



The VOICE

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MARCH 1, 1963

LETTER TO DIOCESE TELLS OF GROWING NEED FOR MORE PRIESTS

Bishop Calls For Prayer, Sacrifice For Vocations

To the Priests, Religious and Laity:

Once again for 31 days I call upon you for more intense prayer and more generous sacrifices than during the rest of the year in order to beg the Lord of the harvest to send many laborers into His vineyard.

I am sure that this annual union of prayers during Vocation Month has undoubtedly been of significant help in increasing the enrollment of seminarians at St. John Vianney Seminary and in planting the seed of a vocation to the religious life in many of our young people.

However, most of us realize that we are yet far from the

point of reaching our goal. Considering the size of our Catholic population, we should have at least twice the number of seminarians and far more vocations are needed to adequately staff our schools and hospitals and other institutions.

Therefore, I earnestly call upon our people to redouble their prayers and efforts to insure this diocese in the years ahead of enough dedicated men and women to care for the spiritual, educational and physical needs of the faithful.

In particular, I ask all parents to continue or to begin the praiseworthy custom of reciting the family prayers for vocations with their children at the dinner table and to say three Hail Marys that God might bless their home with a vocation.

After every Mass during March I direct that a prayer for vocations be recited. Moreover, since Vocation Month falls during the Holy Season of Lent, I urge adults and children to make the sacrifice involved in attending daily Mass and receiving Our Lord

in Holy Communion with the intention of winning from God an abundance of vocations this year.

Assuring you that your Bishop and priests are united with you before the altar in this most important intention, I remain
Devotedly yours in Christ

+Coleman J. Canessa

Bishop of Miami



CUBAN PRELATE, Auxiliary Bishop Eduardo Boza y Masvidal of Havana, forcibly deported by Castro forces in 1961, is welcomed by three-year-old Luis Garcia, one of more than 500 Cuban refugee children now living at Florida City in South Dade County under the care of the Miami Catholic Welfare Bureau.

EDITOR'S COMMENT

Pickets For Phony Peace Guilty Of Inciting To Riot

Let's be fair about it and set the record straight. There has been too much hysteria already, and it's about time for some calm appraisal of cold facts.

We are referring, of course, to the 15 minutes of rioting which occurred last Thursday when some Cuban refugees attempted to break up a picketing demonstration by four members of a pacifist group imported from New York in front of the Cuban Revolutionary Council headquarters at 1700 Biscayne Blvd. in Miami.

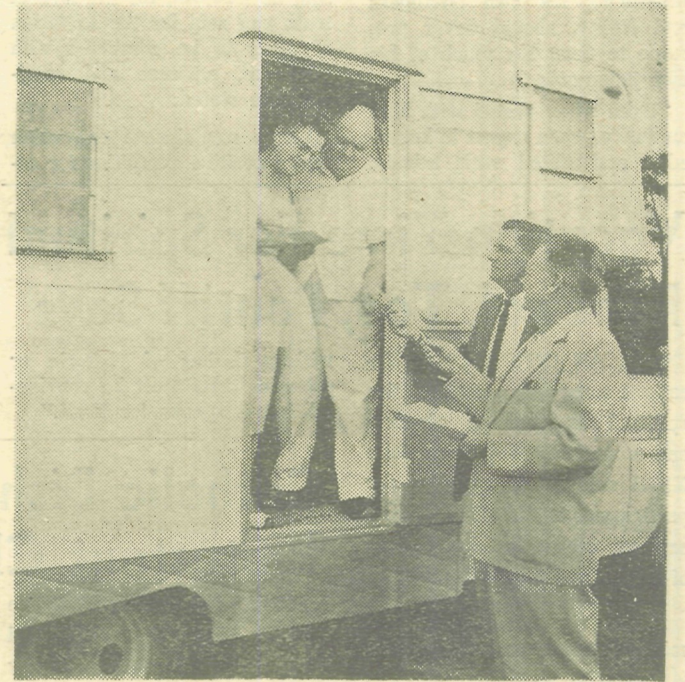
It was disgraceful, beyond doubt. And it was distressingly harmful, too, not only to the large colony of Cuban exiles, but also to the reputation of Greater Miami and to the economy of all South Florida.

Who was to blame?

Practically all of the criticism has been directed at the Cuban community. It has been estimated that more than 150,000 Cuban men, women and children have fled from the communistic terror and oppression of the red Castroland. About 50,000 have been resettled to the north, but there are still about 100,000 refugees in the Miami area.

Newspaper accounts of the number who were on the scene varied from 200 to 350. Most were probably onlookers whose only offense was to shout at the pickets and a mere handful

(Continued on Page 6)



Voice Photos

STAY-AT-HOME Sunday in the Diocese of Miami found Mr. and Mrs. Jack Walsh of St. Mark parish, Boynton Beach, making a donation to workers, Charles Brown and Nathan Utterback.

Early DDF Returns Reveal Generous, Eager Support

"Generous and enthusiastic response."

That was the keynote of all

early reports received this week on the results of the "Stay At Home Sunday" solicitation which brought to a climax the 1963 Development Fund Campaign of the Diocese of Miami.

Volunteer workers were eager to tell of the generous response noted in all sections of the Diocese last Sunday and of the friendly manner in which they had been received into every home.

While most calls were made by the nearly 10,000 volunteer workers, there were isolated

(Continued on Page 10)

OFFICIAL . . . Diocese Of Miami

The Chancery announces the following appointments effective Thursday, March 7:

THE RIGHT REVEREND MONSIGNOR JOSE MARIA JUARISTI, assistant, St. Juliana parish, West Palm Beach.

THE REVEREND FATHER CHARLES F. WARD, assistant, St. Joseph parish, Miami Beach.

THE REVEREND FATHER JOHN F. NEFF, assistant, St. Francis of Assisi parish, Riviera Beach.

THE REVEREND FATHER PATRICK J. MURNANE, assistant, St. Coleman parish, Pompano Beach.

THE REVEREND FATHER MICHAEL A. BUTLER, assistant, St. Thomas the Apostle parish, Miami.

THE REVEREND FATHER SALVATORE PROFETA, assistant, St. Clement parish, Fort Lauderdale.

THE REVEREND FATHER RENE H. GRACIDA, assistant, St. Matthew parish, Hallandale, and Secretary of the Diocesan Building Commission.

THE REVEREND FATHER JAMES LEAH, assistant, SS. Peter and Paul parish, Miami.

THE REVEREND FATHER JOSE VILACOVA, assistant, Sacred Heart parish, Lake Worth.

THE REVEREND FATHER PAUL SAGHY, assistant, SS. Peter and Paul parish, Miami.

THE REVEREND FATHER JAMES W. KENNEDY, assistant, St. Lawrence parish, North Miami Beach.



ASH WEDNESDAY marked the beginning of the penitential season of Lent observed by Christians throughout the world. Bishop Patrick Shanley, O.C.D., distributes blessed ashes to an aged resident of Villa Maria Home for the Aged staffed by Bon Secours Sisters in North Miami.

Seminary Entrance Examination March 9

The annual entrance examinations for all 8th and 9th grade boys wishing to enter St. John Vianney Minor Seminary next September will be held Saturday, March 9, in six different locations.

Complete details are explained in a story on Page 12.

Emphasize The Positive, Pope Tells Newsmen

VATICAN CITY (NC) — Pope John XXIII has urged the world's newsmen to exercise a good influence on society by stressing the positive elements in the news.

Pope John spoke at an audience granted to journalists representing the Italian Press Association and the Foreign Press Association.

His talk was based on a text from the Book of Proverbs: "God has his glory in what he conceals, kings have glory in what they fashion."

Commenting on the first part of the text, the Pope said that although the designs of God are often hidden from men, "your profession would require you not only to interpret events but sometimes also to anticipate their course."

He reminded newsmen of their dependence on God in their profession, saying that "man, measuring his own smallness and frailty, should never presume to trust too much of his own judgments."

"Even when vested with high authority, when expert in knowledge and gifted with talents,

man cannot fail to bow before divine wisdom and tremble at the huge contribution required of him in cooperating in the spread of truth and love, of cooperating in the education of his brothers who have immortal souls."

TASK OF JOURNALIST

The relationship between Creator and creature, Pope John said, is called religion, which binds everyone and has implications for the delicate task of the journalist. He said:

"The call to Almighty God is now received with universal respect and furthermore is heard by men of good will not only with sympathy but with a spirit of faith and with a yearning for faith."

But, he continued, he was laboring under no illusions. He said he knew that the Devil is at work in the world as hard as ever. This is all the more reason, he went on, for the love of truth and zeal for the salvation of souls to be combined with prudence, patience and sacrifice. He stated:

"It is my sincere conviction that a positive exposition for en-

lightened and honest people is the most persuasive appeal to the exhortation that the pen must not become an instrument of lies, of systematic alienation of brothers or the corruption of morals."

He then commented on the second part of the biblical text — "Kings have glory in what they fashion" — and said that this means:

"He who is invested with authority must strive to understand what it is that God asks of him and to make the divine will the standard of his thoughts and actions."

He briefly interpreted for the journalists the meanings of "human life, Christian life, social life and the apostolate."

In the true vision of these, he said, "all elements fall into their proper place and man is led to them with humility and to act ardently for the welfare of himself and his brothers."

He urged newsmen to "be jealous custodians of a serious code of journalistic ethics which may be regarded as an example of correctness and noble behavior."

"Always bear in mind the influence which the written word has on minds, particularly the weaker ones, remembering the great rule of prudence and understanding which led St. Paul

to say: 'All things are lawful to me, but not all things are expedient.'

"Almost always the way to

the triumph of truth and wisdom is prepared by knowing how to wait and by disciplining oneself in refraining from spreading sensational news.

Pope John reminded journalists that the time must come to everyman when he must leave this earth and give an account of his actions.



Voice Photos

MEMBERS OF the Congregation of the Most Holy Redeemer's general chapter are greeted by Pope John XXIII. The Redemptorist superiors who had been meeting in Rome were told

by the Pope that their prime purpose, the promotion of Christian life through parish missions, is so important that without it the reason for their congregation's existence would disappear.

Vacation Time For Spiritual Renewal, Too, Pontiff Says

VATICAN CITY (NC) — Vacations must be occasions for spiritual as well as physical and mental renewal, Pope John XXIII said at an audience for participants in the first Italian national convention for pastors of health and tourist resorts.

"Make it understood," he said, "that during these periods of vacation, of honest and lawful relaxation, men must become part of nature to regain peace, calm and interior quiet. They must also resume a spiritual conversation which opens the horizons of supernatural life and grace."

The convention was called to deal with new pastoral problems raised by the yearly influx of about 20 million foreign tourists into Italy and the yearly vacations in the country of about 20 million Italians.

The Pope spoke about methods of the apostolate in holiday resorts. He suggested that priests should go to see vacationers "almost everywhere." They should remind the vacationers "in a kindly manner," he continued, of the sick and those who suffer and also that part of the purpose of a vacation is to renew one's health. He said:

"One cannot speak of Christianity — speak of it, that is, to those who have been blessed with the gifts of the earth — without referring explicitly to sacrifice and mortification, to the willing and therefore courageous sharing of every man here on earth in the anxieties and sufferings of his brothers of every condition.

"In this respect outline the social doctrine of the Church, which you must know fully,

without flashes of rhetoric or polemics. You must be convinced that it speaks for itself."

Catholic Bishop Addresses Protestant Clergy In Texas

AMARILLO, Tex. (NC) — The Catholic Bishop of Amarillo told a group of Protestant clergy here that the Second Vatican Council will end the Catholic "emphasis on defense" and the "counter-Reformation," and launch "a positive pastoral era."

By special invitation, Bishop John L. Morkovsky spoke before the Amarillo Ministerial Alliance. Rev. Charles P. Harnest, a Presbyterian, presided. Rev. Dan E. Solomon, a Methodist, who introduced Bishop Morkovsky, said the Vatican council was recognized as the most important religious news event of 1962 and was of univer-

sal interest to the Christian world.

"Some have asked if the door is open," said Bishop Morkovsky. "The door has always been open, but perhaps the doorkeeper will be less on the defensive, and more understanding and friendly."

Bishop Morkovsky related that the two preceding councils were aimed particularly at internal reform of the Church and at defense of doctrines under attack. He said the current council "will see the end of the emphasis on defense, the end of the counter-Reformation and a launching of a positive, pastoral era."

Jewish Leader Says Council Aids Interreligious Harmony

CLEVELAND (NC) — Dr. John Slawson of New York, executive vice president of the American Jewish Committee, has hailed the Second Vatican Council for "advancing friendship among all religious groups."

Dr. Slawson said he was profoundly gratified "for the leadership of Pope John in taking measures which would help to move the world toward a new order of human relations for all groups."

He said he was particularly moved by the Pope's declaration that "all men are brothers irrespective of the race or na-

tion to which they belong," and added:

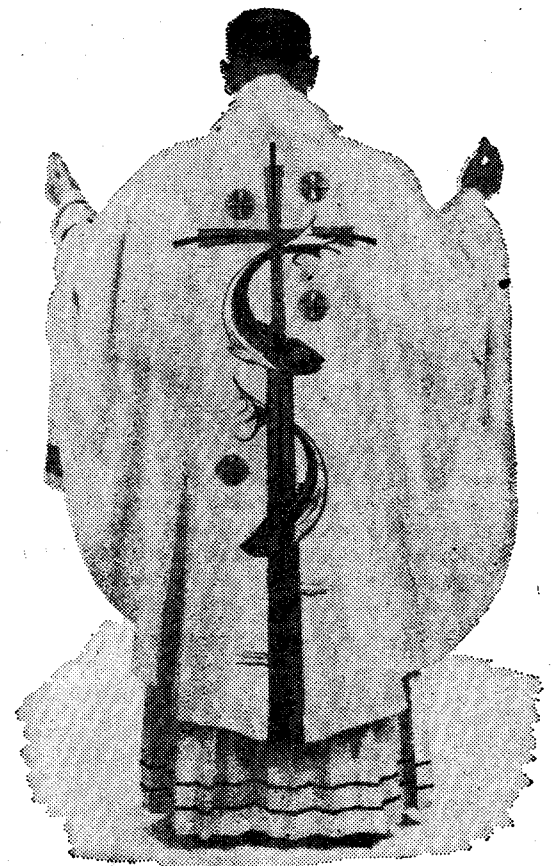
"The Vatican Council, in confronting seriously the problem of anti-Semitism, could set in motion a widespread and effective program to combat this evil. Thus, the council could pave the way toward increased Catholic-Jewish cooperation and authentic dialogues among our faiths."

Dr. Slawson added that in the United States a reappraisal of Christian-Jewish relations has been spurred by studies of Catholic, Protestant and Jewish text books aimed at "eliminating negative or hostile references to other religious groups."



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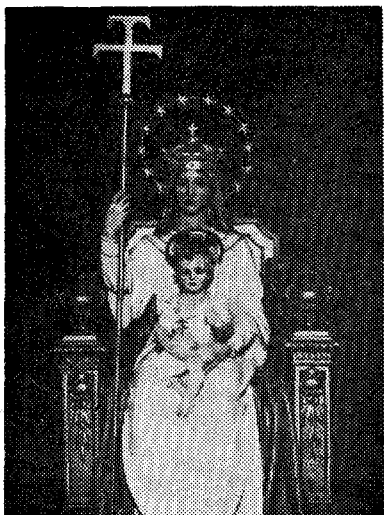
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Miracles Of Mother Seton, Bishop Neumann Affirmed

VATICAN CITY (NC) — Pope John XXIII promulgated decrees declaring the authenticity of miracles worked through the intercession of two American candidates for beatification — Mother Elizabeth Bayley Seton and Bishop John Nepomucene Neumann, C.S.S.R.

and desired that it remain aflame always.

"In this exercise of charity, the Venerable Servant of God Elizabeth Ann Bayley, the widow Seton, applied herself with all her might and moreover entrusted it to the religious family she founded."

The decree concerning Bishop Neumann reads in part:

"Those whom the Holy Spirit places to rule the Church of God — such are the bishops — should by reason of the power they receive, excel in the perfect practice of the Christian virtues to such a degree as to merit having applied to them the words of the Apostle: 'Be imitators of me, as I am of Christ.'"

This leaves — in principle — two more steps to be taken before the foundress of the Sisters of Charity in the United States and the fourth Bishop of Philadelphia can be beatified. These are the decrees of "tuto" (safe to go ahead with the beatifications) and canvassing the views of the cardinals, archbishops and bishops in Rome concerning the prospective beatifications.

But the dates for the beatifications have already been set — at least tentatively: March 17 for Mother Seton and June 23 for Bishop Neumann.

The decree concerning Mother Seton, who died in 1821, reads in part:

"We must always admire a person who, scorning riches and putting aside the comforts of this world, dedicates himself to a difficult and burdensome task. But we must admire such a one still more if it is a woman, and moreover a frail woman. Such a woman left her home and found her delight in providing for the needy and caring for the sick, following the example of the Divine Savior who said of Himself that He had brought the fire of charity into the world

Chapel Desecrated 3 Times In Week In Santo Domingo

SANTO DOMINGO (NC) — Three times within a week anti-religious fanatics desecrated the Chapel of the Finding of the Most Holy Cross here, the last time despite the presence of seven police guards.

Father Luis Gomez, who is in charge of the chapel, said the vandalism was the work of "fanatic anti-religious elements whose sole aim was to profane since they did not steal."

In their first attempt the vandals tried unsuccessfully to set the chapel on fire. The next day



NC Photo

THIS FULL-LENGTH FIGURE OF Mother Elizabeth Seton in stained glass will be placed in one of three new chapels in the National Shrine of the Immaculate Conception, Washington, D.C. just prior to her beatification in Rome March 17.

they returned, broke into the tabernacle, scattered the Hosts on the floor and damaged sacred vessels.

The authorities were informed and seven guards were sent to protect the chapel. In spite of their presence the vandals again succeeded in breaking into the chapel. In their final attack, they destroyed the organ and confessional and burned altar linens.

The desecrations occurred between noon and 3 p.m. at a time when Father Gomez was absent from the chapel.

Prelate Reds Freed Intends To Return To Ukraine See

PHILADELPHIA (NC) — Metropolitan Josyf Slipyi of Lviv wants and intends to return to his archdiocese in the Ukraine despite his 18-year confinement by the Soviet regime, it was revealed here.

The 71-year-old prelate is not afraid of the consequence of such a return even if it comes to death, according to Archbishop Ambrose Senyshyn, O.S.B.M., of the Byzantine Rite Archdiocese of Philadelphia.

Archbishop Senyshyn conferred with Archbishop Slipyi for two days at the Byzantine Rite monastery at Grottaferrata, a dozen miles south of Rome.

Archbishop Senyshyn said in an interview that Metropolitan Slipyi was averse to discussing what happened to him during his years in prison. He said, however, that while the Metropolitan appears thin, his mind is very alert.

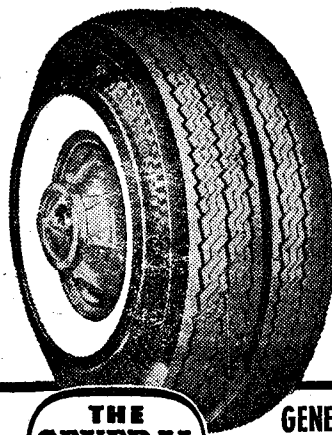
Concerning the motivation of the Soviet Union in releasing Metropolitan Slipyi, Archbishop Senyshyn said he thinks it could be due in part to publicity given to Metropolitan's detention the press of the free world. He said he believes, however, that Metropolitan Slipyi's release is a single incident that does not necessarily signify any change or new trend in Soviet policy.

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Jewish Educator Asks School Aid

WASHINGTON (NC) — An Orthodox Jewish educator has told Congress that it should face head-on the issue of how to meet the educational needs of

children in religiously oriented schools.

Rabbi Morris Sherer, executive vice president of Agudath Israel of America, told the

House Education Committee that Congress must avoid "sweeping under the rug" the question of Federal aid to these schools.

He testified before the committee on President Kennedy's omnibus educational aid proposal (H.R. 3000). The bill's recommendations on the elementary and secondary level would assist only public schools. It would provide a four-year, \$1.5 billion program of grants.

Speaking on behalf of 263 Jewish schools in 27 states, the rabbi said that "logic and fairness" demand that the needs of children in private schools be considered.

"To discriminate against these children is to deny them their sacred birthright as Americans to benefit along with all other children," he said.

Rabbi Sherer stressed that his association does not seek any government assistance for school religious studies programs. "Our parents shoulder this heavy obligation willingly and in good grace," he said.

MEMBER GROUP AGAIN ON RECORD AGAINST IT

NEA Hits Private School Aid

ATLANTIC CITY, N.J. (NC) — The American Association of School Administrators, at the closing session of its 95th annual convention here, again went on record as opposing use of Federal school money for anything but public schools.

The association, a department of the National Education Association, reiterated its belief in a resolution which said:

"Federal financial support of public education should follow the principle of restricting the use of public tax moneys to publicly controlled and supported schools."

President Kennedy's 24-point aid to education proposal was ignored in resolutions adopted by the big public school group. Demands for massive Federal expenditures restricted to the first 14 years of public education were repeated.

Grants to states of at least \$200 per pupil per year were asked. The organization also asked that the Federal money be given directly to the states,

to be spent by the states without Federal control or direction, and it be restricted to public schools.

In a convention session, a well-known public information consultant advised public school administrators to forget that the children registered in their schools were "our children" and instead include all of the children in the community in that category.

