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AUGUST 18, 1961

Women To Join In Observance Of Labor Day

(A complete program of the abor Day Observance is on

Women, as well as men, are spected to play a part in the st annual Labor Day Obserence sponsored by the Diose of Miami to be held on hursday, Aug. 31.

That was made clear this eek by Father Lamar J. Genovar, who is the coordinator for Bishop Coleman F. Carroll in making arrangenents for the day-long program of activities. In response to many inquiries which have been received, Father Genovar said:

"We want it strictly underlood that the Labor Day Obervance will be no all-male afir. Ladies will be most welome and from all indicaons, they probably will form large part of the audience at he morning and afternoon semnars. Many, too, have expressed desire to attend the evening lass as well as the banquet." BISHOP WILL PRESIDE

Two seminars will be held in he Everglades Hotel, one from 0 a.m. to noon and the second from 2 p.m. to 4 p.m. A Solemn Mass of Thanksgiving will e celebrated in Gesu Church f 6:30 p.m., and the banquet t 8 p.m. will be held in the allroom of the Everglades Ho-

Bishop Carroll will preside the Mass, which will be celerated by Msgr. William Barry, A., pastor of St. Patrick's Church, Miami Beach. The sernon will be delivered by Bishp John J. Wright, of Pittsurgh, recognized as one of the bost outstanding orators in the Inited States.

Principal speaker at the banquet will be Joseph Bierne, international president of the Communications Workers of America; a member of the Executive Council of the A.F.L. - C.I.O., and national chairman of the labor organzation's Community Service Activities. Toastmaster will

(Continued On Page 8)

Brazil President Adopts Encyclical

VOLTA REDONDA, Brazil (NC) — President Janio Quadros of Brazil stated here that he will make Pope John XXIII's new enpolicies for a program which will change Brazil into a "dynamic Christian democracy."

Cardinal Cicognani, Former Delegate To U.S., Made Vatican State Secretary



FORMER APOSTOLIC Delegate to the United States, Amleto Cardinal Cicognani has been named Vatican Secretary of State by Pope John XXIII. Cardinal Cicognani served for more than 25 years in this country as the Papal representative.

Prayers For East Germans Offered In West Churches

By MANFRED WENZEL

BERLIN - Catholics and other Christians of free Germany are praying for their Fatherland and their brothers in East Berlin and the Soviet Zone, suddenly cut off from all access to the

While special prayers were offered in churches of West Germany and West Berlin, armored Soviet units moved through East Germany in what was seen as an attempt to frighten the populace out of any thought of revolt.

Julius Cardinal Doepfner's public farewell as Bishop of Berlin on Aug. 20 will not be attended by Catholics from East Berlin and the Soviet Zone. Cardinal Doepfner has been named Archbishop of Munich.

East Germany's communist masters have imposed severe religious hardships on East Germany by closing all gates to West Berlin. It seems inconceivable that anyone on a religious errand to West Berlin will be given the special pass now re-

By shutting the gates to West Berlin, the communists prevent Catholics under their rule from attending conventions and retreats in a free atmosphere. They cut them off from access to that free information which offers rebuttal to the atheistic propaganda drummed into their ears by the communist regime. They also cut them off from a new life in the West.

VATICAN CITY (NC) - Amleto Cardinal Cicognani, 78-yearold former Apostolic Delegate to the United States, has been named Vatican Secretary of State and appointed to two other top Vatican posts by Pope John XXIII.

As Secretary of State, Cardinal Cicognani succeeds the late Domenico Cardinal Tardini, who died July 30. He is the first prelate to hold that post who brings to it a wide and detailed knowledge of the Church in the U.S., where he served for 25 years.

Cardinal Cicognani, who has been serving as Secretary of the Sacred Congregation for the Oriental Church, was also named President of the Pontifical Commission for the State of Vatican City, a post which makes him governor of the sovereign state, and President of the Cardinals' Commission for the Administration of the Goods of the Holy

MAY COME TO U. .S

As President of the Vatican City commission he succeeds the late Nicola Cardinal Canali, who died Aug. 3. Cardinal Canali was Pro-President of the Commission for the Goods of the Holy See.

Cardinal Cicognani's appointment was unusual in that the document naming him was written entirely in Pope John's hand. It was presented to the Cardinal by Archbishop Antonio Samore, Vatican Secretary of State for Extraordinary Affairs, and Archbishop Angelo Dell'-Acqua, Substitute Vatican Secretary of State, on the Pope's

It is believed here that Cardinal Cicognani, despite his new appointment, will return to the U.S. to serve as legate of Pope John at the 4th Inter-American Congress on Chrisian Doctrine to be held in Dal-

(Continued on Page 19)

President Asks Just One Favor

LIMA, Peru (NC) -Richard Cardinal Cushing said here he considers himself a very close friend of President John F. Kennedy, having officiated at his marriage and baptized his children.

But, the Archbishiop of Boston said, the only favor the President ever asked of him was: "Pray for me."



NEW VATICAN Secretary of State, Amleto Cardinal Cicognani is shown with Bishop Coleman F. Carroll, right, at St. Paul Cathedral in Pittsburgh where Cardinal Cicognani consecrated Bishop Carroll who served as Auxiliary Bishop of Pittsburgh.

Bishop Carroll Among 58 Consecrated By Cardinal

Among the 58 Bishops consecrated by Amleto Cardinal Cicognani, new Vatican Secretary of State, while he was Apostolic Delegate to the U.S., were Bishop Coleman F. Carroll of Miami and his brother, the late Bishop Howard Carroll of Altoona-Johnstown.

Ordained to the priesthood on June 15, 1930, Bishop Coleman F. Carroll was named a domestic prelate with the title of Right Reverend Monsignor in 1952 and was appointed Titular Bishop of Pitanae and Auxiliary Bishop of Pittsburgh in 1953. Cardinal Cicognani officiated at ceremonies of consecration on Nov. 10, 1953 in St. Paul Cathedral, Pittsburgh.

Appointed by Pope Pius XII as first Bishop of Miami on Aug. 13, 1958, Bishop Carroll was installed in the New See on Oct. 7, 1958 by Archbishop Francis P. Keough of Balti-

The late Bishop Howard Carroll who died in Washington, D. C. on March 21, 1960, was named Bishop of Altoona-Johnstown in December, 1957 and was solemnly consecrated by Cardinal Cicognani on Jan. 2, 1958 in St. Matthew Cathedral, Washington. He had previously served for 14 years as the general ecretary of the National Catholic Welfare Conference.

At the time of his death Bishop Howard Carroll and Bishop Coleman F. Carroll were the only blood brothers serving as Ordinaries of Dioceses in the U.S.

The youngest of the Carroll family, Monsignor Walter S. Carroll died in Washington, D. C., Feb. 24, 1950. He was attache at the Vatican Secretariate of State.

Congress Lowers Battle Flags In Aid To Education Fight

WASHINGTON (NC) — Rush approval of a routine form of assistance apparently will be the whisper which ends the Congressional uproar over large-scale Federal aid to schools.

Both House and Senate are expected quickly to stamp their approval on a one-year extension of the Federal government's program of aid to public school districts whose enrollment is swelled by children of employees of a Federal installation.

Parochial and other private schools have never been permitted to take part in the 10-year-old program whose annual cost is about \$301,500,000.

The Senate may vote on the National Defense Education Act revision, which includes loans to private schools for specified construction. But no action is expected in the House this session where all aid proposals, including the NDEA, are in the grasp of the Rules Committee.

COMPROMISE REJECTED

Lowering of the battle flags was signaled when Congressional leaders turned down a compromise proposal from the administration and, on the same day, two leading Senate supporters of massive aid quietly introduced a bill (S. 2393) to extend the so-called Federally impacted areas program.

Abraham Ribicoff, Secretary of the Department of Health, Education and Welfare, promised that the administration would not give up on large-scale aid "until the last gavel drops on this session of Congress"

However, Congressional leaders turned down Ribicoff's compromise proposal. It recommended one-year extension of the impacted-area program; grants of \$325,000,000 for public school construction in areas with a "proven need"; grants and loans totaling \$1.5 billion for college classroom construction; grants of about \$480 million for 40,000 Federal scholarships for collegians and a oneyear extension of the college student loan program of the National Defense Education

NO FUNDS FOR SALARIES It is understood that Senate leaders opposed the bill because of its lack of money for public school teachers' salaries. House leaders disliked its aid for colleges.

The proposal did not include any recommendations for assistance to parochial or other private schools, although the administration had held in a legal memorandum sent Congress that long-term loans to these schools for construction of facilities for science, mathematics or language instruction would not violate the constitutional provision on separation of Church and State.

When it became apparent that all large-scale Federal aid was doomed this session, the impacted-area program was introduced separately.

This is a vital bill for Congress. The Federal money goes to about 3,000 public school districts. The schools are scattered in the home districts of 319 House members and these Congressmen would feel great pressure if there were any sudden lapse in the aid.

When Congress returns next January, the situation concerning large-scale aid will be about the same as it is this month.

The Senate has passed a bill calling for grants for \$2,550,000,000 to be spent in three years for public school construction, teachers' salaries or certain maintenance costs.

A similar House bill — with a lower price tag of \$2,484,000,000 — is blocked in the House Rules Committee where approval is needed before bills advance to the floor for debate.

Later, Sen. Morse told a teachers' convention that "the adamant opposition of the higher Catholic clergy to an improvement to our public education system, except upon their own terms, will lead to most unfortunate results."

Morse, addressing the annual convention of the American Federation of Teachers in Philadelphia, accused the Catholic Bishops of "pressure tactics" in the Federal aid dispute.

He charged that by their actions they are "sowing a wind of discord which will result in a whirlwind of resentment when the people of this county learn the facts."

'Drive Safely' Pope Pleads Citing Death Toll Like War

CASTELGANDOLFO (NC) — Safe driving is the duty of all, Pope John XXIII told 7,000 visitors at his summer residence, pointing out that the harvest of death reaped by road accidents approaches that of war.

"Life is a pilgrimage which carries a person from one point to another of the earthly globe," Pope John said. "The end of our voyage shines from above and it is Paradise, for which we were created."

Pope John noted that to live is to move and to meet others,

but that these encounters are often terrible today.

"Is it not perhaps true that nothing hitherto has equaled to-day's perfection in efficient and rapid means of making this voyage through the paths of the earth, sea and sky? But it is also a frequent and sad duty to note that the drama of the voyage ends in the tragedy of death and of tears.

"There are before Us in fact impressive statistics of the deaths and injuries due to road accidents, which almost equal in numbers the disasters of past wars."



NEW GRAND KNIGHT of Fort Lauderdale Council of the Knights of Columbus, George Champoux, Jr. (right) receives a copy of program instructions from outgoing Grand Knight Anthony Inserra.

Communism Seen Undertow To Slavery By Head of K-C

DENVER, Colo. (NC) — Communism is "the undertow of the past," not "the wave of the future," the head of the Knights of Columbus said here.

Supreme Knight Luke E. Hart declared that communism is "a system contrived for the degradation of men by dragging them backward and downward into the dark ages of slavery."

Hart addressed an audience of 1,500 at a dinner during the 79th annual convention of the Catholic men's fraternal society, which has more than 1.1 million members in the U. S., Canada, Mexico, Cuba, Puerto Rico and the Philippines.

MESSAGE FROM POPE

At the opening session of the convention Supreme Knight Hart read messages of greetings from Pope John XXIII, President Kennedy, Canadian Prime Minister John Diefenbaker and the papal delegates to the U.S., Canada and the Philippines.

In his address to the convention dinner Hart expressed dismay at "persons of apparently sound mind and honest purpose" who display "excessive eagerness to be . . . 'good sports' " when it comes to judging communism.

"There appears to be an extraordinary and mystifying urge to compromise everything in sight... for the convenience of international scoundrels who cynically bid us to 'negotiate' the Ten Commandments," he said.

Hart criticized those who oppose such practices as prayer in public schools or Nativity displays on public property.

'CHURCH AND STATE'

"The sponsors of such protests invariably present themselves as staunch defenders of what they call 'the principle of separation of Church and State'— a principle which, reasonably understood, few will reject—but which, in some of its currently popular applications, can be sustained only by the most ex-

treme and tortuous interpretation of the First Amendment to the Constitution," he said.

"It will be an evil day for our nation — or any nation when separation of Church and State is equated with separation of man from his God," Hart added.

The K. of C. head said the threat of communism calls for "Counter measures of proportions beyond any we have known."

He said the works of the Knights of Columbus are "measures of survival, measures dedicated to guaranteeing the survival of truth and human freedom, the only survival that matters — and it should be our firm determination to see to it that these works are not defeated simply because they are undermanned."

WAR ON RELIGION

Archbishop Urban J. Vehr of Denver, addressing the convention dinner, urged Catholic men to "stand squarely behind and uphold the hands of lawfully constituted authority of State and Church."

He cited the communist war on religion and said: "Possibly more thousands of helpless martyrs have given their lives in this modern century than in the whole previous Christian era."

The Archbishop also deplored the "secularistic outlook on life" which he said prevails in some countries and undermines religious belief and the "Judaeo-Christian code of ethics."

"Without standards of morality to guide them, many of the younger generation have fallen easy prey to the current liberalism in loose moral judgment and action," he said.

Bishop Charles A. Buswell of Pueblo, Colo., preaching at a Pontifical Mass for delegates, stressed the duty of Catholics to carry the message of Christ to the world through the example of their lives.

Negro And Indian Missions Depend On Your Generosity

To the Priests, Religious and Laity of the Diocese:

On Sunday, August 20th, the annual collection for the Negro and Indian Missions will be taken up in every church of the Diocese.

In recent years the Church throughout the United States, particularly here in the Diocese of Miami, has made encouraging progress in bringing the riches of the Faith to those who live in what are termed the mission areas of our country. There are at present well over 600,000 Negro Catholics; and one third of all the Indians in this country are Catholics. Credit for this success in Negro and Indian missions belongs largely to the Catholic people of the United States whose generosity has made it possible to send Priests, Brothers and Sisters to the mission areas.

A great deal of work remains to be done, however. For every Negro Catholic, twenty-nine are not Catholics; for every Indian Catholic, two are not Catholics. Our sense of responsibility deepens when we realize that the majority of mission parishes and churches are not self-supporting.

In the past you have shown your willingness to assist in apostolic work. I therefore commend to your zeal this praiseworthy appeal for the Negro and Indian missions. God will bless you abundantly for your generosity.

Imparting to you my paternal blessing, I remain

Very sincerely yours in Christ,

+ Coleman D. Canal

Bishop of Miami

August 7th, 1961 Feast of Saints Cajetan and Donatus





Bishop Cody, New Orleans Coadjutor

op John P. Cody of Kansas named Coadjutor Archbishop of New Orleans with the right of succession to Archbishop Joseph

At the same time it was announced that a Diocese of Baton Rouge, La., has been established out of territory formerly belonging to the New Orleans archdiocese. Auxiliary Bishop Robert E. Tracy of Lafayette, La., has been named first Bishop of the new

The changes were announced here by Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States.

New Orleans is the second oldest See in the United States and one rich in Catholic history and tradition.

SOME RACIAL STRIFE

Violence has flared there in the past over school integration. Some Catholics have defied the efforts of Church authorities to bring about peaceful desegregation of Catholic

Archbishop Rummel, 84, has been in the thick the the New Orleans school controversy since 1956. He has on many occasions spoken out against racial discrimination.

The Archbishop broke an arm and a leg in a fall during a church dedication ceremony in Baton Rouge in October, 1960. was hospitalized for more than three months after the

Bishop Tracy has been Auxiliary to Bishop Maurice Schexnayder of Lafayette since 1959. Before that he served for 13 years as chaplain and Newman Club director at Louisiana State University in Baton Rouge.

ESTABLISHED IN 1793

The new Baton Rouge diocese is made up of 12 counties which were formerly part of the New Orleans archdiocese.

The New Orleans See was established as a diocese in 1793 and as an archdiocese in 1850. Under the new arrangement it retains 11 counties with an area of 7,577 square miles and a population of 1,132,600, of whom some 500,000 are Catholics.

The archdiocese has almost 500 priests serving 132 parishes and 58 missions.

Archbishop Rummel, a native

2571 S.W. 67th Ave.



Bishop John P. Cody Coadjutor Archbishop of New Orleans

Archbishop of New Orleans on March 9, 1935, and was installed on May 15 by Amleto Cardinal Cicognanti, newly named Vatican Secretary of State who was then Apostolic Delegate to the U.S.

Bishop Cody, newly named Coadjutor of New Orleans, was born in St. Louis on December 24, 1907. He studied at the St. Louis preparatory seminary and at the North American College in Rome, where he received a doctorate in theology, summa cum laude. Following ordination in 1931, he was named assistant to the rector of the North American College.

In 1933 he was named to the staff of the Vatican Secretariat of State, where he remained until 1938.

Returning to the U.S. in 1938, he was named secretary to Archbishop John Glennon of St. Louis. He was elevated to papal chamberlain in 1943 and Domestic Prelate in 1946.

In 1947, he was named Auxiliary to Archbishop Joseph E. Ritter of St. Louis. In 1954, he was appointed Coadjutor with the right of succession to Bishop Charles H. LeBlond of St. Joseph, Mo.

In 1955, Bishop Cody became bishop of St. Joseph. In 1956, he was transferred to the newly formed Diocese of Kansas City - St. Joseph as Coadjutor with the right of succession to Archbishop Edwin V. O'Hara. Following Archbishop O'Hara's death, he was enthroned as Bishop of Kansas City - St. Joseph in October, 1956.

Bishop Tracy, first Bishop of Baton Rouge, was born in New Orleans on September 14, 1909. He attended St. Joseph Prepar-

ASSESSED CHARGOSTANICAL DIVINASIONAL PROCESSOR AND ASSESSED.



Bishop Robert E. Tracy First Bishop of Baton Rouge

La., and Notre Dame Seminary, New Orleans, and was ordained in New Orleans in 1932.

He was assistant pastor of St. Leo the Great church, New Orleans, from 1932 to 1946. In

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these years he was archdiocesan director of the Confraternity of Christian Doctrine and taught courses for catechists.

From 1941 to 1946 Father Tracy was chaplain to Catholic students at Tulane University and Newcomb College, New Orleans. He became Catholic chaplain at Louisiana State in 1946. From 1954 to 1956 he was national chaplain of the National Newman Club Federation.

Bishop Tracy was consecrated Auxiliary of Lafayette in New Orleans in May, 1959. Archbishop Vagnozzi performed the consecration, his first in the U. S. Archbishop Rummel, who preached at the ceremony, said the Church's teaching mission "recognizes no racial or national discriminations."

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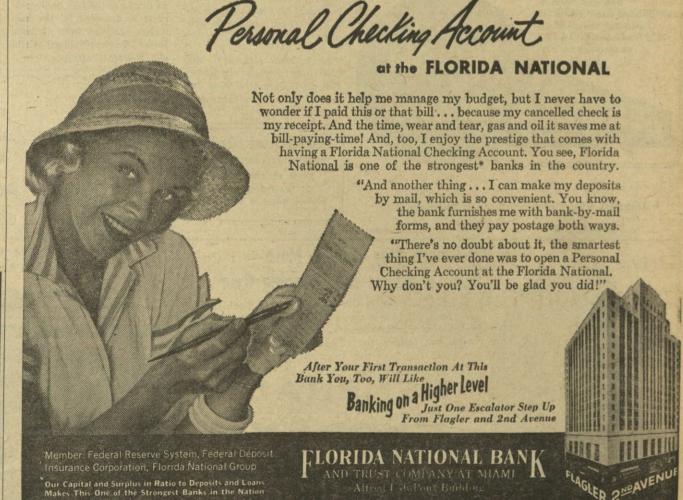
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Priest Calls For Missioners To Work Secretly In Soviet

LONDON (NC) - Father John Ryder, S.J., of the Russian Center at Fordham University, New York, has arrived here with plans for secret missionaries to carry the Faith underground into the Soviet Union.

The bearded 61-year-old U.S. Jesuit said he is prepared to go into Russia as the priests of Reformation times disguised and smuggled themselves into anti-Catholic Britain to offer Mass, administer the Sacraments and seek converts, knowing they were facing almost certain capture and a terrible death.

He said he believes hundreds of young men will volunteer for such a mission once they hear of it. It should not be more difficult than in 16th-century England, he went on. Although communist secret police might be more efficient than authorities of 16th-century Britain, Russia is far larger than England and contains vast areas where a man could live undetected by the authorities for years.

Father Ryder in an interview given to the Catholic Times, British weekly, said he feels that the huge bureaucratic system in the U.S.S.R. based on permits, identity cards and other papers has gone on for so long that facilities are to be found everywhere for obtaining such documents.

It is impossible to overesti-

Irish Ambassador Named **Dean Of Vatican Corps**

VATICAN CITY. (NC) - Irish Ambassador to the Holy See Leo T. McCauley is the new dean of the corps of diplomats accredited to the Vatican. The former dean, Uruguayan Ambassador Alfredo Carbonell-Debali, has been recalled to Uru-

Ambassador McCauley and his U.S.-born wife - the former Georgia O'Gorman of New Jersey — have been here since October, 1956.

Philip D. Lewis, Realfor REAL ESTATE INVESTMENTS PALM BEACH COUNTY 31 West 20th Street Riviera Beach • VI 4-0201 mate the boredom of the Russian people with materialism, he added. They are avid for ideas. They want the answer to fundamental questions.

Red Defeat Predicted If Wealth Is Shared

SYBERTSVILLE, Pa. (NC) -A Byzantine Rite bishop told thousands at a world peace pilgrimage here that communism could be derailed if more Christians started sharing instead of showing off their material

Bishop Nicholas T. Elko of the Pittsburgh Byzantine Rite diocese, spoke during a Pontifical Mass he offered at the annual Pilgrimage for World Peace at the Franciscans' Immaculate Heart of Mary Monastery here. About 50,000 took part in the three-day pilgrimage.

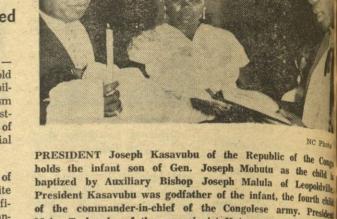
Old Cathedral Found In Austrian Tyrol

PFAFFENHOFEN, Austria -(NC) - Workmen restoring Pfaffenhofen's 13th - century parish church of the Assumption have uncovered what is believed to be the oldest cathedral in the mountainous Tyrol.

