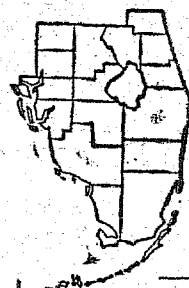


The VOICE

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



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April 3, 1959



God's Challenge to Youth

In today's troubled world, Catholic Youth faces a challenge. It is the challenge in the words of Christ Himself: "Come, follow Me."

Throughout the missions, all over the United States, and here in the Diocese of Miami, the greatest need of the Church today is more and more vocations to the religious life.

Beyond doubt, there are more than enough young men and women qualified physically, mentally, emotionally and morally to supply all of today's vocation needs.

To point out these needs and to kindle the spark of interest in young people, Vocation Month is being observed in the diocese throughout the month of April. It is a month for quiet contemplation, not for youth alone, but for their parents and for everyone who truly realizes the tremendous import of the words of Our Lord when He said:

"The harvest is plentiful, but the laborers are few."

What is a vocation? It is an invitation

—an invitation from God to the priesthood or to the religious life.

How will our young people know if God is inviting them? What are the qualifications? They are simple. Essentially, they are a good moral character, average mental ability, physical fitness, and a serious desire to serve God. That is all.

If you are a parent, you must convey to your children the realization that whatever state in life they chose, they must dedicate themselves to God. From a realization of such general dedication, it is an easy step to the idea of dedicating oneself to the service of God through a religious vocation.

To our young people, it must be pointed out that a religious vocation comes from God, but that God seldom speaks through visions or work with bolts of lightning.

It is your life. What will you do with it?

IS CHRIST CALLING YOU? IF YOU THINK HE IS, DO NOT WAIT . . . ACT NOW!



"ADSUM." — "HERE I AM" — answers the young ordinand as he is called and the ordaining prelate then lays his hands upon his head. From that moment, he is "a priest for-

ever." Pictured is Father Thomas Donnelly, who first thought seriously of his vocation while serving on the Byrd expedition to the South Pole.—(NC Photo)



NEWLY-ORDAINED PRIEST offers to the ordaining prelate a burning candle before joining him in the continuation of the Mass. Father Leslie Cann, assistant pastor, Corpus Christi parish and a member of the faculty of Archbishop Carley High School, Miami, was ordained on Ascension Thursday, 1953.

Vocation Sunday To Honor Altar Boys

In all churches and thousands of homes, the diocese is observing Vocation Month. After Masses on weekdays and Sundays, the Serra Prayer for Vocations is being recited, at the direction of Bishop Coleman F. Carroll. A triduum of prayer will be held in every parish on April 14, 15 and 16.

Month-Long Observance

Following the evening meal, the family prayer for vocations is being offered in hundreds of homes. Parents and children alike are invoking the blessing of God on themselves, their relatives and neighbors for the privilege of having a boy become a priest or a girl a nun.

Highlighting the month-long

observance will be Vocation Sunday, April 19, when Bishop Carroll will celebrate a Pontifical Mass at St. Mary Cathedral at 11 a.m. Altar boys of upper-grade and high school age, as well as young men who are not servers, will be present, along with their parents. Every parish in the diocese will be represented.

More than 100 altar boys, to be honored as outstanding servers, will be awarded medals and certificates by Bishop Carroll, who also will address the group on vocations.

Sponsored by Serra

Altar boy awards are being sponsored by members of the Serra Club, who also will be

present at the Mass. The Serra Club also is participating, along

Serra Men Give Vocation Talks

The Serra Club of the Diocese of Miami has organized a speakers' bureau, members of which are prepared to deliver talks on the subject of vocations. They will speak at meetings of societies, clubs and other organizations of men and women, as well as young people, upon request.

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

with Father James J. Walsh, diocesan director of vocations, in the distribution of 200,000 prayer cards, 1,000 wall cards and 300 posters through the schools.

The wall cards are being placed in each classroom of every grade, including the lower grades. Cards on the theme of vocations are being distributed to boys and girls of the eighth grade and higher classes, while leaflets on vocations to the priesthood are being given to the boys.

Fosters Vocations

The diocesan Serra Club is preparing to affiliate with Serra International. Provisional Miami officers are: Joseph Fitzgerald, president; Frank Mackle, vice-president; Dr. Edward Lauth,

secretary, and Michael O'Neill, treasurer.

The Serra movement, international in scope and now rapidly spreading throughout the United States, fosters vocations to the priesthood and assists in the education of seminarians. It seeks also to advance Catholicism through enduring friendships among Catholic men.

Its name honors Father Junipero Serra, noted Spanish Franciscan missionary who played a leading part in early missionary efforts in the Southwest. Serra International is aggregated to the Pontifical Work for Priestly Vocations with its many spiritual benefits. Catholic business and professional men constitute the membership of the Serra clubs.

What Parents Ask About Vocation

By Godfrey Poage, C.P., and John P. Treacy

(From the newly published book "Parents' Role in Vocations." Copyright by Bruce Publishing Company, Milwaukee.)

If a parent thinks a son or daughter has the qualifications for the religious life, would it be all right to bring up the subject?

Most youths are pleased when parents do this. Sometimes it "breaks the ice" and gives them a chance to bring up other things they have on their minds. At other times it helps to clarify their own thinking. In either case it is a subtle compliment to know one is so highly regarded. But once the subject is opened, the parent should not force discussion. The decision to continue or discontinue the matter should be left to son or daughter.

How can parents prepare their children to meet the sacrifices demanded in the religious life?

In the same way that prudent parents prepare their children for other sacrifices in life; that is, by seeing to it that they meet successfully their day-to-day problems of living. To over-protect youngsters and shield them from difficulties that challenge them will make them "soft." The most neglected children are those whose parents are so protective that they prevent their sons and daughters from developing those strengths which come from sacrificing a little bit each day.

Are not high school students too young and too immature to know what they want to do?

Certainly boys and girls at 14 or 15 years of age do not realize what the priesthood, Brotherhood or Sisterhood really entails. But they can know at that age whether or not they want to find out about such a life for God.

Even at 18 or 19 a young man or woman knows little about the nature of the religious life. But the same can be said of the married state. What do youths know about marriage until they get into it? All these lovers know is that they want each other and are willing to make any sacrifices necessary. The same spirit motivates those who want God.

A boy or girl entering religion does not thereby take an irrevocable step. He or she merely tries to find out more about the priesthood or religious life. The seminary or juniorate insists on a probationary period and, by presenting both sides of the problem, helps aspirants to make a more intelligent decision.

When a youth is in doubt as to whether God calls him to marriage or the religious state, it is never prudent to choose marriage

first . . . with the intention of attempting to choose the religious state, if one does not find happiness in marriage. Rather one should investigate the religious life, and if one finds happiness there, then one has found the proper state. If a person does not find happiness in a seminary or convent, it is likely that marriage is the vocation, or a dedicated apostolate in the world.

Are not individuals more successful in the religious life if they see something of the world before entering?

There are outstanding successes among those who enter at all ages. It is significant that all dioceses and religious communities, after dealing with candidates of all ages, never recommend postponing entrance for this reason.

What about dating when a youth is thinking of a religious vocation?

While a boy or girl is remotely thinking of the service of God, it is normal and natural for such a person to engage in social activities with those of the opposite sex. In this he or she learns the great art of social living. During the adolescent years group activities under the auspices of home, school, or church are to be encouraged. However, when one begins proximately to think of a seminary or convent, that is, when a boy or girl has sent in an application for admission, all dating should cease. However, group activities would still be suitable.

Dating, as such, is a remote preparation for the vocation of marriage. Once a decision has been made to enter the religious life, all "remote preparation" for the opposite state is hardly commendable.

Which is preferable, entering a convent after high school or after college?

Presuming that one plans to enter eventually, the Church recommends that the entrance be made as soon as possible. This is simply a matter of taking advantage of a grace as soon as it is offered. Developing a holiness of life is more important in a religious than in an academic skill or social grace.

SERRAN PRAYER FOR VOCATIONS

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



APRIL IS OBSERVED as Vocation Month in the Diocese of Miami and students of all Catholic schools are participating in prayers and

programs to encourage vocations to the priesthood and the religious life.

Teacher, 72, in Ordination Class; Average Age of Rome Group is 46

Rome—(NC)

The 1959 ordination class of Beda College, seminary for late vocations to the priesthood, is proof that it is never too late for a man who wants to be a priest.

A class of 14 men ordained by Archbishop Luigi Traglia, Vice-regent of Rome, in St. John Lateran basilica has an average age of 46. Almost all of them had careers before they began studies for the priesthood.

A brief review of the list of the newly ordained shows the varied background of the men who come from all over the world to Beda College to prepare for an entirely new life in the service of God. They are Fathers:

Cedric Janvrin, 58, former British army colonel, ordained

for the Diocese of Victoria, British Columbia, Canada;

John Ramsey, 33, former major in the Scots Guard, ordained for the Archdiocese of St. Andrews and Edinburgh, Scotland;

Former Professor

Francis Hsu, 39, former English professor at the University of Nanking, China, ordained for the Diocese of Hong Kong;

William Erby, 52, former administrative official of a leper colony in Nigeria, Africa, ordained for the Archdiocese of Westminster, England;

Robin Noel, 35, former Anglican minister, ordained for the Diocese of Portsmouth, England;

Dan Sexton, 55, lawyer who practiced in Boston and New York, ordained for the Diocese of Steubenville, Ohio;

Walton Hannaw, 47, former Anglican minister, ordained for the Archdiocese of Westminster, on loan to the Archdiocese of Montreal, Canada;

Going to Africa

Edward Jerram, 42, former accountant, ordained for the Archdiocese of Melbourne, Australia;

John Armstrong, 46, former employee of the Dublin Health Department, ordained for the Archdiocese of Cape Town, South Africa;

Francis Sharkey, 47, former

Marist Brother, ordained for the Archdiocese of Melbourne;

John O'Connell, 43, former bank clerk in the National Bank of Dublin, ordained for the Archdiocese of Westminster;

Francis Greenan, 72, former headmaster of Commercial Road School, London, ordained for the Diocese of Brantwood, England;

Charles Napier, 30, Cambridge University graduate, ordained for the London Oratory;

Ph.D. in the Class

Bertram Adderley, 36, Perth University (Australia) graduate with a Ph.D. from Georgetown University, Washington, ordained for the Diocese of Bunbury, Australia.

The manner in which these men received their vocations to the priesthood is as varied as the lives they led before they came together for their single purpose. Father Ramsey's vocation crystallized while he was with the troops that occupied the Suez Canal zone. Father Hsu, a convert, decided to become a priest while he was being "brain-washed" by his Chinese communist captors. The first steps toward Catholicism and the priesthood for Father Hannaw, former secretary of the High Church Annunciation Group, began with his opposition to Anglicanism's South India movement.

THE VOICE Speaks... And Readers Respond

THE VOICE has spoken—and it has been heard near and far. Throughout the diocese, priests, religious and laity have expressed pride in the new diocesan publication and their gratification at its establishment by Bishop Coleman F. Carroll.

From all sections of the United States, as well, have come letters and telegrams of congratulation from members of the hierarchy; from representatives of the Catholic and the secular press, and from many others prominent in all walks of life interested in the growth and activities of South Florida.

Following are typical excerpts of their comment:

Bishop Albert R. Zuroweste, of Belleville, Ill., Episcopal Chairman of the Press Department, National Catholic Welfare Conference: "We of the Catholic Press are happy to welcome THE VOICE into the ranks of the ever-growing apostolate of the printed word. I know THE VOICE will bring many blessings to the diocese and will unite the entire diocese in a strong bond of devoted action."

Archbishop John J. Mitty, San Francisco: "I want to offer you my cordial congratulations upon this development in your new diocese, and I wish you all manner of success."

Archbishop John F. Dearden, of Detroit: "It is a very impressive Catholic newspaper. I was particularly impressed by the amount of substantial advertising. I am certain that the effort will bring abundant benefits to the whole diocese."

Archbishop Leo Binz, of Dubuque, Ia.: "I offer congratulations. At the same time I renew all good wishes for the fruitful apostolate you are exercising in Miami."

Archbishop Joseph E. Ritter, St. Louis: "Congratulations to THE VOICE and good wishes for its success. I am sure it will be a powerful means for shaping and uniting the new diocese."

Msgr. Paul F. Tanner, General Secretary, National Catholic Welfare Conference: "Cordial and sincere congratulations... a thoroughly professional job with éclat and dignity. I hope the ads are typical of the support you will be getting."

Bishop John P. Cody, Kansas City-St. Joseph: "... a bright, lively and newsy Catholic paper. I am sure it will do great good in spreading the Gospel in your beautiful diocese."

Bishop Bernard Flanagan, Norwich, Conn.: "I wish you every desired success in your new venture and pray God's blessing."

Bishop Walter P. Kellenberg, Rockville Centre, N. Y.: "Congratulations on your new VOICE. It's good."

Bishop Joseph H. Albers, Lansing, Mich.: "This publication will unite your people as nothing

else will and I am confident that an extraordinary amount of good will be accomplished by it."

Bishop John J. Wright, Pittsburgh: "Congratulations on THE VOICE! It gives great promise and some features warm my heart."

Bishop George L. Leech, Harrisburg, Pa.: "My heartiest congratulations on THE VOICE, every page of which I have read. This is a great achievement."

Bishop Justin J. McCarthy, Camden, N. J.: "I offer my heartiest congratulations on this fine achievement and hope your diocesan newspaper meets with every success."

Bishop Thomas L. Noa, Marquette, Mich.: "I hasten to congratulate you on this venture which will bring much good to the Church in the Diocese of Miami."

Bishop Joseph M. Mueller, Sioux City, Ia.: "May THE VOICE be a power for good in the Diocese of Miami and for the Church in general."

Bishop Charles H. Helmsing, Springfield-Cape Girardeau, Mo.: "My sincerest congratulations on this truly apostolic endeavor."

Bishop Nicholas T. Elko, Apostolic Exarch, Pittsburgh Greek Rite: "It was most gratifying to receive THE VOICE. Please accept my sincerest congratulations on this important step which I know is indicative of the great progress in store for the Diocese of Miami."

Bishop Joseph McShea, Auxiliary, Philadelphia: "THE VOICE is excellent in content and format. Cordial congratulations on the many things accomplished so speedily."

Bishop Floyd L. Begin, Auxiliary, Cleveland: "If future issues can keep up anywhere near the tone of the first one the paper will do a great deal for the Faith of Florida. I didn't realize you needed a two-language paper."

Bishop Edward P. McManan, Auxiliary, Erie, Pa.: "Congratulations on THE VOICE. It is in all respects excellent."

Msgr. John F. Gannon, Administrator, Worcester, Mass.: "Please allow me to congratulate you on this new publication and I found it to be very interesting reading indeed."

John F. Wagner, publisher, Homiletic and Pastoral Review: "A most worthy addition to the Catholic press... informative and a delight to read. I will look forward to scanning it each week for the news from the fastest growing diocese in the country."

'A Publication Thoroughly Read'

The following letter has been received from Frank A. Hall, director of the National Catholic Welfare Conference News Service, Washington:

"As Director of the N.C.W.C. News Service, providing world-wide Catholic news to your paper as well as the entire Catholic newspaper press in the U.S., I send my most earnest congratulations and good wishes to THE VOICE as it becomes the latest paper to join our Press.

"It is seldom that a paper leaps so full-fledged into existence. It is even rarer that from the very first it appears evidencing such obvious excellence.

One is gratified at the advertisements you have obtained, though surely your advertisers, after viewing the first issue, will at once realize that here is a publication that will be thoroughly read and accordingly the ads will be of high productivity.

"Surely the Catholics—and others—in the new Diocese of Miami should be proud of THE VOICE and staunchly subscribe to it and read it."

Two Colleges to Merge; Catholic and Lutheran

Kitchener, Ont.—(NC)
A Catholic college and a Lutheran one will be federated to the new University of Waterloo here next year.

Two bills passed by the Ontario Legislature incorporate St.

Jerome's College and Waterloo Lutheran University, thus establishing the University of Waterloo.

St. Jerome's College, founded in 1864 at St. Agatha, Ont., was transferred here in 1866. Water-

loo College has been operating since 1914 as a Lutheran-sponsored arts college.

A sufficient and sure method of civilization is the influence of good women.—Emerson.



fresh new spring

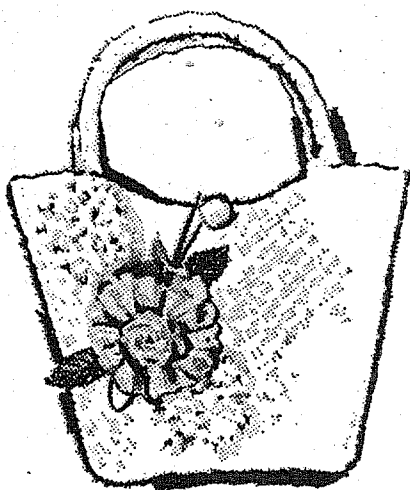
millinery

2⁵⁵

A pinch of spring, a dash of color mixed with style and up comes the most delightful hat creations!... at a tiny price, too. Big brims, little brims, no brims, sheer trims, flowers!

pick a
basket

1⁷⁷



Pick a straw basket in summer white or toast color. Some with novelty designs and bamboo handles. You'll want several at this low price.

"Just Say
Charge It"

Use Sears Revolving Charge. No Money Down. Up to 6-months to pay.

Immaculately White...First Communion Dresses and Suits



Wash and Wear
Tailored Suits

Tailored to fit perfectly in a Wash 'n Wear linen type weave fabric. Crease resistant. White. Sizes: 6 to 12. You'd expect to pay at least \$15 for this quality.

7⁹⁸



Dainty Lace Trimmed
Nylon Dresses

Real luxury dresses, made in dainty, demure styles especially for this great event. All white with nylon lace trim. Assorted styles. Quality worth twice its tiny price. Sizes: 7 to 12.

5⁹⁸ 8⁹⁸

SEARS

MIAMI
BISCAYNE BLVD.
AT 13th STREET
FRANKLIN 9-5411

CORAL GABLES
CORAL WAY AT
DOUGLAS ROAD
Highland 4-3511

FT LAUDERDALE
FEDERAL HIGHWAY
AT SUNRISE BLVD.
JACKSON 5-1611

Seeing Is Not Believing

Despite the fact that the Apostle Thomas became an extraordinarily zealous defender of Christ and eventually surrendered even his life as a martyr, people remember him most because of his stubborn pride.

Here is a "modern" born out of time, a favored follower of Christ who refused to "go along with the others," unless he could prove the Resurrection by the testimony of his senses.

He insisted on seeing for himself.

No one was going to tell him what to believe. He went so far as to demand that Christ meet his terms. He who was to teach thousands of the necessity of faith refused to have faith himself. He had to be certain that no hoax was involved before conceding that the Lord had conquered the power of death.

