Griffin; two grandchildren, and one great-grandchild.
 The Carl F. Slade Funeral Home had charge of arrangements.

Tony Carbon
 Mass of Requiem was celebrated in Corpus Christi Church for Tony Carbon, 85, of 3814 NW First Ave. He came here 35 years ago from Philadelphia. Local survivors are a daughter, Mrs. Ann Maguire, and two grandchildren.
 Van Orsdel Mortuaries had charge of funeral arrangements.

Anthony Zanca
 Requiem Mass was celebrated in St. Mary Cathedral for Anthony Zanca, 59, of 6701 NE Fifth Ave. A retired carpenter, he came here 10 years ago from New Jersey. Surviving are his wife, Lillian; two daughters, Mrs. Catherine Nielsen and Mrs. Lillian LoBue; his mother; three sisters, including Mrs. Anthony Cuccia; and two brothers.
 Edward F. McHale and Sons Funeral Home had charge of arrangements.

Richard L. Heverle
 CORAL GABLES — Requiem Mass was offered in Little Flower Church for Richard L. Heverle, 83, of 3290 Riviera Dr.

A member of the Knights of Columbus, he came here 10 years ago from Philadelphia. Surviving locally is a sister, Miss H. R. Heverle.
 Van Orsdel Mortuaries was in charge of arrangements.

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A THOUGHT FOR TODAY

By: Gaither D. Peden, Jr.

The following is a favorite old poem by Sam Walter Foss; its message is simple, heartwarming, and bears repeating:

Let me live in my house by the side of the road,

Where the race of men go by; They are good, they are bad; they are weak, they are strong, Wise, foolish, — so am I;

Then why should I sit in the scorners seat,

Or hurl the cynic's ban?

Let me live in my house by the side of the road, And be a friend to man.

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