Theodore Powell, consultant for the Connecticut State Department of Education, Hartford, said that the attitude of

the school administrators should be that they are trying to do something for all the children of the community, and not just those enrolled in the public school system.

His remarks followed his address on "Shared Time and Federal Aid for Religious Instruction" delivered at a discussion group meeting.

In the address he said that the shared time program in the public school system was one way for the public schools and the Catholic schools to resolve differences.

Council Of Churches Flatly Opposes Private Pupil Aid

WASHINGTON (NC) — The National Council of Churches has flatly opposed Federal aid to church-related schools or their pupils except for tax deductions on which it is neutral.

The House Education Committee was told that the council believes that aid to schools or pupils would be "patently unconstitutional," "unwise" and "not in the public interest."

Gerald E. Knoff spoke for the federation of Protestant and Orthodox churches. He is executive secretary of the council's Division of Christian Education.

He testified on President Kennedy's proposal for Federal aid. The bill (H.R. 3000) offers aid proposals for all levels of education. On the grade and high school level, it would confine assistance to public schools.

Knoff supported the restriction to public schools and appealed for immediate Federal aid for them. He noted that the council's general board has held that public schools are "the only possible system for the full development of the talents and abilities of all our citizens."

Cardinal Ritter Backs School Tax Increase

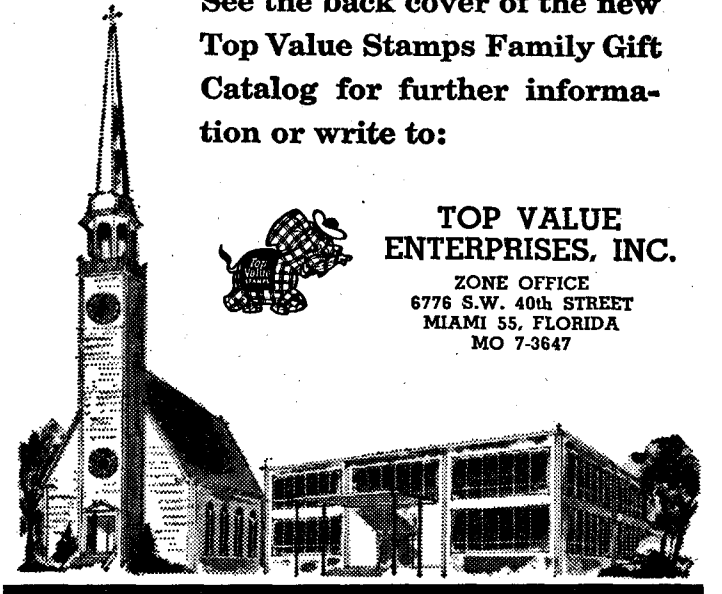
ST. LOUIS (NC) — Joseph Cardinal Ritter has urged Catholics to support the 29-cent tax proposal for St. Louis public school maintenance. It will be voted on March 5.

"Rising costs make this tax increase necessary," the Archbishop of St. Louis said. "The increase is urgently needed if the schools are to maintain an adequate level of education."

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Include Spiritual 'Fitness' In Your Lenten Program

Many of the arm chair athletes are weary from so much news of the 50-mile hikers and take no comfort from pictures of them strolling along in their 41st mile or tending blisters on soaking feet. On the other hand while most people are not going to be tempted to hit the roads for long trips on foot, everyone seems glad that the President has been emphasizing physical fitness.

After all, we are living in an age when it has become normal to ride a car even for a distance of two blocks, to sit at a desk for most of a working day and to confine interest in sports to watching them from a comfortable chair. The President has a point indeed when he warns that as a nation we could suffer eventually from softness if we are indifferent to physical fitness.

But all of the publicity recently about getting the body in shape has made many others — especially now at the beginning of Lent — wonder what about spiritual fitness? Wouldn't it be refreshing — and certainly different — if some public interest was stirred in getting the soul in shape. If it is wise to draw up a program in order to tone up the muscles of the body, who can deny the importance of some exercises to strengthen the soul?

It is interesting to remember that from the beginning, Christianity has spoken of spiritual fitness in the terminology of physical fitness. In fact, when the first far-off bell for Lent's spiritual program of exercises is sounded on Septuagesima Sunday, St. Paul's reference to athletes is quoted.

The Apostle urged his converts to a tough program of spiritual fitness and asked them: "Do you not know that those who run in a race, all indeed run, but one receives the prize? So run as to obtain it!" How? Paul explains that an athlete "in a contest abstains from all things" in order to get in shape.

There is Lent's spiritual program in part. The church's regulations on fast and abstinence, and the other mortifications suggested for the body, are all designed to toughen the soul, purify it, develop its muscles and put it in shape demanded by the rugged struggle for salvation.

We are all for physical fitness. But in the proper scale of values, we ought to be more concerned about the soul's health. It's going to live longer!

More Vocations Are Needed

As we begin the observance of Vocation Month, it is well worth recalling that not too long before the Ecumenical Council began, Pope John in what seems a prophetic vein spoke most encouragingly about vocations of the future. He said: "History teaches us that every Council is followed by periods of spiritual fecundity in which the breath of the Holy Spirit inspires generous and heroic vocations."

Surely it stands to reason that if "the renewal of life" which is the first great objective to the Council is to be realized, there will have to be an exceedingly great increase in vocations to the priesthood and religious life all over the world. Obviously this is so because priests will be needed more than ever to carry out under the direction of their bishops the inspired directives of the Council, the revisions and reforms, the applications of old truths to modern conditions. Indeed, it is not difficult to see that unless this period of "spiritual fecundity" resulted in many more vocations, the effects of the council could be nullified.

This conviction gives a sense of urgency to the program of prayer and sacrifice and vocation - education March offers all our people. The past few years our Bishop and priests and dedicated members of Serra clubs have been emphasizing the fact that everyone in the diocese has a definite responsibility to fulfill in producing more vocations, simply because everyone needs the ministrations of the priest throughout his lifetime.

This program of vocation - education has surely been responsible to some degree for the most encouraging increase in enrollment at St. John Vianney Seminary. However, as Bishop Carroll points out in his letter this week, we are far from reaching our goal. Hence, as earnestly as ever, our Bishop urges all "to redouble their prayers and efforts to insure this diocese in the years ahead enough dedicated men and women" to answer our needs.

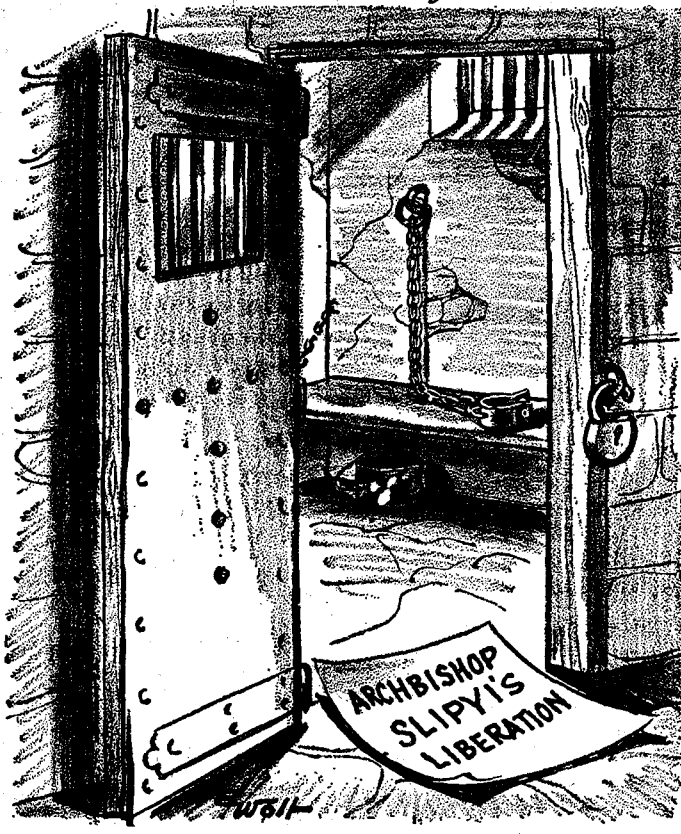
Now is the time by such a program as Vocation Month offers us to prepare and dispose ourselves for the "generous and heroic vocations" to follow in the wake of the Council.

Jack Harding 'Fine Example'

Everyone in the community, while saddened at the death of Jack Harding, must have been pleased to see the tributes paid to this dedicated, unassuming man who became so closely identified with the University of Miami the past 25 years. Judging from the tributes of those who knew him best, what he taught the students around him through his example was of more value than the subject matter of their textbooks. According to them, he never failed to bring honor to the city and the University.

However, he is more than a loss to the community. Jack Harding is a loss to his church, as a representative Catholic.

Answer to Prayer



In his typically quiet, unspectacular way he was devoted to the practice of his religion with the same honest, uncompromising fidelity he brought to his other obligations in life.

When he realized the seriousness of his illness, he lost no time in asking his pastor for spiritual help. And after he was anointed and received Viaticum, he summed up a lifetime of faith by saying simply, "I am ready whenever the good Lord calls me."

The priest who prepared him for death said that "he was a fine example of Christian living." No one who knew him will dispute that. Athletics are not the most important part of a university's set-up, but men of Jack Harding's integrity and dedication are.

Ecumenism Does Not Mean Compromise On Essentials

By FATHER JOHN B. SHEERIN
Does ecumenism lead to indifference? There are many thoughtful Catholics who are profoundly worried about this question.

They are heartily in accord with the Christian Unity aims of Pope John but they are afraid that overzealous and uninformed Catholics may come to grief in the ecumenical movement by cultivating a false spirit of irenicism.

Now it is true that some ecumenical amateurs may run amuck but as I see it, this is no argument against genuine ecumenism. The antics of a fanatic or dilettante simply show that he doesn't understand what ecumenism is all about.

The unknowing probably imagine that the ecumenical movement means a series of compromises climaxed by a great Reunion Council at which the Pope will sit down with the head of united Protestantism to arrange the final great compromise as a prelude to Reunion.

The fact is that the genuine ecumenist abominates any form or shape of compromise — on essentials. His aim is to discover the full truth revealed in Jesus Christ. His constant concern is to find out what is essential in the teaching of a religious body, what is non-essential.

He wants to discover this be-

cause he knows he cannot compromise on what is essential. If he believes that Christ has revealed a certain doctrine, that doctrine is not his to give away. He simply holds it in trust.

BOUND IN CONSCIENCE

This is quite as true of the non-Catholic ecumenist as of the Catholic. He feels bound in conscience to remain loyal to the last jot and tittle of the Gospel message. Dr. Lukas Vischer, World Council of Churches' observer at the Second Vatican Council, recently phrased the stand of the Protestant ecumenist in this fashion:

"It is not the obstinacy of a few theologians which divides us; it is not narrow-mindedness, ignorance or prejudice. It is rather our obedience to God which divides us, and we cannot see yet how we could unite while remaining obedient to Him."

"At a time when unity is in danger of becoming a slogan it is important to remember this. Those who really want to serve the cause of unity must do so in obedience to God. Those who simply respond to slogans and propaganda certainly are not pleasing to God."

What Lukas Vischer says is absolutely true, and true in more senses than one. Those Catholics who would dilute Catholic teaching or make compromises are disloyal to the whole ecumenical movement as well as to Christ. For they purport to speak on behalf of the Church and they do not represent the Church at all. They deceive Protestants and raise illusory hopes.

Pickets For Phony Peace Guilty Of Inciting To Riot

(Continued from Page 1)

— only 13 were arrested by the more than 100 police on the scene — engaged in any physical disorder.

But let's say that there were 300 involved. That figure represents exactly .003 of the entire Cuban community, or three-tenths of one per cent. Does that statistic justify a blanket condemnation of the other 99.7 per cent of law-abiding, cultured and grateful Cubans in South Florida?

There are far more irresponsible hot-heads in most American groups — and with far less provocation.

Well, then, let's consider those four pickets. Who were they? What were they up to? Why were they in Miami?

All out-of-towners, they are members of a group headed by the Committee for Non-Violent Action, with headquarters in New York. One was a retired 69-year-old woman school teacher from Washington, D. C.; one a farmer from Voluntown, Conn.; a third a former merchant mariner from Brooklyn, and the fourth a McLean, Va., farmer who joined 30 CNVA-sponsored marchers on a trip from San Francisco to Moscow in 1961.

Their leader (who discreetly kept out of sight during the fracas himself) had brought them to Miami four weeks earlier for the announced purpose of changing American policy as directed against Fidel Castro. He would, for instance, eliminate all trade and travel restrictions with Cuba and have the United States surrender its Guantanamo naval base to Castro as a Caribbean health center.

The day before "the Battle of Biscayne Boulevard" the group went to Homestead Air Force Base to stage a silent vigil, carrying signs such as "Overcome Evil With Good" and "Defend Freedom with Non-Violence," in order to show their opposition to war and war preparations.

Prior to that, they attempted to establish a picket line at the Coral Gables High School but were routed by patriotic, fist-swinging students there.

Associated with the Peace Center of Miami which offers "counseling service for conscientious objectors," the Committee for Non-Violent Action is sponsoring a "journey of reconciliation" to Cuba, with a boatload of much-needed necessities and planning to "stay there to help in any way we can if they will allow us."

Such tactics might even make a hard-headed American blow his top as well as an "emotional" Latin.

★ ★ ★

Oh, of course you will hear that "the pickets did nothing wrong" and that "their action was entirely legal." Sure.

The Herald pointed that out in an editorial which said that "our Cuban guests must understand that picketing is a legal expression of free opinion in this country. We do not need violence to register dissent, which is also an inherent right."

So the leader of the pacifist pickets announced that they would return to Miami for more demonstrations at "several military installations and some of the more militant Cuban organizations."

However, Miami police apparently have decided otherwise. The public safety director announced this week that the picketing which triggered the Biscayne Blvd. rioting had been "inciting to riot" and that therefore, the pacifists would be arrested if they tried to picket again.

Meanwhile, it is this editor's opinion that the three-tenths of one per cent of the Cubans here who stepped into a pacifist trap last week will make it 100 per cent for the exile colony in observing the law of the land of their refuge and permitting the police to take care of the real lawbreakers if they try it again.

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How Society Today Views The Moral Law

AN ALTAR BOY NAMED "SPECK"

By MSGR. JAMES J. WALSH

The season of Lent brings up the thought that the saddest thing about some death scenes is not the misery and struggle of the patient nor the pained frustrated attitudes of the family. What is sad beyond description is the admission of a dying person that he has no sins to be sorry for.



MSGR. WALSH

Some times members of a family ask a priest to visit and console a dying person who has lived without any religion. In such a situation the greatest service a priest could do would be to help bring the sick one nearer to God. There is only one way of doing this, namely, by breaking down the barriers of sin which separate one from the God of peace. And this always involves several things — an admission of sin to begin with, true sorrow for it and a desire to make amends.

Nowadays it is not rare for a person who is about to die to state that he is without sin. With unconcern he admits that he has nothing to be sorry for, no reason for regret or remorse. And if he is gently pressed in order to stir his memory, he may well answer: "I haven't done any harm to anyone. I never stole or murdered, I supported my family and gave to the poor. I have no sins."

SELF-DECEPTION

This may be true not only of a person who has never practiced a religion, but of some who have had a lifetime of association with a church. But if such an attitude were expressed

TRUTH OF THE MATTER

by a Catholic, it would almost certainly have to be an un-instructed Catholic. Any Catholic can be guilty of self-deception, but hardly to the point of considering himself wholly sinless.

He has heard all his life in exhausting detail the ways of loving God and neighbor. From childhood on he is taught that sin results when one denies God the love which is His right. He is drilled in the science of love, so that he will regard laws and regulations, even the last of them, as necessary means of growing in union with God. He has many reasons to remember Our Lord's insistence: "If you love Me, you will keep My commandments."

If he has been faithful to his religious duties, it will be likely that sin at least becomes to him what it really is — the absence of love. And penance becomes reasonable because one must return the love that sin has denied God.

Until recent times, all Christians were aware that man can offend God in countless ways, that the possibility of sinning is as vast as the possibility of loving God and neighbor.

NARROWED VIEW

It's too long a story to explain in detail just why, but today the average person has such a narrowed down view of sin that it embraces little more than murder and theft and perhaps running off with another's wife. Some sins that used to be looked on with horror by all believers in Christ are now excused because "everybody is doing it."

Some of these sins have

been renamed to break the old association with guilt, and the new labels are fancy and challenging. For instance one should no longer speak of birth control. Now it is planned parenthood. Killing the sick is no longer murder, but an act of mercy and is known by the mellifluous term euthanasia. Criminal abortion is looked on by many only as a means of avoiding long range expense or embarrassment or inconvenience.

Slander and detraction are regarded as sparkling bits of conversation, and the evil involved is brushed off as only a little "dirt."

LAW WATERED DOWN

Avarice is a kind of a virtue when man is admired as a hard-headed businessman. Graft is bad only when one is exposed in public. Godless education is highly commended, because it does not clutter up a child's mind with religious fears nor stunt his personality with inhibitions.

And so on. The commandments have been recast in modern terms and the whole moral law has been watered down to a fluid set of rules governing good fellowship among neighbors. The strange thing about all this is that God is not taken into account. Sin is not even thought of as an offense against God. Proof of this is found in the fact that if you mention the word sin to many people, they start talking about how good they are to their neighbors. They never relate it to God Himself.

With this standard before

everyone's eyes, no wonder so many deny their sins, even while they suffer from their evil effects. Last week The Voice referred to some educators who are deploring the immorality of some college students. Apparently since it would be altogether too old-fashioned to urge them to keep the ten commandments, they vaguely advised the young people to get a better sense of values. No where did they ever speak of what the ywere doing as an offense against God.

ADMITTED GUILT

Our Lord had more than a few words for those who deny sins. There were times when Christ Who was infinitely gentle and merciful had bitter, scathing language for sinners. But only for those sinners who denied their sins. To Magdalen He had nothing to say except words of forgiveness. Even the thief whom society could no longer tolerate heard from Christ a promise of happiness because he honestly admitted his guilt and proved his sorrow.

Completely different was the attitude of Our Lord towards the Pharisees who excelled in parading vice in public as virtue. Frightening are His words addressed to those self-righteous men who had no sins to confess, and He didn't hesitate to call them whitened sepulchers.

One of the spiritually healthy aspects about Lent is its realism. It takes it for granted that all men need some penance, because all men are sinners to some degree. And it highlights the fact that modern times for all its boastfulness about enlightening people has managed by its subtle philosophy of secularism to keep many in the dark regarding their sins.



"For the last time—I don't want to trade places!"

BE YOU PERFECT

Have You Ever Investigated The Real Meaning Of Lent?

By FATHER KILIAN MCGOWAN, C.P.

Apart from the thought of eternity, life is meaningless. Just as truly, there can be no real understanding of the meaning of Lent unless it be joined to Easter.

For as life is but the preparation for the fullness of eternal life shared with a God of love, so also Lent is a period of renewal and purgation in preparation for the special Easter grace — a life reborn and revived in Christ.



FR. KILIAN

As every Sacrament effects spiritually what it symbolizes, Baptism produced within us a certain dying to sin and selfishness, and the beginnings of a new life in Christ.

Lent and Easter dramatize — and actually spiritually energize — these two great drives of the Christian soul: Lent intensifies our efforts to purge away the hangover of original sin and to heal the scars of our actual sins; while Easter causes us to rise spiritually with Christ with a heart purified and prepared for a wholehearted love of God.

Our obvious duty in Lent, therefore, is to so dispose ourselves that Christ's work in our soul may be unimpeded. Before He can fill our souls with undying life, He must first destroy the germs of sin and death! Every obstacle to the growth of God's life and love must be 'put to death.'

This 'dying to sin' and to selfishness is what is called 'mortification.' Its primary function is never to suppress what is good in our makeup, but rather to dispose us for the fullest expression of true selves in and with Christ.

There should be one all-embracing purpose in our mortification — and that's to shun any thought or action, any word or deed that cannot be shared with Our Blessed Lord. Mortification is an essential phase of our life-partnership with Our Lord.

We should never lose sight of this positive purpose of mortification. What should you give up for Lent? First and essentially, of course, anything that grieves the Heart of Christ or impedes the work of His Sanctifying Spirit in your soul.

What kind of self-denial should you resolve on for Lent? Determine to restrain any expression of self or selfishness contrary to the evident will of God. For we deny self only to express Christ. We master ourselves only that we might surrender to God.

Lent is a venture in self-mastery. It's a sacred time when you enter into combat for Christ. Next week we'll discuss the self that must be mastered . . . and where the combat begins.

Know Dignity You've Gained In Baptism

By FATHER LEO J. TRESE

One of the most humbling experiences faced by a newly ordained priest is to find himself, suddenly, an object of universal veneration on the part of Catholics. Yesterday, attired in a necktie, no one gave him a second glance. Today, in his gleaming roman collar, men tip their hats to him. Ladies who



FATHER TRESE

otherwise would speak to a stranger, smile and say, "Good morning, Father." When he enters a room, people rise from their chairs. Graybeards kneel to ask his blessing.

The young priest is thrilled by such marks of respect, but, unless he is a complete fool, he takes no pride in them. He knows that it is not himself as a person, but rather the priesthood of Christ which the Catholic laity are saluting. The marks of honor are but a reminder of the great grace which, so totally undeserved, has come to him. For the rest of his life, he will try, always in-

GOD'S WORLD

adequately, to thank God for the gift of his priesthood.

Yet, an earlier gift came to that priest, came to him in his infancy, which is more precious, more glorious than anything which has happened to him since. He was baptized. Since this gift of baptism is one which is shared by priest and layman alike, it will be more practical to turn our attention from the young priest and to speak in terms of YOU.