We marvel now at the patient condescension of Christ. He accepted Thomas' challenge and met his terms. He let the man tormented by doubts examine His five wounds and identify Him as the same Person Who died three days previously. Poor Thomas! What else could he do but believe? In fact, when Christ appeared to

him, it was no longer a question of believing. Seeing is not believing! Seeing is knowledge gained by the use of one's senses. Faith is true knowledge gained when one cannot "see." To have all the evidence one needs, to know a thing by reason, leaves no room for faith.

This is the great value of Thomas' doubt. It brought out the true meaning of faith. We see that Christ gave Thomas no credit for accepting the truth of the Resurrection. On the contrary! He pointed out that all others who will not see the Risen Christ are truly blessed when they believe in Him on the authority of His infallible Church.

The incident has indeed been the turning point of conversion for many who without realizing it used to insist, like Thomas, on "seeing for themselves." In other words, they would accept Christ if they did not have to "believe" in Him. All they wanted was a miracle, an apparition, so they would not have to use faith! Our Lord showed how foolish is such a demand. Until the end of time, they alone will be blessed who have not seen, but have believed.



A Vocation Endangered

By Father James Walsh

If ever a poll is taken to determine the two subjects which are the most frequent victims of well-meaning bad advice, it's a fairly safe prediction that marriage, and vocations to the priesthood and religious life will run one and two, with the rest of the entries limping behind.

First, the Test

Marriage receives the dubious honor of first place in this category, because it has more eager candidates. But let a boy or girl merely mention the subject of religious vocations in the home or among close friends, then stand back for the flood of advice that is sure to come. Now parents and adults in general are supposed to advise and counsel the young. Everyone accepts this as reasonable procedure. But it is just as reasonable to expect an older person to know well what he is talking about before giving advice that can change the life of a young person.

What has brought this observation on at this moment is

the remark of a youngster who wanted to go away next September to study for the priesthood. His parents were in perfect agreement, the lad said, that he "should test himself in the world first," even though his pastor had advised him to enter the minor seminary. They told the priest respectfully but firmly that they were sure if he proved himself out in the world first, then later he would have plenty of time to consider the priesthood.

Now to a great many people, the advice of parents will sound reasonable. They seem to have adopted an attitude based on wisdom and fairness. They are not denying him an opportunity to become a priest. They merely want him to make sure that when he enters he will want nothing more to do with the "world."

Very Bad Advice

On the contrary, experts in the field of vocations in ordinary cases of this kind would insist the parents were giving their son very bad advice that can cause him to lose his chance to enter the priesthood.

Some years ago when this very question came up, the Holy Father asked in turn: "What gardener would expose young plants, choice indeed but weak, to violent storms in order that they might give proof of the strength which they have not yet acquired?"

The War Within

Many young persons, as is commonly known, develop habits of sin and are saddled with weaknesses mainly because they were exposed to danger when they lacked the resources of mind and soul to resist. If they had been given a period of protection until their convictions deepened, until they were taught why there was a war within them and how the Sacraments could fortify them, they could have been spared much grief.

The fact is that boys who go to the preparatory seminary are not "out of the world" by any means. They are home for Christmas vacation for a couple weeks, and for three months in the summer. They see more than enough of the world to realize its evil, and its powerful attraction.

In the minor seminary, the young boy is trained to discipline his will and to rely on divine grace for the strength needed later on to come to grips with the powers of darkness as a priest. Like a recruit in the army he is protected for a while from the severe attacks of the enemy in order that he may be well indoctrinated and trained in self-defense as well as offense.

A Lost Vocation

Bad advice to a young man thinking of the seminary can well turn him away from the priesthood for good. Long ago, Cardinal Bourne wisely said: "It matters not at what age he may become aware of such legitimate desire. He may be fourteen or sixteen, or twenty years of age; or even older. Unless there are quite exceptional reasons to the contrary, it is the mind of the Church that he should then be separated to some extent from other boys or youths who have not the same aspirations. Of this mind of the Church there can be no doubt. It has been declared authoritatively on many occasions, and explained over and over again by all those who are qualified to write upon the subject."

Saints of the Week

Sunday, April 5—ST. VINCENT FERRER, Confessor. He was born at Valencia, Spain, in 1350, and at an early age joined the Dominicans. He became the advisor of the King of Aragon and of the Avignon pope, with whom he sided in good faith. Endowed with the gift of tongues, he traveled through Spain, France, Switzerland and Italy attempting to heal the schism of the Papacy, preaching penance, working miracles and converting thousands. When it became clear to him that the Avignon party was not in the right, he turned his efforts toward bring them into obedience with the legitimate Pope. He is credited with being the primary cause of the cessation of the schism. He died in 1418 at Cannes, France.

known for his religious zeal and his care of the poor. He rebuilt many churches in his diocese and provided shrines for saints' relics venerated at Tours. After 30 years of service as bishop, he died about 490.

Thursday, April 9—ST. MARY OF CLEOPHAS, Widow. She lived in the first century, one of the three Marys who followed Christ from Galilee and who stood at the foot of the Cross at Calvary. She was the wife of Cleophas and the mother of the Apostle St. James the Less.

Friday, April 10—ST. EZECHIEL, Prophet. He lived in the sixth century B.C., and was one of the four greater prophets. He was the writer of a canonical Book of Scripture. Tradition has it that he was put to death while in captivity in Babylon with the rest of the nation by one of the Jewish headmen who had turned pagan. His grave was a pilgrimage for early Christmas.

Saturday, April 11—ST. LEO I THE GREAT, Pope-Confessor-Doctor. A Roman, he served as Archdeacon of Rome under Popes St. Celestine and Sixtus III. He became Pope in 440 and ruled when Rome was threatened by vandals and heresies. When the Huns swept the city, he sought out Attila and saved Rome from destruction. He also mitigated the sack of the city by Genseric and his Vandals. More than 100 of his sermons are still extant. He died in 461 and is buried in St. Peter's.

Monday, April 6—ANNUNCIATION OF THE BLESSED VIRGIN MARY, transferred from March 25. Generally this date is the feast of SS. Timothy and Diogenes, Martyrs. They were martyred at Philippi in Macedonia, probably victims of the Arians, in about 345.

Tuesday, April 7—ST. EPIPHANIUS AND COMPANIONS, Martyrs. St. Epiphanius was an African Bishop, but the date of his lifetime and his See are unknown. He is commemorated in the Martyrologies with SS. Donatus, Rufinus and 13 others as having sacrificed his life for the Faith.

Wednesday, April 8—ST. PETERUUS, Bishop. He served as Bishop of Tours. He was re-

STRANGE BUT TRUE

By M. J. MURRAY

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The Voice

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Atomic Blasts on the Q. T.

By Father John B. Sheerin

The Defense Department has now informed us that it exploded three atomic bombs last summer in the stratosphere—300 miles up. The blasts covered the earth with a blanket of radiation at high altitudes. Meanwhile rockets winged their merry way upward to record the blasts and Explorer IV sailed daily through the heavens whispering news of the blasts to men down in the earth's atmosphere. This feat, called Operation Argus, has been described as "the greatest scientific experiment of all time."

Whether it really deserves that title will not be known until the National Academy of Sciences holds its annual meeting from April 27 to 29. The scientific results of the experiment will be summarized at that meeting.

Secrecy Protested

Meanwhile we do well to take a close look at the secrecy that shrouded the experiment. My opinion is that the secrecy was unjustified. Many scientists and the press protested against the ban on the news. Senator Anderson, chairman of the Joint Committee on Atomic Energy, complained that the committee had been gagged to prevent it from revealing the facts. Senator Gore, a member of the same committee, said: "I see no harm in releasing it (the news of the blast.) There is nothing that would help the Soviets!"

We live in a democracy, not

in a dictatorship or bureaucracy. The people are entitled to know what is going on—if it vitally affects their interest and welfare. From all reports thus far, the information about the Argus experiment was not top-secret military information that would give aid, comfort and important data to the Soviets. So I think the people are entitled to know about these blasts. For they certainly bore a relation to the safety and welfare of the people.

People's Permission

I don't mean to say that the Defense Department should get the people's permission before setting off blasts. The men in the Department are to follow conscience, not the mood of the millions. They don't have to take a Gallup poll before going ahead with a project. God save America from politicians who want to do only what is popular.

But I do think that the Department of Defense has the duty of telling the people: as the saying goes, "if they don't like it, they can lump it."

I said that blasts of this kind vitally affect the interest and welfare of the people. Why? Well, to begin with, this Argus experiment wrapped the earth's atmosphere in a blanket of radiation. Some reassure us that we need not worry about this, as the earth's magnetic field holds back radiation from getting too close to us. Yet I think that, in view of the differences of opinion among scientific experts on the

entire question of radiation, the American people have a reasonable ground for being at least slightly disturbed about going to bed at night knowing that a blanket of deadly poison is wrapped around the earth's atmosphere.

Rabbits Blinded

Secondly, flashes of light from high-altitude blasts can cause blindness in human beings. In the Argus project, rabbits were carried aboard ships in the vicinity of the blasts—in fact, some of the ships were as much as hundreds of miles away. Yet, according to Senator Gore, some of the rabbits were blinded by burns in the retina of the eyes. For humans, this would mean total blindness for people at a considerable distance from the point of the blast.

Thirdly, the people are justly concerned about our defenses against the incoming Russian bombers and missiles. Yet it seems that a blast, such as the Argus explosion, throws our radar warning system out of kilter, and disrupts the global radio warning system on which we depend to launch retaliatory attacks. If the Russians know that our radio and radar warnings are crippled, they may take it as an invitation to drop a barrage of ICBM's upon us.

This little old earth is not the private property of the Defense Department. When it starts playing around with space toys 300 miles up, it ought to inform the people who have a right to know.

AN ALTAR BOY NAMED "SPECK"



"Where's the part where they throw the grownups to the lions?"

QUESTION CORNER

Did Christ Despair When On The Cross?

Msgr. John J. Fitzpatrick

For years I have been puzzled by explanations of the words that Christ uttered from the Cross: "My God, My God, why hast Thou forsaken Me?" It would seem to me that it shows the abandonment that perhaps suicides feel just before they take their own lives. Don't you think that Our Lord said these words in order to help us understand the feelings of these persons?

We must admit that it is not easy to understand the full meaning of many things Christ said and did. No word was ever spoken without a distinct purpose, no action performed just to fill in the time.

But we cannot see that these words give any possible justification to those who take their lives. No doubt, many of them feel quite abandoned by their fellow men.

Are We to Blame?

Indeed, one wonders whether we can excuse ourselves altogether from being somewhat to blame for this sense of abandonment, this nobody-cares-any-more attitude that must be part of the despondence that takes over their thinking and feeling before suicide actually takes place.

One thing is certain, however: in no case can we ever imagine that God has so withdrawn Himself that He could remotely be held responsible for that terrible thing that self-destruction is.

What probably happens is that the suicide has abandoned God. We know that God gives sufficient grace to keep us from serious sin, and that we sometimes don't use it.

Is Man Alone?

Too many persons try to go it alone, forsaking the help that God always will give. When they fail, they refuse to be humble enough to admit that their own emancipation from God has been the cause of their troubles.

But, be that as it may, the words quoted above cannot be interpreted in the sense that Christ may have given away to despair, as many unbelievers have intimated.

Others have sought an explanation in the supposition

that Christ's human vision of God was obscured or overclouded; or that Christ bore the sins of all men, and thus realized Himself as the bearer of all iniquity and as such was forsaken by the Father.

Words of Psalm 21

What many persons do not recognize is that the words of Christ are clearly the first words of Psalm 21. For the meaning of those words we must read through the whole psalm.

The psalmist does not suppose that he is forsaken by God in the sense of God having withdrawn His divine favor and grace, but only in the sense of abandoning Him to the fury of His foes.

They will see in the psalm a loving protest to God in the midst of the mocking, jeering crowd who are causing the agony of the sufferer. The predominant note of the psalm is one of complete trust in God, a tender clinging to His infinite goodness and toward the end a peal of triumphant joy.

There is danger in saying that Christ was forsaken by the Father because He bore the sins of all men. Christ's soul was never alienated from God nor could he possibly think that it was. You see, Christ redeemed us precisely because He bore our punishment but not our guilt.

Christ's Passion

How could Christ undergo this desolation, this lonesomeness or this abandonment and unutterable grief, if He were conscious of His personal union with God, who is everlasting happiness and bliss?

Remember, however, that this in no way lessened the reality and fullness of His sorrows. For some people death is easy; for others it is very hard. Christ determined that He in His humanity would know the sum of all human sorrows, hence He determined that His death should be hard, that thus all should be helped by His example.

But despair was not in the soul of Christ, nor could be. We suggest you get out your Old Testament and read over the entire Psalm Christ was quoting. It will help you to understand the dying Christ a little better.

MAKING MARRIAGE CLICK

Three Stages of Marriage

By Msgr. Irving A. DeBlanc

"Morning after morning I sit opposite my wife at the breakfast table. I just look at her, listen to her, watch her, and she irritates me to death: I try not to show it but she reminds me of a bad case of poison ivy."—Al.

Maybe, Al, you ought to move into a certain state where they are talking about the possibility of passing a law which will require that no one talks to another in the morning until they have had a cup of coffee. This, to keep the death rate down! In your present mood, you need a tank full of this black brew.

The Middle Period

Unfortunately, you gave no indication in your letter of how long you've been married. There are apparently three stages. You are certainly not in the first, which is the newly-wed period of magnolias, ecstasy and sheer bliss, where one's most frequent complaint is that it would be simply impractical, if not impossible, to live long with such reverie.

Nor would we guess that you had attained the third and last stage of marriage, that of calm, mutual fulfillment. This is a period of deep understanding, happy completion and warm marital security.

You are obviously in the middle period of adjustment—you are still arriving. There are some at the period who refer to marriage as a mousetrap. They believe they were deliberately ensnared to the altar through a deceptive courtship. They believe that they were hoodwinked into a contract which they thought would be one continuous honeymoon. That, of course, is their own fault for no one has been tailor-made in advance to fit perfectly into another's life. All marriages are built on adjustment. Those who have prepared well for marriage and who are

mature succeed better and quicker than those who marry hurriedly, blindly and do not know what to really look for in marriage.

More Now Expected

It is becoming harder and harder to succeed in marriage because more and more is expected of marriage. The price is being stepped up for both parties. You would not be satisfied with just a cook for a wife: a mere superficial exchange of services. You want someone with a sense of joy, a generous, holy, attractive, compassionate, tender, understanding, intelligent, affectionate helpmate and she wants a similar response from you.

The emotional intensity, which you now display can, however, strange as it may seem, serve a good purpose. It may not be the most intelligent, Christian way but it is a way. If your wife is not in a coma, she should detect that your displeasure underlines how important her failures have been to you. This conflict between you and her can reveal exactly where an adjustment has to be made.

The old theory of peace at any price can lead eventually to greater wars and this is true not only of nations. To agree that there can be no agreement between you is hardly adult and normal. If that spouse of yours is intelligent, she will see, by your mood that maybe she had better give you more attention at meals than she is giving you.

The Reason Why

There is this middle period of married life where couples become so close, so intimate that they often disagree. The reason why is important. Is it the way a wife drapes herself when at the breakfast table? Is it because she is so inefficient? Is it because a husband does not see that a wife must be taken out at least once a week?

One has to dig out the facts.

Maybe there is a question of nervous fatigue on the part of your wife. Maybe you are just frustrated and have lost your own idealism. Maybe you have lost your self-confidence.

Dig, dig, talk it over, systematically and intelligently. Maybe your wife is worried about the children, the bills, your love, your appreciation of her. Maybe she wants you to share more of the unpleasant jobs with her: sorrow shared is halved. It is not so much the work you and she have to do but the reactions to it that are important. This campaign to reach the third stage of marriage will be over quicker than you think if you pray together, play together, work together, suffer together. Love then, is inevitable.

Missal Guide

April 5—Sunday in White: Mass of the day, Gloria, Credo, Preface of Easter.

April 6—Feast of the Annunciation of the Blessed Virgin (transferred from March 25): Mass of the Feast, Gloria and Credo are said, Preface of the Blessed Virgin Mary.

April 7—Ferial day: Mass of the preceding Sunday, Gloria, no Credo, Preface of Easter.

April 8—Ferial day: Mass of the preceding Sunday, Gloria, no Credo, Preface of Easter.

April 9—Ferial day: Mass of the preceding Sunday, Gloria, no Credo, Preface of Easter.

April 10—Ferial day: Mass of the preceding Sunday, Gloria, no Credo, Preface of Easter.

April 11—Feast of St. Leo I, Pope, Confessor and Doctor of the Church: Mass of the Feast from Common of Supreme Pontiffs, Gloria, Credo, Preface of Easter.

April 12—Second Sunday after Easter: Mass of the Sunday, Gloria, Credo, Preface of Easter.

Miami Delegates Attend Sessions

Monsignor William F. McKeever, diocesan superintendent of schools and president of Christopher Columbus High School, Miami, is attending the National Catholic Educational Convention accompanied by Monsignor James F. Nelan, president of Notre Dame Academy, and Father James J. Walsh, diocesan director of vocations.

Guide Pupils, High School Teachers Told

Atlantic City, N. J.—(NC)

High school faculty members should attend to the social and personal needs of their students and enter into some pattern of supervised social programs, a former teacher said here.

"Detachment will keep office hours, but not the confidence of the young," Bishop John King Mussio of Steubenville, Ohio, told a meeting at the convention of the National Catholic Educational Association.

Values Are Reappraised

Bishop Mussio, who taught in high school and college before becoming a priest, said he is so convinced of the importance of Catholic secondary school training that "if forced today to choose one of the three levels of education—primary, secondary or collegiate—we would well serve the imperative needs of modern education by selecting the secondary."

Adolescence, he said, brings an adventurous period in which values are reappraised, the interchange of ideas explored and parental authority offset by outside influence.

Guidance is Vital

"For the youth, it is the time to do or die, to make or break. This is why, in my thought, the secondary school period, in these times, is of such primary importance," he commented.

He asserted that "the secondary school of today, whether it likes the idea or not, must play, in many instances, the part of the home (and the teacher) must, in certain instances, assume the character of the parent."

The Ohio prelate said that "we must not work on the assumption that if the school does not attend to the social and personal need of youth, . . . he will seek this guidance at home."

"On the contrary," he continued, "in the pattern of modern living, the youth will seek direction and stimulation in an atmosphere most hostile to the Christian goals of the school, in sordid spots geared commercially to exploit his every craving"

Beware, so long as you live, of judging men by their outward appearance.—La Fontaine.

Catholic Schooling Examined; Educators Consider Changes

Atlantic City, N. J.—(NC)

An experiment in limiting pre-college Catholic education to the seventh through twelfth grades in some areas was proposed here by the keynote speaker at the convention of U. S. Catholic educators.

