

# 5 Catholic Relief Agency Aids Cuban Refugees

Washington — (NC) — The worldwide relief and rehabilitation agency of U.S. Catholics has resettled 60 per cent of the 42,000 Cuban refugees from Miami, Fla., given new homes in other parts of the nation during the last 20 months.

Bishop Edward E. Swannstrom, executive director of Catholic Relief Services—National Catholic Welfare Conference, said the agency has resettled 25,483 of the Cuban refugees and is processing cases at the rate of 500 a week.

A goal of resettling 35,000 of the refugees who fled from

Castro's communist Cuban regime was fixed in April by Bishop Swannstrom for 1962. He said the agency likely will "fall a little short of this goal."

CRS-NWC was one of four voluntary agencies saluted by Health, Education and Welfare Secretary Anthony J. Celebrezze (Sept. 19) for "splendid work" in carrying out the major job of resettling the refugees from Miami in other parts of the country.

The other agencies mentioned were Church World Service (Protestant), United HIAS Service (Jewish) and the International Rescue Committee.

## 25 Years Ago

(From the files of Catholic Courier Journal, Sept. 30, 1937)

"The youth of our day are going to follow some leader. It is up to you to see that that leader carries a cross," was challenge given by Bishop-elect James E. Kearney of Rochester to delegates to the National Council of Catholic Women convention in Washington, D.C.

Celebration of Solemn Mass formally opened St. Michael's Mission House of the Society of the Divine Word at Hemlock Lake. Celebrant was Very Rev. Hugo Aubry, S.V.D., provincial of North American Province.

St. Patrick's Church, Plymouth Ave. North at Brown St., was chosen for all-night vigils of the Nocturnal Adoration Society. It was announced at Holy Rosary Church where Monsignor Charles F. Shay welcomed the men.

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Pupils who are members of other parishes will attend instructions as follows: Eighth Grade, at St. George's hall, 545 Hudson Ave.; Ninth and Tenth Grades, at St. Michael's Hall, Clifford at North Clinton Avenues; Eleventh and Twelfth Grades, at Holy Redeemer Church, Clifford at Hudson Avenues.

## Religion In Life Campaign

New York — (RNS) — This year's theme for the Religion in Life Campaign—"You Can Lift Your Life—Worship This Week"—is designed to remind people that "life can be lived on a higher plane than materialism" by regular worship and prayer.

The 14th annual drive, like all others, seeks to increase worship attendance at churches, synagogues and to strengthen the moral and ethical character of America.

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Father Donald Murphy, now pastor of St. Pius X Church, Chili, was chaplain with U.S. troops in Germany in 1945 near home of Theresa Neumann, center, and witnessed her in ecstasy when she suffered pains of Christ's agony. Parish priest, Father Naber, is at left.

## 'I Saw Christ in His Agony'

# Famed Stigmatic Dies

Konnorsreuth — (RNS) — Therese Neumann, world renowned Roman Catholic mystic and stigmatist, died at her home in this farming village near the Czechoslovak border from a heart ailment at the age of 64.

On every Good Friday since 1926, with the exception of 1951, and on about 25 Fridays of each year, this peasant woman, first of ten children born to a tailor, suffered — according to the testimony of many thousands of eye-witnesses — the agonies of Christ's Passion and the wounds inflicted on His body.

The Catholic Church never took an official stand on Miss Neumann's stigmatization, but Vatican authorities were reported as having been "benevolently" examining her case. In 1928, it was recalled, Pope Pius XI extended her a blessing in his own handwriting, and in 1955 Pope Pius XII sent her a particle of a relic of the True Cross.

Miss Neumann's death occurred the day following the Feast of the Stigmata of St. Francis of Assisi. Of the hundreds of cases of stigmatization over the centuries, that of the Franconian saint is the first, most famous and one of the best substantiated.

Miss Neumann. It was claimed, had not taken food and drank very little water since 1926, subsisting simply on daily Holy Communion.

Father Josef Naber, the 92-year-old priest who first made her story known to the world, was at her bedside upon her death.

It was this priest who, on Good Friday in 1951, told the huge crowd gathered in the square facing Miss Neumann's house, that she was in an ecstatic trance and witnessing a vision of the Passion of Christ, but that her stigmata were not bleeding and therefore no visitors would be admitted in her room as in previous years.