A NEW LIFE

You came to the baptismal font with a nature that was completely human. You had no capacity for supernatural action, no equipment to enjoy the ineffable happiness that is God's. In the sacrament of baptism God endowed you with a new kind of life, a sharing in His own divine life. God raised you to His own level of being and fitted you with the power to perform supernatural acts, acts of eternal value and significance. The sudden change of a jungle ape into an Einstein would not be one-hundredth as great a miracle as the change of you into a child of God.

In baptism you became, not a blood-brother of Jesus Christ but a grace-brother (or grace-sister) which is a far more intimate relationship. We might say that you became, spiritually, a Siamese twin of Jesus. From the moment of your baptism on, whatever you would do would be the same as if Jesus did it, if you willed it so; and whatever Jesus did would be accredited to you. So long, that is, as mortal sin would not sever your union with Him.

Through your incorporation in Christ, you share with Him His eternal priesthood. You have the power to offer with Him (as an unbaptized person cannot) adequate worship to God the Father. You have the power to absorb into your soul (as an unbaptized person cannot) the impulses of divine love which we call grace.

NARROW DIFFERENCE

The difference between your priesthood and that of the man whom you call Father is a very narrow difference, even though it is an essential difference. In

the sacrament of Holy Orders he has received the power to consecrate the bread and wine, to perform the specific action by which your priesthood and his, in union with Christ, is made active and effective. His is a sacramental priesthood, yours is a participating priesthood.

The truth is that you have almost as much to thank God for as does Father Tom or Father Jim to whom you doff your hat or bow your head. If we were to express your greatness in graphic terms, we could say that the difference between your dignity as a baptized Christian and the dignity of an ordained priest is the distance of one inch. The difference between your dignity and that of an unbaptized person is a hundred miles.

You do not encounter, as does your parish priest, daily reminders of your dignity. But you have as much reason as he to thank God every day for having chosen you, so undeserving, to be His Own child. You are a very special object of God's love, You share in His nature. You share in Christ's priesthood. There is so little that could be added to this.

How The Mass Can Mean More To You Personally

This series of articles is being prepared in conjunction with the Daily Mass League. The only obligation of the League is the intention of daily attendance at Mass (if actual daily attendance is impossible.) For further information contact Father Patrick O'Brien, Assumption Church, Pompano Beach. Father O'Brien is the Diocesan Director of the Daily Mass League.

There are many times during the day when you expect things to be done for you. If you go to a movie, you expect to be entertained. If you eat in a restaurant you expect to be served. If you pay your taxes, you expect police and fire protection. If you go to night school you expect to be taught something.

But there are other times during the day when you not only receive from others, but share actively yourself in what is happening. If you play a game of baseball or cards, if you belong to an orchestra, if you are working in a business office or shopping at the grocery store, you expect to do something yourself and not just look in. This should be particularly true when you participate in the Mass.

Lately throughout the world, there has been a movement in the Church to keep Catholics from just "looking on" at Mass. They are being urged to bring alive again the active and vital role which they used to play in the Mass during the early centuries of Christianity. During the celebration of the Mass, Catholics should not just watch the priest going through the motions of the Sacrifice; every word and every gesture is geared to help all who are present to bind themselves intimately to what is actually happening — the offering to God of His Son and our Savior.

INSPIRED WORDS

When the Mass begins, the priest, bending low at the foot of the altar (and representing us) declares to God his unworthiness. As our representative, he then begs God for forgive-

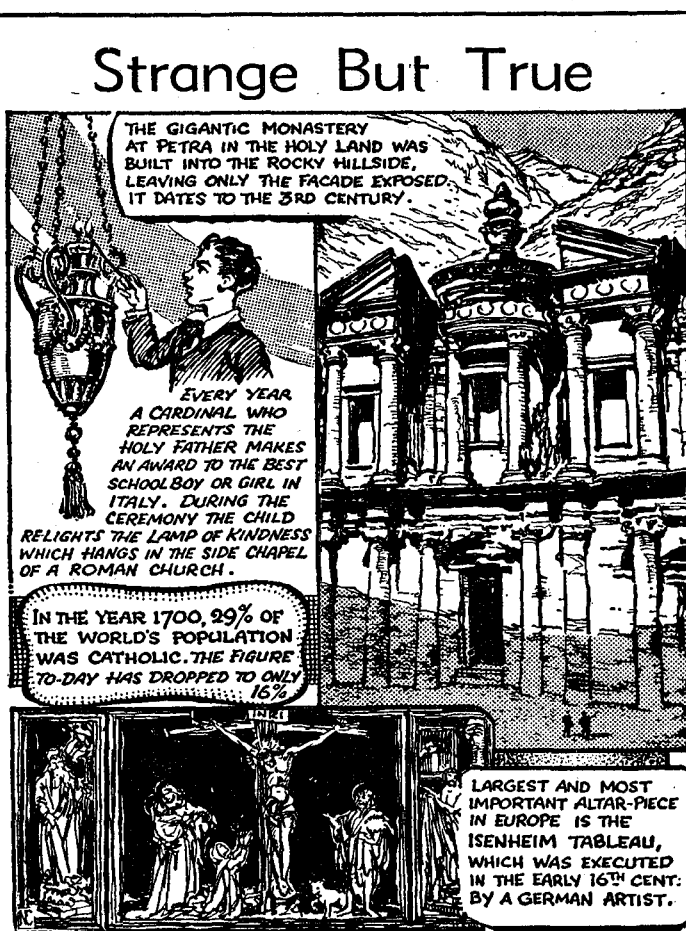
ness and a blessing. After this, the priest ascends the altar to read God's divine instructions for us as they are contained in the inspired words of the epistles and gospels. During this time we should be joining the priest in his sentiments and meditate carefully on the words of the Scriptures as the priest recites them.

But our most active participation begins at the Offertory. As the priest lifts to heaven a large host on the golden dish (called the paten) and then offers wine mixed with a drop of water (the water symbolizing all who are participating in the Mass), we should be fervently bringing God into the web of our souls — praying for our needs, thanking Him for His past graces, asking His graces to persevere, adoring Him as our Lord and Creator, and offering contrition for our sins.

In giving vent to these sentiments, we are uniting in the Mass all the kinds of prayer that there are: adoration, contrition for sin, thanksgiving, and requests for what we need. The Mass itself, in the prayers scattered throughout the Holy Sacrifice, uses one or the other type of prayer constantly in order to help us keep alive the contact with God which was established when the Mass began.

PRECIOUS MOMENTS

As the Mass progresses into the actual Consecration and Communion, we have all the opportunity we could wish — to have God dwell among us. He appears before the entire family of believers as they collec-



tively worship Him on the altar, and then later he comes into their individual hearts to spend private and precious moments with the souls He has created. If our hearts and minds remain unresponsive at Mass, we cannot blame God that the Mass seems mere routine. The fault is ours.

To help the average layman realize his exalted role during Mass, the Church within the past five years has issued special liturgical instructions. As a result of these instructions, older Catholics are already noticing many changes when they go to Mass. In some Churches there is more singing of hymns by the people; in others, the people are reciting aloud the Latin responses to various prayers or are saying entire prayers of the Mass in Latin. In a few Churches, a chosen layman

will read aloud in English the epistle and gospel while the priest recites them in Latin.

Even though some of these so-called innovations take a little time to adapt to, their purpose is to help you come closer to the meaning of the Mass. It would certainly seem strange to you to hear the priest say the first half of the Hail Mary out loud in Church and have no one answer him with the rest of the prayer. The younger generation of Catholics is being trained now to feel the same way about the prayers of Mass — the priest will lead them and they will then join in with his prayers. As these changes take place in your parish, unite wholeheartedly with your pastor in obeying the wise new directives of the Church. And before you realize it, the Mass will become for you more than ever before the golden hour of the entire week.

Court Rulings Reopen Questions On Smut

By RUSSELL SHAW

WASHINGTON (NC) — The Supreme Court's latest excursion into the controversial area of free speech, obscenity and censorship has reopened longstanding questions about its attitude on these explosive issues.

The court on Feb. 18 ruled that the Rhode Island Commission to Encourage Morality in Youth acted unconstitutionally in sending book and magazine distributors lists of "objectionable" publications and intimating it would recommend prosecution of non-cooperators. In the wake of this action, many people have asked themselves such perennial questions as these:

Has the court really made it all but impossible for government agencies to control smutty material?

Do the nine justices of the nation's highest tribunal really fail to see what to other thoughtful citizens seems inescapably clear — that obscene literature and films are a growing U.S. social

problem which particularly menaces American youth?

A review of the court's decisions in this field over the last few years makes it apparent that the answer is a qualified no.

The court has indeed hedged efforts to bar obscenity with a number of limitations designed to prevent infringement on free speech. In doing so, it has undoubtedly made the work of those who seek to combat indecent matter harder.

At the same time the court has made it clear that it is not insensitive to legitimate concern over the obscenity problem and that it is willing to sustain efforts to crack down on indecent material, so long as these efforts contain adequate safeguards for constitutionally protected material.

The court's action on Feb. 18 reflected its attempt to balance society's concern about obscenity against the rights of constitutionally protected expression.

The majority opinion, written

by Justice William J. Brennan, Jr., held that the Rhode Island commission violated the Constitution by activities whose effect was the suppression of non-obscene as well as obscene matter. The principal complaint was directed against the lists of "objectionable" publications sent by the commission to distributors of books and magazines, with the suggestion that non-compliance might bring prosecution.

Justice John M. Harlan dissented, charging that the decision failed to give due weight of the necessity for "accommodation" between the right of free expression and a state's legitimate concern over juvenile delinquency and obscenity.

Justice Tom Clark concurred with the result of the decision but criticized Justice Brennan's opinion, in a laconic comment, for stirring up a "tempest in a teapot."

He suggested that if the Rhode Island commission would trim its sails and abandon its "delusions of grandeur," there is no reason why it could not

go on operating effectively in many of the same ways it has done in the past.

The court's Rhode Island decision is only one of a series which in recent years have formed a significant new body of legal doctrine in this controversial area. Among the major cases are the following:

Roth v. United States and Alberts v. California. In these two landmark cases of 1957, two men convicted of distributing obscene literature argued that the First Amendment was violated by restraints on the distribution of any type of literature, even obscenity.

The Supreme Court's opinion, written by Justice Brennan, dismissed this argument and held that obscene literature does not come under the Constitution's free speech and free press guarantees.

The opinion also established a new legal test of obscenity; "Whether to the average person applying community standards, the dominant theme of the material taken as a whole appeals to prurient interest."



God Love You

Most Reverend

Fulton J. Sheen

The United States has done more to help the destitute than any other country in the history of the world — since the last War, we have given some 76 billion dollars in foreign aid. But this aid is principally technical and monetary, a fact stemming partly from our Puritan background, which made hard work the national virtue. Today material success has been substituted for hard work and money has become our national virtue. Thus, our aid tends to express itself materially, technically and financially. As one Asiatic put it: "We lived in the hope that you might give us love, but you gave us machinery and money."

It is hard for a government to love. But that is where we, who believe in Our Lord and His Mystical Body, come in. We have to put a soul into the cadaver of foreign aid; we have to become more loving of the poor of the world. We live Catholic lives only if we have "a heart of fire for God, a heart of flesh for others, a heart of steel for ourselves."

When we say Africa and Asia, we have names before us — not faces or hands or stomachs. Our Faith must remind us that these countries are filled with persons; that God summons us right now, as we read this column, to help these peoples. How many of us think beyond our parish, our college, our community? How much room is there in our mind for others? Not those who love us, but those who are unloved?

The government may be doing its duty to underdeveloped nations as it sees it; it wishes to make them our friends and our first trenches in defense of democracy. But are we loving those whom Christ has committed to our care? You may say that continents and countries are too big to love, that we cannot love Oceania or Vietnam. Granted! But you can love a person. You can love the Vicar of Christ on earth. It is he who asks that he be "first and principally aided." He has the millions of China and Russia pulling on his cope; the persecuted in the Sudan and Hungary make his fingers bleed at Mass; the moans of the hungry of the world keep him awake at night.

Love the poor of the world in the Holy Father. Make daily sacrifices for him. How can you send your sacrifices to him? He has founded a Society for that very purpose — The Society for the Propagation of the Faith. All offerings sent to the Society go directly to him. He then makes the distribution equally, so that the rich do not get everything and the poor receive nothing. We look forward to receiving proof of your love!

GOD LOVE YOU to P. G. for \$10 "I just received an unexpected bonus of \$20, half of which I want the Missions to have." . . . to A. H. for \$5 "Just a small offering for a large need." . . . to M. B. for \$23 "I sprained an ankle last week and won't be able to ski the next two weekends, so I want the Missions to have the money I was going to spend on "lift" tickets. Perhaps it will help lift a few souls to God." . . . to P. B. for \$10 "This is advance offering for all the cigarettes I won't smoke during Lent. Now I can't afford to!"

Find out how an annuity with The Society for the Propagation of the Faith helps both you and the millions of poor, aged and sick throughout the world. Send your requests for our pamphlet on annuities, including the date of your birth, to Most Rev. Fulton J. Sheen, 366 Fifth Avenue, New York 1, New York.

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

Confirmation Schedule For Churches Of Diocese

SUNDAY, MARCH 10
 4:00 p.m. Holy Family, North Miami
 7:30 p.m. St. Rose of Lima, Miami Shores

MONDAY, MARCH 11
 4:00 p.m. St. Joan of Arc, Boca Raton
 7:30 p.m. St. Elizabeth, Deerfield

TUESDAY, MARCH 12
 4:00 p.m. St. Anastasia, Ft. Pierce (including Sacred Heart mission)
 7:30 p.m. Helen, Vero Beach (including St. William mission)

WEDNESDAY, MARCH 13
 4:00 p.m. St. Jerome, Ft. Lauderdale
 7:30 p.m. St. Stephen, West Hollywood

THURSDAY, MARCH 14
 4:00 p.m. SS. Peter and Paul, Miami (including St. John Bosco mission)
 7:30 p.m. St. Mary Magdalen-St. Joseph, Miami Beach

FRIDAY, MARCH 15
 4:00 p.m. Our Lady of Holy Rosary, Perrine (including St. Rita mission)
 7:30 p.m. St. Ann, Naranja

SATURDAY, MARCH 16
 4:00 p.m. San Pedro, Tavernier
 7:30 p.m. San Pablo, Marathon (including St. Peter, Big Pine Key)

SUNDAY, MARCH 17
 4:00 p.m. St. Monica, Carol City
 7:30 p.m. Nativity, Hollywood (including St. Bartholomew parish, Miramar)

MONDAY, MARCH 18
 4:00 p.m. Sacred Heart, Lake Worth (including St. Luke, Lake Worth)
 7:30 p.m. St. Juliana, West Palm Beach
 4:00 p.m. St. Philip, Belle Glade (including St. Mary and Holy Cross mission)
 7:30 p.m.

St. Margaret, Clewiston (including St. Joseph mission)

TUESDAY, MARCH 19
 4:00 p.m. St. Michael Archangel, Miami
 7:30 p.m. Christ the King, Richmond Heights

WEDNESDAY, MARCH 20
 4:00 p.m. St. Vincent Ferrer, Delray Beach
 7:30 p.m. St. Mark, Boynton Beach

THURSDAY, MARCH 21
 4:00 p.m. St. Anthony, Ft. Lauderdale (including Annunciation mission)
 7:30 p.m. St. Bernadette, Davie
 4:00 p.m. Sacred Heart, Homestead
 7:30 p.m. Homestead Air Force Base

FRIDAY, MARCH 22
 4:00 p.m. St. Brendan, Miami
 7:30 p.m. Blessed Trinity, Miami

SATURDAY, MARCH 23
 4:00 p.m. Little Flower, Hollywood (including Resurrection parish, Dania)
 7:30 p.m. Corpus Christi, Miami

SUNDAY, MARCH 24
 4:00 p.m. Holy Redeemer, Miami (including St. Philip, Bunche Park)
 7:30 p.m. St. Timothy, Miami

MONDAY, MARCH 25
 4:00 p.m. St. Coleman, Pompano Beach
 7:30 p.m. St. Ambrose, Deerfield

TUESDAY, MARCH 26
 4:00 p.m. St. Clement, Ft. Lauderdale
 7:30 p.m. St. Gregory, Plantation

2:00 p.m. St. James, Lake Placid
 4:00 p.m. Our Lady of Grace mission, Avon Park
 7:30 p.m. St. Catherine, Sebring

WEDNESDAY, MARCH 27
 4:00 p.m. Epiphany, Miami, (including St. Thomas parish and St. Louis mission)
 7:30 p.m. St. Patrick, Miami Beach (including St. Francis mission)
 4:00 p.m. St. Joseph, Stuart
 7:30 p.m. St. Jude, Jupiter (including St. Christopher mission)

THURSDAY, MARCH 28
 4:00 p.m. Our Lady Queen of Martyrs, Ft. Lauderdale
 7:30 p.m. St. Sebastian, Ft. Lauderdale

FRIDAY, MARCH 29
 4:00 p.m. Gesu, Miami (including St. Mary of Missions)
 7:30 p.m. St. Lawrence, North Miami Beach
 4:00 p.m. St. Francis of Assisi, Riviera Beach (including St. Clare, North Palm Beach)
 7:30 p.m. St. Edward, Palm Beach

SATURDAY, MARCH 30
 10:30 a.m. St. Paul, Arcadia
 2:00 p.m. St. Michael mission, Wauchula
 4:00 p.m. Sacred Heart, Punta Gorda (including Our Lady of Mercy mission)
 7:30 p.m. St. Charles Borromeo, Port Charlotte

SUNDAY, MARCH 31
 2:00 p.m.

Guadalupe mission, Immokalee (including La Belle mission)
 4:00 p.m. St. Raphael, Lehigh Acres
 7:30 p.m. Ascension, Ft. Myers Beach (including Sanibel Island mission)
 4:00 p.m. The Cathedral (children under care of Catholic Charities)

MONDAY, APRIL 1
 4:00 p.m. Little Flower, Coral Gables (including St. Dominic parish)
 7:30 p.m. St. Agnes, Key Biscayne

TUESDAY, APRIL 2
 4:00 p.m. St. Pius X, Ft. Lauderdale (including Blessed Sacra-

ment parish)
 7:30 p.m. Assumption, Pompano Beach
 4:00 p.m. St. Francis Xavier, Ft. Myers (including St. Andrew's, Cape Coral; St. Cecilia, South Fort Myers)
 7:30 p.m. St. Ann, Naples (including St. Leo, Bonita Springs)

WEDNESDAY, APRIL 3
 4:00 p.m. Immaculate Conception, Hialeah (including St. Bernard mission)
 7:30 p.m. St. James, North Miami

THURSDAY, APRIL 4
 4:00 p.m. Annunciation, West Hollywood
 7:30 p.m. St. Matthew, Hallandale

FRIDAY, APRIL 5
 4:00 p.m. Visitation, North Miami
 7:30 p.m. St. John Apostle, Hialeah

SATURDAY, APRIL 6
 4:00 p.m. Our Lady of Perpetual Help, Opa Locka
 7:30 p.m. St. Hugh, Coconut Grove

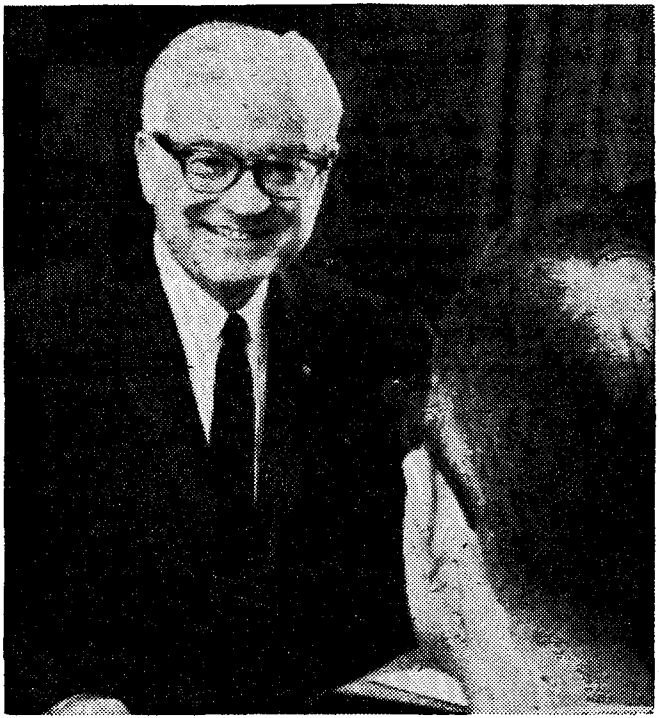
WEDNESDAY, MAY 1
 4:00 p.m. St. Mary, Key West (including St. Bede and mission of St. Mel.)
 7:30 p.m. Key West Naval Station

SUNDAY, JUNE 2
PENTECOST
 3:00 p.m. The Cathedral (including St. Mary Chapel and St. Vincent de Paul parish)

40 Hours Devotion

According to a schedule announced by the Chancery, Forty Hours Devotion will be observed in the following parishes:

March 1—St. Philip Benizi, Belle Glade
 2—Christ the King Monastery, Delray Beach
 4—St. Anastasia, Fort Pierce
 4—Our Lady Queen of Martyrs, Fort Lauderdale
 5—Villa Maria Home for the Aged, Miami
 8—Sacred Heart, Punta Gorda
 11—St. Bernadette, Fort Lauderdale
 15—St. John the Apostle, Hialeah
 15—St. Pius X, Fort Lauderdale
 18—St. Joseph, Miami Beach
 25—St. Vincent Ferrer, Delray Beach



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Mission Is Set For Deaf Here

The first spiritual mission to be conducted for the deaf in the Greater Miami area will be held March 6 through 10 at St. Mary Chapel in the Northside Shopping Center, NW 79th St. and 27th Ave.

