

LBJ Fights Poverty In USA

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the first two years. Any plan involving construction or maintenance of a facility to be used for sectarian instruction or religious worship would be excluded.

Work-study programs for 140,000 college students who are financially hard-pressed. The federal government would contract with public or private colleges or universities to pay for a maximum of 15 hours per week of part-time work by each needy student.

The student's employment could be at the school itself or in a public or private business. As in work-training programs, any work in religious facilities should not qualify for assistance.

Community action programs which mobilize public and private resources of one community to attack poverty. Such programs were not detailed. The President said they would be formulated at the local level and presented to the federal government for consideration. Federal funds would pay up to 90 per cent of cost.

If such community programs involve use of elementary or secondary schools, the proposal stipulates, they must be operated by public school authorities but open to all children. "No child shall be denied the benefit of such a program because he is not regularly enrolled in the public schools," it says.

These are the parts of the President's proposal most directly affecting public-private cooperation. But they are not the entire plan.

President Johnson also proposed a domestic peace corps, to be called "Volunteers for America." Young and old Americans would be recruited, trained and sent to work in states for help in meeting health and education needs of Indians on reservations, migratory workers and other specified problems.

The President would also extend special grants or loans to low-income rural families, authorize federal loans for investments which will employ hard-core unemployed and finance experimental projects to give "constructive work experience or training" to unemployed fathers. The Johnson program comes amid mounting national concern over poverty, including that expressed Feb. 22 by a major Catholic Church agency, the Social Action Department of the National Catholic Welfare Conference.

The department stressed that although the Church teaches that poverty can be a good thing for those who embrace it voluntarily as a means of religious detachment, it is an evil for those who have no other choice.

Nuns Visit Brazil Mission

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Immaculate) who arrived in the Diocese of Jatai in December, 1962 to take over the parishes in the town of Catalina, Ala., about an hour's drive away.

The enrollment at present includes about 700 students in the schools in Catalina, including sixty students in the first two years of high school (a third year will be added next year) and 500 students in Catalina, Simao.

Mother Agnes Cecilia, Sister Provincial and Sister Head of the convent, visited the schools in company with Bishop Casca, and also visited the house that will be converted into a convent.

They also had an opportunity to visit the elementary school. "We were extremely impressed by the openness with which the people greeted us, and the high interest shown in getting an education," Mother Agnes said. The Sisters found the real joy shown by the children in the convent courses. "When the convent courses caught the local boys, they might come to us."

"Would I ever" answered one nine-year-old boy when

asked if he would like to have Sisters for teachers.

"They will never regret it if they come," said one of the leaders of the town said in an outright appeal for the Sisters.

THE FIVE SISTERS going to Mateira will be the first members of the Rochester congregation to be assigned to a mission outside the United States and the first Sisters of St. Joseph in the United States to go to Brazil.

The Sisters will find a different school year and a different school system in Brazil. The school year begins in March and ends sometime during the first two weeks of December, depending on locale, with the month of July off for vacations.

The school system is organized along European lines. The primary school begins with pre-kindergarten in the United States; and the first grade is sometimes divided into "first year forward" and "first year backward."

Depending on this fact, and on local custom, primary school education is for four, five or six years. This is followed by

the high school of the United States as the primary is roughly equivalent to the grade school.

There is also a year called "admissao" which is to prepare the student for passing the classic entrance examinations.

THE CHILDREN were alert and responsive to the questions of the Bishop and eager to show their workbooks to Mother Agnes Cecilia and her companions. Their eagerness to have the Sisters was expressed by the little one who in her native tongue asked Sister Rose Anna if she would come and stay with them forever.

Although the population of the State of Goias and the Diocese of Jatai is growing at a fast rate, the work of the Church is growing apace. The population of the Diocese is now 480,000.

When Bishop Casca was installed in December, 1951, he found only two priests in the diocese — with many of the towns abandoned, having Mass at three-month intervals, some only once a year. One of the towns where the Sisters had been teaching, until last year, had been without a priest for ten years. But since that time the number of priests has increased to 23. Where there were only three congregations in the diocese at that time, there are now eight congregations in the diocese.

The work of the Church in the diocese now also includes a radio station — the only means of communication in the district as there is no newspaper closer than the state capital, Goiania, which is a day's drive from Mateira and five hours' drive from Jatai. Bishop Casca's plans for the radio include a radio school to instruct adults in evening courses in cooperation with a plan inaugurated by the bishops of Brazil, and already in operation in some regions of Brazil.

Congregations invited by Bishop Casca and now at work in the diocese are:

The Franciscan Friars of the Atonement (Graymoor) and the Franciscan Sisters of the Atonement, who go to mission churches on weekends; Franciscan Sisters of the Poor, who conduct an orphanage and day school — all in Jatai.

Franciscan Friars and Franciscan Sisters of Allegheny, New York, at Quirinopolis.