The workmen first came upon well-preserved walls beneath the foundations of the parish church. They then found a bish-op's seat or "cathedra," believed to date from the fifth century.

Chile's Needy Aided

SANTIAGO, Chile (NC) -Chile's Catholic charities organization, Caritas, has expressed its thanks on the fifth anniversary of its founding for the help it has received from Catholic Relief Services-National Catholic Welfare Conference.



ceremony. Mrs. Kasavubu stands at right. Outlook For Church Bright, **New Congo Government**

Moise Tschombe of the secessionist Katanga province was also

to have been a godfather of the child, but did not attend the

LEOPOLDVILLE (NC) Most Congolese -Catholics - breathed easier at the nation's return to political normality with the formation of a government apparently acceptable to most political fac-

Despite the Marxist tendencies of Lumumbist members and other ministers of the government of Premier Cyrille Adoula, Catholic observers are in high hopes that the government will respect the liberties the Church demands for the family, society and individ-

The Congolese know - partly from the disintegration of the country's fine medical service with the disruption of mission life - that the Church works for the interest of the nation. Education, which the Congolese leaders regard as a major

Around the WORLD

means of elevating the comtry's economic and social life would be virtually impossible without the missioners.

Some observers also hold that the Marxism of Lumum bists and anti-Lumumbi alike is really a mild Africa socialism, based on the teach ing of the Senegalese leader Leopold Senghor. This socialism is far from being mater ialistic. On the contrary it extolls a high spirituality, recognizes human rights of mea and essential liberties.

What it retains of socialism is a strong notion of the com-munity, which moreover is the foundation of Bantu society.

Lumumbists as well as anti-Lumumbists backed Adoula at the 15-day session of parliament which elected him. President Joseph Kasavubu, Lumumba's arch-rival, supported Adoula's candidacy.

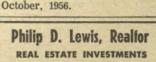
The new premier is regarded as a staunch anticommunist. He announced he would begin at ambitious program of public works and would try to attract investment in the Congo.

The role of Premier Moise Tshombe of secessionist Katanga province was in doubt He boycotted the parliament that elected Adoula. But after Adoula's election he said he would send deputies to the parliament as a gesture of reconciliation.

Adoula declared that one of his first objectives was to bring Katanga back into the Congo.

He also expressed his deter mination to reestablish authorn in the Congo and bury the idea logical disputes that have rethe country.

"The Congo must not become a battlefield for the Cold War, he declared.





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American Bar Told Of Peril To U.S. In Family Life Evils

ST. LOUIS (NC) - Members of the American Bar Association, meeting here for their annual convention, heard expressions of mounting concern at the effect divorce and common law marriage are having on American society.

Dr. Thomas P. Monahan, director of research for Philadelphia's Municipal Court, told the ABA session on family law that the country needs better data on marriage and divorce.

"We know surprisingly little on the national level about many important facets of marriage and divorce," he said. Without such knowledge, how al can we know what is happening to our marriage pattern, and how can we test the purposefulness of our laws?"

TAX RELIEF PROPOSED

Monahan also suggested that the nation take action to solve the problems raised by youthful marriages by a system of ax relief for young married couples during the first five years after their marriage.

"The oldsters in our society now have a double income tax exemptions," he said. "Why not a similar provision for persons in the first five years of marriage - when the problems of living, adjusting and supporting children are the greatest?'

A family allowance system or extra wage benefits would be other approaches to the problem, he said

Monahan recommended that legal recognition be withdrawn from common law marriages in the 15 states where it is extended. Today, with civil officials and clergymen readily available, "the necessity for common law marriage no longer exists," he stated.

LEGAL PROOF REQUIRED

"In these times, when proof of marriage is required by so many agencies and organizations - Social Security, Veterans Administration, labor unions and the like — there seems to be no good reason for not making regular marriage licensing and registration mandatory for all, giving the union legal clarity from the outset."

Father Robert F. Drinan, S.J., dean of the Boston College aw school and chairman of the ABA's committee on marriage aws, endorsed Monahan's proosal to withdraw legal recogniion from common law mar-

Father Drinan said that one out of every four children in the U.S. today is a "halforphan."

There are 12 million chilren in the country right now



who do not live with both parents," he said. "This is a totally new situation for our

SUPPORT FOR CHILDREN

Because marriage laws differ from state to state, and no uniform marriage and divorce registration system such as proposed by Monahan exists, it is common for parents to "skip" from one state to another to avoid paying for the upkeep of their children, Father Drinan

He suggested that the Federal government might cooperate with the states by using a person's Social Security account and his income tax as a method of withholding from runaway fathers the support money they owe to the children of a previous marriage.

"Never before have we had a problem of fathers refusing to support their own flesh and blood," he said. "Never have we had such widespread divorce. It has caused a revolution in America. And now, the children born of these broken homes often don't know themselves how to form a stable home of their own, because they have never experienced the stability of a well-adjusted family life."

The ABA convention was formally opened when Joseph Cardinal Ritter, Archbishop of St. Louis, gave the invocation at a general session in Kiel Auditorium. He used as an invocation a portion of the 118th Psalm: "Teach me, O Lord, to walk in the paths of justice, and to obey at all times the statutes of Thy law . . . Give us understanding of Thy ordinances, that we may keep them with all our hearts



PORTRAITS of the President and Mrs. Kennedy are shown etched on a maple leaf by Brother Adrian Lewis, a member of the Brothers of the Christian Schools stationed at Manhattan College, N.Y. The 68-year-old artist creates portraits on leaves and flower petals by using pins, blades, needles and brushes.

Bill Would Send To Prison **Dealers Who Sell Obscenity**

WASHINGTON (NC) - Rep. Willard S. Curtin of Pennsylvania has appealed to Congress for swift passage of a bill making jail sentences mandatory for dealers in obscenity.

Curtin told the House of Representatives that "every day's delay" in acting on the bill "means just that much more that society must suffer needlessly" from "professional and seasoned dealers in corruption."

Curtin is sponsor of H. R. 1754 which would set the penalty for distributing obscene material through the mail or in interstate or foreign commerce at a fine up to \$1,000 or up to a year in jail, or both for a first offense, and would make between one and five years in jail mandatory for subsequent offenses.

Curtin said he was "disheartened" by a report that the Justice Department opposes the bill's mandatory jail sentence provision.

But, he told the House, by making the mandatory jail term provision applicable only to two-time offenders, the bill is clearly aimed only at "the professional trafficker in obscene literature."

Charities Football Game

GREEN BAY, Wis. (NC) -The first annual bishop's charities football game here Sept. 4 will be a preseason contest between the Green Bay Packers and the New York Giants of the National Football League.

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Salesians Name New Provincial

TAMPA - Father August Bosio, S.D.B., director of the Mary Help of Christians School for five years, has been appointed provincial of the Eastern

Province of Salesian Fathers in the United States and Canada.

He will be in charge of some 35 institutions, schools, parishes, and youth centers.

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JOHN McGOWAN, Mgr.

STATUARY

THE VOICE

Miami, Florida

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Catholics Of U.S. Salute Vatican Secretary Of State

Nearly three years ago an Italian archbishop left the United States to return to his own country. He remarked at the time how deeply saddened he felt upon leaving America, since he had come to think of our nation as his second home. For he spent a full 25 years of his life among us, as Apostolic Delegate to the United States. Now a Cardinal, he has just been appointed by Pope John XXIII as the Church's new Secretary of State. His name remains familiar to us: Amleto Cardinal Cicognani.

Few native Americans know as much about the United States as Cardinal Cicognani does. As an historian of our American Catholic heroes, he wrote a book about them, in which he traced the Church's history here from the explorer days of our country right down to modern times. That book was a result of his great love for the United States.

While he was with us, Cardinal Cicognani used to marvel at the devoted laity, our parochial school system, our optimistic attitude and determination to make the Church thrive under the American Constitution. His Eminence travelled through practically all of our States to learn more about us and our spirit. During his stay with us he saw a tremendous growth in the Church. Our Catholic population almost doubled during his stay, and he personally consecrated 58 American bishops to provide guidance for the increased flock.

A widely known scholar in church law, an author, a linguist, a teacher, a famed guide of youth, Cardinal Cicignani has been more than anything else our friend.

He made himself one with us and entered freely into the American spirit, adapting himself to our way of doing things. His departure meant for us all the loss of one whom we had come to love and admire deeply. Now burdened with the heavy responsibilities of his new office, Cardinal Cicognani stands in need of our prayers.

We know he must realize that we are happy for him in the honor bestowed on him by our Holy Father, Pope John. He must realize, too, that we shall offer fervent prayers for him in the perilous days ahead, as he helps the Church to guide the leaders of the world through cold wars and hot to the ultimate goal of peace with justice for us all.

The Soviet Paradise

International tensions and disorders in Berlin resulting from the stream of East German refugees who poured through the West Berlin escape hatch in order to be free of communism make a mockery of Nikita Khrushchev's recent "happy-days-will-soonbe-here" speech. The papers are still commenting on his talk in which were outlined the communist party's most drastic revision of goals since Lenin's program of 1919.

In this blueprint of the future, the Soviet Premier in his usual arrogant manner prophesied that within 20 years all poverty would be abolished in communist lands, that there would be an end of hard physical labor for women, that all comrades would have the benefit of free housing, free transportation, free public utilities. And, of course, by that time war would be abolished and "everlasting peace on earth"

Apparently countless East Germans who have had some years of first-hand experience with communist tyranny felt that they could no longer stand such communist prosperity. In unprecedented numbers since the dread days of May, 1953, they sought every means of breaking through the Iron Curtain. Red police mobilized at stations around the city were unable to stop all those Germans who were unwilling to wait for Khrushchev's Era of Happiness. Finally this week the Reds had to establish a veritable military blockade to end the exodus.

It makes us wonder how many would be left in Russia if a number of corridors existed whereby the Soviet citizen could escape. There must be millions of them, even though they have lived all their lives in the Red regime, who would make any sacrifice to avoid the "free housing, transportation" and soon - all the so-called free gifts of the future, if only they could meet and possess and savor freedom itself.

Khrushchev's speech on the Red Utopia was given a great boost when Cosmonaut Titov bolstered communist claims to power by circling the globe in his historic flight. But the determined German refugees, who know communism for what it is, still are willing to risk their lives in flight from tyranny. The last thing in the world they want is Khrushchev's future, free gifts from a "benevolent government" to people in chains.

The announcement that the Diocese of Miami has joined in the nation-wide movement to recruit volunteers among the laity for mission work both at home and abroad has produced some very encouraging reactions. With the spotlight on Latin America, the "Papal Volunteers" movement, still in its infancy, has already assumed dignity and significance.

Shortly before he died, Marcello Cardinal Mimmi, president of the Pontifical Commission for Latin America, appealed to Catholic laymen, single persons and married couples, to recognize the fertile field for lay missionary activity in Latin America. Apparently already many Catholics throughout the country are responding. Among them are

20 Years of What? NO, IT DOESN'T SAY ANYTHING ABOUT HUMAN RIGHTS!



teachers, doctors, nurses, electronic technicians, specialists in organizing groups, etc.

Their work, under the direction of carefully trained leaders, will primarily consist of helping laymen in South America to oragnize themselves in Catholic groups and apostolic activities. Because of the delicate nature of their mission, it is understandable that applicants are screened most carefully to assure only well qualified and well balanced recruits. A rigid system of screening can prevent many problems later on, as the Peace Corps is learning right now.

More and more we can see how the Church is insisting that the great potential of our lay people be organized and mobilized for drastic action all over the world.

This vast army, working under the guidance of our Bishops, assisting priests and religious especially in places where vocations are scarce, can help carry the Gospel to new frontiers and strengthen the Church in old areas.

We confidently expect a great many of our laity to accept this challenge.

Daughters Of Isabella Aid Burse Fund Of The Diocese

Our Lady of Perpetual Help, Circle 884, of the Daughters of Isabella, donate 100 dollars this week to the Burse Fund of the Diocese of Miami.

The members of the Council will thereby be remembered in the Masses and daily prayers of the seminarians at St. John Vianny Seminary, the seminary of the Diocese. All benefactors of the seminary program share in these prayers.

The Burse Fund provides the money needed annually to pay for the training program of a seminarian. A full burse is \$20,000, an amount accumulated by large and small donations, which are invested by the Diocese. The income from this investment will supply for one year the costs of seminary training. The income continues until the ordination of the priestly candidate at which time the Burse is applied to another sem-

All donations, ranging from one dollar to a complete burse, may be sent directly to:

The Burse Office 6301 Biscayne Boulevard Miami 38, Florida

These donations are deductible for income tax purposes and every gift will be acknowledged by the Burse Office. When you help to support a seminarian during his training years you will have a share in his Masses and good works during

his priestly ministry.

Some partially completed parish Burses to which you may wish to contribute are as

St.	Gregory's, Ft. Lauderdale	407
St.	Helen's, Vero Beach	\$285.
St.	Hugh's, Coconut Grove	\$258.
St.	Joan of Arc. Boca Raton	\$575.
Dr.	John the Apostle Hialeah .	.3702.

Consult your pastor for more information or write directly to the Burse Office.

SUM AND SUBSTANCE

U.S. Crime At All-Time High. Public Takes Ho-Hum Attitude

By FATHER JOHN B. SHEERIN because the public is not

Some weeks ago the daily press featured on the front page an item of news that was totally devoid of any social significance. Elizabeth Taylor met Gina Lollobrigida at some film festival somewhere and "almost died with chagrin" to find that she and Gina were wearing identical Dior dresses. The event was utterly without any significance and yet the press played it up in pictures and headlines on the front page.

On the other hand, the press gave scant notice generally to J. Edgar Hoover's recent report on crime in the United States. A few papers here and there gave it a prominent place and displayed it in proper perspective.

One of New York's tabloids even editorialized about it. But by and large the press regarded it as a minor news item. Yet Mr. Hoover was reporting what he termed an "astounding" upsurge of crime in our country.

ROUTINE FEATURE

He showed that the crime rate has risen 98 per cent in the last ten years. There is now a burglary every 39 seconds, a car theft every two minutes, a robbery every six minutes, a larceny of over \$50 every minute. I mention these lesser crimes rather than the increases in murder, manslaughter and rape to show that crime seems to be shaping up as a routine feature of the American way of life.

This crime report is a profoundly disturbing document. Yet the usually perceptive New York Times, for instance, gave it short shrift. In its July 25th issue it headlined on the front page the thunder shower of the previous day, plans for a new Madison Square Garden and the offer made by certain jockeys to replace exercise boys who were on strike at local race tracks.

But it buried Hoover's report away back on page 24 along with the contract bridge, hunting and fishing and tableof-high-tides columns. My guess is that the press is not overly concerned about the crime rate cerned, and the public is worried because crime is per trating deep into the habits a customs of the public itself,

MANY MORE INVOLVED Time was when we spoke men like Al Capone as Pul Enemy Number One. The criminals were a caste shunn by good citizens. Today dinary citizens are dabbling crime.

It is true that a rash scandals has broken out amou politicians and other public se vants all over the country. Say the U.S. News and World Ra

"Scandals, rising in city alter city, are angering voters. alarming politicians and caus ing religious leaders to ask # public morality is crumbling,"

I agree that the scandals ar rampant, though I don't s evidence of alarm among vo ers, but, after all, we have h political scandals in America life ever since the United State came into being. What is trul alarming is the growing propor tion of crime among the rank and file of citizens.

SINISTER TWIST

Consider, for instance, the crime of embezzlement. Mr. Burnice Geiger confessed to stealing \$2,000,000 from a bank in Iowa. She was a grandmothe and one of her town's respectable citizens.

Another grandmother, 1 Mrs. Mae Wheeler of Penn sylvania, was arrested in June and charged by the Workingmen's Building and Loan Association of Butler, Pa., with defrauding them d \$444,446. According to the Wall Street Journal (July 25) she was a leading citizen of Butler.

The Journal featured her case in an article on the disturb ing rise of embezzlement case in recent years. It said that the embezzlers are seldom profes sionals. A representative of the Aetna Casualty and Surety Company was quoted as say ing: "The typical embezzler is about 34, married, and has two children. Most are in the middle income group and on the average work for about five years before they begin to rob the

POLICEMEN ASSAULTED

Crime among the general pub lic has taken a sinister twist in New York City. Police Commis sioner Murphy on July 31 said that the public was apathetic to crime but what is worse, see tions of the public are obstructing the police in their attempts to enforce the law.

He said that in the last 11 months 1,780 cops were assault ed while trying to carry out their duties. "Without the cooperation of the publi the Commissioner, "Law enforcement cannot be an elfective instrument of democ racy. The police cannot fight crime and the public at the same time."

Religious education will no solve all our problems. But the startling rise of crime in the United States should make educators think twice about the social benefits of education which does not include religoin.

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Moral By FATHER JAMES J. WALSH

If the danger of communism came to an end tomorrow all over the world, we would still be threatened by an enemy more than powerful enough to destroy us. This enemy for some time has taken up residence in the United States and is recognized publicly and winked at and indeed encouraged to grow stronger and stronger and stronger.

Who or what is this enemy? It goes by names, but it can be easily identified the term "moral corrup-



Father Walsh

can Bishops were so alarmed at the breakdown in-morality in our country that they warned solemnly, "A bell may be tolling for our civilization." They reminded us that our present moral status is not unlike that of the Roman Empire 1500 years ago. Like Rome, we are faced with barbarism on the outside

and filled with refined materi-

alism and moral decay on the

Some of the most ardent anti-communists are not at all alarmed by moral corruption in the United States. Their hopes and fears are centered on the destruction of communism as the preeminent enemy of peace among men. Such a victory, they believe, will usher in a new era of friendship and progress in the world.

Not by a long shot. Communism is the gravest danger we face from without. But

(c) Sara (d) Delilah

(d) The Cistercians

(d) New Year's Day

lects (d) The Epistle

How Do You Rate

on Facts of Faith A

By BRIAN CRONIN

1. In the Nuptial Mass the priest prays that the bride be . . .

2. On what day did the Holy Ghost descend on the Apos-

3. What order was founded by Saints John Matha and Felix of Valois for the purpose of freeing slaves?: — (a) The

tles?: - (a) Thursday (b) Friday (c) Saturday (d) Sunday

Vincentians (b) The Redemptorists (c) The Trinitarians

4. Holy Year is inaugurated by the opening of the Holy Door

in St. Peter's. When does this ceremony occur?: - (a)

Christmas Eve (b) Christmas Day (c) New Year's Eve

5. Of what crime was Ananias accused by Peter?: - (a)

6. The "Holy Rood" is another name for the: — (a) Vatican

7. The symbol of the eagle represents which one of the

8. What is the first variable part of the Proper of the

Evangelists?: - (a) Matthew (b) Mark (c) Luke (d) John

Mass?: - (a) The Introit (b) The Gradual (c) The Col-

Murder (b) Lust (c) Lying (d) Disobedience

(b) Holy Land (c) Cenacle (d) True Cross

"dear to her husband like . . . ": - (a) Rebecca (b) Rachel

TRUTH OF THE MATTER

the enemy within can weaken and emasculate and demoralize us to the edge of defeat. Now admit to many this kind of talk smacks of a camp fire revival and their eyes would read ahead here to see the "hit the sawdust trail" approach. They tick off this fear of moral corruption as not very serious, saying people are human and such things will always happen! After all, they ask, who believes in sin nowadays?

What are the dimensions of moral corruption in the U. S.? J. Edgar Hoover's recent FBI Uniform Crime report gives a clear outline of the problem. He reported a very disturbing increase of crime in our country, but not many have been upset by this.

We stand a better chance of being impressed by this if we limit Mr. Hoover's report for the moment to our own backyard in southern Florida. He stated that Dade County's crime rate was the second highest in the nation during this past year. The fact that one year ago we were actually first in the country does not mean we have improved. It means only that Los Angeles, first this year, has grown that much worse.

In commenting on the 24,026 crimes committed in Dade County this last year, the Sheriff said, "We have traded our morals for money." He went on to state that this is "indicative of the moral breakdown and lack of discipline of our peo-

However, not only in Dade, but all over the United States, according to Mr. Hoover, there is this terrifying increase in crime. One of the most disturbing aspects of the moral disease was pointed out in a syndicated article recently in which it was stated that police forces in a number of cities throughout the country are in trouble with the law "along with the crooks they are supposed to

Chicago had its messy scandal; Memphis and Des Moines went through it recently. While many police forces are honest and efficient, still the fact remains that many other cities today are going through the disillusioning process of finding some of its law enforcement officers as guilty of crimes as the criminals they are pledged to bring to justice.

Against this background of rebellion against the civil law, place the overwhelming evidence of moral breakdown in all aspects of our life. Think of

the enormous number of broken homes in the U.S., the widespread disregard for the sacredness of marriage; the scandal of some churches publicly espousing the immoral practices of birth control, divorce and even euthanasia; the amoral publishers getting rich on filthy books and magazines pointed at children; the common use of double standards of morality in business and government - all of this brings into focus the clear picture of moral corruption that is weakening our na-

The American Bishops reminded us that the Roman Empire disintegrated from within. The main cause was moral corruption.

We are indeed in the same danger. And doesn't this bring home to us from another direction what Our Lady of Fatima was warning us about? Surely we have to fight communism, but we fight it most effectively by keeping the law of God and helping to restore respect for morality in our country.



"Here comes another interruption!"

Nothing To Confess? Check This

BE YOU PERFECT

By FATHER KILIAN McGOWAN

It's not unusual for the priestconfessor to be told by the penitent that he could think of nothing to tell in the confes-

sional. The following examination of conscience is given for the average Catholic who has trouble in finding matter for Confession.



Let us empha- Father Kilian size. however. that most of the faults listed below are only venial sins and do not have to be mentioned in the Sacrament of Penance.

If I am striving for Christian Perfection, is it because I want to love God perfectly, or rather because I want to be perfect? Do I try to keep the talents of others under wraps lest they outshine me? Do I fish for compliments and then pretend I don't want them? In my conversations am I always speaking of my-

Do I find it easy to forgive, but terribly hard to forget injuries done me? Do I find fault in everything and everyone - excepting myself and the things I have done? Through jealousy, envy, or simply a desire to be "in the know" do I repeat injurious gossip? Do I give away 'inside information" that is not mine to divulge?