Further information may be obtained by writing to Father Laurence Conway, assistant pastor, the Cathedral, 7506 NW Second Ave.

Requiem Offered For Mr. Mulligan

MIAMI SPRINGS — Requiem Mass was offered Tuesday in Blessed Trinity Church for Robert E. Mulligan, 60, who died Saturday in a local hospital.

A native of New York City where he was a member of the police department, Mr. Mulligan came here 11 years ago. He was a member of the Holy Name Society.

In addition to his wife Ann, Mr. Mulligan is survived by five sons, William, administrator of cemeteries in the Diocese of Miami; Robert, Brentwood, Calif., Hollywood film director; Richard of New York City; and John and James, both of Miami.

Burial was in Our Lady of Mercy Cemetery

Early DDF Returns Reveal Generous, Eager Support

(Continued From Page 1)

instances where visits could not be made, for good reason. As a result, throughout the week, follow-up crews have been out during the evening hours as every parish pushed ahead to assure complete coverage and participation by every wage earner in the Diocese.

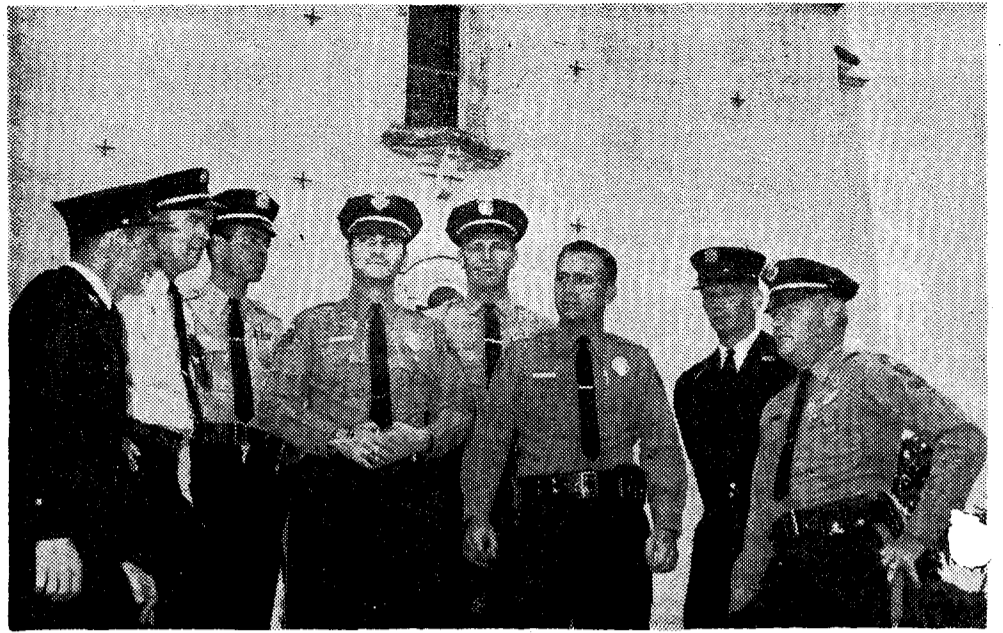
Next Sunday, an appeal to visitors will be made in all churches and this will be followed on Sunday, March 10, by a Visitors' Collection supported by vacationers and winter residents whose homes are in other dioceses.

Many of the non-permanent residents throughout South Florida whose names and addresses are not on the records of Miami Diocese parishes have expressed great interest in the Development Fund drive. Some have mailed in checks and pledges unsolicited, explaining that they were doing so to show their appreciation of the many facilities provided by the Diocese for their religious welfare while visiting in South Florida.

On Wednesday of next week, March 6, a General Report meeting will be held at Notre Dame Academy. At that time pastors are to submit reports to Bishop Coleman F. Carroll on the results of the general phase of the drive among the permanent residents of the Diocese.

Meanwhile, concrete results of the 1963 Development Fund Campaign are expected to be quickly apparent. Following determination of the total amount of cash contributed and pledges made, plans will be considered for the four major projects which it is hoped the drive will make possible.

These include a new home to provide medical and nursing care for the poor and aged sick; schools to provide care, instruction and training for exceptional children, those mentally retarded or emotionally disturbed; a new building to expand the facilities of St. Vincent Hall, refuge for unwed mothers, and a new Library and Activities Building at St. John Vianney Seminary.



Voice Photo

POLICE AND FIRE departments personnel in the Greater Miami area are forming a new organization whose membership will be open to law enforcement and fire officers either active or retired. Pontifical Mass will be celebrated for the men April 21 in the Cathedral.

Police, Firemen Meet Sunday In Cathedral Hall

A special meeting of Catholic policemen and firemen in the Greater Miami area will be held at 8 p.m., Sunday, March 3 in the Cathedral parish hall, 7506 NW Second Ave.

Plans will be discussed for a Communion breakfast scheduled to be held Sunday, April 21, for members of the organization of firemen and law enforcement officers now being formed, under the direction of Father John Nevins, assistant pastor of the Cathedral parish.

Pontifical Mass celebrated by Bishop Coleman F. Carroll in the Cathedral will precede the breakfast where the program will include several prominent speakers.

All men, either active or retired, from the police, and fire departments as well as the Federal Bureau of Investigation are invited to join the organization by forwarding their applications to Father Nevins and to attend the meeting on Sunday evening.




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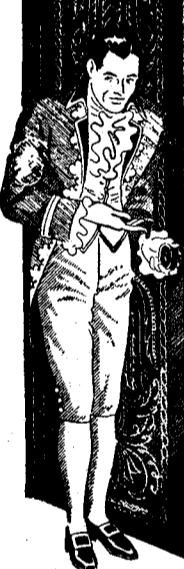



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Sunday Was A Busy Day For DDF Volunteers



DDF VOLUNTEERS in St. Brendan parish, located in Miami's southwest section, check map of area with Msgr. Thomas O'Donovan, pastor,

before beginning calls on families in the parish last Sunday. The diocesan campaign is being conducted throughout South Florida.



Voice Photos

ENTHUSIASTIC DDF workers make returns to Father James X. Henry, assistant pastor, Holy Family parish, North Miami. Shown above are

Warren Pontrelli, Vincent Sherwood, Larry Barone, George Ahern, George Baumgartner, and Danny Schitea, who serve as captains.



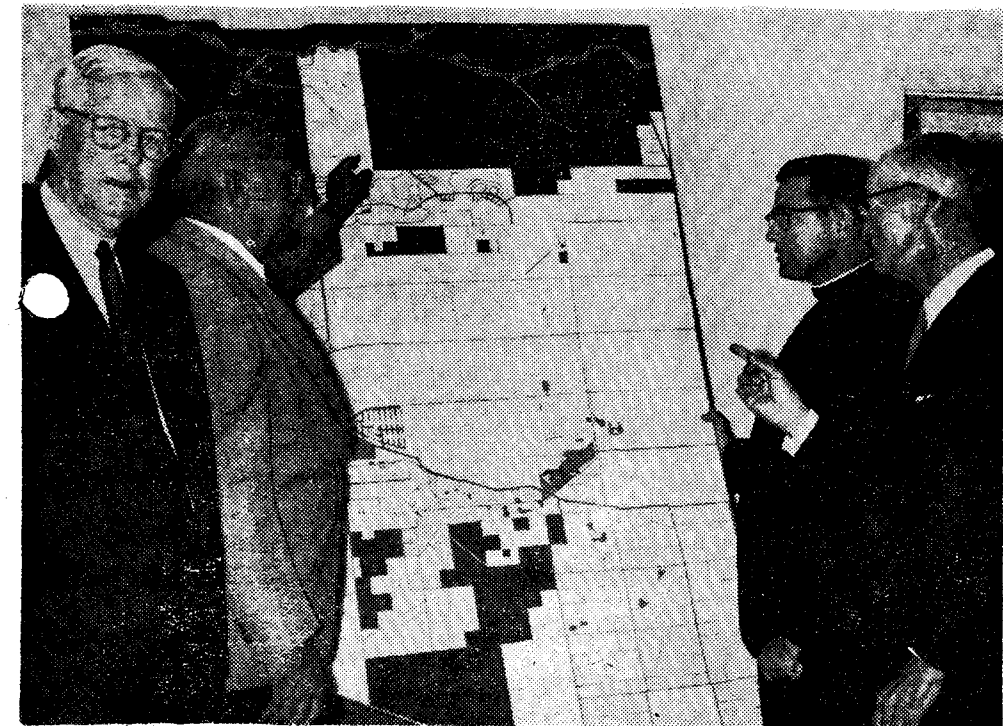
LEAVING RECTORY of Sacred Heart parish, Homestead, are DDF chairman, Frank Vellanti, right, and co-chairman, John Schnorbus, who headed team of campaign workers in that parish.



CATHEDRAL PASTOR, Msgr. Patrick J. O'Donoghue, V.G., checks DDF campaign plans with Thomas F. Palmer, general chairman, right, Mrs. Harry Touby, and Gene Chavousti.

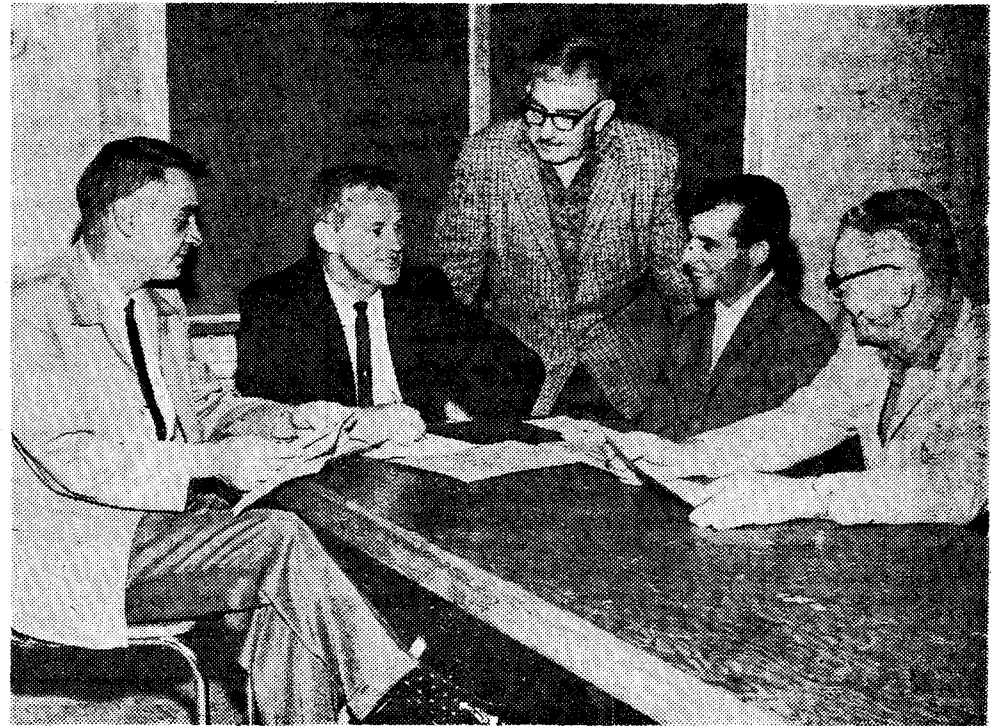


DDF GOALS are explained to Mrs. Anthony Guerriero and daughter, Ida, of St. Anastasia parish, Fort Pierce, by campaign volunteers, Leo Pelot and Robert Sheridan, two members of parish team.



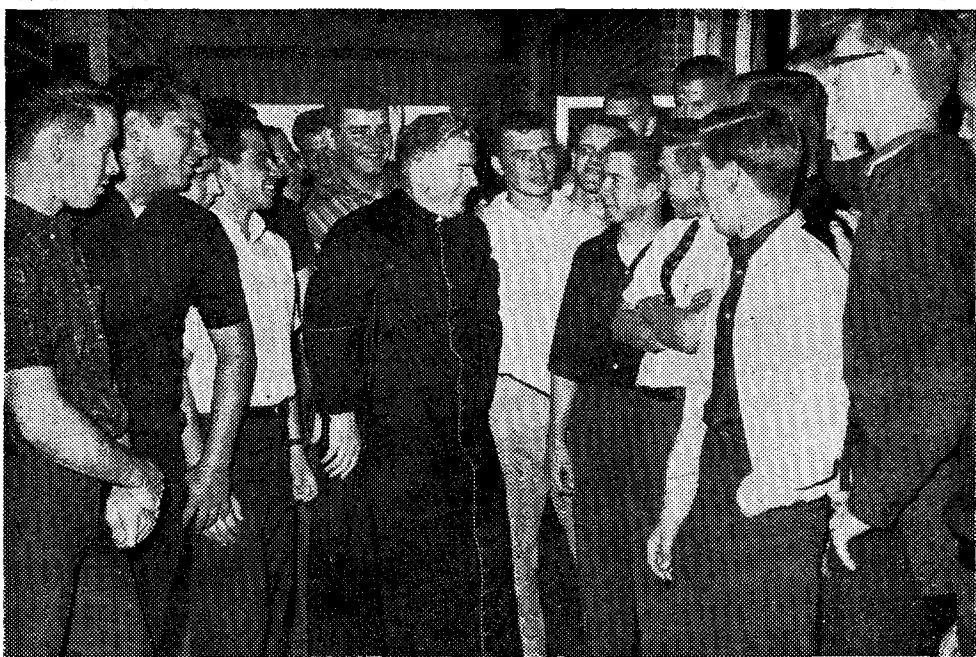
LEHIGH ACRES area embraced by St. Raphael parish is shown on the rectory map of Father Thomas Goggin as he discusses final phases

of the 1963 DDF drive with Francis Roney, special gifts chairman; John Bowers, general chairman, and David Blum, one of the captains.



GENERAL CHAIRMAN in St. Jerome parish, Fort Lauderdale, is Howard Ohern, center, shown checking first returns with Jerry Schwartz,

Elmer Lehnhoff, Paul Novielli, and Edward Stearns, a few of the campaign workers who volunteered their services last Sunday.



SPIRITUAL RETREAT was observed last weekend at St. John Vianney Minor Seminary by high school boys in the Diocese. Msgr. James J.

Walsh, diocesan director of vocations, is shown talking with the more than 40 students who participated in the three-day conferences.



Voice Photos

SEMINARY REFECTORY was the scene of Saturday supper for high school boys on retreat. This group of pupils from St. Thomas Aquinas

high school, Fort Lauderdale, were accompanied by boys from Archbishop Curley high school, La Salle high school, and Christopher Columbus.

Seminary Entrance Exams Set In 6 Cities In Diocese

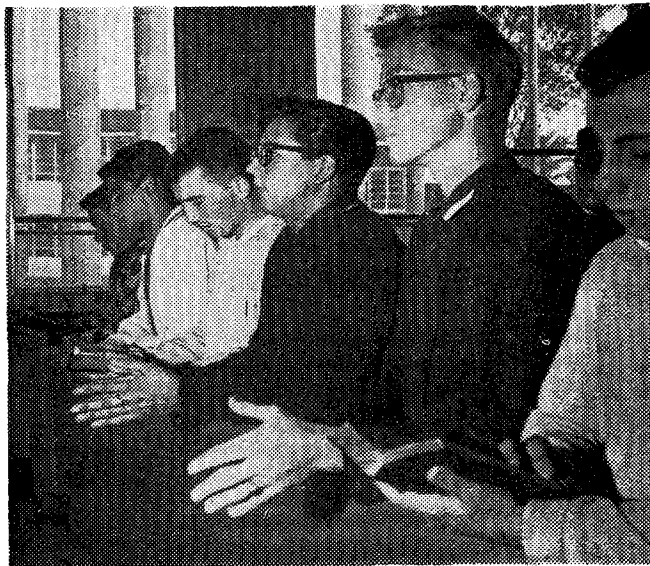
The annual entrance examination for all eighth and ninth grade boys in the Diocese of Miami who desire to enter St. John Vianney Minor Seminary next Saturday, March 9 in six cities of South Florida.

Examinations will be given between 9 a.m. and 11:30 a.m. at St. Juliana School, West Palm Beach; Central Catholic High School, Fort Pierce; St. Francis Xavier School, Fort Myers; Mary Immaculate School, Key West; St. Thomas Aquinas High School, Fort Lauderdale; St. Mary Cathedral School, Miami, and at St. John Vianney Minor Seminary, 2900 SW 87th Ave.

All boys presently enrolled in

the eighth or ninth grade must take the examinations in order to enter the diocesan seminary, according to Msgr. James J. Walsh, diocesan director of vocations. Candidates above the ninth grade will be interviewed privately and each applicant, accompanied by his parents, should see his pastor before the examination in order to have the proper form completed and returned to the Chancery, Monsignor Walsh said.

Applicants should also take the general examination for entry into the diocesan high schools, on Saturday, March 16 in the event they are not accepted for the seminary, Monsignor Walsh emphasized.



Boys Assisted At Mass In Seminary Chapel

Mass Saturday Will Mark Opening Of Vocation Exhibit

Mass celebrated by Msgr. James F. Enricht, Vicar for Religious, at 10 a.m., Saturday, March 2, in St. Rose of Lima Church, will mark the opening of the annual two-day exhibit by religious orders of women stationed in institutions throughout the 16 counties of the Diocese of Miami.

Forty communities of religious now engaged in teaching, social service, retreats, catechetical work, homes for the aged and infirm; and hospitals, as well as two orders of cloistered Sisters will be represented during the exhibit in St. Rose of Lima parish auditorium located at 10690 NE Fifth Avenue, Miami Shores.

Sponsored by the combined Serra Clubs in the Diocese, the exhibit is an annual highlight of Vocation Month observed here during the month of March.

Booths are erected by Serra members for the convenience of the Sisters who will welcome inquiries concerning their individual orders. Exhibits will be open until 4 p.m. Saturday and on Sunday from 10 a.m. to 4 p.m.

In order to facilitate viewing and avoid overcrowding specific times have been designated for

students attending diocesan schools to visit the auditorium with their parents.

Brochures and other literature explaining the religious life will be presented by Serra members. Film strips and slides may be shown at individual booths. Transportation will be provided for students outside the Miami area to attend.

Parents and students also have been invited to assist at the Pontifical Mass which will close the exhibit at 4 p.m. Sunday in St. Rose of Lima Church.

The Mass will be offered by Bishop Coleman F. Carroll who also will preach.

Textbook Plan Approved By Rhode Island Senate

PROVIDENCE, R. I. (NC) — The Rhode Island Senate without dissent approved a bill which provides tax-paid textbooks and a program of aptitude and intelligence tests for private school students throughout the state.

The measure is the Democratic bill. It is substantially the same as another bill under Republican auspices which represents Gov. John H. Chafee's views on the school aid issue.

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NAME DATES

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. PARISH

Almost 800 In Sisterhood Are Stationed In Diocese

Almost 800 professed Sisters, novices and postulants are stationed throughout the Diocese of Miami which embraces 16 counties in South Florida.

Following are the names of the religious orders of women, the institutions which they staff, and their respective mother-houses:

Religious Of The Assumption (Philadelphia, Pa.); Assumption Academy, Miami, St. Hugh School, Coconut Grove.

Bethlehem Sisters (San Antonio, Fla.); Holy Family, North Miami.

Congregation Of The Sisters Of Bon Secours (Baltimore, Md.) Villa Maria Nursing Home for the Aged, North Miami.

Carmelite Sisters For The Aged And Infirm (German-town, N.Y.) Lourdes Residence, West Palm Beach.

Carmelitas Descalzas (Rome, Italy) Carmelite Convent, Miami.

Poor Clares (Bordentown, N.J.) Christ the King Monastery, Delray Beach.

Sisters Of St. Casimir (Chicago, Ill.); St. Clement School, Fort Lauderdale.

Sisters Of Charity Of St. Elizabeth (Convent Station, N.J.); St. Francis of Assisi School, Riviera Beach, St. Mark School, Boynton Beach.

Daughters Of St. Paul (Boston, Massachusetts); Daughters of St. Paul Book Store, Miami.

Felician Sisters (Coraopolis, Pennsylvania); St. Joseph Hospital, Port Charlotte.

Our Lady Of Victory Missionary Sisters (Huntington, Indiana); Sacred Heart, Clewiston, St. Catherine, Sebring Catechetical.

Congregation Of Our Lady Of The Retreat In The Cenacle (Mt. Kisco, N.Y.); Cenacle Retreat House, Lantana.

Little Sisters Of The Poor And Aged (Valencia, Spain); Sacred Heart Residence, Miami.

Oblate Sisters Of Providence (Baltimore, Md.); Holy Redeemer School, Miami, St. Francis Xavier School, Miami.

Passionist Sisters (Mexico); St. Bernadette School, Ft. Lauderdale.

Religious Of The Apostolate Of The Sacred Heart (Spain); Apostolado Convent, Miami, St. Mary School, Hallandale, St. Monica School, Carol City.

Religious Of St. Philip Neri (Spain); Our Lady of Charity Convent, Florida City, St. Jerome School, Fort Lauderdale.

School Sisters of Notre Dame (Baltimore Maryland); Annunciation School, West Hollywood, Blessed Trinity School, Miami Springs, Madonna Academy, West Hollywood, Visitation Convent, North Miami Beach.

Sisters of the Holy Family of Nazareth (Philadelphia, Pa.); St. Brendan School, Miami, St. Gregory School, Fort Lauderdale.