According to Father Naber, Miss Neumann was relieved of her usual pains at that time because it was the 25th anniversary of the day when she first went through the agonies of the Cross, her suffering lasting until Easter Sunday.

Both Therese and her pastor consistently refused to condone any "miracle publicity" and emphasized instead the deep religious significance of stigmatic experiences.

According to her later testimony, Therese first experienced the stigmata in Lent of 1926 after she had been visualizing the events leading to the Crucifixion and had witnessed a vision of the Virgin Mary and Jesus a short time earlier. On Tuesday, she began to bleed from the corners of her eyes. On Holy Thursday, she felt a stabbing pain and saw blood seeping through her blouse, a wound having appeared in the same area where Christ received the spear thrust from the Roman soldier.

Continuing to experience the sufferings of Christ from Gethsemane to Calvary, Therese was said to have felt the pain of the scourging, the burden of the Cross, and the agony of the nails as Christ's hands and feet were affixed to the Cross.

EVERY YEAR thereafter on Good Friday, she experienced the sufferings of Christ as thousands filed past her bed and saw her in a trance, with



HERESA NEUMANN  
Christ's wounds

blood apparently flowing from her eyes and the wounds of her hands and side.

Psychologists spoke of her symptoms as due to hysteria, but to her neighbors and thousands of others she was one of those rare souls privileged to be united closely with the sufferings of the Saviour.

Apart from her stigmatic experiences and ecstasies, Therese continued to keep busy about her father's house, taking care of her household, tending her garden and her pet sheep, and decorating the altar of the village church with flowers. A husky and healthy woman despite her complete abstinence from solid and liquid food, she impressed visitors with her ready gift of conversation and her lively sense of humor. She was happy, she would tell them, "because the Lord is always with me."

Born April 8, 1892 — a Good Friday — Therese Neumann had only four years of schooling when she became a servant in the house of a wealthy farmer. In 1918, when a fire destroyed the farmer's house, she suffered an injury to her spine and became blind and paralyzed. Because she was suffering so much pain, she said she decided to ask God to let her take on the pains of others.

After years of torment, she found her sight restored. The date was April 29, 1923, the day when St. Therese of Lisieux was beatified. On May 17, 1925, the day when the French-born saint—known popularly as The Little Flower—was canonized by Pope Pius XI, Therese Neumann found she could walk again.

During the Nazi regime, reports were circulated that Adolf

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# Survey Reveals Laity's Hopes

New York — (RNS) — Nine out of ten American Catholic lay people think that some changes in the life of the Catholic Church are needed, according to a national sampling of opinion conducted by Eucharist, a monthly magazine of spirituality for laymen, published here by the Blessed Sacrament Fathers.

Of the more than 2,000 laymen and women who replied to a questionnaire, the vast majority hope that the Second Vatican Council will give them a fuller role in the life of the Church and take steps toward Christian unity.

Major concerns of those who answered the questionnaire—85 per cent of whom attended college—were liturgical education and reform, the status of the laity in the Church, and relations between Catholics and other Churches.

Ninety-two per cent of the respondents thought it should be made clear to Non-Catholics that, provided essentials are safeguarded, the Church should make every possible change to improve chances for Christian unity.

On this question, Eucharist commented that "this strong affirmation suggests that Catholics living in a pluralistic, post-Protestant America believe that some of the Church's older strictures against dialogue with non-Catholics are now obsolete."

THE HIGHEST percentage scored by any question on the form concerned the liturgy. In this area 97 per cent of the respondents said they want effective guidance to make the liturgy better understood and lived.

Seventy-one per cent of those answering the poll urged introduction of English in the Mass. Greater stress on and instruction in the Bible was requested by 88 per cent.

On their own role as laymen, 89 per cent saw a need of better channels for the laity to express their views in the hierarchy and 84 per cent felt there should be a greater consultative role for the laity in Church and school administration.

However, only a slim majority (52 per cent) thought that Catholic laymen are prepared for a more active role in the life of the Church. Better programs of Catholic adult education were favored by most in response to an open question in the survey.

On other questions, 87 per cent of the respondents said "clarification of the notion of 'toleration' and religious freedom" was needed, while 53 per cent favored ministers who wish to become priests. Sixty five per cent favored restoring the office of deacon to a more active function in the Church as a partial answer for the shortage of priests. These deacons could be married men.