Franciscan Sisters of Joliet, Illinois, who began teaching at Santa Helena this year.

Diocesan priests of Camden, New Jersey, who volunteered to serve at Santa Helena, and who are being supported by the diocese of Camden.

Benedictines of Atchison, Kansas, who have conducted a busy month at Mineiros which was to be dedicated on March 19. (Four Benedictine Sisters from Mount Saint Scholastica, Atchison, Kansas, will open a convent at Mineiros in December. They also will take the language and culture course at Petropolis in August.)

Four Dutch Franciscan Ho-

Praise for His Poetry

One of the many area residents to receive an acknowledgment note from Mrs. Jacqueline Kennedy this week is James P. Kenny of 133 Maryland St., in Holy Rosary Parish, Rochester.

He wrote a poem dedicated to her "in the hour of grief."

He sent copies to numerous world-known newspapers and has received letters of appreciation from President Franklin D. Roosevelt, King Leopold of Belgium, Eamon de Valera of Ireland, Cardinal Spellman and Cardinal O'Connell, Bishop Sheen, FBI Chief J. Edgar Hoover, Governor Rockefeller, Congressman Harold Stenning, the Columbia Broadcasting System and the British Broadcasting Company.

Text of the poem follows:

Now the thorns had all departed
From that shrine upon the slope
Where the world had paid its homage
To a man that gave 'em hope
When the shadows seemed the darkest
Came a glow thru yonder gate
That the center will long remember
For such loyalty to a mate
Thou her heart and soul were weary
From the trials that gave her pain
She would reach her mind a little
By her presence here again
Like the light that burns forever
Thru the days and years unfold
There's a love that called eternal
That's entwined in hands of gold.



James Kenny and scores of acknowledgments.

Cleveland Campaigns Against Sunday Sales

In a series of sample announcements sent to pastors, Bishop Whealon said Catholics who shop on Sundays contribute to the growth of a practice which is seriously harmful to man's spiritual and temporal welfare. A good Catholic, he stated, would sacrifice personal convenience for the good of the community because Sunday selling means more and more people must give to their family, their friends, their church attendance on the Lord's Day.

There is a need for repeated reminders to our people," said Bishop Whealon, "of the grave harm which public buying and selling are doing to our society and to the institution of Sunday rest."

HE SAID the opening of urban and suburban discount stores on Sunday afternoon and started a trend which "openly and notably threatens Sunday rest."

That this is done in defiance of the law of the state and the repeatedly expressed will of the majority of people is a clear symptom of the perilous condition of law in our society. Law enforcement officers who do their duty in this regard are made to appear as rigorists by the actions of officers of neighboring communities who do not enforce the law."

Three Papal Volunteers from the Diocese of Kansas Missouri, began work in Jatai in January, and two more are now studying in Petropolis and will arrive in the diocese in May.

Had the Sisters visited here three years ago they would have found a complete wilderness. In the Church, an example of the increased interest and vitality of the Church was shown recently when Bishop Casca, following surgery in a New York hospital, returned to the diocese — five hundred persons turned out to welcome him home — most of this number met him at the airport. The man who gave the welcome talk on the Bishop's arrival was a lawyer who had nothing to do with the Church three years ago.

The Sisters found some interesting customs on their visit to Mateira. The sound of clapping hands at the door means you have a visitor (this is in place of knocking on the door). Children extending their hands and asking "Bencao" are requesting a blessing — the response is "Dous to abencao, God bless you." In some localities the people salute the Sisters, "Salva Maria" — the answer is "Salva Maria."

The Sisters learned they will need a handful of "santinhos" (holy cards) when they go on the street, as everyone including adults will be asking for them. At a store that a girl and the Sisters gave a salueta to two small children, soon to find that many of their little friends, and big friends too, wanted the likeness of Saint Joseph.

Just as their car was leaving, the proprietor of the service station also rushed to request one of the saluettes for himself and one for a friend — request granted.

Still recuperating from recent spinal surgery, Bishop Casca made the trip to Mateira by air during the Sisters' visit there, to avoid the long four-hour 200 kilometer ride over the rough "estrada" (highway). The Sisters were told that a "leco-leco" (light plane) buzzing the town might mean you have a friend aboard who will need a lift from the airport. The pilot who flew the Bishop to Mateira announced his arrival in this manner:

This is the custom in all the small towns of Goias where the airplane is one of the many factors making life more livable. Many ranchers and businessmen find this the only possible means of transportation to match their needs, because of the vast distances involved and because of the rough, sometimes muddy, sometimes sand-drifted roads.

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Sermons Deary Survey Shows


Adelaide, Australia (NC)— "Deary" to "downright boring" was the judgment for the majority of sermons in a limited evaluation made by Catholic laymen here.

The survey was sparked by Nicholas Kerr, feature writer for the Southern Cross, weekly of the Adelaide archdiocese, following the recent appeal Pope Paul VI made to Lenten preachers for better sermons.

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