Sisters of the Holy Names of

Jesus and Mary (Albany, N.Y.); Mary Immaculate Academy, Key West, Our Lady of Perpetual Help School, Opa-Locka, St. Mary, Star of the Sea School, Key West, San Pablo School, Marathon Shores.

Sisters of St. Dominic (Adrian, Michigan); Barry College, Miami, Casa Francesca Home for Working Girls, Miami Beach, St. James School, Miami, St. Joseph School, Miami Beach, St. Patrick School, Miami Beach, St. Rose of Lima School, Miami Shores, St. Anthony School, Fort Lauderdale, St. Thomas Aquinas High School, Fort Lauderdale, Our Lady Queen of Martyrs School, Fort Lauderdale, Little Flower School, Hollywood, St. Anastasia School, Fort Pierce, St. Elizabeth School, Pompano Beach, St. Helen School, Vero Beach, Cardinal Newman High School, West Palm Beach, Rosarian Academy, West Palm Beach.

Dominican Congregation of St. Catherine De Ricci (Media, Pennsylvania); Centro Hispano Catolico, Miami, Morning Star, Miami Springs (Handicapped children), Queen of Apostles Dominican Retreat House, Kendall.

Dominican Sisters of Bethany (The Netherlands); Catholic Welfare Work.

Dominican Sisters of the Most Holy Rosary (Columbia, South America); St. Joseph Mission, Fort Myers, St. Timothy School, Miami.

Sisters of St. Francis (Allegheny, N. Y.); Central Catholic School, Fort Myers, St. Francis School, Fort Myers, Sacred Heart School, Homestead, Corpus Christi School, Miami, St. Francis Hospital, Miami Beach, Holy Name School, West Palm Beach, St. Mary Hospital, West Palm Beach.

Sisters of St. Francis of Mary Immaculate (Joliet, Illinois); Cardinal Gibbons High School, Fort Lauderdale, St. Coleman's School, Pompano Beach.

Sisters of Third Order of St. Francis (Glen Riddle, Pa.); St. Ann School, Naples.

Sisters of St. Joseph (St. Augustine, Florida); St. Theresa School, Coral Gables; Catholic Home for Children, Miami; Gesu School, Miami; Immaculata Academy, Miami; Mercy Hospital, Miami; The Cathedral School, Miami; SS. Peter and Paul School, Miami; St. Stephens School, West Hollywood; St. Joseph Novitiate, Jensen Beach; St. Joseph Academy, Jensen Beach; Sacred Heart School, Lake Worth; St. Joseph School, Stuart; St. Juliana School, West Palm Beach.

Sisters of St. Joseph, Baden, Pennsylvania; Holy Rosary School, Perrine, Florida; St. Charles Borromeo School, Ft. Charlotte.

Congregation of Religious Sisters of Mercy (Merion, Pa.); St. John Apostle School, Hialeah.

Sisters of Mercy (Pittsburgh, Pa.) Holy Cross Hospital, Ft. Lauderdale.

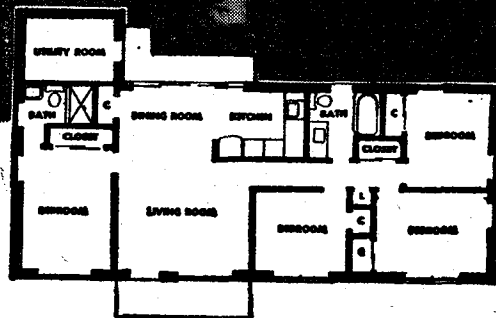
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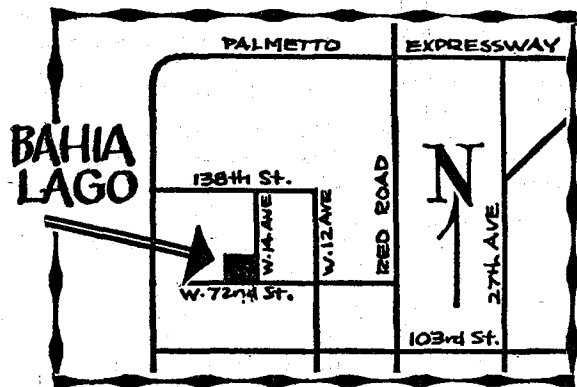
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Teachers Told They Have 'Great Responsibility'

FORT LAUDERDALE — "The work you are doing is a very great privilege as well as a great responsibility," Bishop Coleman F. Carroll told some 1,050 teachers attending the Fifth Annual Diocesan Teachers Institute here.

The Bishop addressed the priests, Sisters, Brothers and laymen who staff the elementary and high schools in the diocese following a Pontifical Low Mass in St. Anthony Church.

The two-day Institute ended its sessions last Friday at the St. Anthony School Auditorium.

Bishop Carroll told the teachers they had the "privilege of having a part in fashioning the minds and hearts of our children in such a way

that you indelibly imprint on their minds the teachings of Our Savior so as to make them faithful members of the church and good citizens of our community."

The Bishop stressed to the institute delegates that theirs was a "greater responsibility now than in years past."

"There are so many distractions in the world today and because of the failure of so many parents to realize and fulfill their duties to teach their youngsters, an added burden is placed on you," Bishop Carroll said.

"It is not perchance that you find yourselves so occupied. God has put the finger on you to prepare His little children and to prepare them not only



FATHER McCARRICK . . . Institute Speaker

while they are in your charge but also in future years. It is something you cannot and should not treat lightly."

RESPONSIBILITIES

"Since you have been called to this work by God you must fulfill your responsibilities in a way that will be pleasing to Almighty God," he added.

The Bishop reminded the teachers that "today, it is imperative that you not allow yourselves for one moment to get into a rut and repeat in the same manner, the same things, over and over you have repeated over the years. Your students have a right to expect from you not only devotion, not only zeal, not only dedication but your most competent ability as well."



CHATTING WITH Max Bildersee, lecturer at Northwestern University and one of the main Institute speakers is Father Joseph O'Shea, diocesan superintendent of high schools.

The Bishop said he was as happy with the progress being made in the schools of the Diocese and that from reports he had received from Monsignor William McKeever, diocesan superintendent of schools, he was satisfied high standards were being maintained.

"But I am sure," he said "that you would be the first to admit there is room for improvement."

The Bishop urged the teachers to take advantage of the new and improved methods and tools being made available to schools.

MODERN METHODS

"I am the first to admit that sometimes in the past few fads did not in every case work out. But there are many modern methods that could be helpful in your teaching. In language for instance, new scientific methods are being used and I think some 22 schools in the diocese are experimenting with television."

"There are of course some things that we must guard against but I am sure we must all admit that TV is useful in aiding teaching in our schools and it will be improved so it will become more effective."

The Bishop said he was pleased to see that arrangements are being provided for

the gifted students so they will not have to lag behind while other students catch up."

"I say we are happy with the job being done by our teachers," said Bishop Carroll.

"And why shouldn't we be doing a good job? We have the faith and the dedication and our dedication is such that we turn our backs on the distractions of the world about us and concentrate with greater effort on the task before us."

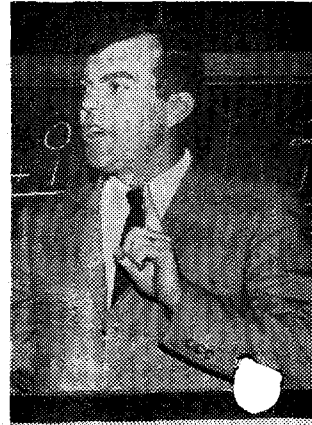
"Let us call on the Holy Spirit to enlighten our minds and surely we will approach our work in such a way that we cannot help but do our job in a manner that will have a lasting effect on the minds and hearts of our children."

A talk on "Programmed Instruction" was given to the delegates by Max Bildersee, former supervisor of audio-visual education for the State of New York, and now a lecturer at Northwestern and Michigan State Colleges.

FOUR MAIN PHASES

Mr. Bildersee said programmed instruction consisted of four main phases: presentation of information, participation by each student, immediate response and progress at the student's own rate.

Mr. Bildersee compared the audio-visual aids and modern technical educational aids to the



Voice Photos

WILLIAM McDONNELL . . . Spoke On Mathematics

"spices used in foods to make them more palatable."

These new devices, he said, "are the salt and pepper to modern education."

In a talk to institute delegates on "Trends in Mathematics," Dr. William H. McDonnell, coordinator of modern mathematics in the public schools of Rockville Centre, N. Y., declared he did not like the term "modern mathematics."

"There is really nothing new in mathematics. Things we are being taught in so-called modern mathematics are things we have been doing all of our life."

In commenting on the current mathematics textbooks, Dr. McDonnell told the teachers "what you have in your hands now is only the beginning of change. If you could see what will be in the books the publishers will be putting out in 65 or 70 years you would be shocked. We are continually weeding out what is bad and keeping what is good."

Arrangements for the two-day institute were under the direction of Msgr. McKeever and Father Joseph O'Shea, superintendent of high schools in the Diocese.

Father Theodore McCarrick, assistant vice-rector of Catholic University of America, told the high school teachers at the institute that in the migration of peoples from Latin America to the South Florida area they had a great opportunity to broaden their culture.

Father McCarrick also touched on the subject of student guidance in his address. He urged the teachers to be honest with a student in advising him on whether or not he should go on to college.

Almost 800 In Sisterhood Are Stationed In Diocese

Ireland) Immaculate Conception School, Hialeah

Sisters of Mercy (Kinsdale, Ireland) St. Vincent Ferrer, Delray Beach.

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Sisters of Mercy (Skibbereen, Ireland); St. Joan of Arc School, Boca Raton.

Sisters, Servants of the Immaculate Heart of Mary (Monroe, Michigan); Nativity School, Hollywood; St. Michael the Archangel School, Miami.

Sisters, Servants of the Immaculate Heart of Mary (West Chester, Pa.); Epiphany School,

Miami; Notre Dame Academy, Miami.

Religious of the Sacred Heart of Mary (Tarrytown, New York); St. Lawrence School, North Miami Beach; Marymount College, Boca Raton.

Society of the Sacred Heart (Rome, Italy); Convent of the Sacred Heart-Carrollton, Coconut Grove.

Teresian Sisters (Madrid, Spain); Teresian Convent, Coral Gables; Monsignor Pace High School, Opa-Locka; Cardinal Newman High School, West Palm Beach.

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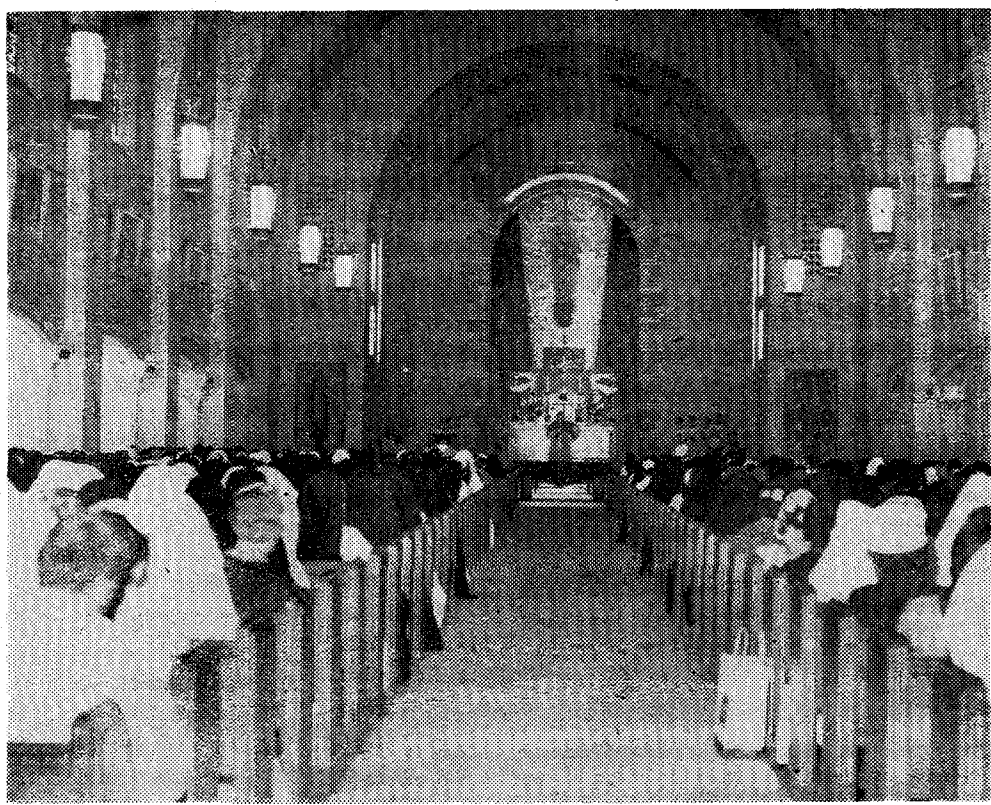
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BISHOP Coleman F. Carroll addresses diocesan teachers in St. Anthony Church.

DELEGATES TO THE Fifth Annual Diocesan Teachers Institute opened their sessions by assisting at low Pontifical Mass in St. Anthony

Church in Fort Lauderdale. Bishop Carroll offered the Mass and gave a talk to the teachers. More than 1,050 delegates attended.

LAY TEACHERS and Sisters leave St. Anthony Church following Mass. The two-day Institute drew teachers in parochial elementary and high schools from all over the Diocese.



HIGH SCHOOL teachers listen to a talk by Father Theodore McCarrick, Ph.D., assistant vice-rector of Catholic University of America,

Father McCarrick spoke on the cultural opportunities the influx of Latin Americans has brought to the South Florida area.



GETTING INFORMATION on an exhibit featuring a visual cast overhead projector are Sisters Aloysius Marie, Sister Mary Marcit, Sister

Leoretta and Sister Tarsilla, all from schools in Broward County. More than 70 exhibits were displayed at the institute.



LUNCHTIME at the Institute found the Sisters, lay teachers, and Brothers sitting down to specially prepared lunches.



LOOKING OVER a globe of the world that was part of a display at the Institute are from left, Mrs. Yvette Armand, Mrs. Cecilia

Barrie and Mrs. Estella Hevia, all members of the teaching staff at St. Michael Elementary School in Miami.

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Both systems train children for their lives as useful American citizens. Attendance at either satisfies the compulsory education laws. The basic curriculum is identical in both.

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Though the similarities between the public school system and the Catholic school system make them partners, there are differences between the two — as there are individual differences in any partnership. The Catholic school system has some aims that the other does not. Built on a Christian way of life, the Catholic schools seek "to develop in youth the ideas, the attitudes, and the habits that are demanded for Christ-like living in our American democratic society."

CATHOLIC PRINCIPLES

The principles of Catholic education aim to teach the student to appreciate:

- man's dependence on God and his eternal destiny
 - the dignity of one's fellow men
 - justice and charity as obligations of conscience
 - his relations with others, as having a definite bearing on his eternal salvation
- to practice:
- respect for God, for law and order, for country as obligations

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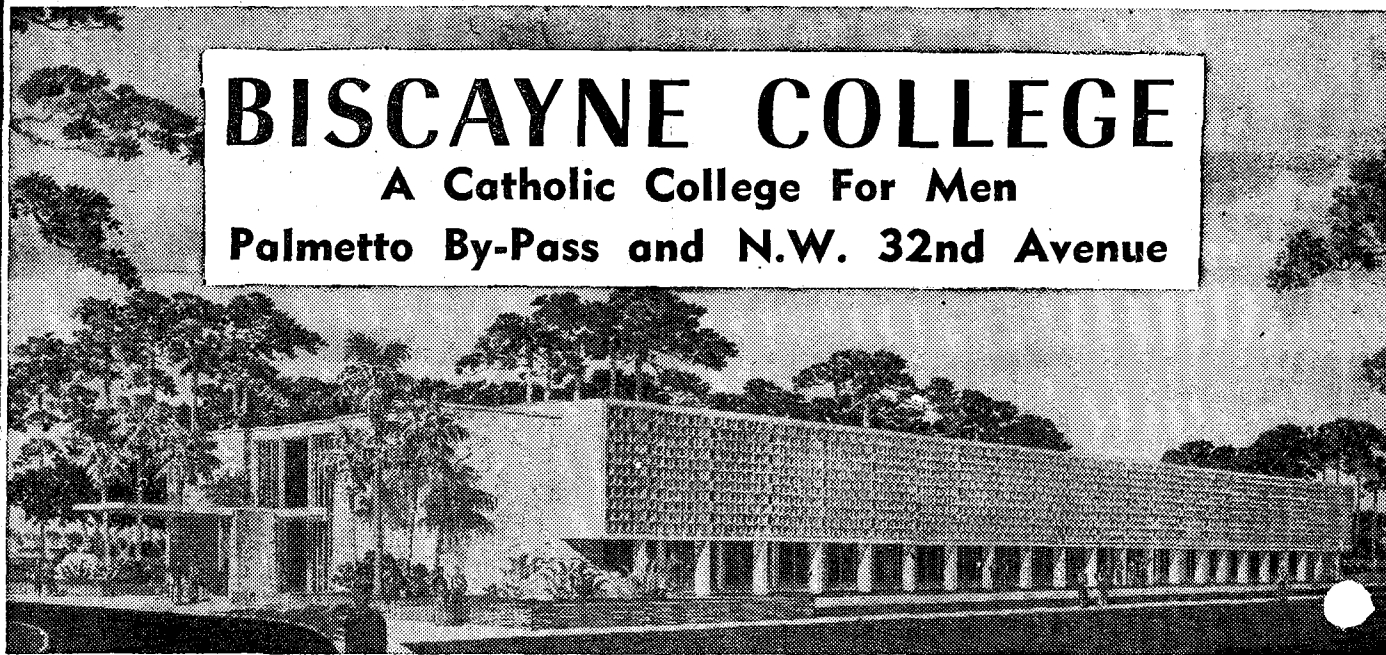
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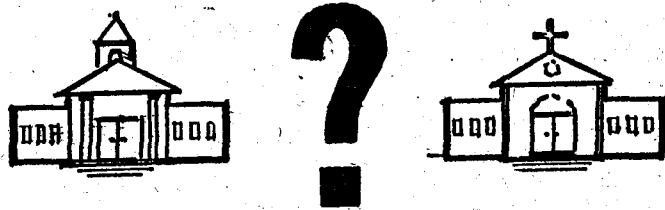
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There are differences between the school systems, just as there are differences among people. These differences do not harm the partnership. They strengthen it, by bringing the differences among the American people together under the one banner of American education.

Education in the United States is presently a "hot issue." The discussion of the issue must be calm and based on a true understanding of our two great school systems. Only in this way will the partnership of these systems be strengthened — for the benefit of our country.

gations in conscience and not as merely desirable or patriotic

- respect in thought and action for the dignity and rights of persons of other races, nationalities, religious beliefs

- sharing of material things and such nonmaterial things as talent, culture, education

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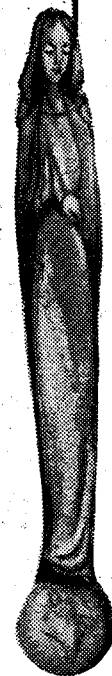
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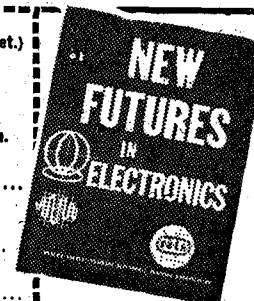
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Seven Immaculata Students Awarded Scholarships

Seven Immaculata Academy students have been awarded scholarships by the State of Florida as a result of competitive examinations, Sister Marie de Lourdes, S.S.J., Immaculata Academy principal has announced.

In addition, three alumnae of Immaculata are among 35 University of Miami freshmen who made the first semester honor roll.

Two Immaculata students were awarded \$2,000 scholar-

ships by the state to prepare them to become teachers in the State of Florida.

The two were:

Mary Clifford, daughter of Mr. and Mrs. Arthur E. Clifford, 5681 SW 5th Terr., of St. Dominic's parish and Katherine McCleskey, daughter of Mr. and Mrs. Roy K. McCleskey, 1210 Catalonia Ave., Little Flower parish.

The following Immaculata students have been given a

nursing scholarship of \$1,600 each by the state at the nursing school of their choice.

Kathleen Demeritt, daughter of Mr. and Mrs. William B. Demeritt, of 1245 SW 5th St., SS. Peter and Paul parish, Mary Patricia Healy, daughter of Mr. and Mrs. Robert F. Healy, 2400 SW 28th St., St. Hugh's Parish, Penelope Watson, daughter of Mr. and Mrs. Raymond A. Wat-

son, 9220 SW 165th St., Holy Rosary parish.

Also, Linda Wolfe, daughter of Mr. and Mrs. J. Emmett Wolfe, 3028 SW 5th St., St. Michael's parish and Mary Hough, daughter of Mr. and Mrs. James F. Hough, 6216 SW 13th St., Little Flower parish.

The three Immaculata alumnae who made the U. of M. honor roll were:

Joan Berninger, daughter of Mr. and Mrs. Harold H. Berninger, 5350 SW 76th St., a member of Epiphany parish,

Sharon Capra, daughter of Mr. and Mrs. Mario F. Capra, 7850 SW 112th St., a member of Epiphany parish, who is attending the university on an honor scholarship awarded her by the university,

And Carol Anne Rossi, daughter of Mr. and Mrs. Alfred H. Rossi, 1426 SW 18th St., of SS. Peter and Paul parish.

Two other Immaculata students, Mary Violet Hough and Ellen Johanna McElligott received certificates of commendation for their high scores

from the National Merit Scholarship Corporation of Princeton, N. J.