A majority (53 per cent) of the responses did not favor the definition of new dogmas by the Council, but 57 per cent urged that the Council declare the Church's stand on nuclear warfare.

In announcing the survey results, Father John Gartner, S.S., editor of Eucharist, cautioned that the sampling was not to be taken to present their views on matters that may be considered by the Council.

The priest-editor pointed out that the high educational level of the respondents was indicated by the fact that 28 per cent had taken university graduate studies, 37 per cent had attended college, and 35 per cent high school.

Father Gartner said his magazine was particularly gratified by the strong response from college trained males, a group supposed to lack active interest in Church policy.

"We have therefore a sampling of the more articulate segment of the laity," he said. "The result produced is significant... as an index of the views of the leadership element among our lay people."

# Rekindle Faith England's Hope

By JOHN A. GREAVES

London — (NC) — The Catholic Church in Britain looks to the forthcoming Second Vatican Ecumenical Council to strengthen its efforts to reconvert this increasingly non-religious nation.

All its hopes and prayers have been concentrated on this aspect of the council's work.

Many Catholics believe a main tool to rebuild permanently the spiritual life of the country out of the present friendship between the various major Christian churches would be a far greater use of the vernacular instead of Latin throughout the liturgy.

Other hopes are all connected with the ultimate aim of conversion. They include the introduction into the Mass of the name of St. Joseph, a saint held in particular affection through England's history; the canonization of the 40 Martyrs of England and Wales, a papal honor which apart from anything else would please the national ego; and a common approved English version of the Bible acceptable to Non-Catholics.

The Church here exists alongside a wealthy and influential state-supported Anglican hierarchy, which claims it is still the authentic "Catholic Church" in this country. It asserts it is directly descended from the Apostles and uses liturgy similar to that of the Church.

The Church in Britain has bent over backwards to preserve existing goodwill and avoid friction, speaking delicately in its various pronouncements regarding the council. Most pronouncements have been generalized calls for prayer for the council and expressions of hope that it will help reunite the dwindling Christian forces in the fight against modernism.

The only published English Catholic petition to the council was made last year by the Vernacular Society, an influential group, which formally asked that the English language should be generally used throughout the Mass and for all seven sacraments in this country.

It suggested that the whole Mass in public churches should be in English apart from a few Latin phrases to preserve the link with the language of the Roman Church and the existing Greek and Hebrew elements. All the sacraments and other rites, ceremonies and blessings should be in English together with any part of the Holy Office recited in public. The society further asked that only one approved English text be allowed for all these services in both England and Wales and in Scotland, which has a separate hierarchy.

The Vernacular Society which

made its request in both English and Latin has among its members about 145 priests, two bishops and several hundred of the most active laity.

The Apostolic Delegate in London, Archbishop Gerald O'Hara, told a public meeting in London last May that a highlight of the council might be the canonization of the 40 Martyrs of England and Wales whose cause was resumed at the Vatican in 1960.

The Holy See that year decided at the request of the English Bishops to study the canonization cause of 40 of the outstanding beatified martyrs of the Reformation in this country. The 40 priests, religious and laymen and women cover the whole persecution period from 1535 in the reign of King Henry VIII to 1679, nearly 150 years later under King Charles II.

Britain has produced no canonized saint for 400 years. The only two British saints to be canonized since the Reformation are St. John Fisher and St. Thomas More, both of whom were martyred in 1535 and were canonized together in 1935.

As regards a generally acceptable English Bible, Father Thomas Corbishley, S.J., notable biblical scholar, suggested in London last year that a newly published Protestant translation of the New Testament could provide the basis for a common Christian text acceptable to all English-speaking Catholics.

William Cardinal Godfrey, Archbishop of Westminster and a member of the Central Preparatory Commission of the council, said in a pastoral letter last June that indiscreet guessing about what the council would decide is likely to cause only disappointment and harm both to the Church and Christendom. "Until the final decisions are reached it is idle to say that this or that decision has been taken," the Cardinal added. "All should be warned against these premature suggestions lest an eventual disillusionment should invite reproaches against the Catholic Church."

**Sherry to Edit  
Atlanta Paper**

Atlanta — (RNS) — Gerard E. Sherry of Fresno, Cal., has been named managing editor of the newly-established Georgia Bulletin which will be launched next January by the Atlanta archdiocese.