Bishop Lawrence J. Shehan said that in a carefully planned trial of such program "at least we would have nothing to lose and perhaps much to gain" because all Catholic children then might be enabled to attend Church schools, even if only at a certain level.

The Bishop of Bridgeport, Conn., president general of the National Catholic Educational Association and a widely known speaker on educational topics, told the first session of the association's 56th annual convention that his proposal would involve only a fraction of the cost of building the facilities necessary to have all Catholic children attend all grades.

Must Be Tripled

Bishop Shehan's Tuesday address on the convention theme, "Christian Education: Our Commitments and Resources," was followed by more than 150 sessions scheduled to wind up on Friday morning. Most meetings were held in this boardwalk city's huge Convention Hall.

He reported "that the size of our educational system will have to be not merely doubled, but tripled within our next generation" if Catholic schools aspire to reach all Catholic children, he said.

Turning then to ways of attaining this goal, Bishop Shehan commented:

"In certain localities where with existing plant, personnel and resources, it seems impossible to provide full Catholic education for all Catholic children, the question has been raised about the advisability of offering to every child Catholic education at a certain level.

"Since young children are more completely under the control of their parents, since it is common experience that during the younger years attention and interest can be held by extracurricular religious instruction, and since neither of these conditions hold true during the years of adolescence, thought might well be given to a plan to provide all children with Catholic education, say from the seventh to the twelfth grade."

Expenses on Inci

Other matters highlighted by Bishop Shehan in his prepared address include:

—The cost in dollars to take care of present educational needs alone, to say nothing of the future, is "enough to discourage the stoutest heart," but confidence for the present and future can be drawn from Catholics' "demonstrated willingness to make great sacrifices."

—Though the problem of cost is great, of "even greater importance" is the matter of personnel, especially since "our whole educational system presupposes for its economical and efficient operation an adequate supply of religious vocations."

Attract Contributions

—Insofar as the charge is true that Catholic colleges have relaxed their emphasis on the liberal arts, "it undoubtedly has been due to the trend of the times and the influence of accrediting agencies, on whose decisions the survival of our young institutions of higher learning often depend."

In his discussion of the need for teachers, Bishop Shehan said the major teaching burden in pre-college education will continue to be borne by nuns, but lay teachers have begun to play an important role.

Urging care in recruitment and provision for the laity, he said that "certainly we cannot expect to get properly qualified lay personnel if they are considered merely as temporary substitutes for religious teachers."

Obligations Cited

"While we shall have to look to all Catholic lay teachers for a willingness to make sacrifices for the cause of Catholic education, yet their just remuneration, their security and their development become for us an obligation to which we cannot be blind," he said.

Asserting that the real traditions of Catholic education are in philosophy, the humanities and the liberal arts, Bishop Shehan observed that some persons have accused Catholic education of having accepted "the passing fads of a watered-down modern education with heavy emphasis on vocational training and on the often-unscientific social sciences."

"Now that the many fallacies of modern education are being exposed," he asserted, "our educational system should hasten back to its traditions of the humanities and liberal arts and to the only philosophy which makes sense amid the welter of fantastic opinions which have gone under the name of modern philosophy."

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A PACELLI IN THE WHITE HOUSE

Washington—(NC)

The wife of a nephew of the late Pope Pius XII was received at the White House by Mrs. Dwight Eisenhower.

Princess Gabriella Pacelli, wife of Prince Mercantonio Pacelli, is visiting the United States on behalf of the nine Boys Towns of Italy. The first Italian Boys Town is marking its 15th anniversary this year.

The Princess presented Mrs. Eisenhower with a figure of the famous violinist Paganini, made by youngsters at one of the Boys Towns. After her White House visit, Princess Pacelli and her 22-year-old daughter Ursula were guest of honor at a Capitol Hill luncheon hosted by Congressmen of Italian descent.

Princess Pacelli expressed thanks for U.S. support of the institutions. In an interview she expressed the hope that this support will continue. She pointed out that the late Pope Pius XII was deeply interested in the Boys Towns.

Jerusalem Pilgrims Mark Easter at Holy Sepulcher

Jerusalem—(NC)

The Old City of Jerusalem was thronged with pilgrims for the celebration of the feast of the Resurrection at the site of the Holy Sepulcher.

Solemn Pontifical Mass of Easter was offered in the Basilica of the Holy Sepulcher. Afterwards a procession passed three times around the small pink marble chapel believed by scholars to surmount the tomb of Christ.

Dignitaries Present

The early spring sun was warm and the political climate was relaxed. Unrest along the Israel border has subsided in recent months. As the Christians marked the Church's greatest feast, Moslem residents went about their normal business.

The Governor of Jerusalem and military and civil authorities attended the Mass as did Catholic consuls and Knights of the Holy Sepulcher.

A number of Americans—including Mrs. Eleanor Roosevelt and her 16-year-old granddaughter, Nina Roosevelt—attended the service. The widow of the late President is visiting Israel as a guest of the Hebrew University. She was able to cross the

border freely, as were other Christian pilgrims during Holy Week.

Older Liturgy Followed

The Easter Mass was the climax of a week of devotions at the sites of Christ's Passion, Death and Resurrection.

The Holy Week and Easter services in the basilica were held at the old hours and the restored Holy Week liturgy is not used there although it has been introduced in all the other churches in Jerusalem. A timetable to allow use of the restored liturgy has been vetoed by representatives of the dissident Armenian Church—which, with the Greek Orthodox and the Latin Rite Catholics, control the Basilica of the Holy Sepulcher.

Journey To Calvary

On Good Friday more than 2,000 pilgrims traced the way of Christ's journey to Calvary. Special services at the basilica—including Tenebrae and a Burial Service—were conducted by Father Polidori. Among the prominent pilgrims attending these services was Belgium's Queen Elizabeth, grandmother of King Baudouin.

After the Pontifical High Mass of Holy Thursday, other observances of that day moved to the Cenacle—the Upper Room traditionally held to be the scene of the Last Supper—in the Israeli section of the city. The Cenacle, which is also the room where the Holy Spirit appeared on Pentecost, is the only major Holy Week site in Israel.

Queen Participates

Nazareth, Israel—(NC)

Villagers from all parts of Galilee swarmed Nazareth on Easter to join Belgium's Queen Elizabeth and her party at services in St. Joseph's Cathedral.

After Mass in the cathedral, built on the traditional site of St. Joseph's carpentry, the Queen entered the Grotto of the Annunciation shrine where a special service was conducted at her request.

The Queen, the widow of King Albert I and grandmother of King Baudouin, visited many of the shrines dedicated to places in the life of Christ and the Holy Family on her tour of the Holy Land.

Newman Club Sponsors Lecture by Jesuit

The Newman Club of the University of Miami will sponsor a public lecture on Sunday evening, April 5, entitled "God and the World Today."

Speaker will be Father Harold Gaudin, S.J., pastor of the Church of the Gesù. The talk, followed by a question period, will start at 7:30 p. m. in room 315 of the Merrick building on campus.

Salvatore Vecchione, Newman president, announced that admission is free. Students, faculty members and the general public may attend.

The Voice, Miami, Fla.
Friday, April 3, 1959

7

Miamian Received Into Brotherhood

Rock Hill, S. C.

Brother Stephen O'Connor, formerly a member of Cathedral parish, Miami, has been received into the Congregation of the Oratory of St. Philip Neri.

A son of Mrs. Catherine O'Connor and the late Peter J. O'Connor, Brother Stephen attended St. Mary's parochial school and was graduated from Miami Technical High School. He studied at St. Bernard's Seminary, St. Bernard, Ala.

A sister of Brother Stephen, Sister Catherine Joseph, S.S.J., is stationed at the Morning Star School in Tampa and his grandmother, Sister Mary Mercedes Wheatley is a member of the Visitation Monastery in Toledo, Ohio.



Bro. Stephen

3 Curley Students In Science Finals

Miami

Three senior students of the Archbishop Curley High School have been named to participate in the Westinghouse State Science Talent Search at Tallahassee, April 9-11.

James Kutz, III, David Schivell and Joseph Merz, have been honored following their entries in the nationwide competition.

Kutz, a son of Mr. and Mrs. James Kutz, 3791 NW 11 St., will attend the meeting being held in conjunction with the Florida State Science Fair and exhibit, which is a project on the transplantation of glands.

He who can suppress a moment's anger may prevent a day of sorrow.—Tyron Edwards.

CAUTION! PARISH AT WORK

Anderson, Calif.—(NC)

The new Church of the Sacred Heart here was built on a do-it-yourself basis.

For almost four years members of the parish labored by the skill of their hands to construct the church themselves. The finished edifice is 80 per cent parishioner-built.

Every Thursday night since June of 1955 members of the St. Joseph's Men's Club have met with Father Walter Albrecht, pastor, to continue work on the 400-seat building.

Men did the heavy work; women parishioners helped too. Besides preparing food for the men-folk, they worked for seven months in a barn on the parish property making almost 10,000 tiles for the church roof.

Sailors—Salty Hard-Drinkers? 'Far From It,' Says Chaplain

New Orleans

Despite their sometimes rugged exterior, most sailors have "a good solid foundation of Christian faith," according to the Catholic chaplain for the port of New Orleans.

"They've got faith—but don't ever tell them they've got religion," commented Father Thomas McDonough, C.S.S.R.

Father McDonough, who is also national secretary of the Apostleship of the Sea, said that when he began his work among sailors 15 years ago he was afraid of seamen.

But he soon found out that "they were a lot more afraid of me," he said. Today, the Irish-born priest added, he has lost his fear. "You just have to talk their language," he explained.

Father McDonough said he gets a laugh from landlubbers

who think of all sailors as hard-drinking tattooed old salts.

"I happen to know among thousands and thousands of seamen many a quiet, unassuming, philosophically tempered salt who can converse with intelligence on the weightiest subjects," he said.

Besides making regular visits to seamen along the waterfront, Father McDonough operates the Catholic Maritime Club in New Orleans' port area. The club has recreational and living facilities for seamen.

Father McDonough's trademark is the pocket calendar. He passes out hundreds of them to sailors.

"A pocket calendar is worth more than money to a guy who must spend week on a ship," he explained.

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'Utterly Reliable' Laity Needed, Not 'Whim and Fancy' People

Detroit—(NC)

The lay apostolate must be a genuine "way of life" for those who are active in it, a priest experienced in the apostolate said here.

Catholic lay apostles must "organize their lives for the lay apostolate, not try to squeeze the lay apostolate into a life already organized on some other basis," Father James J. McQuade, S.J., told diocesan moderators of Councils of Catholic Men.

He added: "We have heard of men who 'live for Standard Oil,' men who 'eat, sleep, talk, live investments.' They are good corporation men." The lay apostle has to be a corporation man for the Kingdom of Christ."

No Haphazard Group

Father McQuade, national promoter of Sodalties of Our Lady, delivered the opening address on the "Spiritual Formation of the Lay Apostolate" at the national convention here of the National Council of Catholic Men. The first day of the meeting was for priest-moderators.

He pointed out that the mission of those who direct the lay apostolate is "not just to direct a haphazard group of well disposed men in the traditional routines of Church-associated activities."

"It is the formation of a lay apostolate that will be able to fulfill adequately its God-given and Church-appointed task of consecration of the world to Christ."

"We are not merely to lumber along in Catholic Action, fatalistically reconciled to the limitations of an unreliable constituency of men who are willing to serve God if they have time, who participate in the mission of the Church by whim and fancy, who ride the enthusiasms of the moment," Father McQuade continued.

False Division

"We are not to look around for work, that men such as we have, can do. We are to form the men who can do the work that needs to be done."

The speaker warned against introducing a false division between the spiritual life and the other spheres of life into training for the lay apostolate.

"A Christian does not live two lives, one on the natural, the other on the supernatural plane," he said. "He lives but one life, the supernatural life, in

which the natural is transformed into the supernatural by the free gift of sanctifying grace, the infused virtues and the gifts of the Holy Spirit."

Position Explained

He emphasized that the lay apostolate must be trained to "a greater awareness of his total supernaturalization." The aim must be "to form a person who will think, judge and act in all orders as the man of faith, totally elevated and transformed by the supernatural

Two from Diocese Attend Sessions

Among those attending the NCCM sessions in Detroit are Father Lamar J. Genovar, of Our Lady Queen of Martyrs parish, Fort Lauderdale, and diocesan director of the NCCM, and Father Robert P. Brush, of Visitation parish, North Miami, spiritual moderator of the North Dade Deanery.

ral order of grace," he added.

Father McQuade reminded the priest-moderators that by receiving the sacraments of Baptism and Confirmation the layman has received a real "juridical position" in the Church, "the position of a lay apostle."

To this juridical position the lay apostle must join a sense of dedication and "decisive commitment" to the apostolate, he said. **No Whim and Fancy**

"The reason is that the Church must have a lay apostolate that is utterly and completely reliable," he explained. The Church cannot "rely for the very important work of the consecration of the world upon the whim and fancy of Catholics who 'if they have time' and 'if they are treated right' will serve the tremendous cause of Catholic Action."

Father McQuade asserted that directors of the apostolate must "give up, if we have it, a highly limited concept of what the lay apostle may be asked to do."

"The men we form are to be deserving of our trust and confidence. This trust and confidence is won simply by expecting from them the degree of sacrifice and dedication consonant with the lay apostolate."

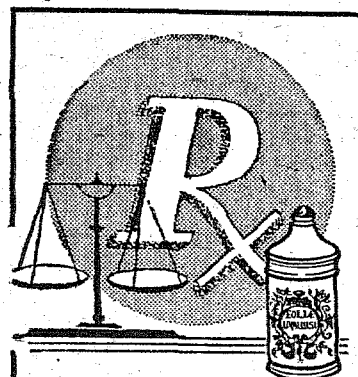
Father McQuade suggested that if the apostolate is restricted only to a monthly meeting

and a "seven-month year," the result will be "the lay apostolate in slow motion, if indeed any real motion at all."

The principal area of activity for the lay apostle today is "the social apostolate," Father McQuade declared. He said this apostolate means working to harmonize all social institutions with "the example and teaching of Christ through His Church."

"It is good to work for the saving of the juvenile delinquent," he said, "but something must also be done about the broken homes which occasion the juvenile delinquent, and something must be done about our divorce laws which at least occasion the broken homes, and — better — something must be done about the prevalent mentality that tolerates, if it does not institute, the divorce laws."

"It is a work of mercy to work for the saving of the alcoholics, but something must be done about the customs of social drinking. It is high time . . . that we stop giving all of our attention to the sick goldfish and some attention to the water in which they live."



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Knights Found Hialeah Unit

A new council of the Knights of Columbus held an organizational meeting last Sunday and voted to adopt the name, the Father Lawrence J. Flynn Council of Hialeah.

Meeting in the cafeteria of Immaculate Conception School, Hialeah, the group named temporary officers and drew up an application which later was forwarded to the Supreme Council of the Knights in New Haven, Conn.

District Deputy Charles J. Hartley presided at the meeting as William McCluskey was elected temporary Grand Knight. Others elected on the same basis were William Palmatier, deputy grand knight; Marcel Croteau, financial secretary, and James O'Toole, recording secretary.

The council was named in honor of Father Flynn, the founding pastor of St. John the Apostle Church.

Council meetings will be held on the second and fourth Thursday of each month at 8 p.m. in the school cafeteria.

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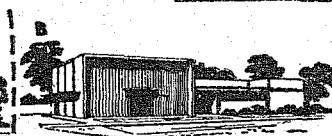
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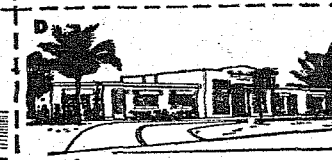
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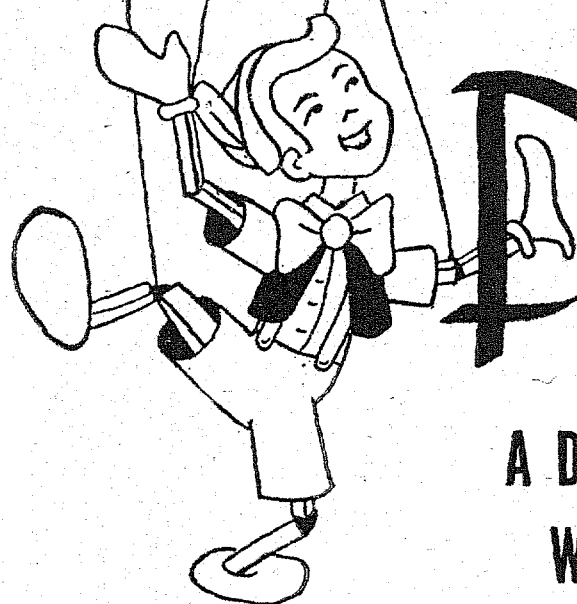
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Representatives of the Church frequent the United Nations headquarters in New York City, located in the three buildings in the foreground.—(Northeast Airlines photo)

Vatican's Interest in UN Extends To Unit Membership, Contributions

Washington—(NC) Efforts made by the United Nations to establish international peace and understanding are followed closely by the Church.

Vatican officials hold membership on several UN committees. Representatives of the Church observe at UN conferences in different parts of the globe. The Holy See itself contributes financially to the UN's children's fund.

These various forms of direct participation in UN affairs were reported by Bishop James H. Griffiths in a talk he delivered to business and professional men in Washington, members of the John Carroll Society.

Some Imperfections

The Bishop quoted the late Pope Pius XII as admitting that the United Nations has its imperfections, but stating at the same time that the Church is interested in the international community and the UN at the present time offers the only means for an approach to international amity and good will.

Bishop Griffiths is chairman of the Bishops' Committee for the Pope's Peace Plan. He supervises the work of the National Catholic Welfare Conference Office at the United Nations.

The UN came into existence in 1945, and Pope Pius XII time and again gave the teaching of the Church on this enterprise, the Bishop said.

"While he praised the objectives as set forth in the preamble of the Charter," the speaker continued, the Pope "more than once alluded to the fact that it is now and will be in a formative stage of evolution and that consequently it has its imperfections for the elimination of which we must collaborate."

Wise Admonition

Pius XII in his Christmas message in 1956 "spoke very clearly on the shortcomings inherent in the present structure of the United Nations," Bishop Griffiths recalled, but added "a wise admonition when he said: 'No one expects or demands the impossible, not even from the United Nations.'"

The Bishop asserted that "the great Pope of the war and post-war period," who had seen such widespread harm done to liberty and human dignity "showed that his evaluation of the United Nations in the contemporary world is not merely a doctrinaire interest but that he realized the necessity of practical measures too."

Bishop Griffiths said two criticisms of the UN made by Pius XII in the 1956 Christmas message are frequently quoted, while a passage which immediately follows is overlooked.