Both placed in the upper two per cent of juniors in the nation. Mary Hough was awarded a summer science scholarship, last summer.

She did research work for the University of Miami which was sponsored by the National Science Foundation.

Ellen McElligott, daughter of Mr. and Mrs. Thomas J. McElligott of 1735 SW 83rd Ct., Brendan parish, expects to continue her education at the Catholic University of America or at Radcliff College in Massachusetts.

CRS Has Resettled 31,000 Cuban Refugees Since 1961

WASHINGTON (NC) — Catholic Relief Services-National Catholic Welfare Conference resettled 20,000 Cuban refugees, in 1962 and since the refugee aid program was started two years ago, 31,000 Cubans with the assistance of diocesan resettlement directors, said James J. Norris, assistant to the executive director of CRS-NCWC.

He spoke at a meeting between officials of the U. S. Department of Health, Education and Welfare and four national voluntary agencies that have

major responsibility for carrying out the resettlement program.

An HEW official said he feels that to solve the refugee problem it will be necessary to double the resettlement rate of Cuban refugees from the present 500 per week to 1,000 per week.

Norris said that the parish sponsorship plan for refugees, which has been very successful in Kansas City and Los Angeles, is being expanded by CRS-NCWC. Under the plan men



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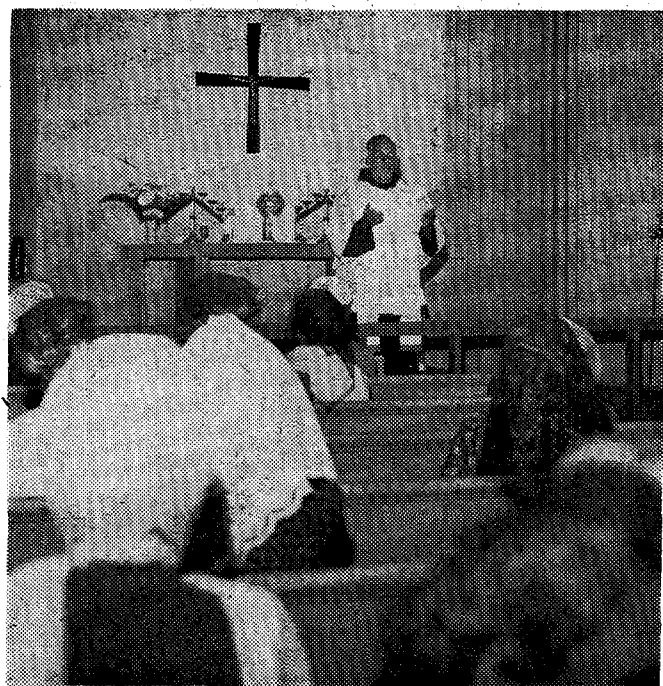
Barry Students To Present Play

"The Surprise," a two-act play by G. K. Chesterton never staged before will be presented by drama students at Barry College at 8:15 p.m. today (Friday) and Sunday in the auditorium.

Written in 1932 just six years before Chesterton's death, the play was evidently put aside because of seeming production difficulties.

Student-director Maryanne Manegold of Hollywood directs the cast which includes Martha Sugitan, Hollywood; Suzanne Nasol, Tampa; Lois Ann Butler, Gallie; and out-of-state Bar... es, Andrea Kupec, Carol Kocanda and Margaret Mary Jungers.

Mary Kay Rogers of Lake Park is assistant to the director; Judith Ann Groover, West Palm Beach, is in charge of costuming; Joellen Nader, Fort Lauderdale, sword-play and Jean Stewart, Jamaica, lighting.



Voice Photo

WEEKEND RETREAT was observed last week at the Dominican Retreat House, Kendall, by women from parishes in Dade, Broward, Monroe, and Lee Counties. Father Justus Sweeney, O.F.M. conducted the conferences for 40 persons.

Passionist Priest To Address Group

LAKE WORTH — Father Cyril Schweinberg, C. P., retreat director at Our Lady of Florida Monastery and Retreat House will be the principal speaker during the monthly meeting of the Sacred Heart Altar and Rosary Society at 8 p.m., Thursday, March 7, in Madonna Hall.

The Passionist priest will give a commentary on a film of the Mass which will be shown to members and guests.

Communion Sunday For Altar Society

WEST HOLLYWOOD — A Corporate Communion will be observed by members of Annunciation Altar and Rosary Society during the 8 a.m. Mass Sunday, March 3.

New officers will be elected during the monthly meeting of the society, Tuesday, March 5 at Madonna Academy. Installation dinner plans will also be discussed during the business session at 8 p.m.

Women Schedule Weekend Retreats

CORAL GABLES — Two weekend retreats for women will be sponsored by Little Flower parish during the month of March at the Dominican Retreat House in Kendall.

Conferences will be held from Friday, March 15, to Sunday, March 17, and from Friday, March 22, to Sunday, March 24.

Reservations may be made now by calling Mrs. George Williams at HI 6-0270; Mrs. Frank Wilson, MO 1-1536 or the retreat house at 238-2711.

Aid To Education Topic Of Meeting

NORTH MIAMI — The Federal Aid to Education program as recently presented to the Congress will be discussed by members of Holy Family Woman's Club during a meeting at 8 p.m., Tuesday, March 5, in the Jaycee Hall, 12100 W. Dixie H'Way.

All women in the parish have been invited to attend as guests of the woman's club.

Club Will Receive Communion In Body

FORT LAUDERDALE — A Corporate Communion will be observed by members of the Blessed Sacrament Woman's Club during the 8 a.m. Mass, Sunday, March 3, at the Case Funeral Chapel.

Members will sponsor their second annual day of recollection, Wednesday, March 6, at the Cenacle Retreat House in Lantana. Reservations may be made by calling Mrs. Gertrude Ferguson at LO 6-9582. Women of other parishes are invited to participate in the one-day conferences which will begin at 10 a.m. and close at 3 p.m.

NCCW Head Says Aid Bill Would Have Bad Effects

WASHINGTON (NC) — The president of the National Council of Catholic Women said here exclusion of private schools from Federal aid bills can have a bad effect on education and on parents.

Mrs. Joseph McCarthy of San Francisco, in a statement issued from NCCW headquarters here, said that exclusion of these schools "violates the traditional concept of a dual system of education."

"When the power and prestige of the Federal government is confined to one segment of our educational system, a precedent of dangerous implications is established.

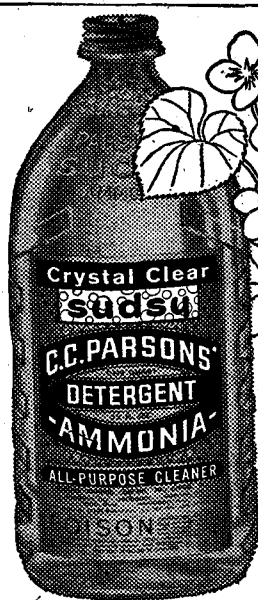
"The first long step toward a national governmental school system will have been taken if the Congress follows this policy of directing aid to one part of American education," she said.

As for its effect on parents, she said they "should not be disadvantaged because they select a school system based on religious principles."

"As a matter of fact," she said, "their free choice should be facilitated by government. In effect the discriminatory legislation proposed undermines the basic concept of religious freedom."

"The concern of the Catholic women of America for the educational needs of a large segment of our country's children, those attending church-related

schools, is a deep one," the NCCW president added. "It should be given due recognition."



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MORE DASH TO THE DISH

This Banana Chiffon Pie Is Easy To Make

Have you by-passed a recipe because it seemed too difficult? Most of us have at one time or another.

A dessert as elegant as this Banana Chiffon Pie might create an impression of laboriousness. But looks are deceiving, for this confection is as simple as a custard to prepare, with a few tips of the trade at hand.

A delicious milk-rich custard is base, incorporating gelatin for extra strength. This mixture is chilled well — the key to making this pie.

Chill the custard-gelatin mixture until it mounds slightly when dropped from a spoon. At this stage it will be thick enough to hold a shape of its own.

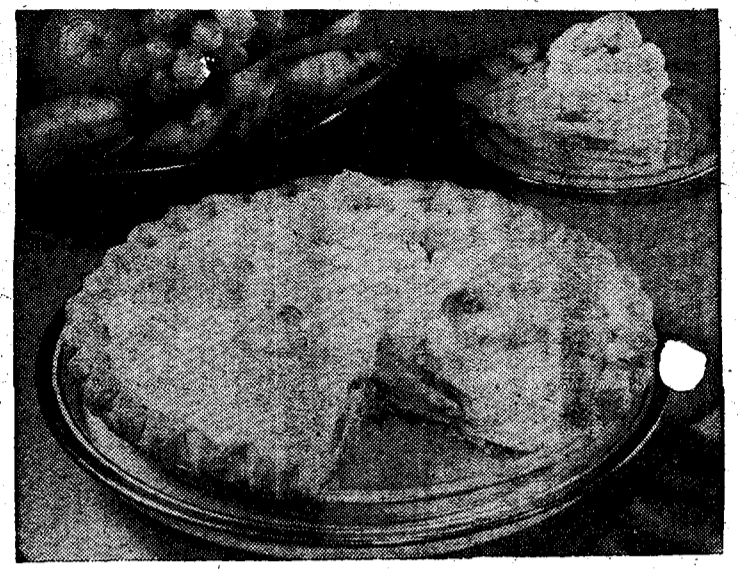
For the chiffon aspect of the pie, stiffly beaten egg whites are folded into the custard mixture followed by whipped cream. Again, chilling is the keynote. This mixture, too, is chilled until it is stiff enough to hold shape when spooned into a pie shell with a large tablespoon or rubber spatula.

If the mixture is not chilled well enough it will not have the body or consistency to form attractive swoops and swirls.

BANANA CHIFFON PIE

- | | |
|---|---|
| 1 baked 10-inch pie shell | 10-12 drops yellow food coloring (optional) |
| 1 tablespoon (1 envelope unflavored gelatin | 3 egg whites |
| 3/4 cup cold water | 1/4 cup sugar |
| 3 egg yolks | 1/4 teaspoon cream of tartar |
| 1/4 cup sugar | 1/2 cup whipping cream, whipped |
| 1/4 teaspoon salt | 3 medium bananas |
| 1 1/2 cups milk | Sweetened whipped Cream |
| 1 teaspoon vanilla | |

Sprinkle gelatin over water to soften. In double boiler combine egg yolks, 1/4 cup sugar and salt; gradually stir in milk. Cook over hot water, stirring constantly just until mixture thickens slightly and coats metal spoon; remove from heat. Add gelatin; stir to dissolve. Stir in vanilla and food coloring; chill until mixture mounds slightly when dropped from spoon.



BANANA CHIFFON PIE Is Light As A Breeze

Beat egg whites with 1/4 cup sugar and cream of tartar until stiff and glossy; fold into custard mixture. Gently fold in whipped cream. (This mixture should be stiff enough to hold shape when piled into pie shell. If mixture is too soft, chill in refrigerator just until stiff enough to form mounds.) Set aside about 1/2 of one banana to slice for garnish; slice remainder. Line bottom of cooled pie shell with banana slices; fold remainder into chiffon mixture.

Pile chiffon mixture into pie shell; chill until set. Serve garnished with sweetened whipped cream and banana slices.

For your next buffet supper here is a delightful molded salad. You may omit the candied ginger but taste-wise these little nuggets are worth their weight in gold and worth your time to shop a bit for them. If your market doesn't carry such items you can readily find them in any food specialty shop.

RASPBERRY PEACH MOLD

- | | |
|--|---|
| 1 10-ounce package frozen peaches | 1 3-ounce package cream cheese, softened |
| 2 tablespoons lemon juice | 2 tablespoons finely chopped pecans |
| 2 teaspoon candied ginger, chopped | 1 10-ounce package frozen red raspberries, thawed |
| 1 3-ounce package lemon-flavored gelatin | 2 tablespoons lemon juice |
| 2 teaspoons milk | 1 3-ounce package raspberry-flavored gelatin |
| 2 tablespoons mayonnaise or salad dressing | |

Thaw and drain peaches, reserving syrup. Combine syrup and 2 tablespoons lemon juice, add cold water to make 1 cup. Dissolve lemon gelatin in 1 cup hot water; add syrup mixture. Chill till partially set. Add peaches and candied ginger. Pour into 6 1/2-cup ring mold. Chill till almost set.

Spread with cream cheese layer: Mix milk, mayonnaise, and cream cheese; stir in pecans. Drain raspberries, reserving syrup. Combine syrup and lemon juice; add cold water to make 1 cup. Dissolve raspberry gelatin in 1 cup hot water; add syrup mixture. Chill till partially set; stir in raspberries. Pour over cheese. Chill till firm. Unmold and garnish with greens. Makes 8 servings.

APRICOT-HONEY FRENCH TOAST

Rival the rising sun with APRICOT-HONEY FRENCH TOAST — colorfully arranged sunburst fashion on a platter. Prepare a French toast dip from beaten eggs, substituting apricot nectar, sweetened with honey, for the usual measure of milk.

Dip enriched bread slices into the nectar-egg mixture; brown in butter on both sides. To serve: Top toast with honey, cut into triangles, and arrange on a platter in a sunburst design. Any time you might like to serve with maple-syrup cream.

MAPLE-SYRUP CREAM

Whip 1 cup heavy cream til it just mounds. Slowly stir in 1-3 cup hot maple-blended syrup. Luscious on pancakes or French toast.

BANANA PLANT

The banana plant is a large perennial (not a tree) which shoots up, produces its single bunch of bananas and is then cut down to make room for the next shoot.

Store fresh snap beans in the hydrator or in a plastic film bag in the refrigerator to prevent wilting.

CABBAGE COOKERY

Cook cabbage as rapidly as possible in a 1-inch depth of boiling salted water. Cook 5 minutes without lid, an additional 5 to 10 minutes covered, or until just crisp-tender. Delicious buttered, with a bit of onion and sprinkling of caraway seeds.

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'He Won't Discipline The Children'

I'm married to one of your "good" Catholic men. He uses me as a mistress, the house as a TV theater. He wouldn't dream of using contraceptives and yet, now that I'm pregnant for the 8th time, he is so disgusted with me that he doesn't even talk. He wouldn't miss your Nocturnal Adoration and spends hours playing with the children — while I put up storm windows and take in the summer furniture. As far as disciplining those same children, that's up to Momma! Yes, I'm stuck with him — but let's hope our daughters marry responsible, mature men — and I don't care if they ever go to Church. Answer this one.

By FATHER JOHN L. THOMAS, S. J.

This one was answered a long time ago by the Master Him. "Not every man who says to me, 'Lord, Lord,' will be saved, but he who does the will of My Father." It's not difficult to understand why you're irritated by your husband's conduct, Cora, but isn't your bias showing a little when you imply that he is what he is as the result of being a "good" Catholic?

I think you will agree that one can find irresponsible and immature husbands among Protestants, Jews, and the unchurched, as well as among Catholics. Since no religious group claims that it includes only saints among its members, aren't you being illogical in blaming the Church for your husband's objectionable conduct?

In other words, as Our Lord pointed out time and again, a person may meticulously fulfill every external detail of religious practice yet experience no inner conversion and completely ignore the very essence of religion, which is love of God and neighbor. The strongest terms you will find in the whole New Testament were used by the Savior in condemning such persons: "hypocrites," "whitened sepulchres filled with dead bones," and so forth.

These "good" religious persons were a scandal two thousand years ago; their kind have plagued every period of the Church's history; they are still with us today.

Real Quarrel Not With Church

I think if you analyze the source of your anger, you will find that your real quarrel is not with the Church but with the implicit hypocrisy of some of its members. What you are really asking is why there should be such a gap between the careful observance of specifically religious devotions and practices and general Christian conduct of life. What good does it do to "go to church" if one fails to fulfill the obligations of his state in life? More particularly, what kind of church it is that teaches its members not to use contraceptives yet apparently fails to train them to be responsible partners and parents?

These questions focus on a puzzling failure in Christian living, the source of which we will find in two separate areas. First, there is the perennial tendency to regard religion as little more than a set of beliefs, precepts, and pious practices. If these are accepted and observed, our salvation is assured!

This pharasaical approach makes such a persistent appeal because it enables us to confine our practices of religion to certain clearly defined external activities which we can fulfill more or less mechanically and without having to face up to the true demands of our Christian vocation. It is no easy task to live as a follower of Christ, for this necessarily involves an unending struggle against our inherent self-centeredness if we are to continue to grow in love of God and neighbor. Thus the attempt to avoid this inner struggle, this "conversion of the heart," by concentrating on external practices and devotions is nothing more than an escape from religion, though it may give the appearance of perfect observance.

The Perfection Of Christian Life

The second source is closely related to the first. This is the failure of religious teachers — parents, instructors, and spiritual directors — to make explicit the basic law of Christian living — love of God and neighbor — and to spell out clearly its practical implications. As Pius XII reminded us, the perfection of Christian life consists primarily in ardent, attentive, and operative charity — this is the essence of the Gospel message. Prayers, devotions, and external pious practices are only means to this end, not substitutes for it.

Moreover, since operative charity implies actions, the practice of charity consists in the faithful fulfillment of all the duties of one's state in life. These obligations are primary; there can be no substitute for their fulfillment.

I think these two sources, namely, the human tendency to substitute external pious practice for inner self-conquest, and the failure of religious teachers to make clear and explicit the practical implications of the Gospel commandments to live, go far toward explaining the puzzling gap between religious observance and Christian conduct indicated in your remarks. You, and many like you in the past, have been scandalized and turned from Christ by the pious hypocrisy of those who use religion as a cloak for their spiritual sloth or malice. I can well understand your feelings, Cora, but you also would be making light of the truth if you rejected Christ because of the petty failures of some of His followers.

(Father Thomas will be unable to answer personal letters.)



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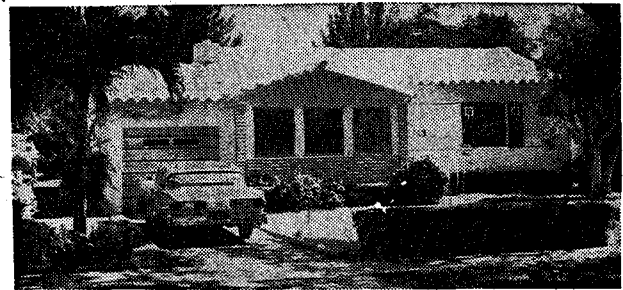
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CYO Contest Rules Listed For Oratorical Competition

Rules for the oratorical contest competition among Catholic Youth Organizations in the Diocese have been announced by Father Walter Dockerill, director of diocesan youth activities.

The diocesan finals will be held sometime in early April with the winners of the deanery competitions competing for a trip to the national finals in Washington, D. C.

There will be separate divisions for boys and girls competing in the contest. The winner in the girls division and the winner in the boys division will compete against each other on the basis of the points they scored in the judging of the diocesan finals.

The topic for the oratorical contest is the Bishops' statement on the Ecumenical Council. Copies of the statement in pamphlet form are available in the Chancery CYO Office, 6301 Biscayne Blvd.

In addition to an oration of from six to eight minutes on the Bishop's statement each contestant in the diocesan finals must be prepared to give an extemporaneous speech of not less

than three nor more than four minutes.

The extemporaneous speeches will be based on material in Cardinal Cicognani's letter to diocesan youth directors concerning the National Council of Catholic Youth. Copies of this letter also are available at the Chancery CYO office.

Among the contest rules are the following:

Contestants must not use notes during delivery of their orations and no lecterns are allowed.

The prepared oration must be the original composition of the boy or girl who delivers it.

Judges will base their decision on three points: stage presence of the contestant, composition of the oration with particular emphasis on accuracy and general literary effectiveness and the moving power of the speaker.

There will be an official timer for each contest who will sit in full view of the contestants while they are speaking and signal to the contestant when his time has elapsed.



THESE FLEDGLING JOURNALISTS from the eighth grade at St. Theresa Elementary School in Coral Gables publish a monthly paper called STEP which are the initials for the full name of the publication — St. Theresa Epochal Pacer. Members of the paper's staff include:

from left, (seated) William Denhart, Terry Eberle; (standing) Victor Berry, Gary Hildebrandt, Larry Fadjo, Eric Korth, Joe Collins, Ronald Price, Danny Golay, Stephen Robitaille, and Paul Hirsch. Larry Fadjo and Eric Korth are the editors.

Blood Drive Slated At Parish Sunday

The annual drive to replenish the blood bank account for St. Rose of Lima parish will be held after all the Masses on Sunday, March 3, in the cafeteria, 10690 NE Fifth Ave.

All parishioners and friends between the ages of 21 and 60 who are in normally good health

are invited to participate by depositing a pint of blood in the parish account with the John Elliott Community Blood Bank.

The collection will be supervised by a team of doctors, nurses and technologists between 8:45 a.m. and 1:15 p.m. Depositors will be served refreshments.

Church Schedules

Mission March 3-10

Christ the King Church at 16000 SW 112th Ave. will hold a Mission from March 3 to 10 conducted by Father John O'Shea, S. S. J., of Baltimore, Md.

Evening services will be at 8 p.m. with daily Mass at 6:30 a.m. and 9 a.m. followed by short sermons.

Squires Install New Circle At Pompano Beach

POMPANO BEACH — A new Columbian Squire Circle has been organized here bringing to 16 the number of Squire Circles in the state of Florida.

The new circle held a Corporate Communion at the 10 a.m. Mass last Sunday at St. Elizabeth Church followed by a Communion breakfast at the Pompano Beach Knights of Columbus Council Hall.