Am I a "home-devil" and a "street-angel" - that is, irritable and grouchy at home and a real charmer outside? Do I humbly acknowledge my mistakes, and am I willing to concede when I am proven wrong? Am I too touchy or super-sensitive about anything said about me or done to me?

Do I claim to have read books or articles, or been places, or done things when really I haven't at all? Do I pretend to be something - or to have something that I have not? In speaking of myself do I embellish my successes and cut down on my mistakes?

How often do I pay off my

debts of adoration, thanksgiving and reparation to God? At Holy Mass, am I thinking of just about everything but the great drama happening before my eyes? Do I arrive for Mass late and poorly-disposed for the Greatest Act of the week? Do I pray as did Our Lord: "Lord, not my will, but Thine be done"? Do I ever ask God for the grace to love Him the way He deserves?

Am I honest at the supermarket and the shopping center, or do I try to get something for nothing? Am I unjust to my employer by "goofingoff" at work, by causing poor morale at the office or plant, or simply by failing to put in a decent day's work? Am I so addicted to TV as to neglect my family, my household duties, or my job?

"Do I attend off-color movies or read sexy novels just to get a little 'kick' and then refuse to acknowledge my inordinate curiosity - even to myself? Do I make a sincere

from my past is an occasion of serious sin to me? Are there certain things I feel I should confess but I tell myself it is none of the priest's business.

Have I ever made a serious study of the doctrines of my Godgiven faith with the intention of making them part and parcel of my everyday life? Do I try to make my ideas and my outlook more Christlike? Have I ever made a wholehearted resolution to love God with my whole heart, mind and soul? Am I convinced that this is the chief reason for my existence?

This examination, brief as it is, should show the average person that he's far from being perfect. You'd be a rare individual if you didn't have at least a few of the above failings. In going to work on yourself, however, don't try to do everything at once. Concentrate your effort and your prayer on your chief weakness. In conquering this one fault, you'll weaken all the others. Self-indulgence will be weakened and self-mastery will be increased all along the line.

How Vatican And Kremlin Regard Man

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

Pope John's encyclical, "Mater et Magistra," was released at the Vatican on July 14. On July 31 another historic document on the social problem the new 50,000-word Program of the Soviet Communist Party, the first since 1919 - was released at the Kremlin.

There is no reason to suppose that either of these two starkly contrasting documents was timed to counteract or offset the influence of the other. It was undoubtedly a pure coincidence that they happened to be released within two and one-half weeks of one another.

THE YARDSTICK

This will prove a fortunate coincidence, I think, if it serves to dramatize the many fundamental differences between the social philosophies of communism and Christianity.

ESSENTIAL DIFFERENCES

The most fundamental of these differences - and the one from which almost all of the others derive - concerns the nature and destiny of man. The "fundamental principle" of Christian social ethics, as summarized in the new encyclical, is "that individual human beings are and should be the foundation, the end and the subject

of all the institutions in which social life is carried on: individual human souls considered in so far as they are and should be by their nature, intrinsically social, and in so far as they are in the plan of Providence, by their elevation to the supernatural order."

The fundamental principle of communism, as summarized in the new Program of the Soviet Communist Party, is completely different from that of Christianity. In the communist scheme of things. man is purely a creature of time. He has no eternal, supernatural destiny. His rights, such as they are, derive not from God but from the whim of his political masters.

He is not the end and the subject of the institutions in which social life is carried on. He is, rather, an instrument of society or, more accurately, of the communist apparatus.

The new Soviet Program repeatedly makes reference to the importance of "spiritual" values. But one does not have to read between the lines to discover that in the communist dictionary the word "spiritual" (like the word freedom, peace and democracy) means the opposite of what it means to people who believe in God.

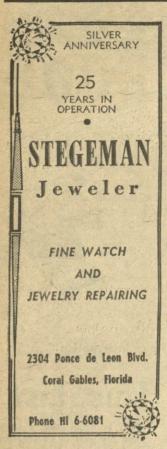
Give yourself 10 marks for each correct answer below. Rating: 80-Excellent; 70-Very Good; 60-Good; 50-Fair.

Answers: 1 (b); 2 (d); 3 (c); 4 (a); 5 (c); 6 (d); 7 (d);

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Women Join Labor Day Event LABOR DAY OBSERVAN

(Continued from Page 1)

be Richard B. Roberts, Jr., vice president, Florida Power and Light Co.

Both seminars will be open to the general public and there will be no admission charge. At the morning session the topic will be "The Role of Labor and Management in the Community" and in the afternoon, "Labor and Management Oppose Communism.'

At the morning seminar, the spokesman for labor will be Leo Perlis, director of the A.F.L .-C.I.O. Community Service Activities, Washington, D. C., and for management, Joseph G. Smith, vice president of the Pittsburgh Steel Co. and a member of the American Iron and Steel Institute. A panel discussion will follow in which the representatives will be:

For management: H. O. Brown, Division Personnel Relations Supervisor of the Southern Bell Telephone Co.; J. B. Turner, district manager of the Cities Service Oil Co.; Frank J. Rooney, president of the Rooney Construction Co., and Joseph M. Fitzgerald, Miami at-

For labor: Lee Tafel, business representative of the State, John Howard, president of the



Leo Perlis A.F.L.-C.I.O. Executive

County, Municipal Employes;

John Howard, president of the

Letter Carriers' union; Fred

Henning, Electrical Workers;

Morris Drapkin, secretary -treasurer of the Club, Restau-

rant Employes, Bartenders;

A.F.T.W. Smith, Boiler Mak-

ers, and Frank Roche, presi-

dent of the Florida State Fed-

Moderator will be Ralph Ren-

ick, vice president and news

At the afternoon seminar dis-

spokesman for labor will be

Gordon Chapman, assistant to

the United States Secretary of

State for International Labor

Affairs, and for management,

Robert Dixson chairman of the board of Johnson & Johnson In-

ternational Pharmaceuticals.

Panel discussion participants

For labor: William Grogan,

international vice president,

Transport Workers; Arthur

Stewart, business agent, Car-

penters' District Council; Vin-

cent O'Reilly, attorney, busi-

ness representative, Marine

Engineers; Angelo Sands,

president, Stage Hands; Ray

Mathis, president, Communi-

cations Workers; and William

J. Owens, president, Dade

County Federation of Labor.

Tire Co. of Miami; James Min-

net, Fort Lauderdale attorney

and former attorney for the

State Industrial Commission;

Jose A. Ferre, chairman of the

board, Maule Industries, and Lu-

cien L. Renuart, executive vice

president, Renuart Lumber

Yards, Inc.

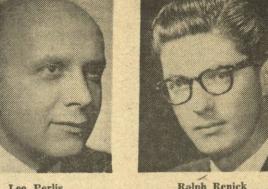
For management: Michael

O'Neil president, General

erated Labor Council.

director, WTVJ-TV.

cussing communism,



Ralph Renick WTVJ News Editor

Development Head



Dr. Michael Duzy

Dr. Michael Duzy, former administrator at the University of Dallas, has been named Director of Development at Barry College, Miami Shores.

A graduate of the Catholic University of America, Washington, D.C. who took graduate studies at the Universities of Pennsylvania, Pittsburgh and Fribourg, Switzerland, Dr. Duzy served as president of LaSalle College in Philadelphia for a period of six years and has had considerable teaching experience both on the secondary and college level.

He was a member of the staff of St. Joseph College, University of Alberta in Canada and the University of Scranton. During his college and university years he has been associated with public relations, alumni organizations and development programs.

Named By Barry

Moderator, The Hon. Claude Pepper, former United States Senator from Florida.

Discussion Panel for Labor.

District Council.

Vincent O'Reilly, Attorney Business representative, Marine Engineers.

President, Stage Hands.

munications Workers. William J. Owens, President,

Dade County Labor Fed.

Sponsored by the Diocese of Miami The Most Reverend Coleman F. Carroll D.D., Bishop.

Thursday, August 31, 1961 Two Seminars at the Everglades Hotel, Miami

(General Public Invited; no admission charge.)

The Right Rev. Msgr. George G. Higgins, Chairman s. Action Department, National Catholic Welfare Conference Chairman of Seminars, presiding.

10 a.m. to 12 noon - Topic: "The Role of Labor and Mallace ment in the Community".

Speaking for Labor - Leo Perlis, Director, A.F.L.C.10 Community Service Activities.

Speaking for Management - Joseph G. Smith, vice president Pittsburgh Steel Co. and member of the American Iron at Steel Institute.

Moderator - Ralph Renick, vice president, News Director, WTVJ-TV, Channel 4.

Discussion Panel for Labor Lee Tafel, State, County, Municipal Employes. John Howard, President, Let-

ter Carriers. Henning, Electrical

Workers. Morris Drapkin, Secretary-Treasurer Club, Restaurant

Employes, Bartenders. Frank Roche, President, Florida State Federated Labor Council.

A.F.T.W. Smith, B.M.P.I.U.

Discussion Panel for Man agement.

H. O. Brown, Division Person nel Relations Supervisor Southern Bell Telephone and Telegraph Co.

J. B. Turner, Division Man ager, Cities Service Oil Co. Frank J. Rooney, President Frank J. Rooney, Inc. Joseph M. Fitzgerald, Attor-

ment.

Commission.

2 p.m. to 4 p.m. - Topic: "Labor and Management Oppose Communism.

Speaking for Labor - Gordon Chapman, Assistant to the US Secretary of State for International Labor Affairs.

Speaking for Management - Robert Dixson, Chairman Board, Johnson & Johnson International Pharmaceuticals.

William Grogan, Int. Vice President Transport Workers. Arthur Stewart, Carpenters'

Angelo Sands,

Ray Mathis, President, Com-

O'Neil, Presiden Michael General Tire of Miami. James Minnet, Attorney-a Law, Fort Lauderdale; for mer attorney, State Industria

Discussion Panel for Manage

Jose A. Ferre, Chairman d Board, Maule Industries. Lucien L. Renuart, Executive Vice-President, Renuart Lun ber Yards, Inc.

6:30 P.M. Solemn Mass Of Thanksgiving At Gesu Church

Presiding - Bishop Coleman F. Carroll. Celebrant - Msgr. William Barry, P.A. Deacon — Father Claude E. Brubaker.

Subdeacon — Father Louis C. Roberts. Masters of Ceremonies - Father Neil J. Flemming and Father Donald F. X. Connolly.

Preacher - Bishop John J. Wright, D.D. of Pittsburgh.

8 P.M. Banquet At Everglades Hotel

Speaker - Joseph Beirne, International President, Communica tions Workers of America; member of Executive Council, AFL C.I.O. and National Chairman, A.F.L.-C.I.O. Community Ser vice Activities.

Toastmaster - Richard B. Roberts, Jr., vice president, Florida Power and Light.

Diocese Labor Day Observance Committee

Executive Committee: Chairman, E. T. Stephenson, AFL

Honorary Co-Chairmen: Frank Roche, President, Florida Salt Federated Labor Council and W. J. Owens, President, Dod County Federation of Labor.

Secretary: John Hickey, Carpenters' District Council. Treasurer: Lee Tafel, State, County, Municipal Employes. Members, Executive Committee: Morris Drapkin, C.R.E.B. and Ray Mathis, President. C.W.A. Local 3107.







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AS APOSTOLIC DELEGATE to the U. S., Cardinal Cicognani also consecrated the late Bishop Howard Carroll, center, as Bishop of the Altoona-Johnston Diocese. He is shown with Bishop Coleman F. Carroll and the new Vatican Secretary of State.

Former Delegate Named Vatican Secretary Of State

(Continued from Page 1)

las, Tex., from Nov. 28 to Dec. 1.

If he does, it will be the second time a Vatican Secretary of State has visited the U.S. The first was Eugenio Cardinal Pacelli, later Pope Pius XII, who went in 1936.

CONSECRATED 58 BISHOPS

While the Cardinal was Apostolic Delegate to the U. S. from 1933 to 1958, the Italian-born prelate traveled in every state but Alaska, met more Americans than any other foreign prelate ever to visit the U. S., and played an important role in a period of unparalleled growth of the Church in America.

He consecrated 58 U. S. bishops. He saw the Catholic population rise from about 20 to more than 34 million, the number of priests increase by close to 100 per cent, the establishment of more than 30 dioceses and the founding of many new parishes, schools and other Catholic institutions.

Prior to his career in the U.S. he had won recognition as a scholar, particularly in the field of canon law, an author, a teacher and a counselor of youth. He had also gained broad experience as an official in a number of Vatican congregations. In addition to his native Italian, he speaks English, French and Spanish fluently.

OUTSTANDING SCHOLAR

"An outstanding scholar," a "learned theologian," an "eminent canonist," are among the plaudits that have been heaped upon the new Papal Secretary

He was ordained in Faenza, Italy, at the age of 22.

From 1921 to 1932, the year before he was named Apostolic Delegate to the United States, he had taught canon law at the Pontifical Institute of St. Apollinaris (now the Lateran University) in Rome and wrote a highly regarded work on the subject: "Jus Canonicum."

GAVE 400 ADDRESSES

His reputation as a scholar and teacher extended into the fields of not only canon and civil law, but also of philosophy and theology. His intense inter-

est in education continued when he came to the United States as Apostolic Delegate in 1933.

He spoke before the student body at many of U. S. Catholic schools and colleges. Before these and other groups he gave nearly 400 addresses.

Among his published works are:

Il Gran Precetto del Vangelo (1915), translated in 1931 into Spanish and English.

Jus Canonicum, (1925), and translated into English as "Canon Law" in 1934.

Addresses and Sermons, four volumes, 1938, 1942, 1946, 1955.

Sanctity in America, three editions, 1939, 1941, 1945.

The Priest in the Epistles of St. Paul, two editions, 1944.

The Confraternity of Christian Doctrine in the U.S. — Addresses and Letters, 1947.

The Saints Who Pray With Us in the Mass, 1958.

INFLUENTIAL OFFICE

The Secretariat of State is among the more recent of the Holy See's administrative offices, but it has become a most influential agency in the Church's central administration.

It stands next-to-last in the hierarchial list of bodies that make up the Roman curia. Below it is the Secretariat of Briefs to Princes. Above it is a towering range of sacred congregations, tribunals and offices, with the Supreme Sacred Congregation of the Holy Office, watchdog of Faith and Morals, at the summit.

Yet the importance of the secretariat as well as the importance of the secretary can be judged from the words of Pope John when on July 30 he announced the death of Domenico Cardinal Tardini, Secretary of State.

He said: "The Cardinal Secretary of State is the first collaborator of the Pope in the government of the Universal Church."

Pope John called his Secreta-



AFTER 25 years as Apostofic Delegate to the United States, Cardinal Cicognani is shown as he called on former president Dwight D. Eisenhower before his departure for the Vatican City.



RED BIRETTA was bestowed upon Cardinal Cicognani by Pope John XXIII who elevated him to the College of Cardinals in December, 1958. Gaetano Cardinal Cicognani is the brother of the Secretary.

ry of State "the closest and strongest helper of the Pope in the government of Holy Church."

FAMOUS PREDECESSORS

The function of chief papal diplomatist had been carried out by many men before the office of Secretary of State was created. Perhaps the most outstanding of the men who bore this burden was Hildebrand, the 11th-century monk who treated the kings and emperors on behalf of four popes before becoming pope himself. He is known as Pope St. Gregory VII.

Among the historical offices akin to the modern Secretariat of State was the Camera Secreta (P r i v y Chamber) established by Pope Martin V (1417-1431) when he returned the papal headquarters to Rome from Avignon. Its purpose, like that of the modern Secretariat of State, was to deal with rulers on a diplomatic basis as ruler to ruler, government to government.

Later in the 15th century, Pope Innocent VIII (1484-1492) created a special body of 24 cardinals to look after diplomatic correspondence. One of them, the domestic secretary, held a post of pre-eminence.

HISTORY OF OFFICE

But the post to which that of

Secretary of State traces its direct ancestry is the Private Secretary.

This post was created by Pope Leo I (1513-1521) to take charge of correspondence with the papal ambassadors. These instructons were sent out in the pope's name but not over his signature.

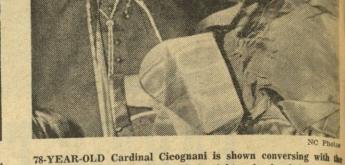
In subsequent years the office of Private Secretary was entrusted with such regularity to the reigning pope's favorite nephew that it became known by the title of Cardinal Nephew.

In 1692 Pope Innocent XII abolished the office of Cardinal Nephew. The powers of this office were entrusted to the Cardinal Secretary of State.

THREE SECTIONS

The present division of the secretariat into three sections dates from the reign of Pope St. Pius X (1903-1914).

The first division, presided over by the Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, attends to matters that must be submitted to that congregation for examination. These include the creation or division of dioceses and the appointment of bishops in countries where civil governments have to be consulted in such matters.



78-YEAR-OLD Cardinal Cicognani is shown conversing with the late Domenico Cardinal Tardini, right, who headed the papal ship of state until his death on July 30 of this year.

Cardinal Cicognani Called U.S. 'Our Beloved America'

WASHINGTON (NC) — The appointment by Pope John XXIII of Amleto Cardinal Cicognani to be Secretary of State places in this high atican post a prelate who possesses a wide and intimate knowledge of church and civil life in the United States.

He often referred o the U. S. as "our beloved America" when he served as Apostolic Delegate here from 1933 to 1958.

Shortly before leaving for Rome where he was elevated to the Sacred College of Cardinals on December 15, 1958, he said:

"After 25 years of life in America I considered myself settled here and I was not thinking of a change. I feel deeply saddened to leave this land that I had come to consider like my country, and saddened to leave so many friends in America. I have the highest admiration for the American bishops, both as churchmen and as real Americans."

FIRST VISIT IN 1924

Even before coming to the United States as the papal representative to American Catholics, Cardinal Cicognani had an unusual acquaintance with the Church and the people here, due to his constant contact with America while serving with the Roman congregations. He had previously visited the United States on official missions.

In 1924, as a young monsignor, he had come to this country to visit the Scalabrini Fathers (Missionaries of St. Charles Borromeo) and to organize their work here.

In 1931, while serving as assessor of the Sacred Congregation of the Oriental Church, he visited New York to help reorganize the Catholic Near East Welfare Association. On his visits he made an extensive study of education in the United States and American business techniques.

ORDAINED HUNDREDS

From the time of his arrival here as Apostolic Delegate in March, 1933, to his departure in December, 1958, he made detailed studies and required for the establishment of 24 new dioces and 10 ecclesiastical provinces and for the appointment of more than three-fourths of the living members of the American hierarchy.

He officiated at the consecration of 58 U.S. bishops, more than any other bishop in America. Hundreds of priests were ordained here by him.

He traveled in every state except Alaska, and saw the Catholic population grow from 20,000,000 to 34,000,000. The sixth Apostolic Delegate to the United States, he served longer than any previous delegate.

LAUDED IN CONGRESS

On the occasion of the 25th anniversary of his appointment and elevation to the hierarchy he was lauded in the halls of Congress by Rep. John W. McCormack of Massachusetts and tributes were placed in the Congressional Record. More than 150 American bishops, assembled in Washington in November, 1958, honored him for his 25 years service as Apostolic Delegate here.

On the occasion of the observance of his 25th anniversary, Cardinal Cicognani composed a prayer for "our beloved America" and dedicated his book, "The Saints Who Pray With Us in the Mass," to the American priesthood. He had previously published a volume, "Sanctity in America," dealing with pending causes for beatification.

Shortly before leaving for Rome to receive the Red Hat of the cardinalate, Archbishop Cicognani paid a farewell visit to President Eisenhower at the White House to thank him for the courtesies extended to him by Americans and said that he was "leaving the United States with regret."

Exiled Bishop Dies

VICENZA, Italy (NC) — Archbishop Giuseppe Rosa, O.F.M. of Hankow, exiled from his See by Reds after nearly 40 years of mission work in China, died at the Franciscan Missionary College of Chiampo near here.

Five Cardinals Named To Top Vatican Posts

VATICAN CITY (NC) - Pope John XXIII has named five cardinals to major Vatican offices. The cardinals are:

Arcadio Cardinal Larraona, C.M.F., as Grand Penitentiary of the Church. In this post, the Spanish Cardinal presides over the Sacred Apostolic Penitentiary, high Church court that deals with the granting of absolutions and dispensations and decides on cases of conscience and matters pertaining to indulgences.

Paolo Cardinal Marelia as Archpriest of St. Peter's Basilica and Prefect of the Sacred Congregation of the Basilica of

Gustavo Cardinal Testa as Pro-President of the Cardinals' Commission for the Administration of the Goods of the Holy

Alberto Cardinal di Jorio as Pro-President of the Pontifical Commission for the State of Vatican City.

Eugene Cardinal Tisserant, of the College of Cardinals, as Grand Master of the Equestrian Order of the Knights of the Holy Sepulcher.

Archbishop Acacio Coussa, assessor of the Sacred Congrega-tion for the Oriental Church, has been appointed Pro-Secretary of that congregation.

Cardinal Larraona, 73, is native of Spain. Following graduate studies in Rome, he was named a law professor at Pontifical Lateran University 1918 to begin a 40-year teaching career

Cardinal Larraona visited the U.S. in 1950 to preside at the National Congress of Religious held at Notre Dame University.

Cardinal Marella, 66, is a veteran of the diplomatic corps of the Holy See. He entered the diplomatic service at the apostolic delegation in the U.S. in 1924 and served there until he was named an archbishop and Apostolic Delegate to Japan in 1933.

Cardinal Testa, 75, is another veteran Vatican diplomat and an expert on Middle Eastern After duty in Bavaria and Italy, he was made an archbishop and appointed Apostolic Delegate to Egypt and Arabia in 1934. In 1953 he was named Nuncio to Switzerland, where he served until he was created a cardinal in 1959.

Cardinal di Jorio, 77, a financial expert, was raised from monsignor to cardinal by Pope John. A native of Rome, he received degrees in philosophy, theilogy and canon law after studies at the Pontifical Roman Seminary.