In this passage Pope Pius XII said: "If We allude to these defects, it is because We desire to see strengthened the authority of the United Nations, especially for effecting general disarmament which We have so much at heart. In fact, only in the ambit of an institution like the United Nations can the promise of individual nations to reduce armament, especially to abandon the production and use of certain arms, be mutually exchanged under the strict obligation of international law."

Moreover, the Holy See has a permanent observer at UNESCO—the United Nations, Educational, Scientific and Cultural Organization in Paris. The observer at the moment is Monsignor Felice Pirozzi, but the first observer of the Holy See at UNESCO was Archbishop Roncalli, who is now Pope John XXIII.

Contact Maintained

"Since the establishment of the United Nations Organization," Bishop Griffiths noted, "the Holy See has been in constant contact with the organization and has participated in scores of its activities—a fact which is known to relatively few persons. While the Holy See is not a member state of the United Nations, it is in constant contact with the General Secretariat of the United Nations from which it receives the invitations to attend conferences all over the world."

"The Holy See is present through its representatives at sessions of the Economic and Social Council."

It is a member of the Executive Committee for the Program of the High Commission for Refugees.

When we borrow trouble, and look forward into the future and see what storms are coming, and distress ourselves before they come, as to how we shall avert them if they ever do come, we lose our proper trustfulness in God. When we torment ourselves with imaginary dangers, or trials, or reverses we have already parted with that perfect love which casteth out fear.

Permanent Observer

Also on the committee are: Mrs. Jane Ogden, Mrs. Rose Brookhouse, Mrs. Elyse Ryan, Mrs. Lottie Ledoux, Mrs. Kitty Janelle, Mrs. Mary Lou Barron, Mrs. Elsie Nuticelli, Mrs. Gertrude Miller and Mrs. Sadie McNamee.

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"Finally, the Holy See is a full fledged member of the International Atomic Energy Agency."

Token Contribution

"With a purely token sum the Holy See contributed to the United Nations Children's Fund (UNICEF); to the High Commission for Refugees; to the Intergovernmental Committee for European Migration, most recently in order to help Hungarian refugees, and to the United Nations Agency for the Reconstruction of Korea."

"As is well known, the Holy See had its pavilion at the International Exposition at Brussels to which it accredited its own commissary general, Mr. Heymanns."

The intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves. We injure our own cause in the opinion of the world when we too passionately defend it.

—Colton.

Hialeah Plans Annual Fiesta

Annual Fiesta for members of St. John the Apostle parish will be held on Thursday and Friday, April 9 and 10, at Flamingo Way and E. 4th St.

Games will be featured and booths along the midway will include: country store, white elephant booth, fish pond, toys, food and handicraft. A ham dinner will be served from 5 to 7 p. m. On Friday evening a dance for teenagers will be held in patio.

John Avery is general chairman and Edward McCann is treasurer.

Committee members include: Mrs. John McHale, Gene Singletary, Mrs. Maria Kranz, Mrs. Frank Wilson, Mrs. Thomas Barden, Sr., Mrs. George Psinakis, William Magill, Mrs. Clarence Nopper, Mrs. Lillian Craig, Mr. and Mrs. John Kaufman, Mr. and Mrs. Joseph Karpchuk, Mrs. Juanita LaBenton, Fred Johnson, Ira Nicoletto and Jack White.

Also on the committee are: Mrs. Jane Ogden, Mrs. Rose Brookhouse, Mrs. Elyse Ryan, Mrs. Lottie Ledoux, Mrs. Kitty Janelle, Mrs. Mary Lou Barron, Mrs. Elsie Nuticelli, Mrs. Gertrude Miller and Mrs. Sadie McNamee.

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—H. W. Beecher.

10 The Voice, Miami, Fla.
Friday, April 3, 1959

Requiem To Be Sung For Maureen Glass, 13

Miami Shores

A High Mass of Requiem for Maureen Glass, 13, who died on Tuesday, will be sung by Father Joseph M. McLaughlin at 9 a. m. on Friday, April 3, in St. Rose of Lima Church.

A daughter of Mr. and Mrs. Paul F. Glass, 12925 Cherry Rd., North Miami, she was a pupil in the eighth grade at St. Rose of Lima School and a member of the student choir which will sing during the Mass.

In addition to her parents, Maureen is survived by a sister, Patricia, and her maternal grandmother, Mrs. Anne Kacher, Los Angeles.

Amusement that is excessive and followed only for its own sake, allures and deceives us, and leads us down imperceptibly in thoughtlessness to the grave.

—Pascal.



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Pope Speaks on Meaning of Easter

Following is an English translation by the Vatican Press Office of the complete Easter message delivered by Pope John XXIII.

On this evening, which, though veiled in sorrow at the memory of the death of the Saviour, is already filled with a joyous trembling in expectation of His holy resurrection, we address you, dear children of Italy and of the whole world, as you devoutly prepare to celebrate the feast of Easter.

Within a few hours, in majestic cathedrals and in remote little chapels in mission lands, in city parishes and in the humble churches scattered on the mountains and in the country districts, in every place where a Christian community is gathered in faith and love around its priests, the hymn "Exsultet" will be joyously sung in the depths of the night and there will arise the first soft alleluia of the Gregorian chant.

Pope's First Easter

It is in the quivering anticipation of this news, dear children, that we speak to you. This year, it is the new Holy Father who celebrates Easter with you: he who has been called, as the visible head, to rule the Church of which the risen God is the one, invisible head.

What a marvelous proof of the enduring nature of the Holy Church, the mystical body of Christ, which draws from the Redeemer the unfailing stream of life which makes it immortal! What a moving testimony to the truth of the historical fact of Christ's resurrection, which, though it took place 20 centuries ago, is the firm buttress of Christian society, the sure nourishment of its faith, the motive of its hope and the driving force of its charity.

Triumph of Christ

The Church is alive as its divine founder is alive! The Church goes forward with the same power of life as that by which Christ, after having paid the price of mortal nature, passed in triumph beyond the barrier of stone which his enemies had set to keep the tomb secure.

For the Church, also, as the centuries passed by, there have been other enemies who have sought to enclose her as in a tomb, boasting repeatedly of her agony and death. But she, who has within herself the invincible strength of her founder, is ever

newly risen with Him, granting pardon to all, and providing for those in suffering and for men of good will, tranquility and peace.

Rooted in Love

This is the meaning of the Feast of Easter which we are about to celebrate, that we desire particularly to put before you, dear children, in order that your fidelity to the Church may never waver, but rather that, rooted in love, you may know how to share with joy and generosity in the life of your mother, confident in her triumphant certainty, ready to fight in her defense, to spend yourselves to make her known, linked together in bearing witness to her; "eager," as Saint Paul said, "to preserve that unity the spirit has given you, whose bond is peace."

"You are one body, with a single spirit; each of you, when he was called, called in the same hope; with the same Lord, the same faith, the same baptism; with the same God, the same father, all of us, who is above all things, pervades all things, and lives in all of us" (Ephesians—IV, 3-6).

Mystery Renewed

The joyous mystery, about to be renewed in this night of watching and prayer, has not only the meaning we have underlined, but also an efficacy which strikes deep into the heart of the spiritual life of every single Christian so as to form him in the image of the risen Christ.

Easter is for all a mystery of death and of life. For this reason, in keeping with that express command of the Church, of which we paternally remind you, each of the faithful is invited at this time to cleanse his soul by means of the Sacrament of Penance, bathing it in the blood of Christ, and is called upon to approach with greater faith the Eucharistic table in order to partake of the life-giving body of the Lamb without stain. Easter, then, is a mystery of death and of resurrection for every believer.

Men of Sorrows

By drawing attention to the sufferings of our Lord, who for our sake willed to be "the despised and most abject of men, the man of sorrows and acquainted with suffering" (Is. 53), the Easter ceremonies are an invitation to die to sin, to get "rid of the leaven of yesterday . . . the leaven that was all vice and mischief" (I Cor. v. 7-8) so as to become a new creature.

MESSAGE PIERCES IRON CURTAIN

New York—(NC)

Radio Free Europe said from its headquarters here that it broadcast the Easter message of Pope John to Czechoslovakia, Poland, Hungary, Bulgaria and Romania in the languages of these countries.

The privately supported radio said it beamed from its European transmitter a full schedule of Easter programs to people in the five satellite countries, including messages from Francis Cardinal Spellman, James Francis Cardinal McIntyre, and Richard Cardinal Cushing.

It also broadcast messages from prominent Protestant church officials and a number of church services, it said.

For the first time millions of Britons saw the Holy Father giving his traditional Easter blessing urbi et orbi, to the crowds gathered outside St. Peter's Basilica in Rome.

Eurovision, a mutual television service operated by the various European networks, carried the appearance of Pope John XXIII at the balcony above St. Peter's Square.

If he who is the son of God by nature willed "to be obedient even to the death of the cross" (Phil. ii:8), we, made by Him children of God through grace, have the duty of imitating and reproducing His actions.

Belonging as we do to Christianity, we are made sharers with Christ in the mystery of spiritual death, according to the cry of the apostle which we are glad to repeat to you: "You know well enough that we who were taken up into Christ by baptism have been taken up, all of us, into His death."

In our baptism, we have been buried with Him, so that just as Christ was raised up by His Father's power from the dead, we too might live and move in a new kind of existence . . . You must not, then allow sin to tyrannize over your mortal bodies" (Rom. vi 3-4:12).

A Death to Sin

For all, then, our Easter is a death to sin, to the passions, to hatred and enmities, to all that is a source of disharmony, of bitterness, of grief in either the spiritual or the material order. This death is really only the first step toward a higher goal, for our Easter is also a mystery of life.

This we must affirm with the same certainty as did the apostles, and you, dear children, have to be attached to it as to a most precious treasure which alone is able to give value and restore calm to daily existence. Christianity is not that mass of restrictions which the unbeliever imagines; on the contrary, it is peace, joy, love and life which, like the unseen throbbing of nature in early spring, is ever being renewed.

The source of this joy is in the risen Christ, who frees men from slavery of sin and invites them to be a new creature with him, in anticipation of eternal happiness. With what penetrating force will the words of the epistle of the Mass very soon be heard: "Risen, then, with Christ, you must lift your thoughts above, where Christ now sits at the right hand of God. You must be heavenly-minded, not earthly-minded; you have undergone death, and your life is hidden away now with Christ in God. Christ is your life, and when he is made manifest, you too will be made manifest in glory with him" (Col. iii 1-4).

Lost Confidence

All during the season of Easter, the church will have proclaimed the joyful announcement "Surrexit Dominus vere!" The Lord is indeed risen! This ought to be said also of each one of His brethren: "Surrexit vere!" The sinner of yesterday is indeed risen! And those who doubted,

who had lost confidence, who were afraid, whose fervor had grown cold—they are risen! Likewise the afflicted, the sorrowful, the oppressed, the unfortunate—they are risen!

Message of Greeting

This is the message of greeting which we make to you, dear children, with the paternal affection of our heart which holds within it the joys and sorrows of all those who God's mercy has entrusted to us.

Our fervent prayer goes up to the Divine Saviour for each and all of you; for the priests and for those who have dedicated themselves to God; for the brave and serious-minded youth, youth who are the future hope of the church; for Christian families, and for those especially which, within their womb, guard with greater loyalty and sacrifice the precious treasure of a numerous progeny; for those whom advanced age makes gaze with steady hope on their heavenly country; for students, teachers and workers, particularly for laborers who carry out heavy tasks throughout the day and night; for the sick, who are so dear to us.

Special Affection

We wish to assure all that not only is our special affection ever with them, but also that their life, even if humble and unobserved, is very precious in the sight of God: "Vita vestra abscondita est cum Christo in Deo!" (Your life is hidden with Christ in God.)

In addition, we offer a prayer that peace, the daughter of gentleness and goodwill, may establish a lasting rule among the nations, made ever anxious by the clouds which repeatedly darken the horizon. We pray for the heads of states, joined with us in recognizing that their high calling establishes them not as judges but as guides of the nations; to these they are in duty bound to guarantee respect for the fundamental rights of the human person.

We pray for those who are suffering from the effects of the past war, even still—fourteen years after it has ended, and in a special manner we pray for those venerable brethren and sons, the most dear

to us of all, who, deprived of their families, their homeland, of liberty itself, are a living and painful witness of the evils which afflict the human race because of the lack of true peace and its proper fruits.

Hails Friends in Balkans

We have been raised by a singular disposition of Providence to include all the nations of the earth in our pastoral and paternal embrace; those nations have, likewise, during the centuries, been called to and trained in the faith and grace of Christ our Saviour. It will be readily understood and forgiven Us if Our heart is unable to retain a throb of particularly warm tenderness for the sons of a strong and good people whom We met in the course of Our journeys. With these We shared the more vigorous years of Our life (1925-1934) in one part or another of the Balkan region, in the exercise of a spiritual ministry during which Christian sentiments of brotherhood were accorded a respectful welcome.

Honest and Sincere

We delight to recall with ever lively affection that fine people, hard-working, honest, sincere, and their beautiful capital, Sofia, which brought us back to the ancient Sardica of the first Christian centuries, and to the noble and glorious epochs of their history.

It is now many years since the vision of the dear country was taken from Our eyes, but all those pleasant friendships with individuals and families remain alive in Our heart and daily in Our prayers.

In remembrance of the people of Bulgaria, on this feast of the resurrection of Our Lord, the first of Our pontificate, We are glad to associate in our greeting and our message of benediction all the others whom we met in Our successive journeys in the Near East, as also in the West—the Turks, the Greeks, the French; all so well disposed toward Ourselves, all equally dear to Us in the light and love of Christ.

O Saviour of all nations, O Jesus, paschal victim without blemish, who has restored sinners to union with the Father, pour forth on each single member of the human family every gift they need, so that the light coming from You, which is about to be rekindled, may drive out from their minds the darkness of error, cleanse the secret places of their hearts, make clear to each the path of the true vocation, and arouse throughout the world burning zeal for works of charity, justice, love and peace.

Mrs. Wood to be Installed

Miami

Mrs. Ivan Wood will be formally installed as president of St. Michael's Women's Guild and Rosary Society on Monday, April 6, at 8:15 p. m. in the school cafeteria.

Mrs. Harry H. McLaughlin will also install Mrs. Mary Douglas and Mrs. Frank Carroll, vice-presidents; Mrs. John Liptak, secretary, and Mrs. William Saco, treasurer.

The worst evils are those that never arrive.—Johnson.



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Church Planted Here by Early Settlers Has Prospered Under 5 Different Flags

By George H. Monahan

Catholic history in South Florida during the first two centuries of exploration on this continent followed along with Spanish settlement and it was marked by almost continual war, under the flags of at least five nations.

Opposition to colonization began with the French who erected a settlement on the St. John's river in Northern Florida. This was seen as a threat to the Spanish trade routes and galleons that carried the wealth of the Indies to Spain.

During the next few years, Pedro Menendez de Aviles, founder of St. Augustine, drove out the French and established a number of small outposts along the shores of the peninsula from Cape Canaveral to Tampa Bay.

Resistance Met

By 1567, priests served as chaplains to the Spanish and started the first missions at these small garrisons. Among these missions were Santa Lucia, near present day St. Lucie, San Antonio on Charlotte Bay and Tequesta at the mouth of the Miami river. Calusa and the Tequesta tribes of Indians inhabited this area.

Fierce resistance was met by the Spanish and missionary work among the Indians was almost impossible. Recognizing this, St. Francis Borgia, General of the Jesuit Order, was forced to withdraw his priests from the area which now makes up the Diocese of Miami.

St. Augustine, a fortified city by 1570, served as hub to the mission work which extended northward among two more docile tribes of Indians.

Drake Raids Coast

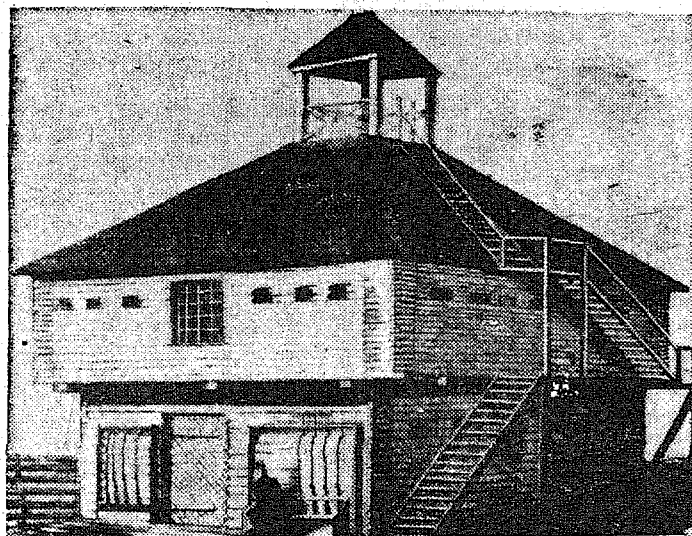
Sir Francis Drake, the English freebooter, while returning to England from a raid on the Spanish Main, took St. Augustine in 1586 and thoroughly devastated the little village.

After another pirate raid, the Spanish decided to build Castillo de San Marcos.

A chain of missions had been established northward 200 miles to the Georgia coast by 1597. An Indian uprising in that year caused the destruction of missions north of the St. Mary's River. Later rebuilt, they joined another mission chain reaching westward through Florida.

Cuba Bishop Visits

Bishop Calderon, of Santiago, Cuba, visited South Florida in 1674. In a letter to Queen Mother Marie Anne, of Spain, the bishop, who was the first prelate to visit in more than 60 years, described what he saw:



This blockhouse was one of the works at Fort Myers during the 1830s when Indians posed a threat to settlers of the southern part of the Florida peninsula.

"In the four provinces of Guala, Timuque, Apalache and Apalachicola there are 13,152 Christianized Indians to whom I administered the holy sacrament of confirmation. They are fleshy, and rarely is there a small one, but they are weak and phlegmatic as regards work, though clever and quick to learn any art they see done, and great carpenters as evidenced in the construction of their wooden churches which are large and painstakingly wrought . . ."

"As to their religion, they are not idolators, and they embrace with devotion the mysteries of our holy faith. They attend Mass with regularity . . ."

By this period, St. Augustine had more than 300 Spanish inhabitants, soldiers and married persons.

English Settle Coast

A few years later the English had established settlements to the north in territory claimed, but unoccupied by Spain. France was exerting pressure to the west. After a number of skirmishes, the twilight of the mission era was reached in 1702.

In that year, Col. James Moore of South Carolina, with a band of 1500 Creek Indians and 80 Carolina ruffians, attacked the heart of the mission area. He left ruin in every mission along his line of march, which ended with an unsuccessful assault on St. Augustine.

Raids and counter assaults were carried on by the Spanish and English until 1742. For the next 20 years an uneasy peace prevailed in the debatable land between Georgia and Florida.

Many Catholics Leave

The Spanish in 1763 ceded Florida to England as a forfeit for Havana. Then began the great exodus of Catholics from the peninsula. Most of the Spanish, preferred to leave their homes rather than to live under English rule. Scarcely 500 per-

sons stayed in St. Augustine and but one man remained in Pensacola.