After the breakfast, an investiture ceremony for the new members of the Circle was conducted by Our Lady of Good Counsel Circle from Coral Gables. Six new members from Circles No. 564 and No. 1583 also were invested during the ceremony.

The investiture program included speeches by Edward O'Neil, grand knight of the Pompano Beach K. of C. Council; Peter Grande, chief counselor of the new circle and John F. Tracy Sr., state Squires chairman for the K. of C.

Counsellors of the Pompano Beach Circle also include: Father Patrick Hogan, the Father Prior for the circle; John Costello, Lou DiFazio, Don McClure and Dr. Ernest Rascoti.

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Tournament Play Under Way

With tournament competition reaching a climax this weekend, only a handful of Diocese of Miami high school basketball teams were still expected to be in action.

Top choices to continue in the race for state titles were St. Thomas Aquinas of Fort Lauderdale in the Class A District 8 competition at Riviera Beach High gym and little St. Patrick's, the host to the Class C District 8 event.

Thomas, named the No. 1 Class A team in South Florida finished with a 14-7 record with all of their losses coming against Class AA teams.

St. Thomas was to meet diocesan rival Cardinal Newman of West Palm Beach Thursday night in the A-8 Northern subgroup meet with the winner moving into tonight's finals. The Northern winner plays the Southern champ Saturday night, also at Riviera Beach.

Newman, the South Atlantic Conference champion, had a 15-8 season's mark with all but one loss at the hands of Class AA schools.

The Class A-8 Southern meet features three diocese members

Basketball Roundup

with Archbishop Curley High rated the best chance to move into tonight's finals.

The Knights, up-and-down all season, finished with an 11-10 record for the year.

Curley was to play the winner of the LaSalle-Miami Military Academy game on Thursday night and meet the winner of the Key West-Christopher Columbus game tonight at 8 p.m.

LaSalle and Columbus, the other diocesan members in the meet, are decided underdogs. LaSalle had a 6-11 season's mark while Columbus, the host school, was 9-11 at the finish.

Cardinal Gibbons of Fort Lauderdale and host Chaminade were both dark horses in the Class B District 8 meet which opened Thursday night.

The two were scheduled to play each other Thursday night

with the winner going against Jupiter tonight.

The Class C District 8 meet has St. Patrick's as the favorite despite a season's mark of 6-13. The Shamrocks, however, play a schedule that includes a number of the big AA schools.

They'll be tough in their own meet, which also includes Msgr. Pace High, one of the schools given a chance of upsetting the dope.

Fort Pierce Central Catholic, in its first season of play, was given little chance in the Class C District 7 meet at Lehigh Acres on the West Coast of Florida.

In wrapping up its regular schedule of play Christopher Columbus beat Curley for the first time ever, 58-57. Another intra-diocese game saw Gibbons finish off its year with a 16-4 mark by defeating Mary Immaculate, 60-56. MIHS finished its season with a fine 10-3 record.

Sunday afternoon, Chaminade completed its campaign with a 55-48 win over Pace.

Chaminade finished the year with a 5-15 mark while Pace was 4-12.

Little Flower Wins Over St. Dominic CYO By 30-29

Little Flower CYO climbed to the top of the heap in the Southern Division of the Dade County CYO Basketball League this week as it eked out a narrow 30-29 win over previously unbeaten St. Dominic's.

Both teams have only one game remaining in league play and should Little Flower remain undefeated it will represent the Southern Division in the Diocesan CYO tournament March 16 at St. Patrick's gymnasium on Miami Beach.

Louis Sardinias scored 12 points in Little Flower's victory over St. Dominic's while Dennis Bald of the losers led all the scorers with 15.

LaSalle To Face Curley High In Baseball Opener

LaSalle High will open its 1963 baseball season next week against Archbishop Curley High in the first of eight games against diocesan teams.

In addition to Curley, the Royals face Msgr. Pace, Cardinal Gibby, St. Patrick's, Cardinal Newman and Christopher Columbus High.

The Royals also have a seven-game South Atlantic Conference schedule.

LaSalle will be well fortified with pitching as both of last year's starters, Bob Koziol and Frank Miro are back. Miro pitched a no-bitter last season against St. Patrick's.

The schedule:
Mar. 8—at Curley
Mar. 12—Curley
Mar. 15—Pace
Mar. 19—Gibbons
Mar. 22—St. Patrick's
Mar. 26—Miami Military
Mar. 29—at Jupiter
Apr. 2—Newman
Apr. 5—at Pine Crest
Apr. 9—at St. Patrick's
Apr. 15—at Key West
Apr. 19—St. Andrews
Apr. 22—at Columbus
Home games tentatively scheduled for Grapeland Park.

Immaculate Conception Wins Crown

Immaculate Conception defeated St. Stephen's of West Hollywood, 48-39, to win the annual Christopher Columbus High invitational grade school basketball tournament Sunday afternoon.

I. C. got 19 points from John Reyes, who was named the meet's most valuable player, and 12 from Tom McClosky as they cruised to an early 17-11 lead and a 30-16 halftime margin.

John Goodwin with 15 points and Jim Nestor, 11, topped the St. Stephen's scoring.

In the consolation game for third place, Rick Korth and Bob Gayle each hit for 20 points to lead St. Theresa's to a 55-43 decision over St. Rose of Lima. Brian Barbarick was high for St. Rose with 21.

Immaculate Conception gained the tournament finals with a 40-31 decision over St. Theresa's while St. Stephen's was beating St. Rose, 44-38.

Joining Reyes, Korth, Barbarick and Nestor on the tournament's all-star team were Billy Greenwald of I. C., Bob McGrath of Our Lady of Perpetual Help, George Conway of St. Mary's, Ken Pinder of Holy Redeemer, Chuck Zloch of St. Anthony's and George Ungaro, Holy Family.

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Difusión de Doctrina Católica Contra Falsas Acusaciones

(Capítulo II)
UNAS DECLARACIONES DE
NICOLAS MURRAY BUTLER

En vista de la actuación de tantos ministros y evangelistas que saltaron a la palestra con su espeluznante narración de las maquinaciones secretas de Roma, tendientes a controlar y ejercer su dominio sobre América, falseando las más sencillas doctrinas de la fe católica, puede uno muy bien explicarse la franca y viril exposición de Nicolás Murray Butler, Presidente, entonces de la Universidad de Columbia.

"Muchos de estos pseudo teólogos no han cursado instrucción académica alguna, y muchos más sólo tienen una educación colegial, sea parcial o completa, pero que no difiere grandemente de la que se adquiere en cualquier escuela secundaria. En otras palabras, el promedio de su cultura intelectual y literaria es inferior. Desgraciadamente, ese "analfabetismo ministerial," que precisamente quisieron evitar los piadosos fundadores del Colegio de Harvard, está ahora, después de trescientos años, en amplia evidencia por todas partes. Si tuviéramos que decir toda la verdad, diríamos que tal vez el mayor obstáculo que se opone actualmente a la fe religiosa, a las convicciones religiosas y al culto religioso, lo constituye la actitud e influencia de una inmensa mayoría del clero protestante, pobremente dotado y mal instruido." (Informe anual del Presidente de la Universidad de Columbia, 1925, pp. 50 y 51.)

Al citar las declaraciones de Butler, y señalar aquellas organizaciones no católicas que se han prestado a diseminar falsedades contra la fe y prácticas católicas, no deseo que se me crea por un momento interesado en hacer demoleadoras afirmaciones en contra del clero protestante en general. Faltaría gravemente a la justicia, pues no me cabe duda que el número de los que conscientemente toman parte en tan maliciosas maniobras es ínfima minoría.

La gran mayoría de ellos ha de repudiar tales maniobras anticristianas. Quiero hacer constancia de mi consideración a la rectitud y sinceridad del clero protestante como clase. En verdad todos los ministros con quienes me ha tocado en suerte colaborar en la comunidad universitaria en la que he desempeñado mi ministerio, han sido hombres de altos ideales, eminentemente rectos y siempre corteses.

Gente Ansiosa de Conocer
La Verdad

He tenido el raro privilegio de dirigir la palabra a numerosas congregaciones en

Iglesias Metodistas, Episcopales, Presbiterianas, Luteranas y Discípulos de Cristo, explicándoles diferentes puntos de doctrina católica, tales como la infalibilidad papal, el poder sacerdotal de perdonar los pecados, las relaciones de la Iglesia y el Estado, el poder temporal de los Papas, la indisolubilidad del matrimonio cristiano, la estructura y organización de la Iglesia católica. En todas las ocasiones he encontrado a la gente ansiosa de conocer las verdaderas enseñanzas de la Iglesia.

Después de cada conferencia, contestaba las preguntas que se me hacían. Toda la discusión se desenvolvía en una atmósfera de amistad y benevolencia. Siempre se terminaba la reunión con expresiones de gratitud hacia mí, por haber disipado muchos falsos

conceptos que antes habían abrigado con respecto a las enseñanzas de la Iglesia.

Todos estaban convencidos de que una mejor comprensión de la fe de los católicos, tan a menudo falseada y mal comprendida, mejoraría el espíritu de la comunidad y por lo tanto también las cualida-

des ciudadanas en la democracia americana. La comprensión de las verdaderas enseñanzas de la Iglesia, destruye al instante el pretexto en que descansan las sociedades organizadoras del fanatismo, las cuales deben su existencia a los falsos temores y desconfianza engendra-

dos por el mal entendido de las ideas católicas, particularmente en lo que concierne a la supuesta adhesión a medidas de los católicos al Gobierno de los Estados Unidos. El arma más eficaz que se ha de emplear contra esos falsos temores y desconfianza, no es la fuerza ni el fuego, sino la luz. Mediante la amplia diseminación de las doctrinas católicas, la falsedad de las acusaciones se pone al descubierto.

Lealtad a la Iglesia
Y a la Nación

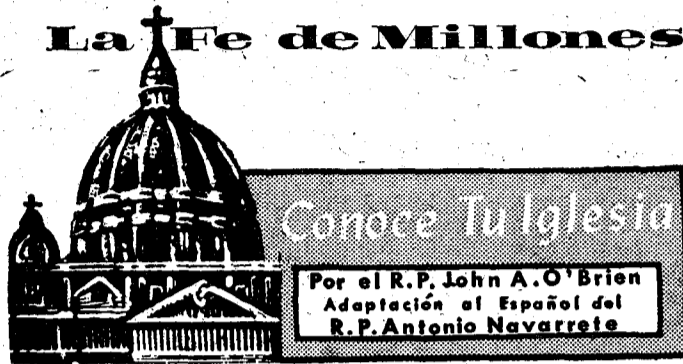
De todo lo dicho salta a la vista, que al presentarte las credenciales de mi fe católica, no solo me mueve mi lealtad a la Iglesia de la que tan-

tas gracias he recibido, sino también el afecto y lealtad que siento hacia mis compatriotas y nuestra patria común.

Ciertamente que el defender lo razonable y verdadero de la doctrina católica, es compatible con la estima y afecto que siento por mis conciudadanos que profesan otras creencias o que no profesan ninguna.

No escribo con estrecha santurronería, o como parcial propagandista, cuando expongo de una manera impersonal y serena la fe de Jesucristo y de sus Apóstoles. La decisión queda enteramente a tu buen juicio y conciencia. Nada puede ser más honrado que esto. (Continuará)

La Fe de Millones



Por el R.P. John A. O'Brien
Adaptación al Español del
R.P. Antonio Navarrete

The VOICE SECCION EN ESPAÑOL

Aclaración Sobre Ayuno y Abstinencia Cuaresmal

Por un error, en el Reglamento Oficial para el Ayuno y la Abstinencia en 1963 publicado en estas páginas en el número anterior, apareció que éste terminaría a media noche del Jueves Santo (Abril 13), donde debía decir que "termina a medianoche del Sábado Santo (Abril 13)."

Durante este tiempo están obligadas a observar la Ley de Abstinencia todas las personas mayores de 7 años y la ley de ayuno los comprendidos entre las edades de 21 y 59 años, siguiendo las normas que se exponen en el Reglamento Oficial al respecto, publicado la semana anterior.

★ ★ ★

—Según un informe de la Agencia de Desarrollo Internacional de los Estados Unidos, el programa de socorro mundial del Servicio Católico de Auxilio - NCWC superó considerablemente al de cualquiera de las otras 53 agencias voluntarias de auxi-

lio. Se calcula, según la ADI, en \$1,738,569 dólares el programa del SCA durante los seis primeros meses de 1962, enero 1 junio 30, 1962), siguiéndole el programa CARE, cuyo costo se estima en \$30,436,153 dólares.

Ordenado en Washington un Agustino Cubano

En el Santuario de la Inmaculada Concepción, en Washington, fue ordenado sacerdote el pasado 9 de febrero el reverendo Padre Francisco

J. Rodríguez, de la Orden de San Agustín, quien al día siguiente ofreció su primera misa solemne en la Capilla del Seminario Mayor de los Padres Agustinos en el mismo Washington.

parroquias, colegios y dispensarios en La Habana.

Seminaristas Cubanos Estudian en España

MADRID, (NC) — Los 48 seminaristas cubanos que prosiguen sus estudios en diversos seminarios españoles participan en las últimas "Convivencias Antillanas celebradas aquí, reuniones anuales de eclesiásticos del Caribe que tratan sobre su futura acción pastoral. Además de los 48 que estudian en España hay seminaristas cubanos en Roma y en Lovaina (Bélgica); y en Estados Unidos y algunos países iberoamericanos. Según informes todavía hay en Cuba un reducido grupo de seminaristas en el Seminario del Cobre, de la arquidiócesis de Santiago.

★ ★ ★

Curso de la CCD

Con marcado entusiasmo se está efectuando el Curso para Catequistas de la Confraternidad de la Doctrina Christiana (CCD) en los locales de la escuela parroquial de St. Michael todos los miércoles por la noche. Actúan como profesores el Padre Leonardo Vázquez, la señora Rita García y la señorita Eloísa Barcia, bajo la dirección del Padre Emilio Vallina.

★ ★ ★

Cada semana aumenta el número de fieles que participan en las misas que se ofrecen en el Cine Tivoli, de la calle Flagler, como local provisional para la nueva misión de San Juan Bosco en una zona eminentemente latina. Los sermones son en español.



COMO PREPARACION a la Cuaresma se efectuaron recientemente en la Casa de Ejercicios Espirituales Nuestra Señora de la Florida, en North Palm Beach, dos tandas de ejercicios espirituales para hombres de habla hispana, las que fueron

dirigidas por el R. P. Amando Llorente. En la foto aparecen los ejercitantes, destacándose en el centro los padres Killian McGowan C. P., director de la Casa de Ejercicios y Amando Llorente S.J., que condujo ambas tandas.

MISAS LOS DOMINGOS CON SERMON EN ESPAÑOL

- ST. MICHAEL, 2935 W. Flagler St., Miami—10 a.m. y 5 p.m.
- STS. PETER AND PAUL, 900 SW 26 Road, Miami — 12:35 y 7:30 p.m.
- CORPUS CHRISTI, 3230 NW 7th Ave., Miami — 10 a.m. 1:55 y 5:30 p.m.
- GESU, 118 NE 2 St., Miami — 5:30 p.m.
- CAPILLA DEL NORTHSIDE, Northside Shopping Center, 79 St. y 29 Ave., NW 12:30 p.m.
- ST. HUGH, Royal Road y Main Highway. — 5:30 p.m.
- LITTLE FLOWER, 1270 Anastasia Ave., Coral Gables. — 12:30 pm
- INMACULADA CONCEPCION, 65 W 42 Place, Hialeah. — 11:30 a.m.
- SAN JUAN APOSTOL, 451 E. 4 Ave. Hialeah — 12:55 p.m.
- ST. DOMINIC, Fairlane School, 422 SW 60 Ave., Miami — 11 a.m.
- ST. BRENDAN, 37 Ave. y 32 St., SW, Miami — 6:30 p.m.
- MISSION DE SAN JUAN BOSCO, (Provisionalmente en el local del Cine Tivoli, 744 W. Flagler St.) 9, 10:30 y 12 del día.

Jóvenes Cubanos Reafirman su Fe y Responsabilidad de Futuro

Para enfocar la responsabilidad de los jóvenes católicos cubanos, tanto en su actitud en el exilio como en sus proyecciones hacia el futuro en la patria ya liberada, vinieron a Miami dirigentes de organizaciones juveniles católicas cubanas que hoy se encuentran en el destierro.

Jóvenes de ambos sexos, procedentes de Nueva York, Puerto Rico, Canadá, Washington, México y Venezuela se unieron a los de Miami entorno al Obispo cubano desterrado, Mons. Eduardo Boza Masvidal, que vino de Caracas, donde reside, para presidir estas reuniones.

“Espero — les decía Mons. Boza al abrir la reunión — que de aquí salgan muchas cosas positivas para el futuro cuando estemos en Cuba y para el futuro inmediato mientras estemos aquí. Porque yo creo que las cosas hay que pensarlas ahora y esto hay que planearlo y organizar los dos futuros: el inmediato y el más lejano que pueda haber en este sentido apostólico”.

El evento fue patrocinado por la Federación de Estudiantes de Colegios Católicos de Estados Unidos y fue sede del mismo el campamento de Florida City para niños cubanos refugiados.

En tres paneles distintos se estudiaron Las Características de la Juventud en la Cuba del Futuro, la Respuesta de la Iglesia en las distintas localidades a las necesidades de la Juventud cubana desterrada y la Actitud del Joven Católico en el Exilio.

Respuesta Cristiana

Uno de los dirigentes del evento, “Pancho” León, expresaba que ésta buscaba “una respuesta católica a la juventud cubana en el exilio por medio del estudio de los problemas que influyen y que se presentan a esa juventud; y la creación de un medio que coordine y enlace las labores de los núcleos locales.”

El estudio de las Características de la Juventud en la Cuba del Futuro fue hecho por el doctor José I. Lasaga, mientras el Obispo Boza Masvidal, y los Padres Eugenio del Busto, Francisco Villaverde y Leonardo Vázquez tenían a su cargo el informe

★ ★ ★

Actividades de los Escuderos de Colón

Los Escuderos de Colón del círculo “Cristo Rey” No. 1572, patrocinado por el consejo “Our Lady of Charity” No. 5110 (cubano) están dando a la publicidad su boletín oficial “Esto Dignus” donde además de su editorial y pequeños artículos interesantes, dan cuenta de sus programas y actividades mensuales.

El círculo de Escuderos de Colón “Cristo Rey” No. 1572 está activamente organizando otro círculo. Invitan por este medio a los jóvenes católicos cubanos, entre los 13 y los 18 años a ingresar en era fraternidad juvenil, patrocinada por los Caballeros de Colón, donde encontrarán ambiente y campo propicio para desarrollar actividades espirituales, sociales, cívicas y físicas. Dirijase a: Escuderos de Colón, 833 NW. 13th. St., Miami, Fla. FR 7-2911.

de lo realizado por la Iglesia en las distintas localidades en favor de los jóvenes exiliados.

Integración con la Jerarquía

Se hizo incapié en la plena integración con las jerarquías locales. La experiencia de Miami sirvió como norma y ejemplo para la integración en las distintas diócesis.

En cuanto a las realizaciones concretas se dio forma al organismo que desde Miami encauzará y enlazará las labores y preocupaciones de los núcleos locales. De la experiencia de aquí se destacó lo favorable que resulta la presencia de sacerdotes cubanos en cada grupo local, proyectándose la creación de equipos itinerantes de sacerdotes y seglares que visiten periódicamente los distintos núcleos.

Superación de los Jóvenes

El equipo central, que funcionará en Miami, tendrá entre sus tareas la de canalizar las ayudas que de todo tipo se reciban de distintas fuentes. Ya hoy se puede anunciar que se están gestionando 30 becas para jóvenes cubanos en universidades de Estados Unidos y que ya se han obtenido diez becas para estudiar Sociología en Santiago de Chile.

El Obispo Boza Masvidal con cuatro sacerdotes y siete seglares integrarán la directiva de dicho equipo.

En el congreso, que concluyó el domingo, estuvieron presentes militantes de las ramas juveniles de la Acción Católica Cubana y de las Congregaciones Marianas.



PRESIDENCIA DE uno de los debates del Congreso efectuado en Miami por jóvenes católicos cubanos exiliados en distintas localidades del continente. De izquierda a derecha

el dirigente Francisco León, el Padre Amando Llorente, el Obispo Eduardo Boza Masvidal, el Padre Francisco Villaverde y el Padre Eugenio del Busto.

Sacerdotes en la Organización Cooperativa de América

Solución Pacífica a Problemas Sociales de Hoy

MONTEVIDEO, Feb. (NC)

Siete sacerdotes participaron en la asamblea constituyente de la Organización de Cooperativas de América, O.C.A. celebrada aquí por 337 delegados y observadores de los países americanos, excepto Cuba, de organizaciones internacionales y de España, Francia, Suiza, Israel e Italia.

La OCA coordinará el esfuerzo de más de 55,000 cooperativas de todo el Hemisferio, con unos treinta y cinco millones de miembros.

Entre las organizaciones representadas figuraron la Oficina Internacional del Trabajo, la FAO, la UNESCO, el Servicio Católico de Auxilio - NCWC, la Organización de Estados Americanos y la AID, agencia norteamericana para el desarrollo exterior.