Cardinal Tisserant, 77, fect of the Sacred Congregation of Ceremonial, is a noted scholar who also serves as Librarian and Archivist. A native France, he devoted most of his life to the study of Oriental culture. He attended the Catholic Institute of Paris to prepare for degrees in Hebrew, Arabic, Syriac, Assyrian and Ethiopian. He speaks these lan-guages in addition to French, Italian, English, German, Persian and Russian. He has visitcd the U.S. four times and received honorary degrees from U.S. universities



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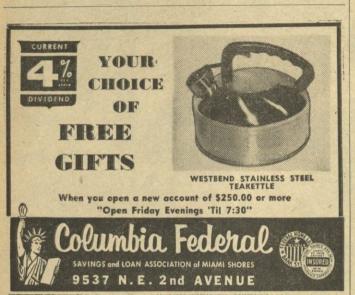
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Miami is a "city of hungry refugees" who are not only a problem of the Church or the national government but the responsibility of every individual, the superior of Miami's Centro

Hispano Catholico told delegates to the NCCW Leadership Institute held last week in Mobile.

Sister Miriam, O. P., who has gained nationwide recognition on television and in the press for outstanding work among the refugees who sought sanctuary in South Morida, addressed women from 14 dioceses in eight states at a general meeting. A motion picture film showing the Cuban refugee situation in Miami, narrated by newseaster Chet Huntley, preceded the assembly.

OPPRESSION DESCRIBED

"The oppression of the people in Cuba is indescribable. There is no 'habeas corpus,' there is a growing hate for anyone who has anything," Sister Miriam told the women.

"As regards the situation in Cuba, the Cuban who, per se, was a happy person, always ready to joke about anything, is now reluctant to speak even within the family circle; the word patriot has come to mean



Most Cuban Refugees Destitute Here

CUBAN CHILDREN in the Miami area are learning English and American customs at the nurseries operated at Centro Hispano Catolico.

A group is shown as they learn a hymn to Our Lady. No charge is made for the nurseries provided for parents who are working.

informer; loyalty is no longer directed towards an ideal but

rather to a degrading of society and to each individual.

"Personally, I feel that we cannot expect and should not expect or demand a successful uprising from people who are oppressed to an inconceivable extent."

Pointing out that "there are 100,000 Cubans in Miami, 90 per cent of whom are destitute," Sister Miriam revealed that "they need housing, food, clothing and medicine. The Catholic Spanish Center has provided this at the expense of the Diocese of Miami.

300 SEEK AID DAILY

"Whereas in January we had 100 persons coming into our Center each day, since February we have had 300 persons each day," Sister Miriam continued.

"Whereas 500 Cubans used to enter Miami each week, there are now about 1,700 entering each week. People used to be allowed to leave with \$5 each in American money, which is

unbelievable when you consider that family groups of four to six people were involved. Today, they may not leave the country with five cents.

"Everyone has a unique opportunity of cooperating and helping Holy Mother Church," Sister Miriam said. "Our part in the Mystical Body of the Church is to do what Christ would do if He were physically walking on earth. The Catholics of America have an opportunity to do something tangible against communism, by taking care of the Cuban refugees in Miami."

REFUGEES NOT BEGGERS

The Cuban people are not begging, Sister Miriam explain ed to the assembly, emphasiting that the refugees are look ing for an opportunity to work "Many who have received jobs come back to make their own contribution to help others from their first pay check," she



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Page 12 August 18, 1961 THE VOICE

Miami, Florida

Millions Live On 55c A Day

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

A majority of Latin Ameribetween three-fifths and two-thirds of the total population, live in rural areas. As a group, they are unable to afford adequate food, shelter or medical attention. The widespread poverty is greatest in Ecuador, Bolivia, Paraguay, Mexico and practically all the Central American and Caribbean

At the bottom of the economic and social ladder in every country are the Indians. Their living conditions are little removed from slavery. Forced to work long hours for a few cents a day, they have little chance to improve their conditions by themselves.

SURPRISING FIGURES

Income per person for the entire region averages perhaps \$250 a year. It ranges from \$60 in Bolivia and \$74 in Haiti to \$496 in Argentina. In 11 countries the annual average is under \$200. In seven countries it is between \$200 and \$450. In only two countries does the average annual income exceed

What this means is that millions and millions of Latin Americans have only about 55 cents a day to spend on the necessities of life. For every \$1 a person in Asia earns, a person in Latin America earns \$3, a person in western Europe earns \$11, and a person in the United States earns \$31. (The world average is \$5.)

PROBLEM OF POPULATION

Because of its growing population, Latin America is most likely to lose ground in future comparisons. Over a three-year period, while the population of the United States increased 1.8 per cent, that of Mexico increased 3 per cent - of Costa Rica, 4 per cent — of El Salvador and Nicaragua, 3.5 per cent. South America as a whole has the highest rate of population increase (about 2½ per cent annually) of any major region in the world.

Some experts predict that, within the next 50 years, Latin America will more than double in population. If present trends continue, there will be three Latin-American citizens for every two North Americans in 30

PROBLEM OF HEALTH

Throughout most of Latin America, public health and sanitary services have developed quately. Rural areas do not have even elementary services. National governments point out that low per capita ncome, and the consequent low per capita tax return, make it impossible for them to provide many essential public services.

As a result, preventable diseases take unnecessarily large tolls. Typhoid fever, whooping cough, malaria, smallpox and typhus are leading causes of death. They will not be over come until adequate public health and sanitary services are extended into the im-



EUROPEANS CAME in search of quick wealth in gold but found prosperity in the agriculture which flourished in the heat torrid zone. Coffee is one of Latin America's greatest crops.

mense rural areas, where the majority of the people live. PROBLEM OF HOUSING

While the relatively few upper-class families live in luxurious homes or on large estates, millions of lower-class families live in huts and hovels more fitted for animals. These are the Indians, mestizos, Negroes and mulattoes, who are little better off economically than were their forefathers.

Although each national government has an agency responsible for developing plans and conducting programs designed to improve housing for the masses, rural families and their needs will be the last in a long line to receive attention.

RELIGIOUS IGNORANCE

A vicious cycle which began during the wars for independence has not yet been broken in Latin America. Loss of the Spanish clergy, followed by at-tacks on the Church in those countries that attempted to continue the Spanish system of royal patronage, resulted in a critshortage of priests which has continued to this day.

Combined with social and economic evils, it has resulted in the widespread religious ignorance found today, particularly among the rural population. An estimated 70 cent of Latin-American Catholics do not know the fundamentals of their religion.

They have been baptized but vere never taught. Generally, they possess a strong belief in God but have only a vague idea of His place in their lives. They are devoted to certain saints, and reserve their strongest love and attachment for the Blessed Virgin. The great majority accept the Church but possess no clear idea of its meaning as a living institution. They do not know enough about its teach ings to recognize them as a way of life. In some areas, no more than six per cent of the men, and 10 or 12 per cent of the women, go to church and re-ceive the sacraments.

CATHOLIC CULTURE

While elements of Catholic culture still influence the thinking and life of Latin America,

a large percentage of the people are unaware of this. Many of their customs and practices, national laws and social institutions, are solidly based on religious principles, but not too many are conscious of the connection. In some rural areas which have been without a priest for many years, the peo-ple insist that they are Catholics even as they indulge in pagan superstitions.

norance is related closely to the general illiteracy. During the 19th century, the primary century. schools were taken over by the state. Oftimes, religion was not taught in them, In Costa Rica, an exception, the state provided for religious instruction in the public schools. Such a system may be legally permissible in other Latin-American nations too, but they do not have e n o u g h trained catechetical teachers to go around.

traced back, in part at least, land. Large expanses of produca few people, while the masses are deprived of its use. This deprivation of access to the land

This widespread religious ig mere subsistence.

LAND HOLDINGS

In most Latin-American countries, widespread poverty can be to improper employment of the tive soil are in the hands of

To Serve As Foster Parents mailed to many who inquired and a schedule of personal interviews is being carried out at the welfare office, 395 NW

diocese have contacted the Miami bureau by mail.

ALMOST 20 MILLION Latin-Americans are of ed in Middle and Central America before their pure Indian blood, heirs of cultures that flourishlands were discovered by European travelers.

forces great numbers of men, capable of running small farms of their own, to work as farm laborers at low wages.

The unequal division of land dates back to early colonial days. Spain and Portugal were among the most feudalistic countries in Europe, and introduced the same system to the New World. Land and governmental control were placed in the hands of the few, while the masses worked for their overlords. Society was divided into two classes, the owners and workers. Farm laborers had no opportunity to ever own their own land.

KEY TO PROGRESS

This century has seen some efforts to solve the problem, which, it must be understood, concerns much more than the mere fractioning of the land but rather the establishment of a free economy which would provide opportunity for the small farmer to buy and sell and thus lift himself above the level of

Since the Mexican Revolution of 1910, a number of the republics have agreed on the need to break up large estates and train a society of enterprising landholders pos-sessing the skill and the incentives to better themselves.

However, no great headway has been made. Land reform still remains at the heart of any measure to improve the lot of the Indians. Today, only 1.5

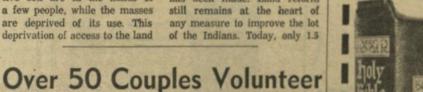
per cent of the people own half of all the agricultural land in Latin America. In Brazil, four per cent of the people own almost all the land - and all raise coffee. In Venezuela, three per cent own nine-tenths of it. In Chile, two per cent of the people own over half land. A heavy proportion of the remaining people are impover-ished tenant farmers, deeply in debt to their landlords.

The most important voice calling for a democratic system of land reform today is that of the Church. The objective is to assure full, permanent owner-ship of the land to those who till it. The Fourth International Catholic Congress on Rural Life Problems, held in Santiago Chile, declared that the estab lishment of small, independent farms was the key to the freedom, stability and progress of

"All men have a right to live lives worthy of human beings," said the charter adopted by the congress. "God does not will that some shall enjoy extravagant riches while others . . . lack even the barest necessities."

In various countries, too, underprivileged classes have discovered that their bishops are the most eloquent spokesmen for their welfare. In a joint pastoral letter on social ques-tions in Peru, the bishops of that country noted that the flow of riches ends in the hands of a few people, while Indians of mountain towns and workers in industry suffer inequalities in the distribution of wealth.

(Communist infiltration into our neighbor nations to the south is discussed in next week's installment of "Latin America Today" in The Voice.)



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More than 50 married couples have volunteered to serve foster parents to children who are presently cared by the Cam-olic Welfare Bureau. An addi-First St., Miami. In another phase of the processing, the tional 40 couples have asked homes of persons who volun-teered as foster parents will also be visited by social Workfor information about the fos-

> In the Broward County area the program is administered by the Catholic Service Bureau which has received calls from about 15 persons in the past four weeks. Couples in Port Charlotte, West Palm Beach and other areas of the

Miami, Florida

THE VOICE August 18, 1961

All of them responded to an appeal issued by the bu-reau which places young-

sters - ranging in age from

infancy to teens - in tem-

More than 25 telephone calls were received on the first day

the appeal was publicized in The Voice.

Applications have now been

ter program.

porary homes.

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St. Hugh School Pupils To Register

COCONUT GROVE - Registration for pupils in kindergarten through eighth grade will be accepted at St. Hugh School, 3601 Douglas Road on Monday and Tuesday, Aug. 21 and 22.

Registrations will be held from 8:30 a.m. to 11:30 a.m.

Boys and girls representative of eight Catholic schools in Dade County were among those who received reading certificates at the Miami Public Li-

brary Summer Reading Club.

Those who read and reported

on eight or more selections during an eight-week period were Enrique Cuerva, Manuel Cuerva, James Galgano, Kathleen Galgano, Mary Roloff and Alina Socarras, Corpus Christi School; James Bowers, Judith

Student Readers Cited By Library Bowers, Mary Davison, Patricia Davison, Epiphany School; Vivian Garcia, Rosario Millan, Gloria Pazurik, Gilda Pineiro, James Puig, Maria Antonieta Ramos, Maria Cristina Rodriguez, Natalia Rodriguez and

Also Naomi Adonis and Rosemary Adonis, Holy Redeemer School; Linda Glass, Holy Rosary School; Julie Anderson and Karen Anderson, St. Hugh School; Flora Belle Hood, St. Patrick School and Gladys Marie Varona, SS. Peter and Paul School.

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School Calendar Starting In Sept

FIRST SEMESTER

Sept. 5 Tuesday Opening of School

Oct. 16 Monday First Report Due

Nov. 1 Wed. All Saint's Day - No Sessi

> Nov. 23 Thurs, Thanksgiving Holidays

> > Nov. 24 Friday No Sessions

Dec. 4 Monday Second Report Due Dec. 8 Friday

Feast of Immaculate Conception - No Sessions Dec. 22 Friday

Christmas Holidays begin at Close of Classes

1962

Jan. 3 Wed. Classes Resume

Jan. 22 Monday Third Report Due

SECOND SEMESTER

Feb. 22 Thurs. Washington's Birthday No Sessions

> Mar. 5 Monday Fourth Report Due

Apr. 16 Monday Fifth Report Due

Apr. 18 Wed. Easter Holidays begin at Close of Classes

Apr. 24 Tuesday

Classes Resume May 10 Thurs.

Ascension Day - No Sessions May 30 Wed.

Memorial Day - No Sessions

June 8 Friday Final Report Due -

Closing of School

Additional Holidays: Patronal Feast of the Parish Patronal Feast of Teaching Community

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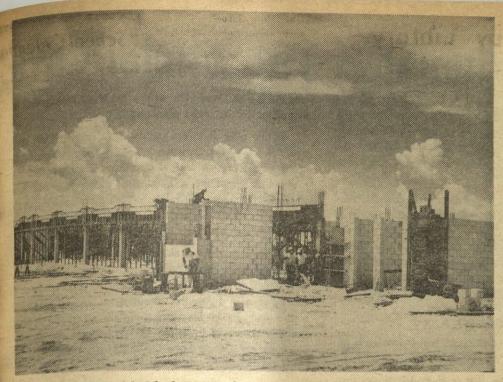
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Page 14 August 18, 1961 THE VOICE

Miami, Florida

"Featuring The Brands

you Know



CARDINAL GIBBONS High School, Fort Lauderdale, will be operated on a co-institutional basis with Escalopian Fathers teaching the boys,

and Sisters of St. Francis of Mary Immaculate teaching the girls. Construction is being speeded in order to meet a September opening.

FACTS NEED INTERPRETATION

Positions Vary On School Aid

By FATHER JOHN A. O'BRIEN NOWC News Service

What is the position of Catholics on the need for Federal

Historically, American Catholics have held that education is the concern of the state and of the local community. This position, however, had little or nothing to do with faith and morals.

In terms of belief and discipline, there is no "Catholic" position on Federal aid. There are only positions held by Catholics. That is why the hierarchy advised Catholics to study the facts and reach their own conclusions.

Thus Archbishop Karl J. Alter of Cincinnati, chairman of the Adminstrative Board of the National Catholic Welfare Conference, said: "The question of whether or not there ought to be Federal aid is a judgment to be based on objective, economic facts connected with the schools of the country. Consequently, Catholics are free to take a position in accordance with the facts."

FACTS UNDER DISPUTE
Part of the problem, of
course, is that the facts themselves are in dispute. Advocates and opponents of Federal
aid argue vigorously over state
financial capabilities, classroom
shortages, and the qualifications
and salaries of teachers.

What are the findings of several disinterested research studies?

1. In "Taxes for the Schools," published by the Institute for Social Science Research, Roger A. Freeman reaches the conclusion that all the needs of the elementary and secondary public schools can easily be met from state and local tax resources.

He shows that public school enrollment in the last 20 years has gone up 42 per cent while public school expenditures have shot up 567 per cent. Even allowing for inflation, these figures show the ability of localities to support increases in school enrollment.

2. The alleged classroom shortage is also questionable. In December, 1959, Louis Conger, chief of the Projection Section in the U.S. Office of Education, estimated that 61,000 new classrooms would be needed annually during the ensuing ten years. But without Federal aid, classroom construction has been actually running at a higher rate than that for more than five years already.

3. The number of teachers and their salaries have also been increasing. Between 1952 and 1959, the certified staff in public schools increased 34 per cent, while the number of pupils grew by only 25 per cent. Teachers' salaries have increased 40 per cent in constant dollars since 1950.

Hence, the objective findings of disinterested research show that the need for the Federal government to enter into education on the elementary or secondary school levels is at least open to questions and discussions.

Who are the chief proponents of Federal aid?

Public school teachers and administrators, especially through their organizations, the National Education Association and the Council of Chief State School Officers.

What is the position of Catholic Bishops on nonprofit independent schools sharing in any Federal aid program?

Speaking in behalf of the Bishops previously mentioned, Archbishop Alter said: "In the event that there is Federal aid to education, we are deeply convinced that in justice, Catholic school children should be given the right to participate."

Similarly, Cardinal Ritter remarked: "If public funds are raised for the educational benefit of the children in America, then all children should share in that benefit."

What is the position of the Catholic laity on nonprofit independent schools sharing in any Federal aid program? few dissenting voices, the public statements of leading Catholic laymen and laywomen and of their organizations have been in vigorous support of the right of all parents, children, and schools to share in any massive Federal educational program.

Why do Catholics believe that all school children should share in the benefits of any Federal aid program?

Approximately the same number of Catholic students are also enrolled in public schools. In many large cities a substantial percentage of the total public and private school enrollment is in Catholic schools; for example: Chicago 34 per cent; Philadelphia 39 per cent; and Pittsburgh 42 per cent.

What is the enrollment in other church-supported schools?

About 400,000 students. Lutherans have 180,000 students in approximately 1,500 schools, including 30 high schools. Episcopalians have 480 schools with a total enrollment of 37,000. Other denominations have about 200,000 students in their shools.

How many are enrolled in other private schools?

About 900,000 students. This makes a total of about 6.8 million students in private schools, one-fifth the number in public schools.

Do these private schools greatly reduce school taxes?

Yes. The average annual cost for the education of a pupil in a public elementary and secondary school is \$496, and for a college or university student is \$1,414.05. This means that Catholics alone, by bearing the whole cost of educating 5,300,777 elementary and high school pupils and 321,000 college and university students, reduce the public school tax by \$3,083,095,442.

If we add the savings effected by the education of the 400,000 students in other church-related schools and 900,000 in nondenominational schools, the educational tax bill of the general public is reduced more than an-

THE VOICE

STREET



CARDINAL NEWMAN High School in West Palm Beach is under construction near Okechobee Rd. Adrian Dominican Sisters will staff

the school serving boys and girls. It replaces the high school of St. Ann parish which will continue to conduct a grade school.



Voice Photos

LA SALLE HIGH school for boys is now under construction on a tract adjoining Immaculata Academy in Miami's southeast section. The

eight-unit classroom building will be the first of three such units providing for a total future enrollment of some 1,200 boys.

other billion — a total savings well in excess of \$4 billion.

Do parents who send their own children to private nonprofit schools pay additional funds for the education of other children?

Yes. After paying for the education of their own children, parents are taxed for the education of their neighbors' children in the public schools. This means that they carry double their share of the educational burden. But that is not all. On the \$4 billion they pay for the education of their children in private nonfprofit schools, parents are subjected to still another financial outlay, the income tax exacted by the Federal and state governments.

Incredible as it seems, the payments made for the education of their children in independent nonprofit s c h o o l s, though they save other parents more than \$4 billion, are not deductible. This means that these parents bear a triple financial burden for the education of the nation's youth.

Is this fact generally known?

No. Comparatively few peo-

ple are aware of the staggering financial burden placed upon parents who send their children to any private nonprofit school, church-related or non-denominational.

Is this triple burden fair?

No. It is discriminatory, unfair, unjust, and inequitable. It can be reconciled only with the greatest difficulty to the constitutional guarantee of equal protection of the laws.

What would the proposed Federal aid to elementary and high schools mean tax-wise to millions of parents?

It would mean that the parents who send their children to private nonprofit schools are to be subjected to still another heavy financial burden — a fourth — from which their children would derive no assistance. They are expressly excluded from sharing in any of the benefits — a direct contradiction of the announced purpose of the bill: "the maximum development of every young American's capacity."

Isn't it true, though, that everyone pays public school taxes, whether he has children in the public schools or not, and that everyone benefits from the education given to children in public schools?

Yes. But people who are both taxpayers and parents do not benefit equally from taxes and the public school system. Those who send their children to public schools do not have any additional educational expense; those who send their children to private nonprofit schools must shell out considerable extra money for the education of their children.

Frondizi Explains Argentine Cross

BUENOS AIRES (NC)

— President Arturo Frondizi has said that a gigantic iron cross overlooking Buenos Aires harbor will tell visitors to Argentina "that they come to a country of firm spiritual structure, ready to maintain it."

He said the Cross will be "an affirmation of brotherhood and peace to all men of good will who come to our land."

August 18, 1961

Miami, Florida

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Laity Given Task Of Christianizing The Social Order

Following is the fourth and final installment of the full text of the social encyclical of Pope John XXIII, "Mater et Magistra."

Part IV

Reconstruction Of Social Relationships In Truth, Justice, and Love Incomplete And Erroneous Ideologies

After all this scientific and technical progress, and even because of it, there remains the problem that the social relationships should be reconstructed in a more human balance both in regard to individual political communities and on a world scale.

In the modern era different ideologies have been devised and spread abroad with this in mind. Some have been dissolved as clouds by the sun. Some have undergone substantial changes. Others have waned much and are losing still more their attraction on the minds of men. The reason is that they are ideologies which consider only certain and less profound aspects of man. And this is so because they do not take into consideration certain inevitable human imperfections, such as sickness and suffering, imperfections which even the most advanced economic-social systems cannot eliminate. Then there is the profound and imperishable religious exigence which constantly expresses itself everywhere, even though trampled down by violence or skillfully smothered.

In fact, the most fundamental modern error is that of considering the religious demands of the human soul as an expression of feeling or of fantasy, or a product of some contingent event, which should be eliminated as an anachronism and as an obstacle to human progress. Yet by this exigency human beings reveal themselves for what they really are: beings created by God and for God, as St. Augustine cries out: "You made us for Thee, O Lord, and our heart is restless until it rests in Thee." Moreover, whatever the technical and economic progress, there will be neither justice nor peace in this world until men return to a sense of their dignity as creatures and sons of God, the just and final reason of the being of all reality created by Him. Man separated from God becomes inhuman to himself and to those of his kind, because of the orderly relation of society presupposes the orderly relation of one's conscience with God, font of truth, justice and love.