Under the English, Florida was divided by the Apalachicola River into East and West Florida. The east coast of the state and along part of the Florida Keys, westward to Tampa was mapped under British surveyors.

Spanish Return

By the time of the American Revolution, Florida was too busily settling itself to take an active part in the war, and the colony remained loyal to the British crown. All was quiet until Spain entered the war against England in 1779. A drive was made westward from Louisiana and the Spanish were again in control of the territory.

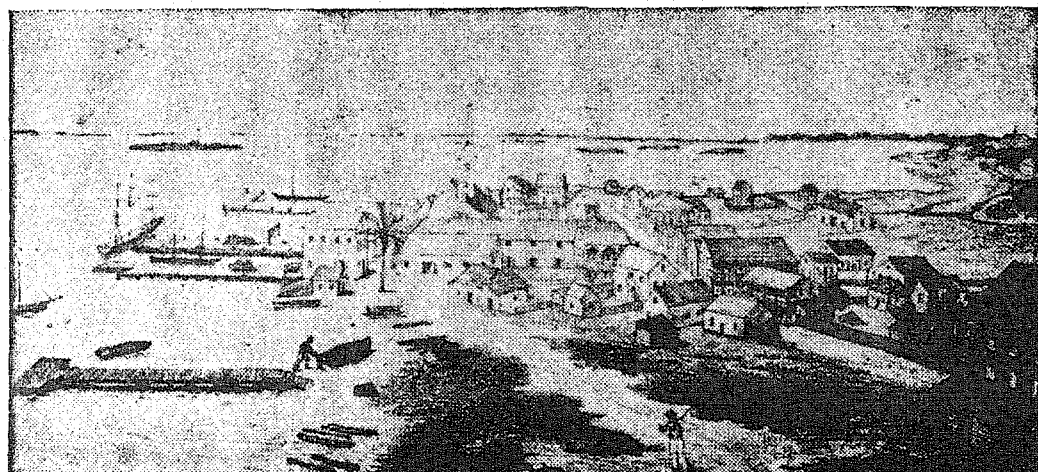
After see-sawing control between the Spanish and English, Florida was ceded to the United States in 1819 and two years later, upon agreement to pay the Spanish \$5 million, the territory became part of the United States. Finally, in 1845 Florida became a state of the United States.

Diocesan Priests

Bishops in Savannah and Mobile sent diocesan priests southward as early as 1840 to administer the sacraments and occasionally during the same period priests from Cuba visited Key West.

The great influx of population and Catholic growth was yet to come. In 1870 the Diocese of St. Augustine was established and on this foundation the Church grew. With the breakthrough of the railroads in 1890's, Florida entered a new era which marked the growth of the Church.

(Next week THE VOICE will cover the period of expansion, when the Church blossomed to its present growth in South Florida.)



Sponge-fishing and shipwreck salvaging were the main occupations in Key West during the 1830s when this view was drawn.

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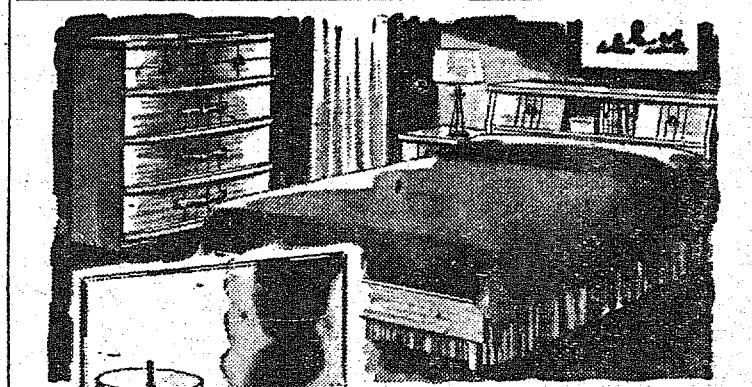


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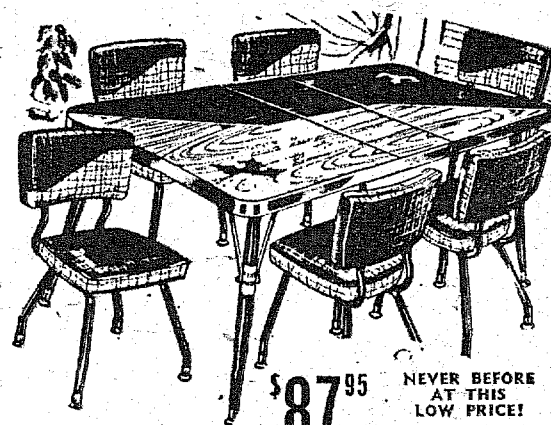


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Blessing of The Holy Oils

The Holy Oils, which will be used by priests throughout the Diocese of Miami in administering the Sacraments during the year, were consecrated by Bishop Coleman F. Carroll on Holy Thursday at the Solemn Pontifical Mass of the Chrism in the Cathedral.

Participating in the impressive ceremonies, which date back to the fourth century, were seven Officers of the Mass, seven deacons, seven subdeacons and 12 priests.

The Oil of the Catechumens, Holy Chrism and the Oil of

the Sick are blessed only once each year in rites at which only a bishop may officiate. Pope Leo the Great permanently fixed Holy Thursday as the day for the consecration of these oils about 490 A.D.

The Oil of the Catechumens derives its name from being used principally in the Sacrament of Baptism, to anoint the catechumens, or those who undergo instructions preparatory to being baptized, before the infusion of water changes them from catechumens to Christians.

The word chrism is derived

from the Greek word "chrisma," meaning to "spread on." In its mystical meaning chrism signifies the fullness of grace. In ancient times, all priests, kings and prophets were anointed with oil.

Used in baptism, the holy chrism denotes that the catechumen has been made a Christian and that he is thereby consecrated to the service of Christ.

The time and manner of the consecration of the oils is indicative of the reverence in which the Church regards them.



Before the Pater Noster of the Solemn Pontifical Mass, the Bishop leaves the altar and stands at a table on the epistle side of the sanctuary. "Oleum Infirmorum" is intoned by the assistant priest. A subdeacon carries to the Bishop the

vessel containing the Oil for the Sick, used to anoint the ill in the Sacrament of Extreme Unction. After it is blessed, the vessel is returned to the sacristy and the Mass continues.



Solemn Pontifical Mass of the Chrism was sung for the first time in the diocese on Holy Thursday. Bishop Coleman F. Carroll officiated during the consecration of the Holy Oils, a ceremony which many witnessed for the first time.



Following the ablutions, the Bishop returns to the table and the oils for the Holy Chrism and the Catechumens are brought from the sacristy in procession. While blessing the balsam with three prayers, the Bishop mixes in it some of the oil which is to be, after consecration, the Holy Chrism.



The Bishop then breathes over the vessel of oil three times in the form of a cross. Holy Chrism is used in the Sacraments of Baptism and Confirmation, in the consecration of bishops and churches and in blessing chalices, patens, baptismal water and church bells.



After reading an exorcism and singing a preface, the Bishop puts into the oil the mixture of balsam and intones three times "Ave Sanctum Chrism" (Behold the Holy Chrism).



The Oil of the Catechumens, used at Baptism and to anoint the palms of a candidate during ordination, is blessed in similar rites. First the Bishop and then each of 12 priests breathe over it three times in the form of a cross.



The Sacrum Chrism, covered with a white veil and the Oleum Catechumenorum, veiled in green, are returned to the sacristy by two deacons. Holy Oils for use in parish churches are obtained from the vessels and preserved in

metallic bottles. They are kept in an ambry affixed to the wall of the sanctuary. Unused oils of the preceding year are burned, since they are not used for any Sacrament or blessing.

Bishop Guest At Dinner For Hospital

Fort Lauderdale

Bishop Coleman F. Carroll will be guest of honor at the Third Annual Charity Dinner to benefit the Holy Cross Hospital on Thursday, April 9 at the Boca Raton Hotel.

Mrs. J. Stanley McAleer, president-elect of the Women's Auxiliary, which will sponsor the dinner, is in charge of arrangements assisted by Mrs. Arthur E. Hald.

Members of the committee include: Mrs. Alvin J. Tight, Mrs. Charles Zinn, Mrs. Frank L. Mikes, Mrs. Albert Friedman, Mrs. Clarence J. Savoie, Mrs. Benjamin C. Carpenter, Mrs. William Glazebrook, Mrs. Norbert Morgan, Mrs. James J. Hogan, Mrs. Ralph Tatum and Mrs. Russell B. Clark, hostesses.

Mrs. Evelyn LaBella and Mrs. Ted Arden are planning the entertainment.

Reservations, which will close on April 6, are being taken by Mrs. Joseph P. Finnegan, Mrs. Joseph P. Orth and Mrs. Eugene W. Ahearn.

Coffee Chiffon Pie Made In A Jiffy

Full of proteins and guaranteed to please the men in the house are these rich-in-flavor desserts which can be prepared with a minimum of time and expense.

Coffee Chiffon Pie

Soften 1 envelope of plain gelatin and one-half cup cold water. Combine two teaspoons instant coffee with one-half cup sugar, one tablespoon flour and one-quarter teaspoon salt. Slowly, stir three-quarters cup boiling water into dry mixture and cook, stirring constantly until mixture thickens. Remove from heat and dissolve gelatin in hot mixture. Add one-quarter teaspoon vanilla extract and chill until mixture begins to thicken. Beat. Fold into one cup chilled and whipped evaporated milk. Pour into nine inch baked shell. If desired sprinkle chopped nut meats on top. Chill until serving time.

Orange Sherbet

Soften two teaspoons gelatin in one-quarter cup cold water. Combine one cup sugar with one cup orange juice and boil one minute. Stir in gelatin. Add one cup orange juice, one tablespoon lemon juice and a few grains of salt. Cool and freeze in refrigerator tray, stirring several times.

The biggest crowns that are worn in heaven have been tried, and smelted, and polished, and glorified through the furnace of tribulation.—E. H. Chapin.



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April Showers card party to benefit the Central Catholic High School, Fort Lauderdale, will be held on Thursday, April 9, at 8 p. m. in the cafetorium. Mrs. Alan Gilles, at left, is assisted

in making decorations by Mrs. Charles V. Richardson and Mrs. Dermot O'Clery. Tickets may be obtained from parish representatives.

Fashion, Frolic Set in N. Miami

North Miami

A "Fashion and Frolic" show, directed and produced by members of Holy Family parish, will be presented on Friday, April 3, at 8 p. m. in the Golden Gate Auditorium.

Sponsored by the Women's Club, the variety program will include light comedy skits and mixed chorus groups. Costumed dance routines will be staged by children of Holy Family School, in which adults will participate.

Assisting co-directors, Mrs. George Baumgartner and Mrs. Web Foster, are Mrs. Richard Webbe and Mrs. Robert Reynolds. Mrs. Anne Cummings is in charge of choreography and Mrs. A. W. Yurt will take charge of scenery. Stage properties, costumes and music are under the direction of Mrs. Ann Humphreys, Mrs. Robert Cleeland and Tony Mandell.

Fashions shown will be from Burdine's.

Parents Club at Curley Will Serve Ham Dinner

A "Ham Dinner," prepared by members of Archbishop Curley High School Parents Club, will be served in the school cafeteria, 300 NE 50 St., from noon until 6 p. m. on Sunday, April 5.

Mrs. L. P. Nucitelli is the general chairman of the annual benefit and proceeds will be used to finance a trip of the school's representatives to the State Science Fair at Tallahassee.

Committee members include: Mrs. John Ballicki, Mrs. Gladys Sym, Mr. and Mrs. H. F. Naehr, Mr. and Mrs. David B. Fitzgerald, Mrs. James Batizi, Mrs. G. F. Simpson, Mrs. Veronica T. Crosby, Mr. and Mrs. J. E. Maloney, Mrs. Edna M. O'Sullivan, Mrs. Thomas W. McCormick, Mr. and Mrs. F. Thomas Leonard and Thomas F. Moore, Jr.

St. Michael's Carnival To Aid Home, School

A carnival to aid St. Michael's Home and School Association will be held on the parish grounds, W. Flagler St. and NW 29th Ave., on Friday, Saturday and Sunday, April 10, 11, and 12.

A Friday Fish Fry will be featured this year, with serving beginning at 5:30 p. m. and a turkey dinner beginning at 4 p. m. on Sunday afternoon. A pancake breakfast will be served after all Sunday Masses.

Austin Daigle, John Pinder and Frank Ball are in charge of arrangements.

Women To Hear 'Zhivago' Review

South Miami

Coffee and Book Review for members of St. Joseph Villa Auxiliary will be held on Tuesday, April 7, at 10 a. m. in the home of Mrs. J. M. Hagner, 7400 Ponce de Leon Rd.

"Dr. Zhivago," written by Boris Pasternak, will be reviewed by Mrs. Ruth Kerdyk. Mrs. Winton Beck, Coral Gables, is in charge of arrangements assisted by Mrs. Edlo W. Wright and Mrs. Robert C. Wolf, reservations.

Monthly meeting and covered dish luncheon of the organization will be held on Thursday, April 9, at 12 noon in the Villa, 3290 NW 7th St.

Card Party to Benefit Home, School Group

Miami

A card party to benefit the Home and School Association of Corpus Christi parish will be held Friday, April 10, in the school auditorium at 8 p. m.

Mrs. Joseph T. Maroon and Mrs. Albert Volante are co-chairmen assisted by Mrs. William DiPol and Mrs. Edward Gilmore. The public is invited to attend and refreshments will be served.

Proceeds will be used to defray the cost of the graduation class banquet.



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'Low Sunday' Dates From Early Custom

The English term for "Low Sunday," observed this year on Sunday, April 5, is derived from the early custom of celebrating the Easter feast for eight days. The primary Sunday is called the Feast of the Resurrection and the secondary one, the Sunday after Easter.

Originally-called the "Octave of the Pasch," Low Sunday acquired the name "Sunday in White" during the 7th century.

Catholic Nurses Meet In Orlando

Catholic nurses of the Diocese of Miami will attend the annual convention of the St. Augustine Diocesan Council of the National Council of Catholic Nurses April 10-12 at the Cherry Plaza Hotel, according to Miss Eleanor L. Bindrim of Miami, president.

Miss Ann Houck, of Washington, D. C., who is executive secretary of the federation, will be present. Plans will be discussed for the formation of the Miami Diocesan Council in the near future.

Registration will be from 10 a. m. to noon on Saturday, April 11 followed by luncheon at 12:30 p. m. The business meeting will convene at 2:30 p. m.

On Sunday, April 12, members will attend 8 o'clock Mass in St. James Church and Father Herbert Sweeney, C.P. will preside during the communion breakfast at 9 a. m.

Father W. Thomas Larkin is the St. Augustine Diocesan Council director.

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Diocese Women Invited to DCCW Convention at Fort Lauderdale

St. Antony's To Be Host On March 3-5

Fort Lauderdale
All Catholic women in South Florida have been invited to attend the first annual convention of the Miami Diocesan Council of the National Council of Catholic Women at the Galt Ocean Mile Hotel, May 3-5.

The invitation was issued by Mrs. H. J. G. Essex of South Miami, Diocesan Council president, following a meeting with local committees on preliminary arrangements.

Msgr. John J. O'Looney, pastor, St. Anthony's parish, and members of St. Anthony's Catholic Woman's Club and Home and School Association will be hosts during the three-day sessions, to an expected 1,000 women, representatives of the 75 affiliations which comprise the council.

Committees Named

Mrs. Lawrence B. Benoit is the general chairman for the meeting, assisted by Mrs. Patsy Porcario and Mrs. Joseph Hodges, co-chairmen. The following committees are in charge of local arrangements: Mrs. Charles W. Kramer and Mrs. Rea Quackenbush, registration; Mrs. W. W. Jenkins and Mrs. Charles Weber, hospitality; Mrs. Eugene Ahern and Mrs. George Gilbertson, publicity; Mrs. Thomas McLay and Mrs. John Mantovich, transportation; Mrs. Stanley McAleer and Mrs. Arthur Bohn, arrangements; Miss Gladys Osborn, Mrs. Ruth Widmer and Mrs. William Minnis, decorations; Mrs. Earle Vinez and Mrs. James Leach, barbeque and entertainment.

Assignments Made

Mrs. J. Wrightson will be in charge of information; Mrs. Mary Beth Cannon, pages; Mrs. James Hogan and Mrs. Alvin J. Tight, entertainment; Mrs. William E. Richert, music, and Mrs. Paul Bussolin and Mrs. Arthur Erdman, breakfasts. Mrs. J. Hackett will serve as treasurer during the convention and Mrs. J. V. Bucklin and Mrs. Francis Stone will supervise exhibits.

Agenda Set

The constitution and by-laws will be presented for ratification during the sessions and affiliations have been requested to submit the names of delegates and alternates to the credentials chairman, Mrs. C. H. Hood, 701 South Seacrest Boulevard, Boynton Beach, no later than April 20. Each affiliation is entitled to one vote at the convention.

Reservations for accommodations should be made directly to the hotel as early as possible.

DCCW President To Talk at Naples

Naples
Mrs. H. J. G. Essex, of South Miami, president of the Miami DCCW, will be a principal speaker during the meeting of the South-West Coast Deanery on Wednesday, April 8, at the Naples Beach Club Hotel.

Mass will be celebrated in St. Ann's Church at 9 a. m., followed by registration and breakfast. Business meeting at 10:30 a. m. will precede luncheon.

Members of St. Ann's Guild will be hostesses to representatives of seven affiliations expected to attend the one-day sessions.

Father Timothy Geary is the moderator.

Our desires always disappoint us; for though we meet with something that gives us satisfaction, yet it never thoroughly answers our expectation.

—Rochefoucauld.



North and South Dade Deaneries of the DCCW have been created through the division of the Southeast Coast Deanery. Mrs. Robert Payne, North Miami, at left, and Mrs. Hans F. Due, Miami, check boundaries following their appointments as presidents of the new districts on Thursday, April 2.

Teach Religion by Example, In Home, SE Deanery Told

Miami Beach
Enrollment in a Catholic school does not completely fulfill obligations of parents toward the religious education and training of their children, Monsignor Dominic Barry told members of the Southeast Coast Deanery on Thursday at the Golden Gate Auditorium.

"This has never been the teaching of the Catholic Church," he declared, "because the primary and natural school of religion and moral virtues is the home and the natural teachers are the parents.

"Religion is not just knowledge of facts and principles; it is knowledge plus habit and practice. This task is not one that can be confined to a few hours in the classroom, nor is it one that should be postponed until a child reaches the first grade. The parish school and staff are aids to the parents but they are not and were not intended to be substitutes for the parents.

Must Learn Early

"It is most important that the idea of God and the truths of Faith be instilled into the minds of children from the very beginning of the learning process," said Msgr. Barry who is pastor of Immaculate Conception parish, Hialeah.