Participaron en la asamblea el Padre Leonardo M. Domínguez, presidente de la Cooperativa Cristiana de Buenos Aires; el RP José Beausoleil MM, gerente de la Federación de Cooperativas de Crédito de Cochabamba, Bolivia; el Padre Julio Tumiri, director de las Cooperativas de la Acción Católica Boliviana; el Padre Cornelio Tulen, fundador del movimiento cooperativista del norte del Chile; el Padre José A. Arellano, de Ambato, Ecuador, asesor allí de las Cooperativas de Producción y Vivienda; el Padre Sergio Aurelio Cabrera, párroco de “La Paloma,” Uruguay, comarca rural en la que impulsa el cooperativismo agropecuario; y el Padre José Elias Thielen, de Venezuela.

El presidente del Consejo Nacional de Gobierno de Uruguay, Faustino Harrison, asistió a la sesión de apertura y pronunció un breve discurso

de saludo y aliento.

“¡Que Dios os ilumine!”, dijo. “El cooperativismo significa una solución pacífica y armónica de los problemas políticos y sociales... es el régimen que contempla mejor lo que a cada uno le corresponde en normal desarrollo del conglomerado social; el único que hasta el momento puede realizar y realiza (en el campo social) sin paredones, sin pena de muerte.”

El presidente de la delegación uruguaya y de la mesa directiva de la asamblea, Jorge Lagarmilla, afirmó por su parte:

“No hacemos otra cosa que tratar de encontrar un camino de paz, de seguridad social, de democracia económica efectiva. Si queremos una evolución racional, si deseamos evitar la sangre de hermanos, si queremos que el horizonte de América sea diáfano y claro, debemos trabajar muy duro, pues de nuestro trabajo, de nuestra acción rápida, depende el futuro de todos.”

El Padre Arellano subrayó la presencia sacerdotal en la asamblea como prueba del interés de la Iglesia en Latinoamérica por el movimiento cooperativo. Junto con el Padre Thielen hizo ver que en la asamblea había mayoría de delegados católicos, y dijo que aunque el cooperativismo es un movimiento no confesional, “la ayuda mutua, la lucha por la justicia y por la dignidad humana, son valores cristianos que caracterizan al movimiento.”

Libertad de Educación

El Padre Tumiri, de Bolivia, pidió que en la “Declaración de Principios,” de la

OCA se consigne expresamente el derecho de “libertad de educación cooperativa,” teniendo en cuenta la endemia de algunos gobiernos a asumir una posición totalitaria o dictatorial en el campo de la enseñanza. Abogó asimismo por “una amplia libertad de crédito, de forma que el Estado no intervenga excesivamente en las operaciones crediticias.”

“Los sacerdotes — dijo el Padre Tumiri — participamos activamente en las diversas comisiones (de la asamblea) cuyo ambiente general es cristiano.”

★ ★ ★

OPORTUNIDADES DE EMPLEO

Esta semana visitó la Agencia Católica del Centro de Refugiados Cubanos el ingeniero Henares, representante de la entidad Lykes Brothers Corp., de Nueva Orleans, Louisiana, quienes están interesados en personal competente para cubrir las siguientes posiciones:

Ingenieros eléctricos, ingenieros mecánicos, ingenieros agrónomos, delineantes arquitectónico, electrónicos y soldados eléctricos, autógenos.

Las personas interesadas en cubrir alguna de estas posiciones deberán pasar por la Agencia Católica del Refugio a fin de facilitarles los datos relacionados con esta oferta.

También en la Agencia Católica se ha recibido la solicitud de un instructor de atletismo y deportes para trabajar en un campamento para jovencitos cubanos refugiados en Colfax, estado de Washington. El sueldo inicial es de \$250. Deberán preguntar por el Sr. Agüero.



DURANTE ESTA ESTANCIA en Miami, el Obispo cubano desterrado, Mons. Eduardo Boza Masvidal, visitó los distintos campamentos para niños que han llegado sólo al exilio.

En la foto aparece impartiendo la bendición a los jovencitos que viven en el Campamento de Florida City, bajo la dirección del P. Salvador de Cistierna.

ERITREA: THE ROOF CAVES IN

SOMETIMES A LETTER COMES TO US with an appeal so simply, so eloquently stated that we feel no further words from us are needed. Take, for example, this short plea from the PASTOR OF HACELA, in ERITREA . . . "I have two rooms, one of which completely collapsed during the rainy season and hence is no longer fit to live in. And since the other one is about to cave in, to avoid having it fall on my head I was forced to move my bed to the sacristy." . . . That's the heart of the matter, and we hope the hearts of our generous friends will respond. No pastor should have to live under such conditions, dedicated though he be to his flock! . . . \$3,500 will build this priest a proper shelter. Won't you help?



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LENT is also a journey into light, the light of grace. We study our own actions, make little sacrifices for the poor "in helping whom we touch, as it were, through His supreme mercy, the very person of Jesus Christ." (Encyclical of Pope Pius XII on "The Mystical Body of Christ.")

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SHARING OUR TREASURE

'If Layman Is Not Apostolic He Is Only Half A Catholic'

By FATHER JOHN A. O'BRIEN

Have you ever invited a non-Catholic friend to an inquiry class, Mass or religious service? If not, you are failing to use effective means of kindling interest in the Faith. "The layman who is not apostolic," said Bishop John T. Russell of Richmond, "is only half a Catholic."



Father O'Brien

Pope Pius XI warned against inactivity: "To do nothing is a sin of omission that can be very serious." Because few Catholics make any effort to share their Faith, not one in 200 has a convert to his credit.

"This is illustrated in the conversion of Robert V. Shafer of Portland, Oregon. "I was reared as a Presbyterian," he related, "but I left home at 18 and stopped attending any church. But when I was in trouble, I prayed. I married a Catholic girl during World War II, and at the time took premarital instructions. I was surprised that no one invited me to join the Church.

"As our children were born, they were baptized and raised Catholic. But still no one invited me to look into the Catholic faith. Nearly all of my adult life has been lived without God.

"I became a heavy drinker and squandered the money I should have used to support my family. In 1961 my wife and I were separated, and I was living alone in a room in a cheap hotel.

"In the room was a Gideon Bible and I started to read it. I drew strength from what I read and stopped drinking. After a while my wife and children took me back on a trial basis. I wanted to become a Catholic but no one invited me to do so.

"One morning while I was at Mass with my wife, Father Alvin Burggraff, C.S.P., announced that he was about to start an inquiry class, and anyone interested was free to at-

tend without committing himself in advance.

"This was the opportunity I had long been looking for. I told my wife I would attend. She graciously offered to go with me, but I told her that this was something I would do alone.

"Attendance at that class was the turning point in my life. In a kind and friendly way Father explained the foundation of the Catholic Church by Christ, who authorized it to teach all nations and promised to be with it till the end of time.

"Father explained the Catholic Faith and brought out the four marks of the Church — unity, holiness, catholicity and apostolicity — which show it to be the true Church of Christ. The Catholic Church alone possesses the unity which Jesus said was to characterize His Church: "There shall be one fold and one shepherd" (John 10:16). "I pray . . . that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me" (John 17:21).

"Upon finishing the class, I was received into Christ's true Church and made my First Holy Communion. I had a sense of relief and well-being, a feeling of complete goodness which comes from close union with God. My 13-year-old son, an altar boy, and I were confirmed at the same time and that too was a happy day for all of us.

"Since being received into the Church, I face the future without fear. I haven't taken a drink in 14 months, and I have re-won the respect and love of my family. My wife and I never have an argument, and we are happier than ever before. Why did I wait so long? Because no Catholic ever invited me."

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

The Question Box

What Sins Must Be Told In Confession?



By MSGR. J. D. CONWAY

Q. Would appreciate if you would write an article on Confession. Define sins that should be confessed also mortal and venial.

A. Since you ask only about Confession, I will take the Sacrament of Penance for granted: its institution by Jesus; the power of the priest, honest contrition, and firm purpose of reform. We will not even discuss why Confession is necessary to the Sacrament.

Confession is the telling of your sins to the priest for the purpose of obtaining forgiveness. It must be honest and complete. However, the only sins we are obliged to confess are mortal sins which have not been previously confessed and forgiven. You may tell venial sins if you wish. Of course, if you have committed no mortal sins, you must confess at least one venial sin and be sorry for it; otherwise there is nothing to be forgiven.

The difference between mortal and venial sins is important, and usually quite clear. However, scrupulous people often get confused and worried; and there are some types of sins which shade gradually from minor to grave.

Three factors concur to determine the gravity of a sin:

1. The seriousness of the act.
2. Our understanding of its nature and gravity.
3. The freedom with which we act.

The first factor is objective — measurable. The basic principle under this heading is this: No sin is mortal unless the thing done is grave, serious, grievous, important.

The second factor is intellectual. No sin is mortal unless we understand that it is gravely wrong, and are aware of what we are doing. Because of error of understanding — error of conscience — we may consider a grave sin unimportant, or think a minor sin to be grave. Our personal guilt before God depends on our conscience: we do wrong in the measure we understand it to be wrong.

The third factor is voluntary. We commit sin only in the measure that we act freely — of our own choice. Anything which detracts from our freedom lessens our guilt.

A mortal sin then is a serious act (or thought, word or omission), which we know to be serious and do freely. Of course it is possible for us to commit mortal sin through false conscience too. The thing isn't really serious, but we believe it to be so; and we go right ahead and do it anyway.

Now when you go to Confession you are obliged to tell all the mortal sins you have committed since your last good Confession. You must tell them by name and number. If the sin has various names choose the

least vulgar. Give no descriptions, no details unless they are important enough to change the nature of your sin. If you can't remember the exact number, estimate it as accurately as possible. If the number is large you might say that you committed this sin so many times in a week or a month.

An essential preparation for Confession is a careful, honest examination of conscience. Hold a mirror before your conscience and look squarely with both eyes, and no flinching. No excuses!

My next column on this subject — if someone asks for it — will deal with the examination of conscience, and will provide you with a check-list of possible sins, both mortal and venial.

Since you are not obliged to confess venial sins there is no need to be greatly concerned about the number of frequency of these sins — except as a check on yourself. You should find out whether you are improving, getting worse, or staying in the same old rut. And I believe it is more profitable to confess these sins in a comparative manner: "Father, I am inclined to uncharitable gossip, and I have been worse about it this week than usual" — or "I have been watching myself this week and have done better."

You should conclude your confession of sins by telling the priest that you are sorry for them.

Missal Guide

March 3 — First Sunday of Lent. Mass of the Sunday. No Gloria, Creed. Preface of Lent.

March 4 — Ferial Day of Lent. Mass of the day. Second prayer of St. Casimir. Preface of Lent.

March 5 — Ferial Day of Lent. Mass of the day. Preface of Lent.

March 6 — Ember Day. Mass of the Ember Day. No Gloria. Second prayer of St. Perpetua and St. Felicitas, Preface of Lent.

March 7 — Ferial Day of Lent. Mass of the day. Second prayer of St. Thomas Aquinas, Preface of Lent.

March 8 — Ember Day. Mass of the day. Second prayer of St. John of God. Preface of Lent.

March 9 — Ember Day. Mass of the day. Second prayer of St. Frances of Rome. Preface of Lent.

March 10 — Second Sunday of Lent. Mass of the Sunday. No Gloria. Creed. Preface of Lent.

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Sunday Mass Timetable

ARCADIA: St. Paul, 7, 11.
AVON PARK: Our Lady Of Grace, 8:30, 10.
BELLE GLADE: St. Philip Benizi, 10, and 11:15 (Spanish).
BOCA GRANDE: Our Lady of Mercy, 10:15.
BOCA RATON: St. Joan of Arc, 7, 9, 8:30, 12.
BONITA SPRINGS: St. Leo, 7:30, 9:30.
BOYNTON BEACH: St. Mark, 7, 8:30, 10, 11:30.
CLEWISTON: St. Margaret, 8, 11:30.
COCONUT GROVE: St. Hugh, 7, 8:30, 10:30, 12 and 5:30 p.m. (Sermons in Spanish and English).
CORAL GABLES: Little Flower (Auditorium), 9, 11:30 and 12:30 (Spanish); (Church), 6, 7, 8, 9, 10, 11:30, 12:30. St. Thomas Aquinas Student Center, 8:30, 9:30, 10:30, 12.
DANIA: Resurrection (Olsen Junior High School) 7, 9, 10:30, 12:15.
DEERFIELD BEACH: St. Ambrose (5109 N. Fed. H'way) 8, 9:30, 11, 12:15, 6 P.M.
DELRAY BEACH: St. Vincent, 6:45, 8:30, 10 and 11:30 a.m.
FORT LAUDERDALE: Annunciation, 9:30
 Blessed Sacrament (Case Funeral Home), 6, 8, 9:30, 11, 12:30.
 Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m.
 St. Anthony, 6, 7, 8, 9:15, 10:30, 11:45.
 St. Bernadette, 8, 9, 10, 11 and 7 p.m.
 St. Clement, 8, 9, 10, 11:15, 12:30.
 St. Jerome, 7, 8:30, 10, 11:30.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9, 10, 11, 12.
 St. Sebastian (Harbor Beach), 8, 9:30, 11 and 5:30 p.m.
FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 11:30.
FORT MYERS BEACH: Ascension, 7:30, 9:30.
FORT PIERCE: St. Anastasia, 6:30, 7:30.
 Auditorium: 9, 10:30, 12.
HALLANDALE: St. Matthew, 6:15, 8, 9, 10, 11, 12 and 7 p.m.
HIALEAH: Immaculate Conception, 6, 9, 10:30, 11:30 (Spanish).
 (City Auditorium), 8, 9:30, 11, 12:30, and 6:30 p.m.
 St. Bernard Mission: 9, 10 (Spanish).
 St. John the Apostle, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish), 5 p.m. and 7 p.m.
HOBBS SOUND: St. Christopher, 7, 9 a.m.
HOLLYWOOD: Annunciation, (Madonna Academy) 8, 9, 10, 11:30.
 Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 1 p.m. and 5:30 p.m.
 Nativity, 6:15, 7:15, 8:15, 9:30, 10:30, 11:30, 7:30 p.m.
 St. Bernadette, 8, 9, 10, 11 and 7 p.m.
 St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7:30 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11, 12.
IMMOKALEE: Lady of Guadalupe, 8:30 a.m. and 7:30 p.m.
INDIANTOWN: Holy Cross, 7:45.
JUPITER: St. Jude (U.S. 1), 8:30 a.m., 10:30 a.m.
KEY BISCAYNE: St. Agnes, 7, 8:30, 11.
LABELLE: Mission, 9.
LAKE PLACID: St. James Mission, 8 a.m.
LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
 St. Luke, 7, 8:30, 10 and 11:30.
LEHIGH ACRES: St. Raphael (Administration Building) 8, 10.
MARGATE: St. Vincent, 8, 10, 11:30.

MIAMI: The Cathedral, 7, 8, 9, 10, 11, 12, and 6 p.m.
 Corpus Christi, 6, 7, 8, 9, 10 (Spanish), 11, 12, 12:55 (Spanish) and 5:30 p.m. (Spanish).
 Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30, Holy Redeemer, 7, 8:30, 10.
 International Airport (International Hotel), 7:15 and 8 (Sundays and Holydays).
 St. Mary of the Missions and St. Francis Xavier, 7, 8:30.
 St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30, and 5:30 p.m., 6:30 p.m. (Spanish).
 St. Dominic (Fairlawn School) 7, 8, 9, 10, 11. (Spanish).
 St. John Bosco Mission (Tivoli Theatre), 9, 10:30, 12.
 St. Mary Chapel, 8:30, 9:30, 10:30, 11:30, 12:30 (Spanish).
 St. Michael, 6, 7, 8, 9 (Polish), 10 (Spanish), 11, 12:30, 6 p.m. (Spanish), 7:30 p.m. Dade County Auditorium 9, 10:30, 12.
 SS. Peter and Paul, 6:15, 7, 8, 9:15, 10:30, 11:45, 12:55 (Spanish).
 St. Timothy, 8, 9:30, 11.
 St. Vincent De Paul (Central High School Cafeteria: 8, 9, 10, 11 and 12.
MIAMI BEACH: St. Francis de Sales, 7, 9, 10, 11 and 6 p.m.
 St. Joseph, 7, 8, 9, 10, 11, 12 and 5:30 p.m.
 St. Mary Magdalen, 8, 9, 10, 11, 12, and 6 p.m.
 St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
MIAMI SPRINGS: Blessed Trinity, 6, 7:30, 8:30, 9:30, 10:30, 12 and 5:45 p.m.
MIRAMAR: St. Bartholomew, (Firemen's Recreation Hall, at Island Dr. and Pembroke Rd.) 8, 9, 10, 11, 12:15.
MOORE HAVEN: St. Joseph the Worker, 10.
NARANJA: St. Ann, 10:30 (Spanish).
NAPLES: St. Ann, 6, 8, 10, 11.
NORTH DADE COUNTY: St. Monica, 8, 10, 11 and 6 p.m.
NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 p.m.
 St. James, 6, 7, 8, 9, 10, 11, 12:15 and 5:30 p.m.
 Visitation, 7, 8:30, 10, 11:30 and 12:45 p.m.
NORTH MIAMI BEACH: St. Lawrence, School cafeteria), 8, 9, 10, 11, 12, 7, 9, 11, 12:15.
NORTH PALM BEACH: St. Clara, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.
OKEECHOBEE: Sacred Heart, 9. Boys' School, 10:30.
OPA-LOCKA: Our Lady of Perpetual Help, 7, 8, 9, 10, 11:30.
 St. Philip (Bunche Park), 9.
PAHOKEE: St. Mary, 11:30.
PALM BEACH: St. Edward, 7, 9, 12 and 5:30 p.m.
PERRINE: Holy Rosary, 7, 8, 9:30, 10:30, 12.
PLANTATION: St. Gregory, 8, 9:30, 11, 12:15.
POMPANO BEACH: Assumption, 7, 8, 9:30, 11, 12:15.
 St. Elizabeth, 8, 9, 11, 12.
POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.
PORT CHARLOTTE: St. Charles Borromeo, 7, 8, 9:30, 11 and 6 p.m.
PORT ST. LUCIE: Marina, 9.
PUNTA GORDA: Sacred Heart, 7:30, 10, 6:30 p.m.
RICHMOND HEIGHTS: Christ The King, 7, 10, 12.
RIVIERA BEACH: St. Francis, 7, 8, 10:30, 11:30.
SANIBEL ISLAND: 11:30.
SEBASTIAN: St. William Mission, 8 a.m.
SEBRING: St. Catherine, 7, 9:30, 11.
SOUTH MIAMI: Epiphany, 6:30, 8, 9, 10, 11, 12.
 St. Thomas (South Miami Jr. High School, 6750 SW 60th St.), 8, 10, 11.
STUART: St. Joseph, 7, 9, 11.
VERO BEACH: St. Helen, 7:30, 9, 11.
WAUCHULA: St. Michael, 9.
WEST PALM BEACH: Blessed Martin, 9:30.
 Holy Name, 7, 9, 10:30, 12.
 St. Ann, 6, 7, 8, 9, 10, 11, 12.
 St. Juliana, 6:30, 8, 9, 10, 11, 12.

Social Security Can Pay Funeral Bills

Free Booklet Gives Full Information

Social Security and Veterans Benefits are explained in the new **GUIDEBOOK** recently published by Lithgow Funeral Centers. Many families are unaware of the extent to which they may benefit under Social Security — as much as \$255 for funeral expenses!

Veterans are now entitled to special burial allowances which bring help to families in time of need.

Get your **FREE COPY** of this wonderful **GUIDEBOOK**. There is no obligation (no one will call). Mailed in a plain wrapper. Write to Lithgow Funeral Centers, 487 N.E. 54th St., Miami 37, Fla., or telephone PLaza 7-5544.

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Pontiff Pays Visit To Rome Seminary

VATICAN CITY (NC) — Pope John XXIII traveled across Rome to make his yearly visit to the Major Roman Seminary near the Basilica of St. John Lateran, where he once studied.

As usual, he went on the Feast of Our Lady of Trust. A picture of the Blessed Mother that hangs in the seminary is known by that title. The Pope keeps a reproduction of it on the desk in his private apartment.

Adoration Unit In Vigil Friday

A newly formed Nocturnal Adoration Society will hold its first all-night vigil before the Blessed Sacrament beginning at 10 p.m. today in SS Peter and Paul Church.

The society, which now numbers 150 members from five Dade County parishes has been divided up into bands and each band will spend one hour each in adoration during the night.

The men will spend the hour in recitation of the Office of the Blessed Sacrament and in meditation.

The schedule for the parish bands is as follows:

- 10 p.m. to 11 p.m. — SS. Peter and Paul
- 11 p.m. to midnight Corpus Christi.
- Midnight to 1 a.m. — SS. Peter and Paul.
- 1 a.m. to 2 a.m. — SS. Peter and Paul
- 2 a.m. to 3 a.m. — SS. Peter and Paul
- 3 a.m. to 4 a.m. — St. John the Apostle
- 4 a.m. to 5 a.m. — Immaculate Conception
- 5 a.m. to 6 a.m. — Blessed Trinity

The all-night adoration will close with Benediction of the Blessed Sacrament.

The Dade County Nocturnal Adoration Society is the second such group to be formed in the Diocese of Miami. The first was established in Our Lady Queen of Martyrs parish, Fort Lauderdale.

The Society was founded in Rome in 1810. Its members pledge themselves to spend one hour a month in adoration before the Blessed Sacrament.

Vatican Is Planning Easter Rite Broadcast

VATICAN CITY (NC) — Vatican Radio announced it is beginning a series of programs designed to acquaint Latin Rite Catholics with the liturgy of the Oriental Rites. It will present the more important Eastern Rite Liturgy on alternate weeks instead of always broadcasting the Mass of the Latin Rite.

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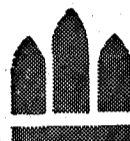
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