It is true that the persecution of so many of Our dearly beloved brothers and sons, which has been raging for decades in many countries, even those of an ancient Christian civilization, makes ever clearer to Us the dignified superiority of the persecuted and the refined barbarity of the persecutors, so that, if it does not give visible signs of repentance, it induces many to think.

But it is always true that the most perniciously typical aspect of the modern era consists in the absurd attempt to reconstruct a solid and fruitful temporal order prescinding from God, the only foundation on which it can endure, and to want to celebrate the greatness of man by drying up the font from which that greatness springs and from which it is nourished, hence restraining and if possible extinguishing man's sighing for God. Everyday experience continues to witness to the fact, amidst the most bitter delusions and not rarely in terms of blood, that, as stated in the inspired book: "Unless the Lord build the house, they labor in vain that build it."

Perennial Actuality Of The Social Doctrine Of The Church

The Church is the standard bearer and herald of a way of life which is ever up to date.

The fundamental principle in such a conception is, as is seen from what has thus far been said, that individual human beings are and should be the foundation, the end and the subjects of all the institutions in which social life is carried on, that is individual human souls considered insofar as they are and should be by their nature intrinsically social, and insofar as they are in the plan of Providence, and by their elevation to the supernatural

From this fundamental principle which guarantees the sacred dignity of the individual, the teaching office of the Church has made clear, with the cooperation of enlightened priests and

laymen, especially during this last century, a social doctrine which points out with clarity the sure way to reconstruct social relationships according to universal criteria based on human nature, the various dimensions of the temporal order and the characteristics of contemporary society and which are hence acceptable to all.

But it is indispensable, today more than ever, that this doctrine be known, assimilated and translated into social reality in the form and manner that the different situations allow and demand. It is a most difficult task, but a most noble one, to the carrying out of which We most warmly invite not only Our brothers and sons scattered throughout the world but also all men of good will.

Instruction

We reaffirm strongly that the Christian social doctrine is an integral part of the Christian conception of life.

While We note with satisfaction that in several institutes this doctrine has been taught for some time, we feel urged to exhort that such teaching be extended by regular systematic courses in Catholic schools of every kind, especially in seminaries. It is to be inserted into the religious instruction programs of parishes and of associations of the lay apostolate. It should be spread by every modern means of expression daily newspapers and periodicals, publications of both a scientific and a popular nature, radio and television.

To this diffusion, Our beloved sons, the laity, can greatly contribute by knowing this doctrine, making their actions conform to it and by zealously striving to make others understand

They should be convinced that the truth and efficacy of this teaching is most easily demonstrated when they can show that it offers a safe path for the solution of present day difficulties. In this way they bring it to the attention of those who are opposed to it because they are ignorant of it and they may cause a ray of its light to enter into their minds.

Education

A social doctrine has to be translated into reality and not just merely formulated. This is particularly true of the Christian social doctrine whose light is truth, whose objective is justice and whose driving force is love.

Hence We stress the fact that it is of the greatest importance that Our beloved sons not only know this social doctrine but that they be educated according to it.

Christian education should be complete in extending itself to every kind of obligation. Hence it should strive to implant and foster among the faithful an awareness of their obligation to carry on their economic and social activities in a Christian

The transition from theory to practice is of its very nature difficult. And this is especially true when one tries to reduce to concrete terms on a social doctrine such as that of the Church. It is difficult on account of the deep rooted selfishness of human beings, the materialism with which modern society is steeped and the difficulty of singling out precisely the demands of justice in particular cases.

Consequently, it is not enough for this education that men be taught their social obligations. They must also be given by practical action the methods that will enable them to fulfill

A Task For Associations Of The Apostolate Of The Laity

Education to act in a Christian manner in economic and social matters will hardly succeed unless those being educated play an active role in their own formation, and unless the education is also carried on through action.

Just as one cannot acquire the right use of liberty except by using liberty correctly, so one learns Christian behavior in social and economic matters by actual Christian action in those

Hence, in social education the associations and organizations of the lay apostolate play an important role, especially those that have as their specific objective the Christianization of the economic and social sectors of the temporal order. Indeed, many members of these associations can draw profit from their daily

Miami. Florida

experiences to form themselves more completely and also contribute to the social education of youth,

At this point it seems opportune to recall to all, the great and the lowly, the Christian concept of life, which requires spirit of moderation and of sacrifice. Unfortunately, there everywhere prevalent a hedonistic conception and tendent which would reduce life to the search for pleasure and the satisfaction of all the passions, with a consequent great loss both body and soul.

On the natural level, simplicity of life and temperance in the lower appetites is a wisdom productive of good. On the superna tural level, the Gospels and the whole ascetic tradition of the Church require a sense of mortification and of penance which assure the rule of the spirit over the flesh and offer an el ficacious means of expiating the punishment due to sin from which no one, except Jesus Christ and His Immaculate Mother

In reducing social principles and directives to practice, one usually goes through three stages: reviewing the situation, judge ing it in the light of these principles and directives, and de ciding what can and what should be done according to the mode and degree permitted by the situation itself.

These are the three stages that are usually expressed in the three terms: look, judge, act.

It is particularly important that youth be made to dwell often on these three stages and as far as possible reduce them to action. The knowledge acquired in this way is not merely abstract ideas but is something to be translated into deeds.

In the applications of doctrine there can arise even among upright and sincere Catholics differences of opinion. When the happens, they should be watchful to keep alive mutual esteem and respect and should strive to find points of agreement for el ficacious and suitable action. They should not exhaust themselves in interminable discussions and, under pretext of the better or the best, omit to do the good that is possible and is thus obligatory.

Catholics in their economic-social activities often find themselves in close contact with others who do not share their view of life. In these circumstances, Our sons should be very careful that they are consistent and never make compromise on religion and morals. At the same time let them show them selves animated by a spirit of understanding and disinterested ness, ready to cooperate loyally in achieving objectives that their nature are good or at least reducible to good. It is clear however, that when the Hierarchy has made a decision on the point at issue, Catholics are bound to obey their directives, be cause the Church has the right and obligation not merely guard ethical and religious principles, but also to intervent authoritatively in the temporal sphere when it is a matter of judging the application of these principles to concrete cases.

Manifold Action And Responsibility

From instruction and education one must pass to action This is a task that belongs particularly to Our sons, the lait, since in virtue of their condition of life they are constantly engaged in activities and in the formation of institutions that in their finality are temporal.

In performing such a noble task, it is essential that 0w sons be professionally qualified and carry on their occupation is conformity with its own proper laws in order to secure effet tively the desired ends. It is equally necessary, however, that they act within the framework of the principles and directives of Christian social teaching and in an attitude of loyal trust and filial obedience to ecclesiastical authority. Let them remember that when in the execution of temporal affairs they do not follow the principles and directives of Christian social teaching not only do they fail in their obligations and often violate the rights of their brethren, but they can even cast into discredit that very doctrine which, in spite of its intrinsic value, seems to be lacking in a truly directive power.

A Grave Danger

As we have already noted, modern man has greatly deep ened and extended his knowledge of the laws of nature and has made instruments that make him lord of their forces. He has even produced gigantic and spectacular works. Nevertheless in his striving to master and transform the external world, he is in danger of forgetting and of destroying himself. As Pope

Continued on Page 17

'MATER ET MAGISTRA'

Christian Solutions Given For Social Ills Of World

Continued from Page 16

Pius XII, Our predecessor, observes with deep sadness in the encyclical "Quadragesimo Anno:"

"And so bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin, has everywhere been changed into an instrument of strange perversion: for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded."

In a similar manner Pope Pius XII, Our predecessor, rightly asserted that our age is marked by a clear contrast between the immense scientific and technical progress and the fearful human decline shown by "its monstrous masterpiece" of "transforming man into a giant of the physical world at the expense of his spirit, which is reduced to that of a pygmy in the supernatural and eternal world."

Once again there is a verified today, in a most striking manner, what was asserted of the pagans by the Psalmist: "men forget their own being in their works and admire their productions to the point of idolatry: the idols of the Gentiles are silver and gold, the works of the hands of men."

In Our paternal care as Universal Pastor of Souls, we urgently invite Our sons to take care that they keep alive and active an awareness of a hierarchy of values as they carry on their temporal affairs and seek their immediate ends.

Certainly, the Church has taught and always teaches that scientific-technical progress and the resultant material well-being are truly good and, as such, mark an important phase in human civilization. Nevertheless, these things should be valued according to their true worth, namely, as instruments or means used to achieve more effectively a higher end, that a facilitating and promoting the spiritual perfection of mankind, both in the natural and the supernatural order.

We desire that the warning words of the Divine Master should ever sound in the ears of men: "For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"

Sanctification Of Holydays

To safeguard the dignity of man as a creature endowed with a soul formed in the image and likeness of God, the Church has always demanded an exact observance of the third precept of the decalogue: "Remember that thou keep holy the Sabbath day." God has a right to demand of man that he dedicate a day of the week to worship, in which the spirit, free from material preoccupations, can lift itself up and open itself by thought and by love to heavenly things, examining in the secret of its conscience its obligatory and necessary relations towards its Creator.

In addition, man has the right and even the need to rest in order to renew the bodily strength used up by hard daily work, to give suitable recreation to the senses and to promote domestic unity, which requires frequent contact and a peaceful living together of all the members of the family.

Consequently, religion, morality and hygiene, all unite in the law of periodic repose which the Church has for centuries translated into the sanctification of Sunday through participation in the Holy Sacrifice of the Mass, a memorial and application of the redemptive work of Christ for souls.

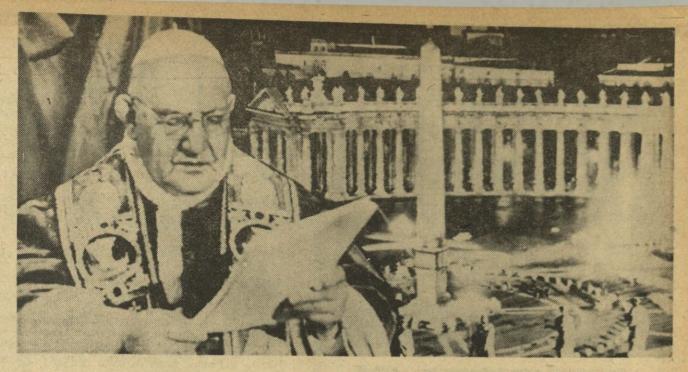
It is with great grief that We must aeknowledge and deplore the negligence of, if not the downright disrespect for, this sacred law and the consequent harmful results for the health of both body and soul of Our beloved workers.

In the name of God and for the material and spiritual interests of men, We call upon all, public authorities, employers and workers, to observe the precepts of God and His Church, and We remind each one of his grave responsibilities before God and society.

Renewed Obligation

In what We have briefly exposed above, it would be an error if Our sons, especially the laity, should consider it more prudent to lessen their personal Christian commitment in the world. Rather should they renew and increase it.

Our Lord, in the sublime prayer for the unity of the Church did not ask the Father to take His own from the world but to preserve them from evil: "I pray not that thou shouldst



NC Phot

POPE JOHN XXIII reads a document as he stands against an enlarged photograph of St. Peter's Square, illuminated at night.

take them out of the world, but that thou shouldst keep them from evil."

We should not create an artificial opposition between the perfection of one's own being and one's personal active presence in the world, as if a man could not perfect himself except by putting aside all temporal activity and as if, whenever such action is done, a man is inevitably led to compromise his personal dignity as a human being and as a believer.

Instead of this being so, it is perfectly in keeping with the plane of Divine Providence that each one develop and perfect himself through his daily work, which for almost all human beings is of a temporal nature. Today, the Church is confronted with the immense task of giving a human and Christian note to modern civilization, a note that is required and is almost asked for by that civilization itself, for its further development and even for its continued existence. As we have already emphasized, the Church fulfills this mission through her lay sons, who should thus feel pledged to carry on their professional activities as the fulfilment of a duty, as the performance of a service in internal union with God and with Christ and for His glory. As St. Paul points out: "Whether you eat or drink, or whatsoever else you do, do all for the glory of God" and "all whatsoever you do in world or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him."

Greater Efficiency In Temporal Affairs

In temporal affairs and institutions, whenever an awareness of values and supernatural ends is secured, there is at the same time a strengthening of their power to achieve their immediate specific ends. The words of Our Divine Master are still true: "Seek ye, therefore, first the kingdom of God and His justice: and all these things shall be added unto you," children of the light. The fundamental demands of justice are more securely grasped in the most difficult and complex regions of temporal affairs, namely those in which selfishness — individual, group or racial — often causes thick clouds of darkness. When one is animated by the charity of Christ one feels united to others, and the needs, suffering and joys of others are felt as one's own.

Consequently, the action of each one, no matter what the objective or what the circumstances in which it may be realized, cannot help being more disinterested, more energetic and more human because charity "is patient, is kind . . . seeketh not her own . . . rejoiceth not in iniquity, but rejoiceth with the truth . . . hopeth all things, endureth all things."

Living Members In The Mystical Body Of Christ

We cannot conclude our encyclical without recalling another sublime truth and reality, namely that we are living members of the Mystical Body of Christ, which is His Church:

"For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body: so also is Christ."

We invite with paternal urgency all Our sons belonging to either the clergy or the laity to be deeply conscious of this dignity and nobility due to the fact that they are grafted onto Christ as shoots on a vine: "I am the vine and you are the branches." And they are thus called to live by His very life. Hence, when one carries on one's proper activity, even if it be of temporal nature, in union with Jesus the Divine Redeemer, every work becomes a continuation of His work and penetrated with Redemptive power: "He that abideth in me, and I in him, the same beareth much fruit." It thus becomes a work which contributes to one's personal supernatural perfection and helps to extend to others the fruits of the Redemption and leavens with the ferment of the Gospel the civilization in which one lives and works.

Our era is penetrated and shot through by radical errors, it is torn and upset by deep disorders. Nevertheless, it is also an era in which immense possibilities for good are opened to the Church.

Beloved brethren and sons, the review which in union with you We have been able to make of the various problems of modern social life from the dawn of the teaching of Pope Leo XIII has been, as it were, an unfolding of a series of statements and resolves on which We invite you to dwell and meditate deeply. Take courage in the cooperation of all for the realization on earth of the Kingdom of Christ.

It is "A kingdom of truth and of life; a kingdom of holiness and grace; a kingdom of justice, of love and of peace," which assures the enjoyment of the heavenly goods for which we were created and for which we long.

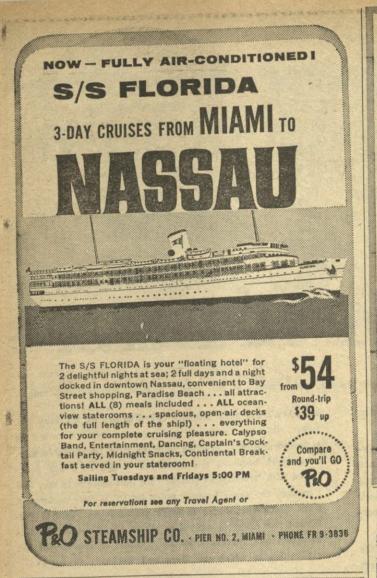
Here one is concerned with the doctrine of the Catholic and Apostolic Church, mother and teacher of all the nations, whose light illumines, enkindles and inflames, whose warming voice filled with heavenly wisdom pertains to all times, whose power ever offers efficacious and suitable remedies for the increasing needs of men and for the deprivations and anxieties of the present life.

That voice is in union with that of the Psalmist of old which unceasingly fortifies and lifts up our minds: "I will hear what the Lord will speak in me: for he will speak peace unto his people: and unto His saints: and unto them that are converted to the heart. Surely his salvation is near to them that fear him: that glory may dwell in our land. Mercy and truth have met each other: Justice and peace have kissed. Truth is sprung out of the earth: and justice hath looked down from heaven. For the Lord will give goodness: and our earth shall yield her fruit. Justice shall walk before him: and shall set his steps in the way."

Such is the desire that We make in ending this letter, to which We have for a considerable time given our solicitude for the Universal Church. We desire that the Divine Redeemer of men, "who of God is made unto us wisdom and justice and sanctification and redemption," may reign and triumph gloriously throughout the ages, in a'l and over all. We desire that human society being restored to order, all nations may firmly enjoy prosperity, happiness and peace.

As a portent of these wishes and as a pledge of Our paternal good will, may the apostolic blessing, which We give from Our heart in the Lord, descend on you, venerable brethren, and on all the faithful entrusted to your care and especially on those who will reply with generosity to Our appeals.

Given at Rome, at St. Peter's, May 15, in the year 1961, the third of Our Pontificate.









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Goin' My Way

By JIM WILBER

My traveling companion said, "How fortunate you and be a Catholic. There is much more of significance in world for you than for me. The sights to be seen are the journey, if they have historical meaning, or are interest manifestations of man's culture, or are natural wonders earth which you call the 'noble works of the Creator.'

He said, "I too, can appreciate history and art and a tific achievement, but you are better circumstanced. All his is somehow interwoven with your faith and all Western begins with your Madonna."

Many a traveler finds added meaning in what might have been just a casual trip, through the discovery of shrine along the way. My companion discovered St. Anthony Shrine on an ordinary street in the heart of Manhatta For Catholics it is fitting that St. Anthony's Shrine we be in St. Francis' church, on West 31st St. The church its is jammed into a niche in the middle of a business distri

Every hour of the day the upper and lower churches with the footfalls of the pilgrims. Some 20 or 30 Masses offered on Sunday, including one at 3 a.m. for show per and other workers, and another Mass at 4 for newsp pressmen. But St. Francis parish has no parishoners, No actually lives in the area. The crowds work in the city live in the suburbs or they are guests at the numerous h near Penn station.

This National Shrine of St. Anthony was established in and is administered by the Franciscan order. Not ancient architecturally outstanding, nor even well situated in its cram quarters, yet it is a Shrine in the true sense.

It is for everyone — Catholics, and my friend, who som times feels like a Catholic. It maintains a breadline f derelicts at dawn each morning. Wealthy Jewish merchan in the area are among the shrine's thousands of benefactor of all faiths, for who is there who can't understand truth about a shrine?

There are hundreds of shrines in the U.S. and Can although Lourdes, Rome, Assisi, Lisieux, Fatima and the Land come first to mind when the word is mentioned. A st is an age-old expression of devotion. There are shrines patriotism and beauty but the enduring ones are to God

From the Spanish Missions of California to the Basille of St. Anne de Beaupre, in Quebec, there are over 100 well known and revered shrines — constantly visited by comless pilgrims. Shrines to Mary the Mother of God are me in evidence. From the great shrine in honor of her Imman late Conception in Washington, D. C., to the grottes Lourdes and Fatima, on grounds of monasteries, schools an wayside parishes, there is ample testimony that She is the Patroness of the United States.

Of the 100 or so noted places of popular pilgrimage Missions of the Southwest and shrines dating from the Rev tionary and Civil War periods are attractions for people of faiths.

There are shrines that have great collections of treast mementoes of the Church and Saints. And Shrines of history significance, like that of the North American Martyrs, at Auri ville, N. Y. It was here that Father Isaac Jogues and Broth Rene Goupil, Jesuit missionaries, suffered torture and death the hands of the savage Indians.

Another commemoration of the advance of Christianii in the new world is the "Prince Gallitzin Chapel," in Loretto Pa. It is named for a Russian prince who became a mis sionary priest, and is now revered as "The Apostle of the Alleghenies."

His house and chapel built in 1832 are kept much as the were when the prince-priest died in Loretto in 1840. His chall and Mass book and relic of the True Cross can be seen by visitor. Outside in the chapel are buried many heroes of

Revolutionary War. And in Pittsburgh, another St. Anthony's Chapel attra thousands from all over the world. Here, by special favor the Holy See pilgrims may gain the same indulgence grant to the Chapel of Portiuncula in Assisi. In Pittsburgh are k thousands of reliquaries of the Church, rescued and housed the founder, Father Mollinger, from lands of persecution through out the world. One can view the body of St. Demetrius bene the main altar and the sacred relics of other saints in gold cases behind the tabernacle. This shrine of St. Anthony is rea

a shrine to all Saints. There are famous shrines in New York, St. Louis, Phila delphia, Baltimore, St. Augustine, New Orleans, Quebec and Montreal. New York City has eight officially designated shrines. The Minor Basilica of the Assumption of the Blesser Virgin in Baltimore is the first seat of a Bishop in the United States. The first native priests of America were of dained there. St. Anne de Baupre is favored by honey mooners from all over the country. Some shrines have foreign names — Nuestra Senora de la Soledad, in Soledad California. And some are doubly famous as museums - con taining records, ancient vestments and artifacts of the early days of the nation.

But in all shrines, and especially on feast days of summ and fall, great crowds come to venerate the Holy Relics Martyrs and Saints, to hear Mass, and to contemplate the fail and beauty that has enriched our culture and our lives.

Peru Features Mountain Tours, cities Of Incas

MA, Peru — The biggest offered in this air-cons country is a train ride.

The highest rail trip in the rid, it takes the tourist the Andes to an altitude 14,700 feet on the run from ma, the capital, to Huanyo, once the seat of the cient Huancas civilization.

fisitors, most of whom arrive m the USA in Peru by air, the train trip is packed more excitement than the mey by Pan American Airs System jets which fly altitudes between 25,000 and no feet.

in early rising is required the \$7 round trip to Huano. There is no charge for gen used en route. The train ves Lima at 7:30 a.m. and hour later passes through sica, Peru's "Sunshine sica, Peru's "Sunshine y". Then it begins to ascend cordillera of the Andes.

Engineers will marvel over e succession of bridges and ittle Hell). As the train unders upgrade to 13,000 et, a series of towns unds. They are Rio Blanco, atucana, Viso, San Mateo d Morococha.

or a time, the landscape benes desolate as the train verses a high plateau where y a grass named "ichu" ws. Herds of llamas feed this grass and tourists hapsnap thier cameras as the r-faced, long-necked animals feeding to watch the train

esuming its climb, the train ors upward another 1,700 to its greatest altitude at little town of Ticlio, whose 00 feet is only 300 feet less n Mt. Blanc, highest peak the European Alps.