"The continuation of that education and training throughout the school years of the child is equally important. It is a poor excuse for parents to say that they do not feel qualified to teach their children or to train them.

Teach By Example

"Parents must accept the fact that they are being constantly observed by their children. They teach their children by everything they say and everything they do. The lessons they teach are far more effective than can be done by any school. The commandments can be explained in detail to the child at school but hours of such teaching can be undone by just one thoughtless action by a parent at home," he said.

"When parents get down on their knees and say daily prayers, when they take the entire family to confession, when

they kneel at the altar rail to receive Our Lord in Holy Communion, they are teaching their children. All of these actions performed in the presence of children are the most effective means of teaching and training children and helping them to save their immortal souls," he concluded.

Mrs. Hans F. Due, president, conducted the final meeting following Mass at St. James Church, North Miami. Mrs. Charles Pickover, president, St. James Altar Guild, welcomed members and Mrs. Michael Angino, president, Little Flower Society gave the response. Mrs. H. J. G. Essex, DCCW president, previewed plans for the diocesan convention.

Diocese Promotes Active Mass-Going

Boston—(NC)
Richard Cardinal Cushing has appealed to archdiocesan priests "to take immediately the simple, preliminary steps that are necessary" to encourage more active lay participation in Mass.

The Archbishop of Boston, in a letter to priests, said the laity's active participation is required under Church law. He recalled the Instruction of the Sacred Congregation of Rites, issued in September, 1958, detailing ways lay people can take part actively in the service.

The Cardinal set forth a five-part program for priests to follow "in order now to encourage those who have been slow to put the decree into effect and to insure uniformity."

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DCCW Adds 2 Deaneries

Miami
Two new deaneries of the Miami DCCW were created during the meeting of the Southeast Coast Deanery on Thursday, April 2, at the Golden Gate Convention Hall.

Mrs. Hans F. Due, SS. Peter and Paul parish, formerly president of the Southeast Coast Deanery and a past president of SS. Peter and Paul's Mothers' Club, heads the South Dade Deanery which includes the parishes in the territory from south of Flagler St. to Key West, and has a present membership of 15 affiliations.

Mrs. Robert Payne, St. James parish, North Miami, who has served as a member of the board of directors of both the St. Augustine Diocesan Council of the NCCW and the Southeast Coast Deanery, is the president of the North Dade Deanery.

Other officers named to key positions in the South Dade district are Mrs. M. H. Clarkson, Little Flower parish, vice-president; Mrs. Thomas J. Noto, St. Brendan's parish, recording secretary and Mrs. Edwin F. Koness, St. Agnes parish, treasurer.

In the North Dade Deanery Mrs. Thomas F. Palmer, Cathedral parish, was named vice-

Broadcast to Argentina

Vatican City—(NC)
Vatican Radio has commemorated the 100th anniversary of the establishment of diplomatic relations between the Holy See and Argentina with a special broadcast beamed at that country.

The program opened with the papal and Argentinian anthems. One of several talks was given by Argentina's present ambassador to the Holy See, Santiago de Estrado, the third member of his family to hold the post.

president; Mrs. Bert J. Reilly, St. Patrick's parish, recording secretary, and Mrs. John M. Fogarty, St. Michael's parish, treasurer.

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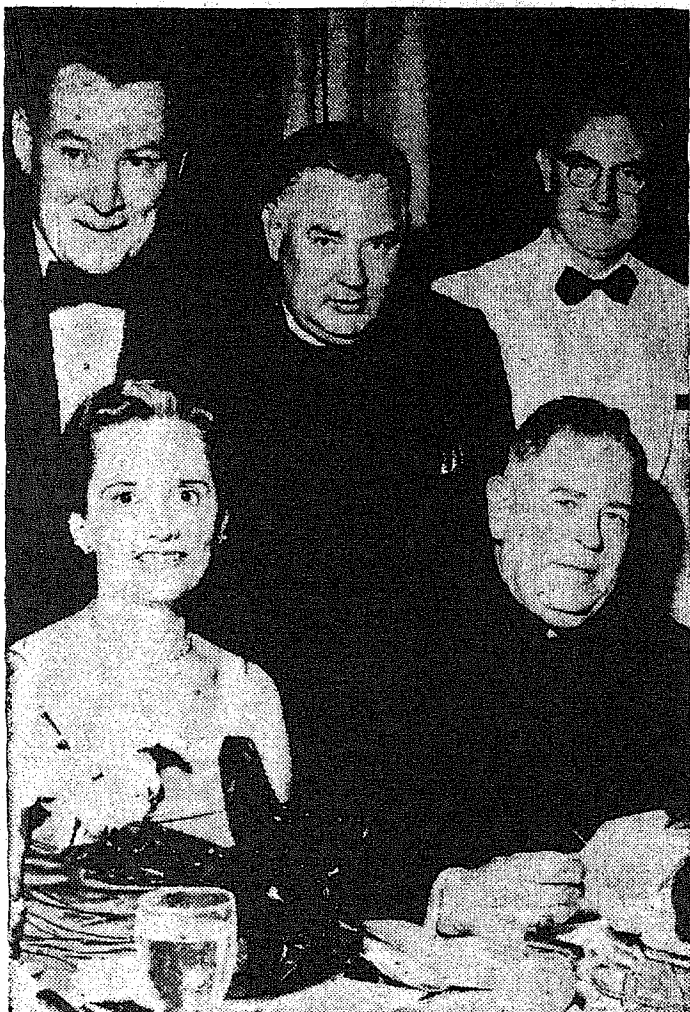
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Bishop's Annual Charity Dinner to benefit Mercy Hospital attracted more than 600 guests on Easter Monday. Shown with Bishop Coleman F. Carroll at the speakers' table are Mrs. Franklyn E. Verdon, Dr. Verdon, Msgr. Rowan T. Rastatter, diocesan director of hospitals, and Joseph Fitzgerald.

600 Attend 8th Annual Dinner To Benefit Mercy Hospital Fund

Miami Mercy Hospital benefited by a dinner-dance which drew more than 600 guests to the Dupont Plaza Hotel on Monday evening.

Described by Msgr. Rowan T. Rastatter as "the best we've ever held," the formal affair was the eighth annual benefit sponsored for the hospital by staff members and friends. Msgr. Rastatter, diocesan director of hospitals, served as toastmaster.

He introduced Bishop Coleman F. Carroll, who was guest of honor.

Speaking briefly, Bishop Carroll congratulated those present, saying "you are here because you are interested in the material and spiritual needs of those who are suffering." He praised their support for "a place where God's children are cared for."

"In serving human beings," the Bishop said, "we are at times forgetful" that such service ought to be rendered in charity. He stressed that "service must have love for God as its motivating force."

He thanked the group for financial support during the past year which enabled the hospital to provide medical service for many patients unable to pay. He

Barry Schedules Chinese Program

Miami Shores "A Chinese Fantasy," program of interpretive dancing, will be presented by Mme. Averil Tong, one of China's foremost exponents of the dance, on Sunday, April 5 at 8:15 p.m. in the Barry College auditorium.

The Sword Dance and Scarf Dance, adapted for American audiences, will be a highlight of the presentation which will also include Chinese street dances, romantic legends and rhythms of primitive emotion. This will be the closing performance of the 1958-59 Culture Series.

Mme. Tong has led two companies on successful cross-country tours of America. When not on tour, she teaches the dance at the China Institute and the Sino-American Amity in New York.

At Our House

Is 'Grandma' Becoming An Old Fashioned Title?

By Mary Tinley Daly
A rash of protest seems to be breaking out amongst women against being called "Grandma."

Marjorie Holmes in her column puts it this way: "Call it vanity. Call it a foolish refusal to surrender before the fact of age. But personally, I hate it. I don't want to be grandma—ever! I want to be me. An individual." (She makes it clear that being a grandmother is fine. It's only the name that she dislikes.)

"I Don't Fit Name"

Another writer, Marion K. Stocker says, "I don't seem to fit any of the things—nice or grim—the words the name grandma calls to mind. Neither do two-thirds of the grandmas I know."

Others—shall we call them mothers whose children are parents?—find the term equally odious.

"Our children call me Kitty," one contemporary boasts. "They look on me as another parent!" "I'm 'Babe' to Sonny's little folks," another says gleefully. "They've never heard that word 'Grandma,' and I hope they never will."

Still another, so help me, rejoices in the title "Angel"—even glories in it!

There are, of course, "Nanas" world without end—easy for the kids to say, a prop for those who otherwise might be called by the term of opprobrium—and a lucky handle for in-laws to use instead of the said "Mrs." or the awkward "Mother Smith."

Treasures Title

Is our house the only backwoods cabin in the suave sophistication of split-levels?

Frankly and honestly, I like to be called "Grandma." And the Head of the House equally treasures "Grandpa." Nearly six years ago when first grandchild Lu Anne was born, we felt it an honor to be initiated in the senior citizenry.

This is fulfillment of the prayerful wish voiced during Nuptial Mass: "May you live to see your children's children."

Etymologically, the prefix "grand" means "having higher rank, more dignity than other persons bearing the same general designation."

We Want Title

Goodness knows, we're not "grander" than anybody—but at least we're older. If we haven't attained a certain dignity and a modicum of wisdom by this time, it's just too bad. We want that title! We've been plain parents long enough to have earned a raise.

Now we're "Grandma" and "Grandpa" to five little people, some of whom can use only the baby version, "Gamma," "Ganpa." To them, these are our names—and always will be. For one thing, it means that they won't have to unscramble us from first-name friends, learn eventually that we are not "other" parents. Heaven forbid. Two parents are enough for any child.

Prerogatives

And we want the prerogatives that come with our place in their lives—the privilege of loving them a lot, spoiling them a bit, thoroughly enjoying them—and letting their parents continue with the real rearing as they see fit.

Today's "Kittys," "Babes," etc. (we dare not risk calling them grandmothers) resent the term as an aspersion on their chic, their flair, their still youthful bounce.

"No 'grandma' business for me!" says another writer. "I'm not going into the class of gray haired grannies, sitting by the fire."

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O. K., gals, let's face it. We take vitamins to keep up pep, we use glamor make-up to save face, we're even on the alert against tired blood. But, are we kidding anybody but ourselves?

Does It Mean Old?

What puzzles me is that the term "Grandma" necessarily connotes great age. Perhaps the dissenters were late-in-life children who remember grandparents on the verge of senility?

I fondly remember Grandma Maher as a perky little person, housekeeper par excellence, and with fluffy white hair about the shade I've seen 'em do my contemporaries in the beauty shop when—at a price—they do a "pearl job." And Grandma Tinley with waist-length brown hair and the patience of a saint.

To each her own in the sphere of grandmotherly remembrances and notions.

Maybe others could get an equal thrill from the appellations "Kitty," "Babe," "Angel" or whatever. For my money, there's nothing quite like having a toddler rush at you, grab you 'round the knees, tilt his face upward and say, "I love you, Grandma!"

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World Needs Family Love, Pope Stresses

Madrid—(NC)

Pope John XXIII has warned that any attempt to disrupt basic family love would lead "to the ruin of one's country and of humanity."

The Pope's warning was contained in a message to the first national congress on Spanish family life. The Pope said:

"God has placed in the hearts of men three loves which flourish mainly through His (love) which ennobles them: the love of married couples, the love of a father and the love of children (for their parents)."

Duties of Home

"To wish to uproot or paralyze these affections would be like a profaning of something sacred which would lead fatally to the ruin of one's country and of humanity. The dignity, the rights and duties of the home, established by God Himself as a vital cell of society, are, in virtue of this, as old as the world; they are the basis of social well-being."

Christ, a Member

"Jesus Christ gave dignity to marriage, raising this contract between baptized people to the rank of a sacrament, and He also wished to sanctify family life with His example, making Himself a member of a home, the mirror of the most beautiful virtues."

"We truly wish that every home be converted, in imitation of that of Nazareth, into a shrine of religious feelings and a school of virtues."

Amusement is the waking sleep of labor. When it absorbs thought, patience, and strength that might have been seriously employed, it loses its distinctive character and becomes the task-master of idleness.—Willmott.



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FAMILY CLINIC

Authority in the Home

By Father John L. Thomas, S.J.

My neighbor has a teenage daughter who is friendly with a few girls known to be on the "fast" side. She doesn't want her daughter to associate with these girls, but refuses to "butt in." She admits our parents watched our friendships yet insists you can't tell teenagers anything like that today. I say it's still the parents' responsibility.

You're so right, Louise, that I'm astonished that any mother in her right senses could disagree with you. It's possible that the attitude toward parental responsibility expressed by your neighbor tells us more about the modern so-called "youth problem" than many books written on this subject. If it is true, as it is so commonly asserted, that young people have little respect for authority, it's probably because they haven't experienced any in the home.

Perhaps we can throw some light on this problem if we consider the nature of parental responsibility, together with the meaning and functions of their authority. Parental responsibility stems from the very nature of marriage and the family. When men and women enter marriage, they dedicate themselves to the service of new life.

The marriage contract gives them the right to perform actions that are proper for the generation of children. If God blesses their union with a child, they automatically assume responsibility for bringing that child up to full Christian maturity. The right to generate necessarily involves full responsibility for the normal outcome of the exercise of this right.

Parent Must Guide

Now parental responsibility is not fulfilled merely by giving the child food, shelter, and clothing, together with love and affection. The growing child must be carefully trained, instructed, and guided as it passes from infancy through puberty, adolescence and on to maturity.

This is a gradual, continuous, developmental process during which the child learns how to conduct himself first in the narrow confines of the family circle and later in the ever-widening circle of school, friends, associates, and society. Throughout this process, parental responsibility extends into these areas, for the growing child is by definition still a child, that is, one who has not yet acquired the experience, judgment, self-knowledge and self-control that would enable him to make choices and deci-



sions wholly on his own.

This aspect of parental responsibility should be self-evident to any normally intelligent parent. But as you pointed out, Louise, your neighbor insists that modern teenagers don't recognize it. This raises the question of authority.

An Active Power

For present purposes, parental authority may be defined as an active power inherent in parents and exercised through a command that is to be taken as a rule of conduct by their children. This active power to command stems from the very nature of parental responsibility, for only if they have this power can parents adequately fulfill their obligations. Further, it is substitutional in the sense that it implies some defect in the child, that it is not yet a mature adult, able to rule himself and to provide for the observance of right order in his actions.

This substitutional aspect of parental authority is the key to its nature and function. Thus it aims at the proper good of the child, and it is teaching or pedagogical and consequently temporary, since it prepares for its own disappearance at maturity. To try to maintain it longer than necessary is an abuse.

There are several reasons why modern parents find it difficult to exercise proper authority over their teenagers.

First, some have been too per-

missive during the child's early years.

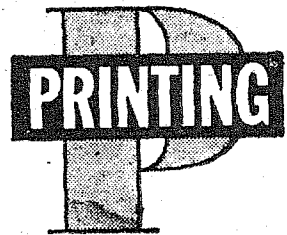
Second, some find it easier to give in to the child's demands than to enforce their own rules.

Third, some are quite arbitrary in their use of authority, demand strict obedience on one occasion and none on the next.

Finally, some like to regard

their teenagers as adults, forgetting that young people may be surprisingly mature in some areas, and quite inexperienced and irresponsible in others.

And so, Louise, I think you should point out to your neighbor that she is treating her daughter very unfairly. Unless she already has failed utterly as a mother, she should be able to help her daughter find other friends. Remind her that most mothers who maintain that their teenage daughters won't obey them are really saying that they don't want to take the patience, time, and effort required to instruct, guide, and direct them.



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Group Urges Stricter Laws On Hasty Marriage, Divorce

Madison, Wis.—(NC)

A bill which would revise Wisconsin's family code and discourage hasty marriages and divorces received strong backing at a legislative hearing.

Monsignor William Bronner, of Milwaukee, said the bill would eliminate "secrecy and haste" in marriage and make divorce "only a last resort." He was on the 18-member citizens' committee which drafted the code after more than a year of study.

Marriage Mills

Sections of the code would abolish "marriage mills" by prohibiting marriages by justices of the peace, require parental consent for marriage of boys under 21 and girls under 18, end state recognition of "quickie" divorces obtained in other states, and provide a 60-day "cooling off" period

before a divorce action could begin.

The legislature normally adopts the proposed code revisions with minor changes by amendment.

Family Courts

The new code generally would stress reconciliation rather than separation and would re-name divorce courts "family courts." Wisconsin had about 25,000 marriages in 1957 and 4,336 divorces. About 30,000 divorce actions are started annually.

County divorce counsels who now work on a "fee per divorce" basis would be replaced with family court commissioners on a salary basis. The commissioners, under the code, would be required to bring about reconciliation if possible. Having them on a salary basis, the committee decided, would encourage them to head off couples bent on divorce.

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Travelers' Timetable For Sunday Masses

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

MIAMI The Cathedral: 6, 7, 8, 9, 10, 11, 12 Corpus Christi: 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish) Gesu: 5, 6, 7, 8, 9, 10, 11, 11:30, 12, 12:30 Holy Redeemer: 7, 10:30 Lady of Missions: 7, 8:30 St. Brendan: 7, 8, 9:30, 11, 12:15 St. Michael: 6, 7, 8, 9 (Polish), 10, 11, 12:30; Dade Auditorium: 9, 10:30, 12 SS. Peter and Paul: 6:15, 8:30, 10, 11, 12	Breakfast, 'Hat Party' Planned at St. Mary's Annual breakfast and hat party for members and friends of St. Mary's Home and School Association will be held at 9:30 a.m. on Saturday, April 4, at the Archbishop Curley High School cafeteria, 300 NE 50th St. Ernie Librizzi will be emcee, and awards will be made for the funniest, most original, prettiest and other hats. Proceeds from the benefit will be donated to the kitchen equipment fund for the new school cafeteria.
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PARISHES OF OUR DIOCESE Ft. Myers Opens Church Drive

Following is the third in a series of articles dealing with parishes of the Miami diocese. A picture of each church and a sketch of its history will be published on a weekly basis.

Fort Myers
A drive for funds to erect a new church building in St. Francis Xavier parish, here, began Wednesday, April 1, according to Father Robert A. Hostler, pastor.

In contrast to the estimated 25 families first served by the parish more than 60 years ago, today there are 1,100 families, and the church services three missions. They are: Ascension, Fort Myers Beach; Our Lady of Guadalupe, Immokalee, and La Belle Mission.