From Ticlio the descent beon the eastern slopes the cordillera. This is ke country surrounded by jestic snow-covered peaks, d the view is breathtaking. ter passing through the wns of Casapalca and oya, where North American ning operations are cenred, the rails follow the Rio antaro.

luancayo, a city of 80,000 ulation at an elevation of 00 feet, is reached at 4:30 and the spectacular train

unday is market day and orfully dressed Indians ne from a 50-mile radius to their goods in the princi-street and buy what they d for their homes. It's one those out-of-this-world sights.

nother "must" trip, partic-rly this year, is the trip to co, the former capital of mighty Inca empire, and there to Machu Picchu, famed "lost city" of the

By road the trip from Lima Cuzco takes three days; air it is but two hours. anes leave Lima at 6:30 n. and climb to 20,000 feet cross the mighty cordillera the Andes.



issues that demand unification in thought and action, with our neighbors to the South . . . to know from experience and first-hand information, the countries,

events and peoples that are making history.

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

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By air to California, by motor to the Missions and by boat to Hawaii Such is the exciting itinerary planned for this vacation. The Basic trip includes 12 days visiting San Francisco,

Meet at Miami airport on Sept. 2 for the short flight to Kingston . . . you will be met at the airport by Martins Tours and escorted to the finest hotel in town. You'll be on the modified American plan (includes breakfast and dinner). Saturday afternoon is free to "free-port shop" and sightsee. Sunday Mass at Holy Trinity Cathedral followed by a sight-seeing tour of Kingston.

After lunch you will be taken on a beautiful scenic 50 mile drive, over the mountains that divide the island, to the romantic tropical wonderland of Ocho Rios.

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A pleasure tour that also permits an insight into the current social and political thought of the peoples of Latin America. Leading authorities on inter-American relations, drawn from the Catholic clergy and the famous Catholic Universities have been invited to address the tour members on issues in the news. Informal parties with Latin American teachers, priests and students as guests have been arranged. Highlights include sightseeing . . . oll points of interest in the fabled cities of Belem, Brasilia, Sao Paulo, Buenos Aires, Montevideo, Rio de Janeiro (extension to Lima and Cuzco.)

GUADALUPE AND MEXICO

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the Missions at San Luis Obispo, Santa Cruz, Monterey and Carmel by the Sea . . . transfers to and from airports, sightseeing, etc.

Extension to Los 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, hotel, sightseeing, etc. Same tour of Hawaii by air, if preferred, costs \$355. See any of our travel agents listed.

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August 18. 1961

THE VOICE

Miami, Florida

Chaminade High Mothers' Party

HOLLYWOOD - A dessert card party under the auspices of the Chaminade High School Mothers Club will be at 8 p.m. Wednesday, Aug. 23.

Mrs. Harold Terrill will be hostess at her home, 2533 Coolidge St. and proceeds will be donated toward school projects.

Members of the arrangements committee are Mrs. Joseph Robles, Mrs. Basil Kaven, Mrs. John Slawinski, Mrs. Harry Nordinger. Mrs. Paul Perry, Mrs. William Callahan, Mrs. Urbanowski and Mrs. James Bryce.

(This is the first in a series of articles explaining the objectives and functions of the 15 standing committees which comprise the Miami Diocesan Council of

Catholic Women.)

the national level.

Every diocesan council of Catholic women is affiliated with the National Council of Catholic Women and consequently embodies within its structure committees comparable to those on

In the Diocese of Miami, 15

OBJECTIVES OF DCCW EXPLAINED Spiritual Development Retreats Advance

committees have been selected by Bishop Coleman F. Carroll for active participation in the work of the Church in South Florida. Acting under the direction of diocesan and deanery chairman, each affiliation committee thus shares in furthering the work of the Church not only in their immediate locale but throughout the world.

The committee on spiritual development aids the Christian personality development of indi-

vidual members and encourages them to spread the Faith. It promotes participation in daily Mass, adoration of the Blessed Sacrament, vocations, spiritual reading, days of recollecton and other spiritual practices.

In particular this committee, under the diocesan chairmanship of Mrs. H. Cartwright, of West Palm Beach, encourages South Florida women to participate in the retreat program by attending summer weekend retreats conducted by Father

Noel Fogarty, diocesan director of lay retreats, and to accent the spiritual by attending conferences at other times of the year at the Cenacle Retreat House for Women at Manalapan.

To counteract the outside stimuli and hubbub of everyday living and to strengthen the faith of its members, the Miami DCCW is urging members to observe a day of silence, prayer and meditation within their homes once each month.

Moonlight Cruis In Ft. Lauderdo FORT LAUDERDALE

moonlight boat cruise spr ed by members of St. C Altar and Rosary Society be held from 7 to 9 p.m. to row (Saturday).

A chicken dinner and for dancing will be pro aboard the Nantican. T may be obtained from Harvey J. Gresham and Donald Heppleston, arra ments chairmen. Proceeds be donated to the parish b ing fund.

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Page 20 August 18, 1961 THE VOICE

Miami, Florida

Aguinas High Girls' Retreat

MANALAPAN - A four-day retreat for girls enrolled at Aquinas High School, Fort Lauderdale, will be held at the Cenacle Retreat House from Aug. 23 to 26.

Father Neil Cahill, S.J., of Georgetown University, Washington, will conduct the midweek conferences.

Another four-day program is planned for the Labor Day weekend beginning on Friday, Sept. 1, and concluding Sept. 4. Junior Catholic Daughters of America have scheduled their annual retreat for the weekend of Sept. 8-10.

Both weekend and mid-week retreats are now being scheduled at the women's retreat house and inquiries may be addressed to the Cenacle, 1720 S. Ocean Blvd., Manalapan (Lantana Post Office) or by calling JUstice 5-9988.

Membership Drive By Singles Club.

WEST HOLLYWOOD - A membership drive has been inaugurated by the Catholic Singles Club of St. Stephen parish.

Organized 17 months ago with a group of 11 charter members, the club provides social events for young single Catholic men and women throughout the year.

Dances with music provided by an orchestra are held on every other Sunday alternating with picnics, splash parties and other varied activities.

Business meetings followed by social hours are held once each month. Persons interested in joining are asked to contact Miss Maria Depalo at WA 3-2609.

MISSAL GUIDE

Aug. 20 - Thirteenth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.

Aug. 21 - St. Jane Frances Fremiet de Chantal, Widow. Mass of the feast, Gloria, common preface.

Aug. 22 - Immaculate Heart of the Blessed Virgin Mary. Mass of the feast, Gloria, second prayer of St. Timothy and Companion Martyrs, Credo, preface of the Blessed Virgin Mary.

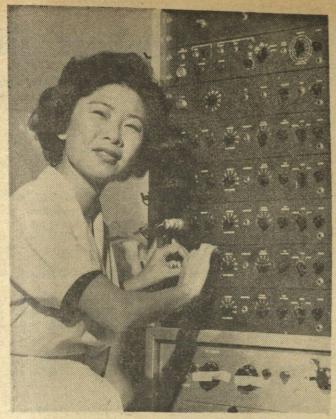
Aug. 23 - St. Philip Benizi, Confessor. Mass of the feast, Gloria, common preface.

Aug. 24 — St. Bartholomew, Apostle. Mass of the feast, Gloria, Credo, preface of the

Aug. 25 — St. Louis, Confessor. Mass of the feast, Gloria, common preface.

Aug. 26 - Our Lady on Saturday. Votive Mass (V) of the Blessed Virgin Mary, Gloria, second prayer of St. Zephyrinus, Pope and Martyr, preface of the Blessed Virgin Mary.

Aug. 27 - Fourteenth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, preface of the Trinity.



Voice Photo

THIRD GENERATION Catholic is Chinese Dr. Mary Shann shown in the cardio-pulmonary laboratory of Jackson Memorial Hospital. Dr. Shann expects to return to Formosa next summer where she will be a clinical cardiologist at Taiwan U.

Chinese Doctor Studies Here To Be Formosa Heart Expert

A Chinese Catholic now studying medicine here is looking forward to being the first clinical cardiologist in Formosa when she returns there next summer.

Soft-spoken Dr. Mary Shann, who is now a fellow in cardiology at the University of Miami Medical School, came to the United States four years ago and interned for two years at the New England Hospital, Boston. In 1951 she assumed her duties in the cardio-pulmonary laboratory at the Jackson Memorial Hospi-

Her Chinese name is Ke-Ming which, she explained, means that her parents wished her to be "wise." Her Christian name of Mary was chosen by her Catholic mother who had particular devotion to the Blessed Virgin. Dr. Shann's maternal grandparents were also Catholic but her father, with whom she fled from Shanghai to Formosa in 1949 is not.

Cases of hypertension and congenital and rheumatic heart disease are frequent in Formosa, Dr. Shann said, pointing out that the rate of hypertension there is greater than in this country. However, arteriosclerosis, which is now a major health problem in the U.S., is a minor

For Church Work Dial PLaza 1-4176 ABBOT

- Photo Offset

- Engraving 9080 N. E. 6th AVENUE Just off Biscayne at 90th Street problem in Formosa, she said. The low chloresterol diet of fish, vegetables and rice could be a factor, she added.

The long suffering of her mother during her last illness inspired Dr. Shann to pursue a medical career, after her mother expressed the wish that Mary "try to do something for the sick. The most important thing was to remember that I was holding someone else's life in my hands," the cardiologist recalled.

When she returns home to Formosa next July, Dr. Shann, who is a graduate of the University of Taiwan, expects to work in a cardiac research center now under construction at the university. Eventually she'd like to specialize in pediatric cardiology.

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Guild Sponsoring

FORT LAUDERDALE - A rummage sale sponsored by Our Lady Queen of Martyrs Guild will be held today (Friday) from 9 a.m. until 4:30 p.m. at Sunrise Blvd. and NW Ninth

A second sale is scheduled Friday and Saturday, Aug. 25 and 26, at the Gold Coast In-

Plans for the staging of "Queen's A Poppin'," a musical which will be presented by the Guild in October, will be discussed during a rehearsal party at 8 p.m. today in the school cafeteria.

Miss C. De Lazzaro of Delle Academy, who is in charge of production and directon, will conduct the auditions this eve-

Parish Sponsors Splash Party, Dance

NORTH MIAMI BEACH sponsored by members of St. ville Hotel, Miami Beach.

professional water show consisting of high diving, comedy routines and water ballet will be included in the program which begins at 7 p.m. Dancing will follow in the patio.

Mrs. J. Russell Watt is general chairman for the benefit and tickets may be obtained from Mrs. B. Alper at Wilson

the parish building fund.

Miami Springs Club Plans Card Party

A benefit card party under the auspices of the Blessed Trinity Altar and Rosary Society will be held at 1 p.m. today (Friday) at the McArthur Dairy Hostess Room, 6851 NE Second Ave.

The organization has also announced plans for an all-day rummage sale to be held on Thursday, Aug. 31 at Stevens Market, 6209 NW 27th Ave.

Rummage Sales

dustries at 801 SW Sixth St.

The fourth annual splash party Lawrence parish will be held Saturday, Aug. 26, at the Deau-

Proceeds will be donated to

North Dade Deanery DCCW . Names 20 Committee Heads

Twenty women from the Greater Miami area have been named to the board of directors of the North Dade Deanery of the Miami Diocesan Council of Catholic Women by Mrs. Thomas F. Palmer, deanery presi-

Appointed as chairmen of standing committees are Mrs. J. Russell Watt, St. Lawrence parish, spiritual development; Mrs. Ivan Wood, St. Michael the Archangel parish, retreats; Mrs. Reginald DeWese, Visitation parish, library and literature; Mrs. E. J. Dillon, St. Mary Cathedral parish, Catholic Charities; Mrs. Vincent De Cario, St. Michael parish, Home and School Assocation; Mrs. William Hodgin, Blessed Trinity parish, international and Inter-American relations; and Mrs. Sadie Kennedy, Our Lady of Perpetual Help parish, pub-

Mrs. C. T. Fernans, St. Rose of Lima parish, is chairman of publicity; Mrs. Edward R. Keefe, Holy Family parish, public relations; Mrs. Vincent Vohs, St. James parish, organization and development; Mrs. J. W. Alpaugh, Immaculate Conception parish, camp; Mrs. A. D. Sargent, St. John the Apostle parish, eivic participation, and Mrs. Grace Miller, St. Mary parish, foreign relief.

Also serving are Mrs. Herbert Edgecombe, Corpus Christi parish, family and parent education; Mrs. John Collins, St.

Rose of Lima parish, social actions; Mrs. Robert Cohrs, Corpus Christi parish, civil defense; Mrs. Thomas McManus, St. Michael parish, Confraternity of Christian Doctrine; Mrs. A. L. Bernero, Immaculate Conception parish, youth, and Mrs. Theodore Schroeder, St. Patrick parish, constitution and by-laws.

Mrs. Carl Pieck of St. Joseph parish is historian for the North Dade Deanery.

Benefit Party At St. Matthew's

HALLANDALE - A benefit card party under the auspices of the Blessed Mother Circle of St. Matthew Woman's Club will be held Monday, Aug. 21, at the parish hall in Golden

Mrs. Oscar Tweddell is chairman of arrangements for the party which begins at 8 p.m. Refreshments will be served and proceeds will be donated to the building fund.

St. Timothy Group Plans Pool Party

Sunset Park Playdium will be the scene of a pool and patio party sponsored by St. Timothy Women's Guild at 8 p.m. Saturday, Aug. 19.

Tickets may be purchased at the door or by calling Mrs. Alex Puma at MO 6-8428. Proceeds will be donated to the parish building fund.



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PLANNING CYO activities in North Dade deanery are Father James Henry, deanery moderator, and (from left): Melodye Moulton, of Holy Family parish; Robert Krobott, St. James; William O'Connell, St. Rose of Lima, and Roberta Prouet, Holy

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Red In Space Heard Talk About Saints

NEW YORK (NC) - Maj. Gherman S. Titov, Russia's second cosmonaut, tuned in on a broadcast about saints during his globe-circling journey. The Soviet newspaper Izvestia quoted him as saying he had tuned in on the Russian-language broadcasts during his flight.

Radio Liberty here said it had identified the program as one originating in its studios over a privately supported network beaming Russian language programs to the U.S.S.R.







B. R. Limegrover

FALL PROGRAM ANNOUNCED

CYO Advisers Aid Parishes

All parishes have been offered the services of youth advisers to help establish new units of the Catholic Youth Organization and to strengthen units that already exist.

The availability of five priests, designated as deanery directors of youth activities, was announced this week as an all-out effort was launched to broaden the diocesan youth program.

The priests are ready to work with pastors and lay volunteers in reexamining the purposes of the CYO and in studying the techniques which must be applied to make a parish youth program successful.

PROGRAM ANNOUNCED

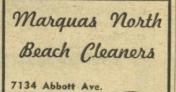
The leadership training project was announced this week by Father Walter J. Dockerill, diocesan director of youth ac-

Simultaneously he announced a fall program of spiritual, cultural, social and athletic activities which will be highlighted by the following events:

- A CYO membership drive to begin on a diocesan basis, Sept. 1.
- The drafting of a yearround Boy Scout program by Scout Chaplains, Sept. 6.
- The formation of a Diocesan Youth Council, Oct. 1.
- Observance of National Catholic Youth Week starting
- Attendance at the National CYO convention in Buffalo, N.Y., starting Nov. 1.

Scheduled for later dates are an oratorical contest, talent contest, Girl Scout rally and a bowling tournament.

Father Dockerill said that in each parish the priestmoderator of youth activities is expected to select at least two adult volunteers who will then meet with the deanery youth director.







LOW DISCOUNTS

Together they will study a handbook which has just been published by the diocesan CYO. Principles and programs set forth in the handbook will be adapted to the needs of Father Dockerill said.

FREQUENT MEETINGS

The study-workshops will be held as frequently as they are needed and will serve to unify the program at the diocesan and deanery levels. A conexchange of ideas among parish CYO's should help of them, he added.

Priests who are serving deanery directors of youth Father Frederick Wass, Coast; Father John C Broward; Father James H North Dade; Father Vir Sheehy, South Dade, and I er Casimir Stadalnikas,

By Doris R. Peters

1 9s Asking ...

She Plans To Marry Her Non - Catholic Boyfriend

I have been going with a boy for two years. My parents like him and we plan to get married when I get out of school next

The reason I'm asking your help is that he is a non-Catholic and says that the paper a non-Catholic has to sign to raise his children Catholic is silly. I explained it to him but he doesn't seem to understand.

As this agreement to raise your children in the Catholic faith is one of the conditions upon which your dispensation to marry a non-Catholic is granted, you must be sure you both have the proper advice and sufficient knowledge about it. No mixed marriage can receive the blessing of the Church without these guarantees. Talk to your pastor or to one of the other priests who can explain the reasons to your friend.

I am not quite sure from your letter, Cindy, if your friend thinks the whole idea of raising the children as Catholics is "silly" or whether he just thinks having to sign the agreement is "silly."

If it is the latter, explain that every contract is bound by a signature. If he is in earnest why should he object to signing his name to a guarantee that his children will be protected by religion? It is merely a testimony of his good faith.

If it is the former and he really thinks it silly to have to raise his children as Catholics

CALL JE 8-7411

consider the whole matter your engagement. There difficulties enough in a 1 ed marriage without inc ing so fundamental a division would be the case when party thought the relig training of his children "sil Such an attitude would set moral tone for your whole m

In your discussion with priest I'm sure he will po out the pitfalls of such and titude and the cruel har ships it brings to a marriage

And Cindy, remember t your religion has been one the dominant factors in form your character and personal That same personality attra ed your friend to you in the in place. Wouldn't he like daughters to be just the sam

* * * Dear Doris:

I will be going into senior year this Septe ber. I'm thinking seriou about entering the conv

after graduation. My pro lem is to tell my moth about my plans. I have the married sisters and I'm baby of the family. T makes it all the harder me to tell my mother abo leaving home so soon as graduation. I'm not sure how she is going take it so I don't want give her too much time think about it. Yet I do want to tell her at the l minute.

I think you're underestim ing your mother. What make you think she wouldn't be ow joyed at the prospect of havi a daughter a Religious? F ticularly, since you are "baby" of the family.

Don't wait until the last mit ute to take her into your on fidence. If she is pleased the will only deprive her of much happines

Scoutmaster Needed

CORAL GABLES - Boy Scott Troop 16, sponsored by the Coral Gables Knights of Columbia bus needs a scoutmaster.

Meetings are held in the le cabin located on the ground of of Little Flower Church.

Persons interested should con tact Tom Frederick, FR 7-557 or Grand Knight Edward Creek lan, CA 1-2473.

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August 18, 1961

THE VOICE

Miami, Florida

My parents are quite sensible in most matters but have some funny ideas about the use of a car. Dad admits I can handle a car as well as he can, and they know that I don't try to show off the way some of the kids do, yet that doesn't seem to help. I'm going to be senior in high school this fall. They don't want me to drive the car to school, and I know from past experience I'll seldom get it for dates. This doesn't make tense. Some of the kids in my class even have thir oun cars. Aren't my parents unreasonable in being so

By FATHER JOHN L. THOMAS, S.J.

It doesn't take much of a stretch of imagination - or memory — to understand how you feel about a car, Jim. A car is more than a means of transportation. Having the use of a car is a kind of mark of maturity, it offers a man the chance to show he has a sense of responsibility and can be trusted, it gives him standing with his age-group, it's convenient, and it's mighty handy on a date. You wouldn't be normal, Jim, you didn't want a car, or the frequent use of one, at your age

But your parents don't seem to share this view. However, since you admit they are quite sensible in other matters, let's begin by seeing if we can discover what sound reasons they might have for maintaining their peculiar stand. Whether we agree with them or not, we must assume that they have made up their minds on the basis of some facts. What might these be?

One of the facts your parents probably have in mind is hat teenagers tend to have many more highway accidents than mature drivers. According to one national report, 40 per cent of the country's young drivers are involved in an accident in a given year. Automobile insurance rates reflect this fact clearly, since in most of our major cities they tend to be around \$200 more per year when an unmarried male under 25 drives a car.

They Like To Speed

There are several reasons for this high incidence of accidents among young drivers. According to one national poll, four out of five high school students agree that most teenagers show off when driving. A speeding car gives a youngster an exaggerated sense of power, of achieving something, of being in command at a stage in his development that is frequently a little dull, unaciting and unrewarding.

Although your parents know that you can handle a car well, they are necessarily concerned about your ability to withstand the unwise pressure and influence of companions. As you have probably learned, it is much more difficult to maintain a sense of responsibility when one is with the gang than when alone or with one's parents.

There is a more significant fact that doubtless bothers your parents A whole series of recent surveys show that studies and ars don't mix in high school, For example, a summary of the as don't mix in high school. For example, a summary of the our-year academic averages of a representative high school ensior class reveals that no straight "A" student had the use a car, only 15 per cent of the "B" students drove a car to chool, while 41 per cent of the "C" students, 71 per cent of the "C" students, 72 per cent of the "C" students, 73 per cent of the "C" students, 75 per cent of the "C" students brought cars. D" students, and 83 per cent of the "E" students brought cars school.

Dangerous When Dating

It was also discovered that the acquisition of a car resulted a serious drop in grades among students who had previously one very well in school. As we would expect, extensive use of the car for social activities during the week is highly detributed to scholarship. It is estimated that a student using the ar frequently on evenings during the school week is 20 times some likely to get "F" grades than to be an "A" student. fore likely to get "F" grades than to be an "A" student.

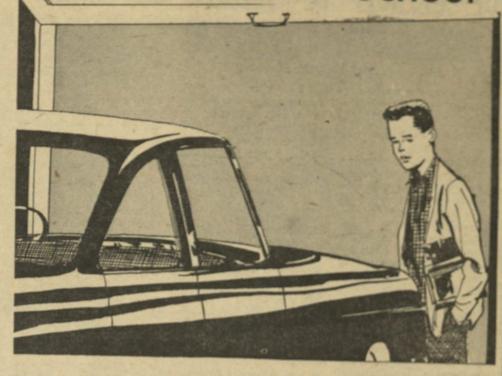
Your parents must also have another fact in mind. They tannot be unaware that the use of cars for dating becomes the source of serious moral problems for high school students. Cars render parental guidance or supervision practically im-Possible, while the proper use of the almost unlimited freedom they provide demands more moral and emotional maturity than most high school students possess.

I have not gone out of my way to make a strong case for parents' position, Jim, yet considering the rather obvious test that I have mentioned above, what other stand could we appet them to take? If they have any concern for your future applicases and success, they will stick to their decision, no matter that driving privileges other parents may decide to grant.

Perhaps it will help you maintain proper perspective in dealing with this problem if you keep the answer to one simple question clearly in mind: What is the most important waster. work I have to accomplish at this particular stage in my development? You're no longer, a child, Jim. You're engaged in the very serious business of preparing for life, and in our society, this means that most of your energy and time must be focused on your studies.

Of course you may presently get by with a minimum of lart, but where will this leave you five, ten, fifteen years out where will this leave you live, ten, interest of the now? The kind of preparation you receive now will demand your whole future, and it's primarily up to you. Why give yourself a break by using your time and energy in way that will really count?

Dad Won't Let Junior Drive To School



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THE VOICE Miami, Florida August 18, 1961

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Ft. Lauderdale

Pompano, Hollywood

TODAS LAS RAZAS **OBISPOS** PRESENCIA

(Este es el segundo en una serie de artículos sobre el II Concilio Vaticano basados en la carta pastoral "Le Concile et le peuple chretien", del Arzobispo de Cambrai, Francia. Exc. Mgr Guerry).

La nota nueva y que reviste una gran importancia con el próximo Concilio, será la presencia de Obispos de color, de todas las razas: 120 obispos asiáticos. 50 obispos africanos, así como los 170 obispos de la América del Norte del Sur. En el 1er. Concilio Vaticano celebrado en Roma en 1869-1870 ciertamente estaban representados los diversos Continentes, pero sus representantes pertenecían a la Europa Occidental de formación latina. En el próximo Concilio Vaticano. por el contrario, la Europa que comprende el 47 por ciento de los catóricos del mundo entero, no contará sino el 38 por ciento de los participantes, la América el 31 por ciento, Africa, Asia Oceanía tendrán ya el 30,5 por ciento, a pesar de que no cuentan más que el 10 por ciento de los católicos (Africa 3 por ciento de los católicos Asia - Oceanía 7 por ciento).

En el pasado, Europa envlaba sus misioneros a lejanas tierras y con los misioneros daba a otros continentes su civilización Ahora Eu-

RECORTES Y COMENTARIOS

Por el Padre Antonio Navarrete

tamente de las otras civiliza-

"El próximo Concilio mostrará al mundo ertero y en particular a las grandes internacionales Asambleas donde el esfuerzo de comprensión recíproca y el espíritu de colaboración encuentran tanta resistercia y oposición, cómo en la Iglesia Cuerpo Místico de Cristo y sociedad supra-nacional, se hace, según la expresión de Pío XII, "un cambio de vida y energia entre todos los miembros del Cuerpo Mistico de Cristo sobre la tierra."

El Concilio Vaticane enseñará por lo tanto, por el mero hecho de su celebración, que para ser plenamente católico, és preciso saber sobrepasar las fronteras de las naciones, de los continentes, de las civilizaciones y adquirir un espíritu abierto a todos los seres humanos, cualquiera sea el color de su piel, un espíritu de intercambio de ideas, v de servicios.

Nadie puede preveer lo que supondrá al Concilio el aporte original y masivo de los Obispos de las dos Américas, de una parte y de los Obis-

ropa recibirá y mucho cier - pos del Africa, de Asia y de Ocenaía de la otra parte. Pero sin duda será trascendental, ya que el Concilio se celebrará en unos momentos en los que la vida internacional se está transformando total y rápidamente por el choque y confrontamiento de las civilizaciones, el despertar del Oriente del Extremo Oriente, del bloque Afro-Asiático y la formación de las nuevas naciones al alcanzar su independencia y su intervención en la comunidad de los pue-

> Por todo ello, todo católico digno de este nombre, debe seguir con el más vivo interés este hecho histórico del Concilio, donde la Iglesia se hará presente a todos los pueblos de la tierra.

Ningún Concilio ha llevado una preparación ton metódica y laboriosa como el próximo Concilio.

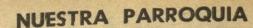
Otra de las características del próximo Concilio Ecuménico, es que los temas a tratar en él, están siendo objeto de una preparación meticulosa, laboriosa metódica, organizada con sabiduría y lucides. Su Santidad Juan XXIII hablando del próximo Concilio ha dicho "Puede afirmarse

que ningún Concillo Ecuménico ha sido precedido de una consultación tan estudiada co-) mo se está haciendo para el presente Concilio El Episcopado, la Curia Romana, las Universidades Católicas han sido consultadas y no dudamos que todo ello es de un buen augurio para el trabajo,

para el cual con la ayuda de

Dios nos estamos preparando".

En otra circunstancia el Papa ha indicado que el Concilio se desarrollará en cuatro etapas: Una fase antepreparatoria. Esta fase antepreparatoria que se abrió el 25 de enero de 1959 con el anuncio oficial del Concilio por el Papa a los Cardenales reunidos en la Basílica de San Pablo Extra-Muros, se terminó el 5 de junio de 1960, fiesta de Pentecos és. En este período tuvo lugar la consultación de los Obispos y Prelados de la Curia Romana y de las Universidades católicas. Todos fueron invitados a que dieran a conocer "con absoluta libertad", los temas y problemas que ellos estimaban de más importancia y urgencia para ser tratados en el Concilio. Las respuestas fueron muy numerosas, pasando de dos mil. Dichas respuestas están contenidas en quince volúmenes, de los cuales el primero contiene los documentos del mismo Papa Juan





-¿Qué tal lo están haciendo sus hijas en el colegio, Sra. Higgin

CHARLES CHARLE SECCION ESPAÑOLA

The IDICE

Glosas Evangélicas

..... ¿Y los otros nueve dónde están?.....

Domingo XIII de Pentecostés.

Iba Jesús a Jerusalén pasando por medio de Samaria de Galilea. Al pasar por una aldea, le salieron diez lepr sos, los cuales se pararon lejos y alzaron la voz diciend Jesús, Maestro, apiádate de nosotros. El al verlos dij Id y mostraos a los sacerdotes. Y aconteció que mientr iban, quedaron sanos. Y uno de ellos cuando vió que hab quedado limpio, volvió glorificando a Dios a grandes voces se postró en tierra a los pies de Jesús, dándole gracias y es era samaritano. Jesús dijo entonces: ¿Pero no son di los curados? ¿Y los otros nueve dónde están? No ha habi quien volviese a dar gloria a Dios, sino este extranjero. le dijo: Levántate, vete porque tu fe te ha salvado.

Estas simples palabras de Jesús "Ly los otros nueve don están?", nos revelan que el corazón de Cristo era sensible a ingratitud. Si se tiene en cuenta que nunca apenas Jesús n nifestó sus quejas, se puede deducir que la ingratitud tie perfiles que cortan el alma. Y es que la ingratitud es mayor enemigo del alma, según San Bernardo.

"Sopla, sopla cierzo helador —escribió Shakespeare— (algo más cortante que tú y es la ingratitud humana."

* * * El ser agradecido supone realista, desinteresado, humile Realista, porque por la gratitud reconocemos que Dios so mente es el autor y el dador de todos los bienes. La gratil viene a ser no solamente la memoria del corazón sino tambi el homenaje del corazón rendido a Dios por sus bondad un pensamiento agradecido hacia el cielo es ya una oración

El ser agradecido supone ser desinteresado, porque gratitud nos hace extender nuestros bienes a los demás, que nosotros más que poseedores de esos bienes, somos s ple depositarios.

El ser agradecido supone ser humilde. La humilde consiste en la verdad que diría Santa Teresa y que dad que el reconocer que todos los bienes de más valía nosotros como Ia vida, la salud, la vista, la inteligencia, e se lo debemos a Dios?.....

¿Con qué pagaré al Señor tantos beneficios como me hecho? —dice el salmo 115. Mi vida es una trama tel por la providencia y de la cual cada punto es una bondad EI famoso Bourdaloue halló esta feliz expresión: no sé, Señor, si tu estás contento de mí; pero yo estoy " contento de tí".....

Obras Son Amores...

Monseñor JESUS IRIBARREN

Director del Instituto de Información y Estadística de la Iglesia en España

Es importante subrayar que la Iglesia española ni preparó la guerra civil. ni es responsable de la dirección que España ha seguido desde 1939 en adelante.

En cada momento y ante cada problema los Obispos han actuado, bien o mal como todo hombre faiible, pero se encontraron con las situaciones planteadas desde fuera. ¿Neutralidad o guerra? ¿Régimen autoritario o demoeracia? ¿Partidos políticos o partido único? ¿Sindicatos ver ticales u horizontales? ¿Censura o libertad de prensa?

La Iglesia española, pues, no tiene que responder, a los 25 años de la guerra civil, de la evolución general de este cuarto de siglo. Si es responsables, en cambio de la reconstrucción interna de la vida religiosa.

La situación al final de la guerra que comenzó hace 25 años, el 18 de julio, era: 13 Obispos y 6,832 miembros del clero fusilados. Los seminarios cerrados por incorporación obligatoria de los seminaristas al ejército, o por destrucción. Miles de iglesias quemadas. El tesoro saqueado, los archivos desaparecidos, las organizaciones apostólicas y piadosas reducidas a cenizas, la desbandada gene-

absoluto de sacerdotes muertos era que con ellos habían dessparecido los cuadros de dirección de la vida católica. No habia curias diocesanas, ni profesores, ni organizaciones de obras.

Cosa aun más grave. La guerra civil de España empalmó directamente con la guerra mundial en el mismo 1939. El mundo católico que hubiera podido ayudar a la Iglesia española se dividió también en dos bandos enemigos, cada uno de los cuales consideró a España como del bando contrario. Los católicos alemanes, norteamericanos, franceses, italianos, ingleses sufrieron un bombardeo propagandístico en que lo político ahogó a lo religioso. La Iglesia española fue nuevamente víctima de políticas que ella no había escogido.

No negamos que las elecciones la libertad de prensa o la pluralidad de sindicatos sean importantes. Pero tienen menos que ver con la profundidad de la fe y es muy discutible hasta qué punto la reforma de estructuras exteriores es papel de los Obispos y no de los ciudadanes, que disculpan su cobardia esperando falsamente que la Iglesia ten-

Más grave que el número ga el valor político que ellos no tienen Lo cierto es que la Iglesia ha creado un clima de amor de Dios, de sacrificio y de entrega personal. Para los hospitales, para los colegios, para los suburbios, para las misiones, hay vocaciones abundantes y jóvenes genero-

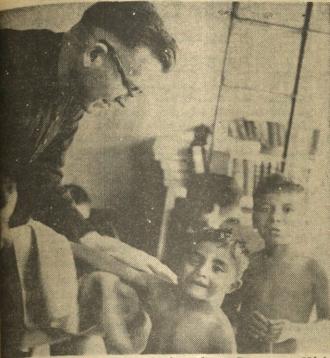
> Se dice muchas veces que los obreros estár contra la Iglesia. Y es cierto que en España, como en casi todos los países del mundo, el cumplimiento religioso es más bajo en las zonas industriales que en las agrícolas. Pero, 3, 408 seminaristas sólo seculares eran este último curso hijos de obreros industriales. Y en 1959, cerca de siete mil hijos e hijas de obreros industriales cursaban sus estudios y hacían su noviciado en los seminarios y órdenes religiosas para llegar a ser sacerdotes y hermanas."

Pero el papel de la Iglesia en la sociedad es mucho más profundo que todo eso. La Iglesia española educa en sus escuelas a 800 mil alumnos; atiende en sus asilos y hospitaies a 233 mil enfermos; edita 1,600 revistas v periódicos para todos los niveles intelectuales, construye casas para obreros.

El parecer de muchos de nosotros en España es que bastantes católicos extranjeros, bombardeados por una propaganda constante de los bloques ideológicos que hoy se disputan el dominio del mundo, cometen con respecto a nuestra Iglesia dos profundos errores: primero, el de reducir todo el campo de la lucha espiritual que hoy se debate, al campo político y dentro de éste, a termas contingentes y variables como el procedimiento en las elecciones o el sistema sindical, exigiendo que la Iglesia reduzca su misión eterna de hacer hombres santos a una escaramuza o guerrilla en torno a la monarquía o a la elección de alcaldes.

Segundo, el de tener la cabeza vue ta atrás, como la mujer de Lot, mirando siempre la historia desde '936 y la actitud de España en torno a Hitler y los aliados, los exilados políticos o la Falange. La misión de los sacerdotes españoles no es atormentar su cuello mirando a su espalda, sino trabajar por el futuro. Porque 11.720 sacerdotes seculares, más de la mitad del total, tienen hoy 49 años o menos, es decir no eran sacerdotes antes de la guerra civil. Al estallar la guerra, tres mil de ellos no habían nacido.

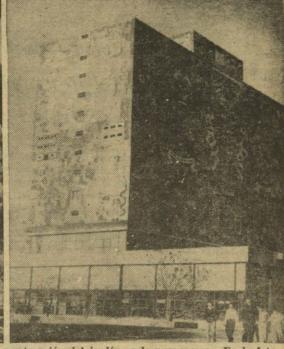
El Padre Wasson Opera Hogar para Huerfanitos



El padre Guillermo Wasson ha formado en Cuernavaca, México, un hogar para 200 niños donde se practica el amor sin odios ni egoismos. Empezando con un pequeño delincuente juvenil, que había robado la hucha de los pobres de una iglesia en el año 1955, el padre Wasson creó el Instituto de Hermanitos.



que hoy se sostiene a sí mismo. Durante el día los niños atienden a clases y talleres. En la foto de la izquierda, el padre Wasson seca al primero de un grupo de "hermanitos" que ha salido de la ducha. En la foto del centro los muchachos ayu-



dan a la construcción del jardín en la nueva casa. En la foto de la derecha, el padre Wasson acompaña a un grupo de los muchachos mayores en una visita a la Universidad de la ciudad de México, 40 millas de Cuernavaca. Su meta final es hacer de sus muchachos líderes en su país. — (NC Photos)

La fuente de la Plaza de San Pedro en Roma, que después de muchos meses de experimentos con las luces, ha quedado por fin iluminada impartiendo una gran belleza a la Plaza.

Llegó la Hora de la Decisión Dice un Obispo Costarricense

SAN JOSE DE COSTA RI-CA, (NC)— El obispo de Alajuela denunció la persecución roja contra la Iglesia en Cuba y reclamó un plan vigoroso de "acción social católica que realice lo que los comunistas reducen a engañosas promesas."

Mons. Juan Vicente Solis Fernández expone la grave situación de Cuba, nación hermana de la que se "ha enado progresivamente el comunismo internacional", y "tan cerca de nosotros que casi podemos escuchar el gemido angustioso de sus hijos y sus voces de alerta."

Miremos, añade, lo que allá sucede para no dejarnos engañar "por lo que los comunistas dicen antes de alcanzar el poder, ya que una vez que han logrado alcanzarlo, lo único que dan es miseria, esclavitud y persecución a la Igle-

Mas, para combatir exitosamente al comunismo -prosigue Mons. Solis-, "hemos de hacer desaparecer de entre nosotros la miseria y las injusticias sociales. A ello nos han venido instando reitera damente los Romanos Pontifices y, entre ellos, recientemente, Su Santidad Juan XXsu brillante encíclica 'Mater et Magistra'.

La hora de la decisión ha llegado, concluye el obispo costarricense, "o renunciamos a lo superfluo para llevar consuelo a aquellos hermanos nuestros que carecen hasta de lo más esencial, o, víctimas del comunismo, lo perderemos todo: paz, libertad y hasta la misma vida."

Colegios

tiembre próximo esperan comenzar aquí el curso varios de los más afamados colegios católicos ocupados en Cuba por los milicianos de Fidel

Uno de ellos es el de La Salle, de los Hermanos Cristianos, orden muy popular en Cuba y la que tenía allí más vocaciones. Uno de sus miembros, el Hermano Victorino, fundó las Juventudes de la Acción Católica Cubana, el Hogar Universitario de La Habana y el Movimilento Familiar Cristiano.

En Miami el colegio habanero funcionará como centro de enseñanza media, en un edificio de ocho aulas que se construye junto al Hospital de la Misericordia, frente a la bahía. Utilizará la cafetería y los campos de deportes de otro colegio contiguo, el de "La Inmaculada."

Mons. Coleman Carroll, obis

po de Miami, brinda toda la ayuda necesaria para que abran aquí los centros católicos de enseñanza arrebatados a la Iglesia en Cuba por el régimen castrista.

El de Belén, de los jesuítas, del barrio habanero de Marianao, fundado hace 107 años, funcionaba como centro de primera y segunda enseñanga y había alcanzado fama mundial. Su Observatorio meteorológico rendía un buen servicio a las islas del Caribe cuando se trataba de detectar a tiempo los frecuentes ciclones. Poseía también una extensa biblioteca.

Entre los ex alumnos de Belén figura el propio Fidel Castro, quien ha manifestado ahora el propósito de convertir la capilla en salón de baile. Una gran placa recuerda en Belén al médico del colegio, Carlos Finlay, descubridor de la transmisión de la fiebre amarilla. Por su extensión y la amplitud de sus sa lones, Belén fue muchas veces sede de importantes congresos católicos nacionales e internacionales.

El rector, RP Famón Calvo SJ, y el prefecto, RP Felipe Arroyo SJ, preparan en Miami la apertura del nuevo curso. Admitirán alumnos internos y externos; las clases comenzarán en el colegio de Gesu, también de los Jesuítas hasta que Belén cuente en Miami con edificio propio, ahora en construcción. Se seguirá el plan norteamericano de enseñanza media, en inglés, más gramática española e Historia de Cuba.

Por otra parte, los Maristas cubanos van a abrir en Opa Locka, cerca de Miami, una escuela primaria y de segunda enseñanza. La dirigirá el Hermano Reinaldo, antiguo director del Colegio de Cienfuegos. El de Miami va a estar junto a la Universidad Católica de Villanueva, de los Agustinos. Esta Universidad, "incautada" en La Habana, abrirá aquí sus aulas para el curso 1962-63.

Seguirán aquí también sus tareas de enseñanza los Escolapios, cuyo colegio de Guanabacoa cerca de la capital cubana, de puro estilo colonial, se distinguia por su gran museo de historia natural; las Madres Filipenses, que van a abrir en Fort Lauderdale, a una hora de Miami, su "Colegio de Nuestra Señora de Lourdes"; y las religiosas del Sagrado Corazón, que regentaban una escuela en Santiago de Cuba y otra en Biltmore, Habana.



El exterior de la capilla de la Universidad de Bogotá, una de las cinco universidades que existían en el año 1636 en Latino américa cuando se fundó la Universidad de Harvard, la pri- mera en los Estados Unidos



What a marvelous thermostat exists in the human body! It regulates food, blood and heat in all parts of the organism. The right arm is never heated 20 degrees more than the left; food does not give increase to the left cheek to the detriment of the right; an even body temperature is sustained in every cell and member. This is what is known as the catholicity of the human body: life is in every part of it that it may grow harmoniously and as a

The Body of Christ, which is the Church, also has an automatic regulator which supplies what is needed to each part of it. That is the Holy Father. He is the visible means of keeping the Church catholic. A few months ago we had the honor to offer His Holiness a small offering (really small). He asked: "Do you give this for a special purpose, or may we use it as we see fit?" Our answer was: "Your Holiness may decide." His gratitude centered principally on the manner of giving, as he expressed regret that so many donors tell him what to do with their gifts, where to spend them, as if he did not know the needs of the Church better than they! Then, speaking of his Society for the Propagation of the Faith, he voiced the hope that the faithful would give to it "first and principally," in order that he might make an equitable distribution to the missions of the world.

Then the Mystical Body will grow proportionately in all parts of the world. We will not have the Church in the United States rich and the Church in New Guinea poor; we will not have American missionaries favored and Dutch and Irish missionaries impoverished; we will not have some societies growing fat while others become thin. All must grow, develop and expand, each receiving from its friends a supply for its seminaries and missions. But, as the Holy Father said, he must be given your sacrifices "first and principally" that he may be the Holy Father to all -"Holy" because he is the Vicar of Christ, "Father" because all missions and all societies belong to him.

There is satisfaction for the ego when we decide where our money will go, but there is greater joy when we make an act of faith and allow the Holy Father to decide. Our Lord told us that our left hand was not to know what our right hand did in the way of charity. The best way to keep the secret from the left hand is to be catholic. Help everybody - everybody. And who has the interests of everybody at heart except the Holy Father! Send your sacrifices to The Society for the Propagation of the Faith, and we shall forward them to the Pontiff that he may aid all the missions of the world.

GOD LOVE YOU to L.D. for \$5 "In appreciation for prayers that resulted in the conversion of our family of nine." . . . to Mrs. R.J.B. for \$5 "Our home was broken into last night, but the robbers were surprised before they could take our savings. This is in gratitude." . . . to M.M. for \$2 "I am eight years old. This came from making and selling pot holders. Instead of a new doll I know you can feed real babies that are hungry."

As you pray the multicolored WORLDMISSION ROSARY, remember that the white decade is offered for the Father. Then remember that the Vicar of Christ has said that The Society for the Propagation of the Faith is to be "first and principally aided." Send your request and an offering of \$2, and we will send you the WORLDMISSION ROSARY.

SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N. Y. or your Diocesan Director, Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 38, Florida.



"I read Ronald Knox's Book, "The Mass in Slow Motion" and was greatly impressed."

SHARING OUR TREASURE

In Books By Ronald Knox She Found Way To Faith

Don't you want to share your Holy Faith with some friend? There's a simple and effective way to do this: Tell your friend

how much the reli-Catholic gion helps you in living an upright life, set him a good example and lend him a book on religion. vour This will kindle



Father O'Brien interest.

Then loan him some more literature and when his interest has deepened, bring him to a priest for systematic instruction. Soon, with God's grace, you will have a convert to your cre-

This is illustrated in the conversion of Elsie Macomber of Boston. "I was reared a Baptist," related Miss Macomber, 'and all of my family were devout Christians. I accepted and loved God, and was sure He was helping me in any trial. In good times He was 'just there.' I lived on a street on which there was a Catholic Church -Our Lady of Victories.

SHE WASN'T SURE

"Priests and sisters were often passing by. If any of them so much as spoke to me, I was to come into the house at once. But when I grew up, I lost interest in the Baptist Church and drifted away. Years later I attended the Stations of the Cross at the Church of the Advent. It is High Episcopal and has many Catholic services and devotions.