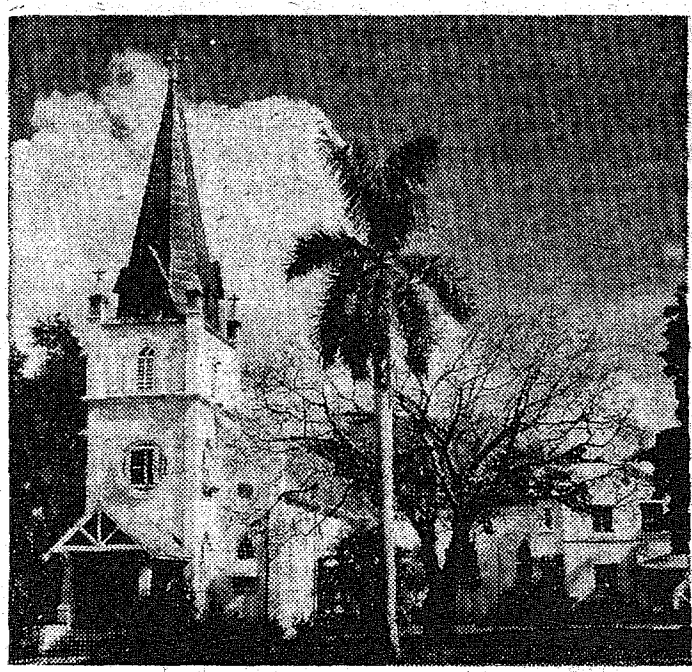
The present church was built by the Jesuits in 1910 and served as a mission, out of Tampa, until 1920. In that year Father J. H. O'Keefe was appointed pastor by the Bishop of St. Augustine, and Father O'Keefe served until 1926. Father Robert Brennan became the next pastor and remained until 1939 when Msgr. James B. Cloonan took over the still expanding church.

In that first year of World War II, Father J. J. O'Riordan was named pastor and remained at St. Francis Xavier until his death in 1947. A number of priests served the parish in the years following and in 1953 Father Lamar Genovar took over and remained until Father Hostler came in 1956.

St. Ann's Church in Naples was canonically erected out of St. Francis Xavier parish in 1954. Ascension parish, Fort Myers Beach, is presently pending as a new parish.

School Built in 1938
In 1938 St. Francis Xavier School was built and in 1955 a wing was added to the building. Presently there are 435 students enrolled in grades one through nine, inclusive. Eleven members of the faculty include seven Franciscan Sisters (S.S.F.) and four lay teachers.

At the Immokalee mission, three Sisters of the Order of St. Joseph, and a Spanish-speaking priest serve 5,000 migrant farm



Church of St. Francis Xavier

workers who are mainly of Puerto Rican and Mexican heritage.

Father Columbian Virseda is assistant pastor at St. Francis Xavier and Father J. Donovan, O.S.B., Father Siegfried W. Heyl and Father Bernardo Martinez, O.S.B., also minister to the spiritual needs of this growing parish.

Church Serves Large Area

The church serves a large area which includes a farming district where gladiolas are one of the primary crops; a shrimp-fishing area and resort area surrounding Fort Myers proper.

Three Sisters and one novice have taken vocations to the

religious life since the parish began.

Groups which meet in the parish hall include: St. Francis Xavier Women's Guild, The Holy Name Society, the Parents' Club and various scouting organizations. There is a council of the Knights of Columbus in the parish.

An annual fiesta, now observed in April, is held on the grounds of St. Francis Xavier parish.

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Reasons for the Ecumenical Council

A council, in general, is a gathering of clerics held under the authority of a prelate for the purpose of discussing and settling matters pertaining to the welfare of the Church.

An ecumenical (eck-u-MEN-cal) council is world-wide in its comprehension. It is called by the Holy Father himself, who must likewise preside over its sessions, either personally or through his representative. To the Holy Father belongs likewise the right to determine the matters to be discussed by an ecumenical council and the order in which the various points are to be considered. Again, only the Holy Father can determine the place where the council will be held; only he can transfer, suspend or adjourn the council; only he can confirm its decrees.

Membership in the ecumenical council is of two kinds. Decisive membership belongs to those who are entitled to vote on the measures presented; consultative membership is conferred on certain others who may be present at the sessions but who cannot vote.

Decisive membership belongs by law to all residential bishops and archbishops; also to cardinals, even though they be not bishops; to abbots and prelates who have ordinary jurisdiction over territories that belong to

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

no diocese; and to certain supreme moderators of clerical religious communities. Titular bishops do not have the right in law to be invited, but if they are invited, they too have the right of decisive vote.

Solemn Meeting

Merely consultative membership, without the right to vote, may be granted to certain theologians and canonists. Usually each bishop who attends the council brings his own theologian and canonist with him.

The ecumenical council is the most solemn of all the ecclesiastical assemblies provided by church law. Its authority is not, however, superior to that of the Roman Pontiff.

During the 14th and 15th centuries, when the authority of the Roman Pontiff was called into question by several dissident groups within the Church, some canonists taught that the ecumenical council is superior to the Pope, and that it was thus possible to appeal from a decision of the Pope to an ecumenical council.

This teaching has always been opposed by the great majority of theologians and canonists. It was presented in connection with a more seriously wrong teaching: that the Pope is only the prime minister, so to speak, of the general council, and that ultimately the Pope acts in the name of the council and not in his own name as Vicar of Christ.

Errors Corrected

These errors were condemned by Pope Pius VI in 1682. When the doctrine of papal infallibility was solemnly defined in 1869 by the Vatican Council, there was no further question of an appeal from the Pope to an ecumenical council. The Code of Canon Law now states explicitly that no appeal to an ecumenical council is possible from a ruling of the Pope.

Thus it appears that the Pope and the ecumenical council are intrinsically united; between them, there is no ques-

tion of inferiority or superiority.

Within the ecumenical council authority is exercised conjointly by the Pope, as the head, and all who have a decisive vote.

An ecumenical council can reverse a purely disciplinary decree made by a previous council or Pope. It can reconsider a doctrinal matter which has been dealt with previously. Obviously, however, no ecumenical council could contradict a previous doctrinal decision which has been made infallibly, but can only clarify or extend what has been thus promulgated.

Doctrinal Decisions

In the doctrinal decisions of the ecumenical councils distinction is to be made between what are called chapters and canons. Chapters present doctrinal conclusions in a positive way; canons condemn doctrinal errors in short and concise formulae. We may ask, therefore, to what extent the doctrinal authority of the chapters differs from that of the canons.

Before answering this question, we may note that the meaning and extent of any doctrinal pronouncement is to be determined by the intention of the authoritative source which issued it.

On Infallibility

It should be noted that a doctrine may be presented by the Church as divinely revealed, and hence as pertaining to the Catholic faith, or simply as certain and true. Likewise, an error may be condemned as heretical and hence as opposed to the Catholic faith, or simply as false, or rashly expressed, or as deserving of some other kind of censure.

In any case, the judgment of the Church, when properly presented, is infallible, and must be assented to by all Catholics.

Thus when a truth is presented as pertaining to the Catholic faith, it must be regarded as divinely revealed.

When it is presented as certain, it must be accepted as such, though not necessarily as divinely revealed.

When a proposition is condemned as heretical, this is equivalent to presenting the

directly contradictory statement as a matter of Catholic faith. On the other hand, when a proposition is condemned as false, or as rashly made, it carries no implication as to its opposite.

Finally, it should be noted that a definition of whatever kind is infallible only in its substance and not in its incidental details.

Each of the canons is presented as a condemnation of an error which is heretical. The canon is, therefore, an infallible definition of a point of Catholic faith.

As for the chapters, they likewise contain definitions which are imposed infallibly as dogmas of faith. Since the teaching of the chapters, however, is positive and not merely negative, they contain many proofs and explanatory passages that do not pertain essentially to the substance of what is defined.

Apostolic Origin

Ecumenical councils are not absolutely necessary. In the primacy of the Roman Pontiff is found all that is necessary and essential for the infallible teaching authority of the Church.

In point of fact, from the time of the general council of the Apostles held at Jerusalem (Acts XV), which is not regarded as an ecumenical council, until the Council of Nicea in 325, no ecumenical councils were held. Between the eighth and the ninth ecumenical councils, held at Constantinople and the Lateran respectively, there was an interval of over two centuries, while more than three centuries elapsed between the closing of the Council of Trent in 1563 and the convening of the Vatican Council in 1869.

Extremely Useful

Some have attempted to show that the necessity of a general council is implied in the divine institution of the episcopacy; but it cannot be proved that the physical assembly of the bishops is necessary as a condition for the fulfillment of their divinely appointed functions.

On the other hand, it cannot be denied that ecumenical councils are extremely useful, and

the faithful are more strikingly impressed with their authoritative pronouncements.

A Great Service

From every point of view the ecumenical council can be of great service to the Church. This should be kept in mind as the Church prepares for the next ecumenical council which has been summoned by Pope John XXIII.

The dangers to the teaching authority of the Church created by modern secularism and by the philosophy of atheistic Communism are serious and imminent.

Some Disagreement

Even within the Church there is disagreement on doctrinal matters that threatens to extend to fundamental principles. Great advantages can be gained when the bishops of the entire world meet to solve their common problems and to lend their authority to a new series of doctrinal pronouncements which will touch upon the points of controversy.

We may likewise hope that many of the dissident groups close to the Church in their doctrinal positions may be brought back to the unity of faith, and that greater understanding may be reached during the deliberations of the council with those whose doctrinal points of view are irreconcilably divergent from those which the Church must accept as divinely revealed.



"Church Delegates" by Robert McGovern

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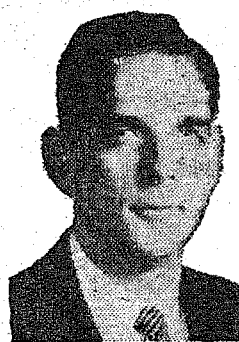
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Power To Forgive Is A Gift From God

By Gabriel Ward Hafford

Catholics take a lot for granted. All their lives they know that a priest has the power of forgiving sins. This they know and that is that. Perhaps they do not even thank God for the gift He has given His priests who act as confessors.

Next Sunday's gospel gives us the setting for the grant of power to forgive sins. Many Catholics will stand through the reading of the gospel with a feeling that there really is nothing remarkable about that at all.

Imagine, if you can, what a non-Catholic would experience if he actually understood the meaning of that gospel in all its truth. It would be enough to have him hunt up a priest for instructions starting on Monday night. Let's not only thank God for His great gift, but let's make use of it every time we need His help.

THEY JUST DON'T HAPPEN—There are very few true accidents. carelessness causes almost every one of them.

Bend Those Knees

Although we know that we should pray more than we do, most of us don't do much about it. Prayer is a great preventative of trouble when we are faced with temptations. Cry out for help and God will give you all the grace you need. Still better, say more prayers than you usually do and you will have to face as many temptations as other people. Don't go off the prayer standard now that lent is over. Spring could be a bit too much for you this year.

FLYING CORKS FROM THE POP HOUSE—"The way she looks at it there is no use throwing a tantrum unless there is a good audience to watch it."

A Vote of Thanks

Did you ever give a thought to the good person in your parish who has charge of the pamphlet rack? He or she is one of the unsung workers in the parish who is doing a mighty good job of helping you get a firmer grip on the problems of the day. There really isn't much glamor to the job. Most of the work is done when there is no one around the church to thank the person. It should be a great awakening in heaven though when we get full credit for the work that God has watched us do and He tells us how many persons are in heaven because of the reading matter that we helped to provide when they needed just the lift that this or that pamphlet or book provided.

TURN TO GOD—This should be the Age of Hope rather than the Age of Fear.

Be Sure

There is little sense in worrying about your health. Do something about finding out just what your health is. When you get a chance to have your chest X-Rayed, do so. If the service is not provided in your locality, see your doctor and get a picture from him. It is dumb to worry about something you haven't got wrong with you. Get a physical checkup and find out what gives or what gave.

ONCE IS ENOUGH—The best way to remember something important is to forget it just once.

Take It in Stride

Criticism is for improvement, don't cringe, take it in stride and profit by it. An expert can tell you how to improve the work you are doing. Follow his advice and you will have a fair chance of doing the kind of worth-while work you always wanted to do. A person who will not learn deserves to stay dumb.

DECENT DISKS AND SUITABLE SONGS

Only two worth-while records came through this week, so we shall list them with next week's crop.

HIGH FIDELITY DEPARTMENT

"Floating Like a Feather" (Capitol), Paul Weston; "The Sound of Bernhart" (Decca), Milt Bernhart; "Sing a Song of Goodman" (M-G-M), Randy Van Horne Singers.

Stereo—"Sleep Warm" (Capitol), Dean Martin.

VOLUNTARY COMPULSION—A person who uses two alarm clocks to wake up really doesn't want to wake up but knows that he has to.

Lead Them Not

There seems to be a rash of stealing going on that calls for unusual precautions. Perhaps it is a sign of the times, or there are too many temptations in the way of persons who just don't want to check their impulses. Anyone who leaves the ignition key in his car is putting too much temptation in the path of a person who is roaming the streets. Leaving your home unlocked is inviting inspection that usually will lead to lifting something of value. Please don't be so trusting; everyone is not as honest as you.

WELL, NOW—We could do without nine-tenths of our researchers if we had a few more searchers.

Monday for Mary

Next Monday we are going to commemorate the feast of the Annunciation. It was displaced by Holy Week. Be sure you do not forget to say an added rosary for peace on Monday.

THOUGHT FOR THE WEEK—A small person thinks he has big troubles, a big person thinks his troubles are small.



Financial Need Appeal Begins For Church At St. Michael's

Miami Financial Need Appeal to reduce present parish debt and make possible the construction of a new church in the parish of St. Michael the Archangel has been announced by Father R. E. Philbin, pastor.

Parishioners will be asked to pledge "A Day's Pay a Month" for 12 months during a parish solicitation on Sunday, April 5. Volunteer workers will begin the campaign by attending Benediction at 1:30 p. m. in St. Michael's Church.

Msgr. William Barry, P.A., pastor, St. Patrick's parish, Miami Beach, will be the principal speaker during a kick-off dinner on Saturday, April 4, at 7 p. m. in the cafetorium. Members of the parish Women's Guild and Rosary Society

will be hostesses for the event to which all men of the parish have been invited.

John T. Stewart is the general chairman, assisted by Robert Assenmacher, G. F. Gravelly, John Hurtak, Albert Vincent and Erwin Vincent.

Mass was celebrated in the parish for the first time on Sept. 29, 1946, the Feast of St. Michael the Archangel, by Father Philbin.

The present parish plant consists of a modern school building and convent, staffed by 14 Sister Servants of the Immaculate Heart of Mary and 10 lay teachers. More than 800 children are enrolled in grades one through nine.

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High Schools In All-Diocese Track Meet

By Jack Houghteling

The first annual all-diocese high school track championships will be held April 18 at Moore Park under the joint sponsorship of Archbishop Curley High and Marian Council of the Knights of Columbus.

Boys of Christopher Columbus, Miami Beach St. Patrick's, Fort Lauderdale Central Catholic, West Palm Beach St. Ann's, St. Anastasia of Ft. Pierce and host Curley have been invited to take part in the meet.

The track competition is expected to be the first in the series of diocese championship meets for the high schools. Other sports for which Catholic championships are planned will be basketball, tennis and baseball.

The athletic department at Curley will provide for track meet management while the K. of C. council from North Miami will donate the awards. Medals will be presented to the first three finishers in each event.

Thirteen events have been placed on the championship list by Coach Sam Scarnecchia of Curley, who will be meet director. The senior high competition will follow by three days the junior high track meet, also sponsored by Curley High.

Senior High Events

100-yard dash, 220-yard dash, 440-yard sprint, 880-yard run, mile run, 880-yard relay, sprint medley relay, shot put, broad jump, high jump, pole vault, 120-yard low hurdles, and football throw.

Athletic Directors To Meet April 11

A meeting of all athletic directors of the diocese Catholic high schools will be held April 11 at the Voyager Motel, 12500 Biscayne Blvd., Miami, to discuss participation of the schools in the various championship meets being planned for this spring.

In addition, the schools will be able to complete football and basketball schedules for next season.

Discussions will cover plans for diocese championships in tennis, golf, swimming, baseball and track. Invited to the meeting are the athletic heads from Archbishop Curley High, Christopher Columbus, St. Patrick's, Central Catholic, St. Ann's and St. Anastasia.

The firefly only shines when on the wing; so it is with the mind; when we rest we darken. —Gamaliel Bailey.

Around the Diocese

Lauderdale Golfers Down McArthur For Sixth Win

Fort Lauderdale Central Catholic's crack golf squad won its sixth match of the year when the Raiders beat McArthur High of Hollywood by a combined score of 172-194. . . . Tom Martin's 39 for nine holes won medalist honors. . . . Ken Lockwood had a 42, Bob Smith 48 and Ron Duggan 43 to round out the winners scoring. . . . Christopher Columbus will begin its spring football practice on April 20 according to Dick Pollack, acting coach. . . . The Explorers will have eight lettermen back from last year's squad for their first season in the Gold Coast Conference.

Curley High has scheduled its spring drills for April 13. Coach Sam Scarnecchia is expecting 14 lettermen back. . . . Jim Britton was the batting and pitching star of West Palm Beach St. Ann's 12-1 win over Riviera Beach. . . . The versatile Britton had a grand slam homer and two singles and allowed only one hit from the mound.

Archbishop Curley dropped a 2-0 decision to city rival Miami Jackson when a fly-ball dropped between two fielders and a bad throw enabled the Generals to score an unearned run in the fourth inning. . . . The winners added another tally in the sixth. . . . Craig Andres allowed only three hits pitching for the Knights. . . . Central Catholic errors also accounted for its 6-0 defeat at the hands of McArthur High. . . . The Raiders had six errors behind pitchers Frank Bean and Dick Halsey. . . . the two Central Catholic hurlers gave up

only four hits while the Raiders were collecting seven of their own.

Columbus scored its first baseball win in the history of the school when the Explorers beat St. Patrick's 3-2. . . . Joe Carriarte received credit for the win. . . . Curley's Tom Shannon belted a long single to score Ed Montelliano with the winning run to beat Hialeah 6-5 in the bottom half of the seventh inning. . . . Ed Pelouquin had previously hit a two-run homer for the Knights. . . . Curley, Columbus and Central Catholic will compete in the Gold Coast Conference track meet on April 10. . . . Peter Myles heads the Columbus golf squad. . . . Myles had a three-over par 39 in a recent match. . . . Other members of the Explorer team are Peter's brother, Paul, John Ferris, Corey McGuire and John Schoonmaker.

We have no more right to put our discordant states of mind into the lives of those around us and rob them of their sunshine and brightness than we have to enter their houses and steal their silverware. —Julia Seton.

Curley Knights Bow to Jackson

After defeating Hialeah, 6-5, on March 24, the Curley Knights lost their third game in four starts by a 2-0 score in favor of Miami Jackson and Miami Field. Hialeah failed to score in the seventh, as Curley lead off with a two-base hit, a long fly and a winning run.

Jackson scored in the fourth on March 26 with a walk, a single, another walk and a sacrifice fly to take a 1-0 lead, scoring a second run on a single and two throwing errors in the sixth.