"I liked the services and was baptized. As I was receiving Holy Communion regularly, I wanted to be sure that Anglican Orders were valid. Otherwise I would not be receiving the Body and Blood of Christ.

'I read Ronald Knox's book, "The Mass in Slow Motion," and was greatly impressed. When I discovered that he was the son of an Anglican bishop and had been an Anglican minister, I became curious to know why he had renounced Angli-

By FATHER JOHN A. O'BRIEN canism to become a Catholic

"This led me to his other books, and soon I perceived that the Episcopal Church traces its existence only to Henry VIII, its founder and head. A state Church, its head is always the king or queen of England. I continued my investigation and noticed what great differences of doctrine and of practice there are among its members. Some of its ministers believe in the Real Presence; others do not.

"Some believe in confession and practice it; others do not. Marked too are the differences in liturgy. I wanted certainty, authority and unity. I remembered the words of Christ, uttered on the eve of His passion: 'Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are' (John 17:11).

SHE ASKED A PRIEST

"One Saturday afternoon I felt the need of being in a place where there would be peace, quiet and a sense of nearness to Our Lord. So I went to St. Ann's Catholic Church. After some fervent prayers I approached the priest - Father William J. Cantwell, C.S.P. - in the back of the church and asked for instructions. He gave me a complete course, supplemented by the correspondence course provided by the Catholic Information Center.

"Here, beyond all doubt, is the Church founded by Christ and authorized by Him to teach all nations. Here is the unity of faith, worship and practice, which is the unfailing mark of Christ's true Church. With joyful heart I was received into the fold and made my First Holy Com-

Many times since have I thanked God for His grace, for the works of Ronald Knox and the instructions of Father Cantwell, which brought me into the one fold with the one shepherd. Never can I thank God enough."

Miami, Florida

The Question Box

Anglican Catholic, Ukrainian Churches

By MSGR. J.D. CONWAY

Q. Last summer while visiting in Canada I looked in telephone book for the nearest church, to go to Mass. found one easily, but I also found listed Anglican Catholic; Ukrainian Rite. What I want to know is: Are the Anglia churches like ours? What language do they use? Would like know the same of the Ukrainian churches. One Anglican chur we visited had an altar, communion rail and kneeling bench Some seats still had buffalo hides lying on them.

A. The Anglican church, presuming that it is High and "Catholic," has a Communion ceremony closely similar to our Mass, except that it is usually in English. It actually is not the Mass, however.

Careful investigation has convinced Catholic authorities that Anglican priests are not validly ordained, and consequently do not have the power to offer the Sacrifice of the Mass, or to change bread and wine into the Body and Blood of Christ.

I presume your Ukrainian church was Catholic, but even if it were Orthodox it would have a real, valid liturgical Sacrifice - essentially the same as our Mass, but offered with different ceremonies and in the Slavic language.

If it is a Catholic church you may assist at its Liturgy, fulfill your obligation of Sunday Mass there, and receive Holy Communion. However, you may have difficulty following the ceremony - right at first, any-

Q. I am happy with recent additions to the Divine Praises, but I have always wondered about this point: Since the Holy Trinity is the central doctrine of the Christian religion why is there no praise for the Third Person of the Trinity? I once wrote to the Holy See asking that this praise be placed in the Divine Praises: "Blessed be the Holy Ghost in the most Holy Trinity." But I never received an answer.

A. There is no doubt about it: the Holy Ghost is the neglected person of the Trinity. I don't know why, but it has always been so.

The First General Council of the Church at Nicea, in 325, defined the equality of the three persons, but of course this Council was concerned primarily with the equality of the Son with the Father, since this was denied by Arianism.

Anyway, their creed, summing up the true doctrine, went into a long paragraph stating our belief that the Son is consubstantial with the Father, begotten not created, existing before all ages, etc. And then at the end there was one short phrase, like an afterthought: "And in the Holy Ghost."

The first six General Councils of the Church were all devoted

to various phases of the nah of the Son of God made man but only in a few passing wo did the Second General Coun at Constantinople in 381, 0 demn Macedonianism brief and local heresy who denied the equality of the Ho Spirit with other persons of Trinity.

Apparently there was enough lively interest in Holy Spirit to develop any go hot heresies about Him.

Similar to the Divi Praises is the hymn of glo and adoration of the Trini which we recite most days our Divine Office: the Deum. It is ancient solemn, a song of praise a thanksgiving; it has 30 vers about the Trinity in gener and the Father and Son detail; but only one mention the Holy Spirit.

The Holy Ghost has only special feast day in the Chu calendar: Pentecost. But does have the only official vena of the Church, in prepar tion of this feast day. And I Father hasn't any special feat either.

But of course both are hou ed in every feast of out Lo Jesus Christ; the official pri ers of the Church are always addressed to the Father, is asked to grant His far through His Divine Son, w lives and reigns with the Ho Spirit, one God.

Apparently our problem - and always has been that the Holy Ghost does n appeal to our imagination The Father we can pictur and the functions we attribu to Him are concrete, like er ation and constant providence The Son became man; He one of us. So we have trouble there.

But to the Holy Spirit we tribute work which is hidd spiritual, and mysterious. inspired the writers of Sacred Scriptures, effected Incarnation, gave His cl isms to the Apostles, lives in Church to keep it alive and fallible, and lives in each of to make us holy, to share own life with us, and to in our every step on the road heaven.

Really, His work should peal to us deeply; it is a w of limitless love, of intime It is a union, a sharing, a stant living, warming, inspir activity. The trouble is we ca touch or see it; we can't pic it. Like a flame of fire it el us - and we may even s its fervor lest it sear pet from our souls.

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Hey Boy, Hey Girl
Honeymoon Machine
Horse Soldiers
Hound That Thought
He Was A Raccoon
Hound Dog Man
I'll Give My Life
In Between Age
In Wake of Stranger
Invasion Quartet
Invisible Boy
Invisible Invaders
It Happened To Jane
John Paul Jones
Jungle Cat
Kidnapped
Killers of Kilimanjaro
Ladies Man
Last Angry Man
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Silent Call
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Snow Fire
Song of Sister Maria
Space Children
Spy in the Sky
Stop, Look and Laugh
Story of Ruth
Swiss Family Robinson
Sword And The Dragon
Sword of Sherwood
Tammy Tell Me True
Ten Who Dared
Thief Of Baghdad
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Wizard Of Baghdad
World Was His Jury
World Without End
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Say One For Scapegoat Scent of Mystery School For Secondrels Secret of Purple Reef Secret Partners Secret Ways Shadow Of Fear Shadow Of The Cat

Sinder's Ridge
So Lovely — So Deadly
Song Without End
Steel Claw
Stranger At My Door
Stranger In My Arms
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Hell Bent For Leather
High Powered Rifle
Hit And Run
Holiday For Lovers
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Man on the Prowl
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Never So Few
Night mare
Night of the Quarter
Moon
The Love and Lust
Plaractor's Woman
Portrait Of A Sinner
CONDEMNED
Love Is My Profession
Lovers
Mademoiselle Strip
Tease

Tease Mating Urge Naked Night Never On Sunday Oscar Wilde Port Of Desire Pot Bowke

Pot Bowlie

SEPARATE CLASSIFICATION**

Anatomy of Murder
Circle of Deception
Crowning Experience
Girl of the Night
La Dolce Vita

Never Take Candy From A Stranger
Suddenly, Last Summer

not (**A separate classification is given to certain films which, while morally offensive, require some analysis and explanation as a protection to the uninformed against wrong interpretation and false conclusions.

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

HOLLYWOOD IN FOCUS

'Pink' Films Featured In The Classroom

By WILLIAM H. MOORING

Here on Hollywood's doorstep, outraged parents have been protesting the use of pro-communist films in Los Angeles public schools. They lost the first round of the battle when Los Angeles Board of Education voted five to two to continue showing the challenged films.

Hollywood studio Reds know about these movies. At least three of them, "The Face of Red China", "The Soviet Union" and "Russian Life Today", follow the pattern of emphasis and omission used by pro-communists who write theatrical screenplays.

The trick is to emphasize the good side of life under communism while omitting the bad and to emphasize the bad side of life under our political system, while omitting, or at least softpedalling the good.

This is the two-faced strategy of deception practised by Marxist movie propagandists.

Unfortunately the Marxist method is tolerated, excused or even emulated by many whom one cannot fairly confront as conscious pro-communists. Such people argue, with some justification, that everything is far from hunky-dory in these United States and we had better be honest about it. Their honesty develops an inexplicable blind spot towards the palpably greater evils of existence under atheistic communism.

Mrs. Marion Miller, who once joined the Communist Party as an undercover agent

Variety Show Set By Squires Circle

CORAL GABLES - A variety and fashion show will be staged on Aug. 24 and 25 by Our Lady of Good Counsel Circle of the Columbian Squires and the Immaculate Heart of Mary Circle of the Squirettes of Mary.

The program, "Rhythms and Fashions," will start at 8:15 p.m. in the Coral Gables K-C Hall, 270 Catalonia Ave.

The wardrobe will be supplied by the University Men's Shop and tthe 5-7-9 Dress Shop. The acts will range from serious ballet to slapstick comedy.

A dance will follow the Friday evening performance.

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for the FBI, addressed a public protest meeting. She explained in detail the movie techniques devised to brainwash our younger generation in the classrooms, but five members of the Board of Education refused to be educated.

One of them, Mrs. Georgiana Hardy, argued that children are "more sophisticated" than their parents believe and so would take these films as visuals aids, not as propaganda. What has this to do with the question whether or not the films contain pro - communist propaganda? Competent judges perceive that they do.

Every American should learn the whole truth about atheistic communism, but communists and pro-communists cannot be trusted to teach the subject for, manifestly, the truth is not in

Mrs. Hardy used to conduct on TV, a program called "Cavalcade of Books". The books reviewed were preponderantly leftist in thought, another illus-

tration, whether or not Mrs. Hardy was aware of it, of the technique of political persuasion by emphasis and omission.

The anti-religious bias of ultra sophisticated movie critics never showed more blatantly than in the cynical review of "Francis of Assisi," published in "Time", July 28. "The film gives nothing," it read, "of the doubts or, for that matter, the certainties that must torture a man obsessed by God."

Taking the popular definition of "obsessed" as "haunted or possessed by an evil spirit," one wonders by whom or what Time's critic was obsessed when he wrote this "critique."

The New York Times critic scoffs at St. Francis, in this film, as "a dandified, statusseeking youth, somewhat reminiscent of Robert Taylor's 'Ivanhoe' . . . who . . . for no accounted reason suddenly hears the voice of God." "With due regard for spiritual impulse," the same critic adds,

"this is not enough" (to explain St. Francis' subsequent dedication).

As I indicated when reviewing it. "Francis of Assisi", as a technical effort, may not be the best movie ever made. However for many, probably most people, it is far ahead in entertainment interest and spiritual inspiration, of the many amoral and immoral movies these same critics recently have lauded as great movie "Art." Decide for yourself by seeing it.

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August 18, 1961 THE VOICE Miami, Florida Page 29



10 SISTERS of St. Joseph of St. Augustine received the black veil during profession of vows last Friday at Mt. St. Joseph Novitiate

in Jensen Beach. Bishop Eduardo Dalmau officiated at the ceremonies in the presence of many families and friends of the Sisters.

Costa Rica Bishop Urges Social Reform

ALAJUELA, Costa Rica (NC) - Bishop Juan Solis Fernandez has warned Catholics here that to fitht communism successfully "we must see to it that pov-

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erty and social injustice disappear among us."

The Bishop also denounced the Cuban regime of Premier

Vows Of Sisters Praised



IRISH BORN Mary Sullivan receives her name in religion as a novice of the Sisters of St. Joseph of St. Augustine.

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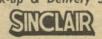
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young women renounce world to enter the religious they give up the love of world to receive a greater Father Frederick Wass large group of families friends who attended cerem of investiture and professi Mt. St. Joseph Novitiate

Bishop Eduardo Dalm officiated at the rites in novitiate chapel where Mary Sullivan of Dublin, h land, received the white and black habit of the Sister of St. Joseph of St. August and 10 novices received black veil and professed the first vows of obedience, po erty and chastity.

Included were Sister Elizabeth, daughter of and Mrs. John Preuss, St. M. Cathedral parish; Sister M Kathleen, daughter of Mr. Mrs. W. J. Clark, Jr., I Flower parish, Coral Gal Sister Mary Francis, daugh of Mr. and Mrs. Paul Ca St. John the Apostle par Hialeah; Sister Mary Lore daughter of Mr. and Thomas Mangas, St. N Cathedral parish; and Si Charles Marie, Sister Ann B nadette, Sister Stanislaus Ma Sister Mary Marcella, 8 Rita Joseph and Sister M Christine.

NOT OF THIS WORLD

"If these Sisters have left if world," Father Wass said, is only to return to the w the purpose of its creation they have given up the low the world, it is only to be this love of Christ back into world. By their vow of por they will explain the word Christ, 'My kingdom is my this world,' "Father Wass

"Through a world of sprea ing materialism when n are becoming more and me obsessed by the possess of earthly things the simple poverty of these Sisters vi beg men to give up their foolish desires and begin store up treasures in Heave By their poverty they do give up the material thing essential to life, instead the make a much greater sad fice of the will by surre dering the freedom to posse and to call these things 's very own.'

"Material things are good themselves," Father Wass tinued, "but the overanxi desire to possess these ma rial things can limit and e destroy the spirit of man: no man can be greater the things he loves; and this why these Sisters have surre dered their material desires give them a greater freedom fall in love with Christ."

Pointing out that by the vow of obedience the Sister lives will be an echo of words of Christ, 'Not My but Thine be done' Father W who serves as assistant page of St. Anastasia parish, Pierce, said that the world day stands at the crossion of civilization on the brink a world crisis because have gone mad with the fee of power and love of self

Deaths in Diocese

John Soltisz

f Church for John Soltisz, 69 SW 47th Ave. 20 SW 47th Ave. 20

Harry B. Wadlington Funeral had charge of arrangements.

Joseph Albenge

LLYWOOD - Mass of Requiem offered in Little Flower Church oseph Albenge, 68, of 2637 Madi-

came here nine years ago from cond. Conn. Surviving locally is side. Therese; and two brothers four sisters in Italy. The side of the side

James J. Jensen

RGATE - Requiem Mass was rated in St. Vincent Church for J. Jensen, 62. of 5813 NW survived by his wife, Mar-

t E. Funeral Home had derson funeral, with burial to of arrangements, with burial to of Heaven Cemetery.

Joseph Rouhana

usem Mass was offered in SS. and Paul Church for Joseph puhana, 69, of 1014 NW Eighth

Michael J. Moran

rtLER RIDGE — Requiem Mass celebrated in Holy Rosary reh, Perrine, for Michael J. Mo-l4, of 9615 Haitlan Dr., victim

noll drum explosion.

reviving are his parents, Mr.

Mrs. Robert S. Moran; two sisMrs. Joseph Gallian and
Moran; and his grand-

saberger Funeral Home was in ige, with burial in Our Lady of toy Cemetery.

Eugene DeAgostino

ass of Requiem was offered in Michael the Archangel Church for see M. DeAgostino, 17, of 3044 Seventh St., who died in an auto-lie accident. rvivors are his parents, Mr. and Joseph DeAgostino; and a sis-Rose Marie.

Edward A. Baker

ulem Mass was celebrated in ita, N.Y., for Edward A. Bak-let, of 3170 SW Eighth St. marine electrician, he came 16 years ago from New and is survived by his wife, r, a daughter, and a sister.

Miss Frances Beatson

ulem Mass was offered in St ck Church for Miss Frances on, 51, of 1539 Washington Ave.

deach.

came here nine years ago

Canada. Surviving are five sisincluding Miss Esther, and Mrs.

s Mehling; and a brother.

Tal was in Our Lady of Mercy

Miss Helen Cheleotis

Mass of Requiem was celebrated in Gesu Church for Miss Helen Cheleotis, of 1536 SW 22nd Ave., who had lived here 30 years.
Surviving are her mother, Mrs. Olga Cheleotis; two brothers, George T. and John; and two sisters, Mrs. Donnie Castillo and Mrs. Anna Anerine.

rine.
Lithgow Funeral Center had charge of arrangements.

John Minarik

Requiem Mass was offered in St. Mary Cathedral for John Minarik, 78, of 797 NW 74th St.

A retired machinist, he came here eight years ago from New York. Surviving are a daughter, Mrs. Connie Clifford; and a son.

Burial was in Our Lady of Mercy Cemetery, with Edward F. McHale and Sons Funeral Home in charge.

Charles E. Pett

COCONUT GROVE — Requiem Mass was offered in St. Hugh Church for Charles E. Pett, 78, of 3625 N. Bay Home Rd., a member of the Elks Lodge and the American Society of Civil Engineers.

He came here Il years ago from New York. Surviving are his wife, Mary; three sons; four daughters; asister; 27 grandchildren, and five great-grandchildren.

Burial was in Our Lady of Mercy Cemetery, with Josberger Funeral Home in charge.

Roxana Anaya

Requiem Mass was celebrated in S. Peter and Paul Church for Mrs. toxana Anaya, 31, of 782 SW 11th St., utomobile accident victim. She and her husband, Antonio Leoardo, came here from Cuba 18 tonths ago. Other survivors are her tother, Mrs. Ida Fernandez; and wo sisters, Mrs. Mariana Zayas and Irs. Ida Diaz.

Alice C. Fay

fass of Requiem was offered in Peter and Paul Church for Mrs. ce C. Fay, 86, of 322 SW 17th

Alice C. Fay, 86, of 322 SW 17th
Ave.
She came here seven years ago
from New York, Surviving are
a daughter, Mrs. Catherine Bores; a
grandchild, and a great-grandchild,
Lithgow's Coral Way Funeral
Home had charge of arrangements.

Mrs. Rose Piccolo

HALEAH — Requiem Mass was offered in St. John the Apostic Church for Mrs. Rose Piccolo, 56, of 42 E. 10th St. She came here from Chicago 26 years ago; and is survived by three sons, Jerry, Steve, and Don; a daughter, Mrs. Lena Jenkins; and seven grandchildren.

Joseph Sheridan

Requiem Mass was offered in St. fary Cathedral for Joseph F. Sherlan, who came here eight years go from Pennsylvania and lived at 152 NE Third Ct. He is survived by his wife, a aughter, and a grandchild, Van Orsdel Northside Mortuaries ad charge of arrangements.

Paul F. Murphy

MARGATE — Mass of Requiem was offered in St. Vincent Church for Paul F Murphy, 67, of 6213 NW 18th Ct.
Burial was in Queen of Heaven Cemetery, with the Henderson Funcal Home in charge.

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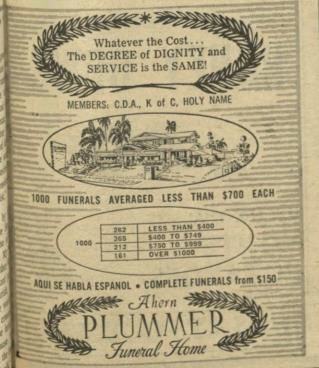
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WH 1-4930

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Joseph Cesare

Mrs. Rose San Marco

HIALEAH — Requiem Mass was elebrated in St. John the Apostle Church for Mrs. Rose Piccolo San Marco, 56, of 42 E. 10th St. She came here 26 years ago from Chicago. Surviving are a daughter, Mrs. Lena Jenkins; three sons, Jerry, Dom and Steve Piccolo; and seven grandchildren.

Mass of Requiem will be celebrat-i in Baltimore for Mrs. Catherine

James E. Vincent

Requiem Mass was celebrated in bly Family Church for James E. ncent, 65, of 740 NE 149th St., who ame here 12 years ago from Ch

John Robert Clark

HIALEAH - Requiem Mass was celebrated in St John the Apostle Church for John Robert Clark, 44,



By: Gaither D. Feden, Jr.

ONLY TO BE FOUND IN THE to work as best we can within our DICTIONARY OF FOOLS . . . - Napoleon

Although history records many instances where the seemingly impossible was accomplished, it is perhaps prudent to accept the fact that certain goals though not impossible, are not likely of attain-

It is highly admirable, of course, we but shoot for it.

"IMPOSSIBLE IS A WORD | sort or another and it is far wiser recognizable limitations than to waste time and effort on goals which common sense tells us are

> Is is wiser, too, when tragedy strikes, for the bereaved to rely on a service that attends to all necessary details. Such services, designed to ease the burden for those left behind, are available at G. D. PEDEN FUNERAL HOME, Catholic Funeral Home, 8231 Bird Road, where services are complete in every respect, ambulance service. Phone

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THE VOICE

Miami, Florida

Page 31

rviving are the wife and moth-Mary E.; and John Robert Jr., and brother. urial was in Our Lady of Mercy netery, with Carl F. Elade Fu-

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F.F. DELUXE SLICED STRAWBERRIES

FROZEN 3 10-oz. 59°

ORANGE BLOSSOM PURE

Grapefruit

JUICE 2 CONTS. 39¢

SWIFT'S

CANNED HAMS

FRESH CAUGHT LARGE

Jersey Flounders

1b. 40c

FRI. and SAT. ONLY

On the first \$5.00 of your purchase you get regular stamps. On the rest (over \$5) you get

DOUBLE STAMPS

Here's how it works!

S	REG. I	STAMPS	TOTAL
with purchase of \$1.00	10	0	10
11 \$2.50	25	0	25
\$5.00	50	0	50
\$7.50	50	50	100
11 \$10.00	50	100	150
ii \$15.00	50	200	250

FARMER GRAY U.S. GOVT. INSP. and GRADED 'A' - QUICK FROZEN EVISCERATED

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BROILERS YOUNG TURKEYS FROM 4 LBS. TO MS

Rock Cornish Roasting Chickens. LONG ISLAND DUCKLINGS . CORNISH GAME HENS . . .

WITH ORDER OF \$9.95 OR MORE

SUNSHINE SWEETS

WITH ORDER OF \$5.00 OR MORE

GOLD MEDAL

LOUR PLAIN OR SELF RISING.

50 MERCHANTS GREEN STAMS WITH 12 CAN PURCHASE

Fyne Taste Sodas...1

SWEET VINE RIPENED California

MERCHANTS GREEN STAMPS... YOUR EXTRA BONUS AT FOOD FAIR