How little do they see what is, who frame their hasty judgments upon that which seems. —Southey.

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Grupo de fieles de habla española en el atrio de la Iglesia de Corpus Christi. Todos los Domingos se celebra una misa para los de habla Española a las 12.55.

Migas Doctrinales

Rev. Antonio S. De Navarrete

La fé y la ignorancia

No sé quién dijo, que el mejor aliado que el demonio tiene en el mundo, es la ignorancia. Es muy cierto. Una de las partes más hermosas de las Catedrales medievales es la vidriera. De fuera no parece sino un montón de trocitos de vidrio, abigarrado, sin orden, ni concierto. Mirada desde fuera la vidriera aparece muy distinta de lo que aparece mirada desde dentro. Algo parecido ocurre con la doctrina de la fé. Hay quien tiene un barniz tan superficial que no cala en las verdades. Mejor dicho el conocimiento que tienen es tan pobre, tan enreverado y tan pueril, que no es extraño que vean dificultades como montañas en lo tocante a muchas verdades de la fé, entendidas "de la manera" que ellos las entienden.

Objeciones que no son objeciones

Hay objeciones que se repiten y se repiten sin ninguna originalidad y que teniendo visos de venir envueltas con la etiqueta del sentido común, carecen en absoluto de él. Vamos a examinar algunas de ellas:

Yo no creo lo que no entiendo.

Esta objeción es de ignorantes y presumidos. Dos puntos, dice toda filosofía, se pueden saber acerca de una cosa: primero si existe; luego, lo que es. Y estos dos puntos son independientes y se puede saber el primero, aunque no se entienda el segundo. Así, por ejemplo, yo puedo saber

que existe la luz y no entender lo que es la luz. Todos los ciegos saben que hay colores y no entienden cómo son los colores. Del mismo modo puede el hombre saber que Dios es Trino y Uno y no comprender cómo es esto; puede saber que Jesucristo está en la Sagrada forma y no comprender cómo está en ella.

En segundo lugar, los que esto suelen decir de la fé: ¿Cuántas cosas creen que no comprenden cómo son? ... Innumerables. Toda la ciencia humana y toda nuestra vida está llena de misterios y apenas comprendemos nada.

Qué es la luz, el calor, la electricidad; qué es el peso o gravedad o atracción universal; cual es la composición de los cuerpos; qué es el átomo, la vida, el espacio, el movimiento ... Todo esto es muy difícil de comprender y explicar y bien puede asegurarse que nadie todavía en el mundo lo entiende. Pero ¿quién lo niega? Cuántas dificultades existen en las Matemáticas, que los mismos grandes matemáticos no las comprenden. Decía Balmes que si de los temas matemáticos dependiese la moral y la obligación de ser buenos, las dificultades de las Matemáticas se centuplicarían.

La ciencia contradice a la fé.

Esto es completamente falso. La ciencia no puede contradecir a la fé, porque la verdad no

puede contradecir a la verdad. Sucede que algunos toman por ciencia lo que no es sino suposición y conjetura de algún científico. Pero una cosa es un científico y otra es la ciencia misma. Muchos se han empeñado en oponer la historia humana a la historia sagrada; la cosmología a la cosmogonía de Moisés; la evolución de Darwin al origen del hombre; pero el tiempo ha ido echando por tierra todas las hipótesis contrarias a la revelación cristiana antes de que hubiesen llegado a ser ciencia.

La fé es intransigente.

Y así tiene que serlo, como toda verdad. Un matemático jamás consentirá que en su cuenta se diga, por ejemplo, que dos y dos son tres, porque dos y dos son cuatro, ni más ni menos. Lo mismo pasa con la revelación y el Credo; nunca puede tolerar la Iglesia que se diga nada distinto de lo que nos dijo Dios. De la misma manera que un profesor de matemáticas no consentirá que en su clase enseñe, ni diga ningún discípulo un teorema falso, aunque solo mude un factor, un exponente o un signo, porque eso turbaría toda la enseñanza. La mejor señal de la verdad de la fé católica es su intransigencia conservada por veinte siglos.

No hay mejor medio de disipar las dudas, que una recta inteligencia de las verdades de la fé. La mucha ciencia acerca a Dios, decía Bacon—, la poca ciencia aleja de Dios.

unas palabras de condescendencia:

"Tomas, mete aquí tu dedo y mira mis manos; alarga tu mano y métela en el costado y no seas incrédulo sino fiel".

Aquellas llagas iluminaron la noche de sus entenebrecidas dudas y de su corazón arrepentido y creyente brotaron cinco palabras lacónicas y rápidas, pero profundas y ardientes: "Señor mío y Dios mío".

Testarudos sin nobleza.

El tipo psicológico de Tomás, incrédulo y testarudo es de todos los tiempos y de todos los climas. La incredulidad de Tomás acusa algo más que una claudicación personal: es una verdadera postura ante la fe que los siglos se han encargado de perpetuar. Postura esencialmente corta y rústica. Pero hay una diferencia fundamental en la postura de Tomás incrédulo y en la postura de los que siguen sus pasos. La diferencia es que en muchos de sus seguidores no existe la nobleza y la sinceridad que en él existían.

"Bienaventurados los que no vieron y creyeron".

El Matrimonio y la Familia

3. La elección

POR REV. XAVIER MORRAS

Un momento crucial.

Un momento crucial en la vida es el de la elección de la persona que se va a tomar por esposo o esposa.

El acertar en ese momento puede significar la promesa de una vida de éxitos; una equivocación o apresuramiento podría ser una amenaza de continuos fracasos.

Otros pasos mal dados en la vida se pueden corregir: se puede cambiar de carrera, puedes mudarte de casa si no te agrada la que compraste, puedes dejar los amigos que no te convienen o te perjudican.

La persona que tomas en el matrimonio es para toda la vida. De esta elección dependerá tu vida material y espiritual: si no tienes cuidado, vas a escoger quizás la persona que te hará perder la salud, o lo que es peor, te arruinará tu vida espiritual.

De esta elección depende también la vida de tus hijos. Pobres los hijos que nacen de unos padres que no se aman ni se comprenden.

Hoy te voy a dar tres consejos que debes tener en cuenta la elección de la persona a quien te vas a unir por toda la vida: a) Procura que tenga ciertas semejanzas contigo. b) Fíjate bien en sus valores internos espirituales. c) No te dejes ofuscar por la simpatía que te ofrezca de momento.

Semejanza.

Debe haber en primer lugar semejanza en religión; es posible que llegues a ser feliz si te casas con una persona de otras creencias, pero el peligro de fracasar es muy grande porque la religión es un de los elementos que más influye en la felicidad de una familia.

Procura semejanza en los intereses; el mutuo interés de los esposos en las mismas cosas es muy importante y, hasta cierto punto, necesario.

Los intereses pueden ser muy variados: deportes, cine, literatura, música, pintura, etc.

No es completamente necesario que los dos esposos tengan el mismo grado de interés sobre las mismas cosas, pero debieran coincidir en los intereses mayores.

Debes buscar semejanza también en el temperamento; hay temperamentos tan distintos que a veces resulta imposible aun tratar de armonizarlos. Difícilmente sería felices dos esposos con un temperamento completamente opuesto.

La semejanza en la educación un punto en favor de la armonía matrimonial.

Valores internos.

Da pena que se ignoren los puntos anteriores, pero todavía es más de lamentar el olvido de

los valores internos espirituales cuando llega el momento tan importante de la elección de los esposos.

Un hombre se juzga hoy por su facilidad de expresión, porte externo, éxito en sus negocios y poder de convicción.

Una mujer vale hoy tanto cuanto es su físico, su elegancia en el vestir y su educación social.

Pero aunque un hombre sea extraordinario por el don de palabra y sepa dirigir sus negocios siempre por el camino del éxito, y su mujer sea elegida reina de la belleza ... si no tienen espíritu de sacrificio y abnegación, y profundas convicciones religiosas y otros valores espirituales, qué poca probabilidad tienen de ser felices.

La persona con quien te vas a casar debe tener estos valores: profundas convicciones religiosas y práctica de la religión, espíritu de abnegación, amor al trabajo, control de sus pasiones.

Si no encuentras estos valores, no te cases, no expongas tu futuro a un fracaso.

Fracaso.

El fracaso de la mayor parte de los matrimonios tiene su origen en el momento de la elección. A veces los novios son demasiado jóvenes y no tienen la madurez necesaria para juzgar las buenas cualidades; las más de las veces es la precipitación y ofuscamiento que no permiten una buena elección.

La simpatía que dos personas se demuestran la primera vez que se encuentran y las atenciones que se ofrecen mutuamente siempre que tienen oportunidad ofuscan las mentes muy frecuentemente y no dejan lugar a la observación de las cualidades reales.

Aparece un amor donde no hay sino un ligero afecto externo, se simulan virtudes para cubrir unos vicios bien arraigados y se hace ver bondad donde hay solo egoísmo. El resultado es fácil adivinarlo: una equivocación seguida de un fracaso.

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La incredulidad de Tomás

Es providencia de Dios que en el Evangelio aparezcan reflexiones no solo nuestras virtudes, sino también nuestras miserias. Abre el Evangelio y lee el Capítulo 20 de San Juan que se lee en el Evangelio de este Domingo. Este trozo evangélico pone sobre el tapete la falta de uno de los Apóstoles. Pecado en materia tan fundamental como el de la fe; no por ello se disimula, de la misma manera que no se palia ni se disimula el pecado de Pedro, en el relato de la Pasión.

El pecado de Pedro fué de cobardía de la voluntad; el de Tomás es de cobardía del entendimiento.

Carácter de Tomás.

El carácter de Tomás era parecido al de San Pedro: impetuoso. Cuando Jesús estaba indeciso de emprender el viaje a Jerusalén cuando la resurrección de Lázaro, Tomás se ofrece con arrojo a padecer por El y con El hasta la misma muerte. Promesa fugaz que se desvaneció mientras salía de su boca. Cuando Jesús caminaba por la calle de la Amargura no apareció por ningún lado. Tomás había huido; seguramente

que retumbaron en sus oídos como truenos horribles las blasfemias y chistes de la chusma camino del Calvario; acaso contempló desde algún oscuro rincón la silueta de la Cruz en la que pendía como una piltrafa aquel que se decía el Hijo de Dios y con un movimiento de cabeza daría al traste con todas sus ideas sobre Jesús.

Testarudo pero noble.

Al encontrarse con algunos de sus compañeros le hablan de cómo Jesús ha resucitado. El les mira por encima del hombro. El es muy hombre y no cree en visiones. Su testarudez llega a poner condiciones al mismo Dios. Para creer, Dios tiene que hacer lo que a Tomás se le antoje. "Si le ves y le toco y le meto los dedos en sus llagas, entonces creeré". Y el buen Tomás pone en sus réplicas todo el peso de su rusticidad galilea. "No lo creeré".

Pero en Tomás hay un fondo de nobleza, de sinceridad, de buena voluntad y Jesucristo que lo sabe no tardó en presentarse al discípulo incrédulo. Un saludo de paz, una mirada de bondad y

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A I—FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

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

A II—MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

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

A III—MORALLY UNOBJECTIONABLE FOR ADULTS

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

B—MORALLY OBJECTIONABLE IN PART FOR ALL

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

CONDEMNED

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

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

Crime Films Among 'Finest'

By WILLIAM H. MOORING

Two new films dealing with criminal case histories, by chance arrive together, to suggest Hollywood's improved, dramatic insight to crime.

"Compulsion" deals with the atrocious Loeb-Leopold "thrill-murder" of little Bobby Franks, in Chicago, back in 1924.

"Al Capone," biography of the infamous gangster, who with the connivance of corrupt administrators, founded a still flourishing underworld empire, is also released.

Criminal Mind

Both these films serve to illustrate that the pathological, psychological and moral quirks of the criminal mind and the hideous evils these perpetrate against society and the individual, can be frankly dramatized on the screen without objectionable emphasis upon the sordid, sensational aspects of crime itself.

Both these films have been given Legion of Decency approval for adults. Both present acting performances that for introspective persuasiveness rank among the finest ever seen on the movies.

In "Compulsion," Dean Stockwell (repeating his Broadway stage roll) and Bradford Dillman, are electrifying as the bril-

liant, young law students who committed murder to prove their "intellectual and emotional superiority over the common herd."

Hand of God

Their attitudes and actions, probed with decisive but delicate reference to their degenerate relationship, point up, without direct comment, the truth that intellectual attainment does not, of itself, afford immunity to moral corruption.

Orson Welles, as their defense lawyer called Wilk in the film, (but Darrow in real life), in one of the longest, most compelling courtroom "takes" ever filmed, makes an unusual and successful plea against the death sentence. He winds up, however, by reminding the young killers that life imprisonment may give them ample time to ponder whose hand placed the eye-glasses, as major evidence against them, into possession of the police. The attorney professes to be an agnostic but clearly he is thinking of the hand of God.

"Compulsion" utilizes as undertones, the sordid, sensational features of the crime and spotlights the rebellion against authority and morality which transformed two talented young men into unconscionable criminals.

Rod Steiger's portrayal of Al Capone, follows a similar pattern, although this story examines the mis-spent life of a crudely illiterate, Brooklyn-born hoodlum who later became one

of America's most venomously powerful gangsters. The Capone film naturally entails some detailed presentation of brutal, gang-land killings, but there is no attempt to glorify the criminal as did most of Hollywood's earlier gangster dramas.

"Embezzled Heaven"

Early in February, this column was first with the news of a vitally, interesting, German-made movie, based on Franz Werfel's true, family story about "a kitchen saint." Called "Embezzled Heaven," this is shortly to be released, with English dialogue.

The National Legion of Decency, noting that "Embezzled Heaven" is "inspirational in theme, artistically produced, outstanding in entertainment value and judged praiseworthy by Catholic critics," not only gives it a family rating but adds a special commendation.

This is the second film so recommended. The first, "The Inn of the Sixth Happiness," was singled out by the Legion of Decency last December. Of the two, I consider "Embezzled Heaven" by far the more deserving and it is to be hoped that Catholic groups everywhere, get behind its release.

They might request local theatre owners to book it and then confidently organize local public support for it. It is a heart-warmer for non-Catholics as well as Catholics; a rare story, exquisitely done in color.

Film Censor Bill Up to Pa. Solons

Harrisburg, Pa.

A bill to establish a statewide system of motion picture censorship has been introduced in the Pennsylvania State Senate.

It would establish a state motion picture censorship board, empowered to ban "obscene" films to adults and partially objectionable films to youths.

The measure, which was referred to the Committee on Law and Order, provides for fines, or imprisonment up to six months, or both, for violations.

It requires movie exhibitors and distributors to register with the State and notify officials of their intent to exhibit a new film 48 hours before its first showing.

Sponsors of the bill have pointed out that it avoids unconstitutional prior restraint. Full freedom is granted to exhibit any motion picture. Only after a film has gone on exhibition would the censorship board be allowed to "disapprove" it.

Adversity has ever been considered the state in which a man most easily becomes acquainted with himself, then especially, being free from flatterers.

—Johnson.



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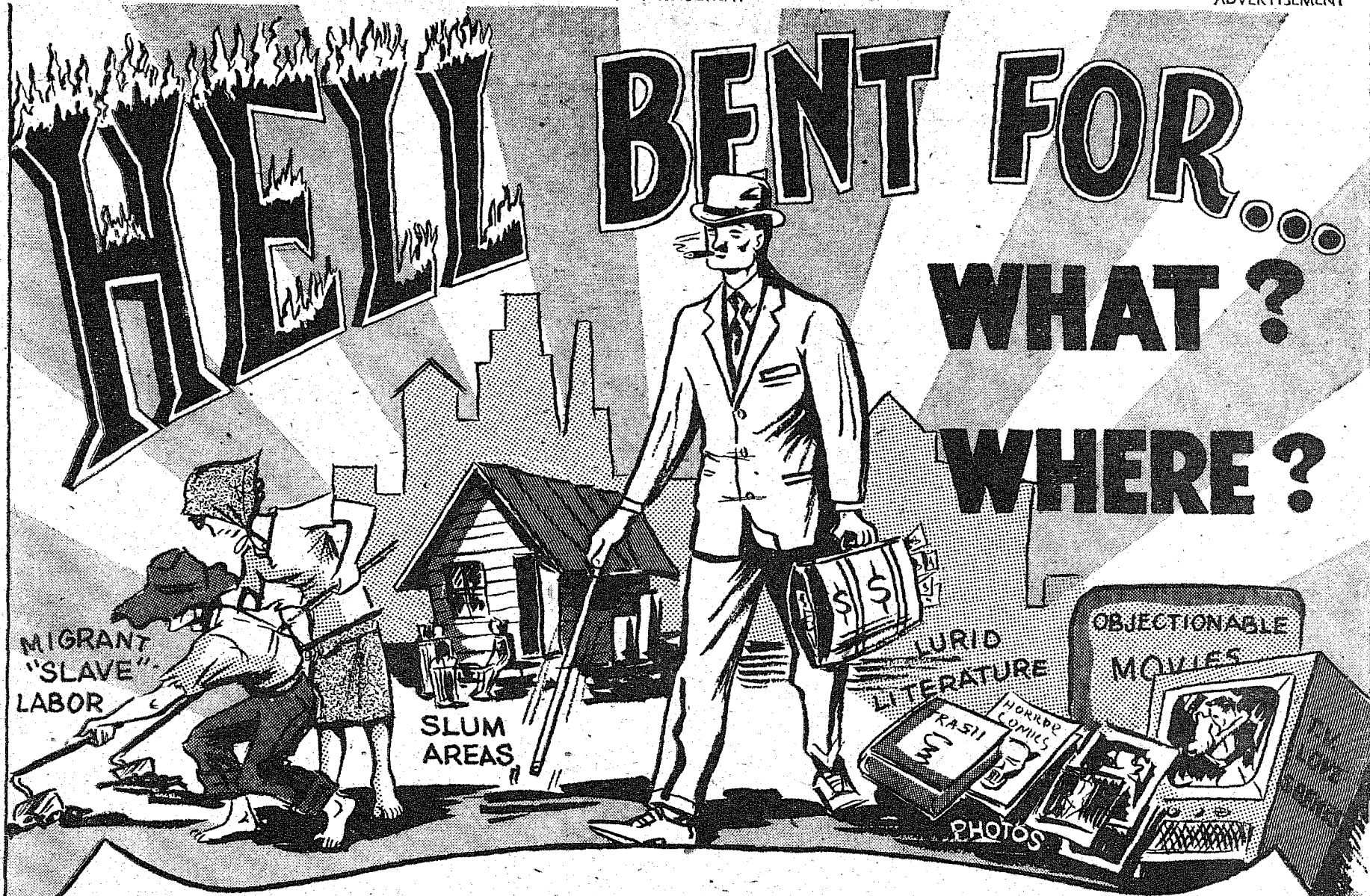
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